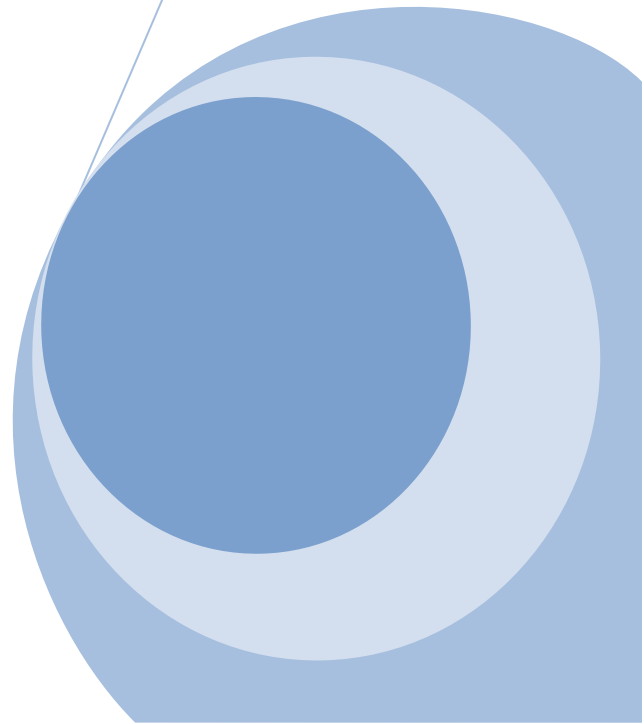


## “BOOK OF PRAYER, DHIKR AND DU’A”

✚ Edited By:  
**TANVIR AHMAD**

*Please verify each and every Dhikr and Du’a before memorizing. Understand the meaning and pronounce Arabic properly.*

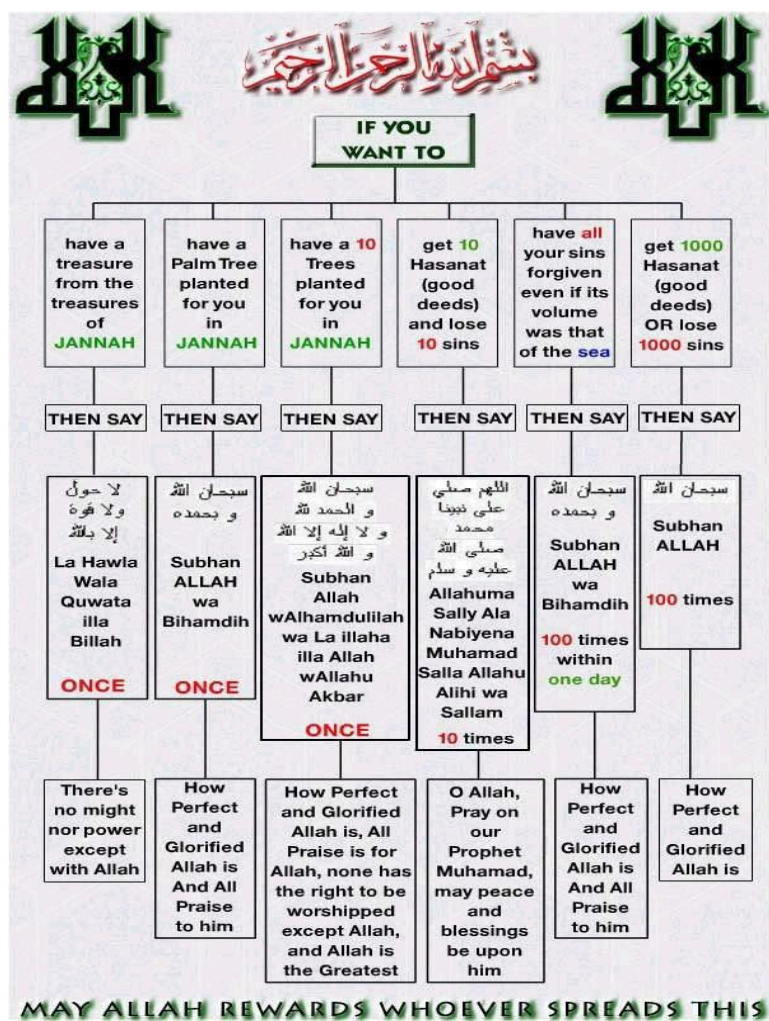
Please make Du’a for Those, whose works are shared here-with as well as for Me, for My entire Family and for all Muslim-Muslimah (Both Human and Jinn) - From the ‘Beginning till the End’.





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## Successful Believers

### 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.

## Ablution

- Always have the intention (in your heart) of performing ablution and praying to almighty Allah.
- Before you start anything in Islam the first thing to say is: بِسْمِ اللَّهِ 'Bismi l-lâhi' (In the Name of Allah).
- Wash the palm from the finger tip to the wrist three times starting with your right hand.
- Rinse your mouth three times so that all those impurities will wash away.
- Inhale and exhale of water into the nose three times.
- Use your two palms to wash your face three times.
- Wash the hand from the fingers to the elbow starting with the right arm three times.
- Wipe the head from the forehead to the forelock with last three fingers of both Palm and then wipe the ear with 1<sup>st</sup> two remaining fingers of both palms one time.
- Wash each of your legs. From the tip toe to the ankle three times starting with your right leg.

(Use Miswak before starting ablution (Wudu) and then do ablution properly. Never clean any body parts more than 3 times. Ignore Shaitan's whisper. Donot keep any of the body parts unwashed even a little portion. Example: Area between fingers of palm and toe needs to be cleaned. Do not Rinse Mouth and Nose excessively while Fasting.)

### What to say upon completing Ablution:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

**'Ash-hadu "an laa "ilaha "illallahu wahdahu laa shariika lahu wa "ash-hadu "anna Muhammadan 'abduhu wa Rasuluhu.'**

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.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

**'Allahummaj 'alni minat-tawwabina waj'alni minal-mutatahhirin.'**

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

**'Subhanaka Allahumma wa bihamdika, "ash-hadu "an laa "ilaha "illaa "Anta, 'astaghfiruka wa "atubu '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.

*You can pray Two Rakah of 'Tahiatul Wudu' prayer after this.*

## Adhaan (call to prayer), what to say upon hearing the Adhaan and Iqamah

الله اكبر الله اكبر

Al- laa- hu Akbar, Al- laa- hu Akbar

Allah is the Greatest of All, Allah is the Greatest of All

الله اكبر الله اكبر

Al- laa- hu Akbar, Al- laa- hu Akbar

Allah is the Greatest of All, Allah is the Greatest of All

اشهدان لا اله الا الله

Ash- ha- du al- laa ilaaha il- lal- laah

I testify that there is none worthy of worship but Allah

اشهدان لا اله الا الله

Ash- ha- du al- laa ilaaha il- lal- laah

I testify that there is none worthy of worship but Allah

اشهدان محمدا رسول الله

Ash- ha- du an-na Muham-ma-dar Ra-soo-lul-laah

I testify that Muhammed (صلى الله عليه وسلم) is the Messenger of Allah

اشهدان محمدا رسول الله

Ash- ha- du an-na Muham-ma-dar Ra-soo-lul-laah

I testify that Muhammed (صلى الله عليه وسلم) is the Messenger of Allah

حي على الصلاة

Hay- Ya 3las- Salaah (3= ayn)

Hasten towards Salaah

حي على الصلاة

Hay- Ya 3las- Salaah (3= ayn)

Hasten towards Salaah

حي على الفلاح

Hay- Ya 3lal- Falaah

Hasten Towards Success

حي على الفلاح

Hay- Ya 3lal- Falaah

Hasten Towards Success

.....  
**(Only in Fajr)**

الصلوة خير من النوم

Assalatu khairun minan naum

Salah is better than sleep

.....  
الله اكبر الله اكبر

Al- laa- hu Akbar, Al- laa- hu Akbar

Allah is the Greatest of All, Allah is the Greatest of All

لَا إِلَهَ إِلَّا اللَّهُ

Laa- i-laa-ha il-lal- laah

There is none worthy of worship besides Allah!

### **What to say upon hearing the Adhaan:**

**Repeat what the Mu'aththin says, except for when he says:**

"حَيَّ عَلَى الصَّلَاةِ وَحَيَّ عَلَى الْفَلَاحِ"

**Hayya 'alas-Salah** (hasten to the prayer) and **Hayya 'alal-Falah** (hasten to salvation).

Here you should say:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

**Laa hawla wa laa quwwata 'illaa billah.**

There is no might and no power except by Allah.

Then:

"وَأَنَا أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا  
وَبِالْإِسْلَامِ دِينًا."

‘Wa "ana "ash-hadu "an laa "ilaha "illallahu wahdahu laa sharika lahu wa  
"anna Muhammadan 'abduhu wa Rasuluhu, raditu billahi Rabban, wa bi-  
Muhammadin Rasulan wa bil"islami dinan.’

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion.

After replying to the call of Mu'aththin. you should recite in Arabic Allah's blessings on the Prophet (Sallallahu 'alaihi wa sallam):

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ،

‘Allahumma Rabba hadhihid-da'watit-tammati wassalatil-qa'imati, aati Muhammadanil-wasilata wal-fadilata, wa-b'ath-hu maqamam-mahmudanil-ladhi wa'adtahu.’

O Allah , Lord of this perfect call and established prayer. Grant Muhammad the intercession and favor, and raise him to the honored station You have promised him.

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

## Iqamah:

الله اكبر الله اكبر

Al- laa- hu Akbar, Al- laa- hu Akbar

Allah is the Greatest of All, Allah is the Greatest of All

اشهدان لا اله الا الله

Ash- ha- du al- laa ilaaha il- lal- laah

I testify that there is none worthy of worship but Allah

اشهدان محمدا رسول الله

Ash- ha- du an-na Muham-ma-dar Ra-soo-lul-laah

I testify that Muhammed (صلى الله عليه وسلم) is the Messenger of Allah

حي على الصلاة

Hay- Ya 3las- Salaah (3= ayn)

Hasten towards Salaah

حي على الفلاح

Hay- Ya 3lal- Falaah

Hasten Towards Success

الله اكبر الله اكبر

Al- laa- hu Akbar, Al- laa- hu Akbar

Allah is the Greatest of All, Allah is the Greatest of All

لا إله إلا الله

Laa- i-laa-ha il-lal- laah

There is none worthy of worship besides Allah!

## What to say upon hearing the Iqamah:

Repeat what the Mu'aththin says, except for when he says:

"حَيَّ عَلَى الصَّلَاةِ وَحَيَّ عَلَى الْفَلَاحِ"

**Hayya 'alas-Salah** (hasten to the prayer) and **Hayya 'alal-Falah** (hasten to salvation).

Here you should say:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

**Laa hawla wa laa quwwata 'illaa billah.**

There is no might and no power except by Allah.

## Prayer of Prophet (Sallallahu ‘Alaihi Wasallam)

Ayeshah (RA) narrated that Prophet (Sallallahu ‘alaihi wa sallam) commenced his 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 Sajdah till he had stood erect, and when he raised the head from Sajdah he did not perform the second Sajdah 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 Sajdah) with his forearms (i.e., parts of arms between elbow and wrist) placed on the ground like the animals, and he brought the Prayer to an end by saying *Assalmu ‘alaikumwarahmatullah.*"----**Muslim**

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 (Sallallahu ‘alaihi wa sallam) has, accordingly, ordered us not to sit in Sajdah 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-esteem and only the knees touch the ground and it is the way dogs and wolves and other wild animals, generally, sit, the Prophet (Sallallahu ‘alaihi wa sallam) took special care to forbid against sitting like that in Prayer.

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

### Prayer and Rakahs

Rakah						
Prayer	Total	(Fatiha + Other Surah)	Only Surah Fatiha	Sunnah before Salah	Sunnah after Salah	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

## Details of Prayer

Establishing the Sutra (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 pass directly in front. Do not mind anyone who passes beyond the sutrah. The Prophet (Sallallahu 'alaihi wa sallam) 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 (Sallallahu 'alaihi wa sallam) 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 (Sallallahu 'alaihi wa sallam) 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)

## Explanation how to offer Prayer

Stand facing the Ka'ba in Makkah (Qibla).

A small deviation of degrees as a result of error is allowed and repetition would not be required. A *small* deviation here is defined as a maximum of 24 degrees on either to the right or left facing the Ka'ba. Many have used the 45 or 48 degree rule haphazardly in that they assume that if one is off by 45 or 48 degrees of the Ka'ba than it is fine. Others have based their notions that Islam stands for ease, and thus 45-48 degrees off from the targeted direction would also be accepted. This is a misrepresentation of specifically the 45-48 degree deviation rule.

When offering in Congregation, one should maintain the line with their shoulders and foot hil touching each other.

Make intention as to which prayer you are about to perform (e.g. Fajr - Morning Prayer).

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

Saying **"Allahu Akbar"** الله أكبر (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  
Whilst in this position and looking at place of prostration recite the following opening supplication:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

**Subhanaka Allahumma wa bihamdika, wa tabarakasmuka, wa ta'ala jadduka, wa laa 'ilaha ghayruka.**

Glory is to You O Allah, and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You.

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ الدَّنَسِ بِالتَّلْجِ وَالْمَاءِ وَالْبَرَدِ".

**Allahumma ba'id bayni wa bayna khatayaya kama ba'adta baynal-mashriqi wal-maghribi, Allahumma naqqini min khatayaya kama yunaqqath-thawbul-'abyadu minad-danasi, Allahum-maghsilni min khatayaya, bith-thalji walma'i walbarad.**

O Allah , separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my transgressions as the white garment is cleansed of stains . O Allah , wash away my sins with ice and water and frost.

Then –

a) **A'oodhu Billaahi minash-shaitaanir-rajeem** (I seek refuge in Allah from satan)

b) Recite Surah Fatiha: recite one verse at a time in Arabic. Bellow is translation of Surah Fatiha:

- 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: **Aameen**

Narrated: Abu Hurairah, The Messenger of Allah (saw) said: "When the reciter says **aameen**, then say **aameen**, for if a person's **ameen** coincides with the **aameen** of the angels, his previous sins will be forgiven." (Sahih > Sunan Ibn Majah)

d) Then Recite another Surah from the Quran such as Surah Ikhlas:  
**Recite one verse at a time.**

After completing the recitation pause for a moment, then saying "**Allahu Akbar**"  
الله أكبر (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 Ruku (bowing in prayer).

#### **Position below:**

Place hands firmly on the knees as if grasping them, and space the fingers out. Keep elbows away from the side and arms straight.

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 rob-bi yal adheem"** سُبْحَانَ رَبِّيَ الْعَظِيمِ (Glory be to my Lord who is the very greatest) **minimum 3 times or more (5, 7 and so on...)**

Next, straighten up the back from the ruku saying: **"Sami'allaahu liman hamidah."**  
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. (Allah hears whoever praises Him). 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.

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, hamdan katheeran tayyiban mubaarakanfeeh."**

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ (Our Lord, all praise is due only to You, praise which is abundant, excellent and blessed)

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

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 robbiyal a'ala"** . **سُبْحَانَ رَبِّيَ الْأَعْلَى** (How perfect is my Lord, the Most High) **minimum 3 times or more (5, 7 and so on...)**

j) Next, raise the head from prostration while saying:

k) **"Allahu Akbar"** **الله أكبر** (Allah is Great)

l) Then assume the sitting position.

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: **"Robbighfir lee, Robbighfir lee"**.

**رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي** (Lord, forgive me. My Lord, forgive me).

And/Or:

**"Allaahum-maghfir lee, warhamnee, wahdinee, wajburnee, wa 'aafinee, warzuqnee, warfa'nee"**.

**اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي، وَارْقِنِي.**

(O Allah forgive me, have mercy on me, guide me, support me, protect me, provide for me and elevate me).

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

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

Prostrate for the second time.

And again whilst in Sajdah say:

**"Subhana rubbiyal a'ala"** سُبْحَانَ رَبِّيَ الْأَعْلَى. (How perfect is my Lord, the Most High) **minimum 3 times or more (5, 7 and so on...)**

Then assume the sitting position.

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.

**This concludes the First Rakah.**

Follow the same procedure in the remaining rakahs and in the last rakah after offering two sujood or sajdah.

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, u 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.

**"Attahiyyaatu lillaahi wassalawaatu , wattayyibaatu , assalaamu 'alayka 'ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu 'alaynaa wa 'alaa 'ibaadillaahis-saaliheen. 'Ash-hadu 'an laa 'ilaaha 'illallaahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu."**

التحيات لله و الصلوات و الطيبات السلام عليك أيها النبي و رحمة الله و بركاته، السلام علينا و على عباد الله الصالحين أشهد أن لا إله إلا الله و أن محمداً رسول الله

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

اللهم صلّ على محمد و على آل محمد كما صلّيت على إبراهيم و على آل إبراهيم إنّك حميد  
مجيد، وبارك على محمد و على آل محمد كما باركت على إبراهيم و على آل إبراهيم إنّك حميد  
مجيد

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

#### **After this, supplicate:**

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 few of them:

***"Allaahumma innee aAAoothu bika min AAathabil-qabr, wamin AAathabi jahannam, wamin fitnatil-mahya walmamat, wamin shari fitnatil-masehid-dajjal."***

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ  
شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ .

(O Allah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal).

***"Allaahumma innee aAAoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-masehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmamat. Allaahumma innee aAAoothu bika minal-ma/thami walmaghram."***

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ .

(O Allah, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death. O Allah, I take refuge in You from sin and debt).

***“Allahumma innee thalamtu nafsee thulman katheeran wala yaghfiruth-thunooba illa ant, faghfir lee maghfiratan min AAindik warhamnee, innaka antal-Ghafoorur-Raheem.”***

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَأَعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ .  
وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

(O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful).

**From Yourself:** i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

***“Allahumma aAAinnee AAala thikrik, washukrik, wahunni AAibadatik.”***

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

(O Allah, help me to remember You, to thank You, and to worship You in the best of manners).

***“Allahumma innee aAAoothu bika minal-bukhl, wa-aAAoothu bika minal-jubn, wa-aAAoothu bika min an oradda ila arthalil- AAumur, wa-aAAoothu bika min fitnatid-dunya waAAathabil-qabr.”***

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ،  
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

(O Allah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave).

***“Allahumma innee as-alukal-jannah, wa-aAAoothu bika minan-nar.”***

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

(O Allah, I ask You to grant me Paradise and I take refuge in You from the Fire).

***“Rabbana atina fid-dunya hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-nar.”***

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire).

كَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ اللَّهُمَّ إِنِّي أَعُوذُ بِ

*“Allahumma inni a`udhu bika an ushrika bika wa ana a`lamu wa astaghfiruka lima la a`lamu.”*

(O Allah I seek refuge in You from knowingly associating partners with You, and I seek Your forgiveness for that which I do not know).

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

*“Ya Muqallib al-Quloob, Thabbit Qalbi Ala Deenik.”*

(Oh Turner of Hearts, keep my heart firm on Your Deen).

*“Rabbana taqabbal minna innaka antas Sameeaul Aleem.”*

تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا

(Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing).

### **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”* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(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”* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(Peace and mercy of Allah be on you).

## Fiqh of Salah

### **The pillars, obligatory parts and Sunnahs of prayer:**

There are many Sunnahs of prayer, both words and actions. What is meant by Sunnahs is things other than the pillars (essential parts) and obligatory parts of the prayer.

Some of the fuqaha' stated that there are seventeen verbal Sunnahs in prayer, and fifty-five actions which are Sunnah. The prayer is not invalidated if one omits one of these actions, even if that is done deliberately, unlike the pillars and obligatory parts.

The difference between a pillar and an obligatory part is that a pillar cannot be waived, whether one omits it deliberately or by mistake, rather it must be done. An obligatory part is waived if one forgets, and it can be compensated for by doing the prostration of forgetfulness (sujood al-sahw).

It may be useful here to mention the pillars of prayer and its obligatory parts, followed by some of its Sunnahs, based on the book *Daleel al-Taalib*, which is a well known summary used by Hanbali fuqaha'.

#### **1 – The pillars of prayer, of which there are fourteen, as follows:**

- (i) Standing during obligatory prayers if one is able to do so.
- (ii) The opening takbeer (saying “Allaahu akbar”).
- (iii) Reciting al-Faatihah.
- (iv) Rukoo' (bowing), the least of which means bending so that the hands can touch the knees, but the most complete form means making the back level and the head parallel with it.
- (v) Rising from bowing.
- (vi) Standing up straight.
- (vii) Sujood (prostration), the most perfect form of which is placing the forehead, nose, palms, knees and toes firmly on the ground, and the least of which is placing a part of each of these on the ground.
- (viii) Rising from prostration.

- (ix) Sitting between the two prostrations. However one sits is good enough, but the Sunnah is to sit muftarishan, which means sitting on the left foot and holding the right foot upright with the toes pointing towards the qiblah.
- (x) Being at ease in each of these physical pillars.
- (xi) The final tashahhud.
- (xii) Sitting to recite the final tashahhud and the two salaams.
- (xiii) The two salaams. This means saying twice, “al-salaamu ‘alaykum wa rahmat-Allaah (Peace be upon you and the mercy of Allaah).” In naafil prayers it is sufficient to say one salaam; the same also applies to the funeral prayer.
- (xiv) Doing the pillars in the order mentioned here. If a person deliberately prostrates before bowing, for example, the prayer is invalidated; if he does that by mistake, he has to go back and bow, and then prostrate.

## **2 – The obligatory parts of prayer, of which there are eight, as follows:**

- (i) Takbeers other than the opening takbeer.
- (ii) Saying “*Sami’a Allaahu liman hamidah* (Allaah hears those who praise Him)” – for the imam and for the one who is praying alone.
- (iii) Saying “*Rabbana wa laka’l-hamd* (Our Lord, to You be praise)”.
- (iv) Saying “*Subhaana rabbiy al-‘azeem* (Glory be to my Lord Almighty)” once when bowing.
- (v) Saying “*Subhaana rabbiy al-a’laa* (Glory be to my Lord most High)” once when prostrating.
- (vi) Saying “*Rabb ighfir li* (Lord forgive me)” between the two prostrations
- (vii) The first tashahhud.
- (viii) Sitting for the first tashahhud.

## **3 – The Sunnah words of the prayer, of which there are eleven, as follows:**

- (i) Saying after the opening takbeer, “*Subhaanaka Allaahumma wa bi hamdika, wa tabaaraka ismuka, wa ta’aala jadduka wa laa ilaaha ghayruka* (Glory and praise be to You, O Allaah; blessed be Your name, exalted be Your Majesty, and there is no god but You).” This is called du’aa’ al-istiftaah (opening du’aa’).
- (ii) Seeking refuge with Allaah.
- (iii) Saying Bismillaah.

- (iv) Saying Ameen.
- (v) Reciting a soorah after al-Faatihah.
- (vi) Reciting out loud, in the case of the imam.
- (vii) Saying after the tahmeed (Rabbana wa laka'l-hamd), for one who is not praying behind an imam: "*Mil' al-samawaati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd* (Filling the heavens, filling the earth, and filling whatever else You wish)." (The correct view is that it is also Sunnah for one who is praying in congregation).
- (viii) Saying the tasbeeh when bowing more than once, such as a second or third time or more.
- (ix) Saying the tasbeeh in prostration more than once.
- (x) Saying "*Rabb ighfir li* (Lord forgive me)" more than once between the two prostrations.
- (xi) Sending prayers upon the family of the Prophet (peace and blessings of Allaah be upon him) in the last tashahhud and sending blessings upon him and upon them, and saying du'aa' after that.

#### **4 – Actions which are Sunnah, which are called postures:**

- (i) Raising the hands when saying the opening takbeer.
- (ii) Raising the hands when bowing.
- (iii) Raising the hands when rising from bowing.
- (iv) Dropping them after that.
- (v) Placing the right hand over the left.
- (vi) Looking towards the place of prostration.
- (vii) Standing with the feet apart.
- (viii) Holding the knees with fingers spread apart when bowing, holding the back straight and making the head parallel with it.
- (ix) Placing the parts of the body on which one prostrates firmly on the ground, apart from the knees, because it is makrooh to press them firmly on the ground.
- (x) Keeping the elbows away from the sides, and the belly from the thighs, and the thighs from the calves; keeping the knees apart; holding the feet upright;

holding the toes apart on the ground; placing the hands level with the shoulders with the fingers spread.

(xi) Sitting muftarishan between the two prostrations and in the first tashahhud, and sitting mutawarrikan in the second tashahhud.

(xii) Placing the hands on the thighs with the fingers together between the two prostrations, and in the tashahhud, except that in the latter the pinkie and ring fingers should be held in, a circle made with the middle finger and thumb, and one should point with the forefinger when remembering Allaah.

(xiii) Turning to the right and left when saying the salaam.

There are some differences of opinion among the fuqaha' regarding some of these issues; what is regarded as obligatory by some is regarded as Sunnah by others. This is discussed in detail in the books of fiqh.

And Allaah knows best.

## **Description of the Prophet's prayer:**

### **1 – Facing the direction of the Ka'bah.**

1- When you stand up to pray, face the direction of the Ka'bah wherever you are, in both fard (obligatory) and naafil (supererogatory) prayers. This is one of the pillars of prayer, without which prayer is not valid.

2- The obligation of facing the direction of prayer does not apply to one who is engaged in warfare, when he prays the fear prayer (salaat al-khawf) or is engaged in heavy fighting. It also does not apply to those who are unable to do it, such as one who is sick, or one who is traveling on a ship, in a car or on a plane, if they fear that the time of the prayer will elapse (before they reach a place where they can find the correct direction). And it does not apply to one who is praying a naafil prayer or witr prayer whilst riding on a riding-animal etc., but it is mustahabb for him to face the qiblah if he is able to do so when pronouncing the takbeer of ihraam (at the beginning of the prayer), then he may face whatever direction he is facing.

3- Everyone who can see the Ka'bah must face it; those who cannot see it must face its direction.

Ruling on not facing the Ka'bah in prayer by mistake:

4- If a person prays not facing the qiblah, because of clouds [preventing him from working out the direction from the position of the sun] or some other reason, after he did his best to work out the right direction, his prayer is valid and he does not have to repeat it.

5- If someone whom he trusts comes – whilst he is praying – and tells him of the right direction, then he must hasten to turn that way, and his prayer is valid.

## **2 – Qiyaam (standing in prayer)**

6- It is obligatory to pray standing. This is a pillar (essential part of prayer), except for the one who is praying the fear prayer or at times of intense fighting, when it is permitted to pray whilst riding; for the one who is sick and unable to stand, who should pray sitting if he is able, otherwise lying on his side; and the one who is praying a naafil prayer, who may pray whilst riding or sitting if he wishes, and he indicates the rukoo' and sujood with his head. The one who is sick may also do this, and he should make his sujood lower than his rukoo'.

7- It is not permissible for one who is praying sitting down to put something raised up on the ground in order to prostrate on it. Rather he should make his sujood lower than his rukoo' – as we have mentioned – if he is unable to touch the ground directly with his forehead.

### **Prayer on board a ship or airplane**

8- It is permissible to pray fard prayers on board a ship or airplane.

9- It is permissible to pray them sitting down if one fears that one may fall.

10- It is permissible to lean on a pillar or stick when standing, if one is old or weak in body.

### **Combining standing and sitting in prayer**

11- It is permissible to pray qiyaam al-layl standing or sitting with no excuse, or to do both. So a person may pray and reciting sitting down, and just before doing rukoo' he may stand up and recite the rest of the aayahs standing up, then do rukoo' and sujood, then he can do likewise in the second rak'ah.

12- If he prays sitting down, he should pray sitting cross-legged or in whatever position he finds comfortable.

### **Praying wearing shoes**

13- It is permissible to pray barefoot, or to pray wearing shoes.

14- It is better to pray sometimes barefoot and sometimes wearing shoes, according to what is easy; one should not make it difficult to put shoes on or to take them off in order to pray. If a person is barefoot, he should pray barefoot and if he is wearing shoes then he should pray wearing shoes, except when there is a reason not to do so.

15- If he takes them off, then he should not place them to his right; rather he should place them to his left, if there is no one on his left, otherwise he should put them between his feet. There is a subtle hint that he should not place them in front of

himself. This is the etiquette which most worshippers ignore, so you see them praying facing their shoes! This is what was narrated in the saheeh reports from the Prophet (peace and blessings of Allaah be upon him).

### **Praying on the minbar**

16- It is permissible for the imaam to pray on an elevated place such as the minbar, in order to teach the people. So he should stand up on it to pray, then say takbeer, recite Qur'aan and do rukoo' whilst he is on that place, then he should come down backwards so that he can prostrate on the ground at the base of the minbar, then he may go back to it and do the same in the second rak'ah as he did in the first.

### **It is obligatory to pray facing a sutrah and be close to it**

17- It is obligatory to pray facing a sutrah (screen or cover), there is no difference whether that is in the Masjids or elsewhere, whether the Masjids is big or small, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allaah be upon him), "Do not pray except facing a sutrah, and do not let anyone pass in front of you, and if he insists then fight him, for he has a companion (qareen) with him" – meaning the Shaytaan.

18- It is obligatory to be close to the sutrah, because this is what the Prophet (peace and blessings of Allaah be upon him) commanded.

19- Between the place where the Prophet (peace and blessings of Allaah be upon him) prostrated and the wall there would be a space nearly big enough for a sheep to pass through. Whoever does that is close enough [to the sutrah] as is required. I say: from this we know that what people do in all the Masjids that I have seen in Syria and elsewhere, by praying in the middle of the Masjids far away from the wall or pillars is but negligence towards the command and action of the Prophet (peace and blessings of Allaah be upon him).

### **How high should the sutrah be?**

20- The sutrah should be approximately a handspan or two above the ground, because the Prophet (peace and blessings of Allaah be upon him) 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 worry about anyone who passes in front of that." This hadeeth indicates that a line on the ground is not sufficient, and the hadeeth narrated concerning that is da'eef (weak).

21- He should face the sutrah directly, because this is apparent meaning of the command to pray towards the sutrah. Stepping slightly to the right or left so that one is not facing it directly, is not correct.

22- It is permissible to pray facing a stick planted in the ground and the like, or a tree, or a pillar, or one's wife lying down in bed underneath her blanket, or an animal, even if it is a camel.

### Prohibition of praying towards graves

23- It is not permitted to pray facing graves at all, whether they are the grave of Prophets or of others.

#### Prohibition of walking in front of one who is praying even in al-Masjid al-Haraam

24- It is not permitted to walk in front of one who is praying if there is a sutrah in front of him [i.e., it is not permissible to come between him and his sutrah]. There is no difference in this regard between al-Masjid al-Haraam and other Masjids, all of them are the same in that this [walking in front of one who is praying] is not permitted, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “If the person who passes in front of one who is praying knew how great a burden of sin resulted from that, standing for forty [years] would be better for him than passing in front of one who is praying.” This refers to passing between him and the place of his prostration. The hadeeth which speaks of the Prophet (peace and blessings of Allaah be upon him) praying in Haashiyat al-Mataaf without a sutrah and with people passing in front of him is not saheeh, even though it does not say that they were passing between him and his place of prostration. It is obligatory for the one who is prostrating to prevent the one who wants to pass in front of him, even in Masjid al-Haraam.

25- It is not permissible for the one who is praying towards a sutrah to let anyone pass in front of him, because of the hadeeth quoted above, “Do not let anyone pass in front of you...” And because the Prophet (peace and blessings of Allaah be upon him) said: “When one of you is praying towards something which is a sutrah between him and the people, and someone wants to pass in front of him, then he should push him in the upper chest and repel him as much as he can.” According to another report: “... he should stop him twice, but if he insists then he should fight him, for he is a devil.”

### Stepping forward to prevent someone passing in front of him

26- It is permissible for a person to take one or two steps to the front, in order to prevent one who is not responsible from passing in front of him, such as an animal or a small child, and to make them pass behind him.

### What breaks Prayer

27- The sutrah is so important to prayer that it prevents a person’s prayer from being invalidated, if someone passes in front of him. This is in contrast to the one who does not use a sutrah, whose prayer is broken if an adult woman, a donkey or a black dog passes in front of him.

### **3 – Niyyah (intention)**

28- The worshipper must have the intention of praying the prayer for which he is standing. He must have the intention in his heart of performing a specific prayer, such as the fard (obligatory prayer) of Zuhr or of ‘Asr, or the Sunnah of those prayers. This is a condition or pillar (essential part) of the prayer, but uttering the intention

verbally is a bid'ah which goes against the Sunnah, which was not suggested by any of the imams who are followed.

#### **4 – Takbeer**

29- Then he should start the prayer by saying “Allaahu akbar (Allaah is Most Great).” This is an essential part of the prayer, because the Prophet (peace and blessings of Allaah be upon him) said: “The key to prayer is purifying oneself (wudoo’), it is entered by takbeer (saying ‘Allaahu akbar’) and exited by tasleem (saying ‘al-salaamu ‘alaykum’)” i.e, once you say takbeer, certain things are prohibited and this prohibition ends when you say tasleem.

30- He should not raise his voice when saying takbeer in all the prayers, unless he is acting as an imaam.

31- It is permissible for the muezzin to convey the takbeer of the imaam to the people, if there is a need to do so, such as if the imaam is sick and his voice is weak, or because there are many worshippers praying behind him.

32- The one who is following the imaam should not say takbeer until the imaam has finished saying takbeer.

#### **Raising the hands – how it is to be done**

33- He should raise his hands when saying the takbeer, or before or after doing so. All of these are proven in the Sunnah.

34- He should raise them with the fingers stretched out.

35- He should raise them level with his shoulders, or sometimes until they are level with his earlobes. I say: with regard to touching the earlobes with the thumbs, there is no basis for this in the Sunnah, rather in my view this has to do with waswaas (insinuating whispers of the Shaytaan).

#### **Placing the hands – how it is to be done**

36- Then he should place his right hand on his left, immediately after the takbeer. This is the way of the Prophets (peace be upon them), and this is what the Messenger of Allaah (peace and blessings of Allaah be upon him) enjoined upon his companions. It is not permissible to let the arms hang at the sides.

37- The right hand should be placed on the back of the left hand, wrist and forearm.

38- Sometimes the left hand may be grasped with the right. The combination of placing and grasping, which was favoured by some later scholars, has no basis.

### Where they should be placed

39- The hands should be placed on the chest only; there is no difference between men and women in this regard. I say: placing them anywhere other than on the chest is da'eef (weak) or has no basis.

40- It is not permissible to put the right hand on the waist.

### Humility and looking at the place of prostration

41- The worshipper must be humble in his prayer, and should avoid everything that may distract him from it, such as adornments and decorations. He should not pray where there is food that he wants to eat, or when he needs to urinate or defecate.

42- Whilst he is standing, he should look towards the place where he will prostrate.

43- He should not look to the right or the left, because looking here and there is a snatching away which the Shaytaan steals from the prayer of the slave.

44- It is not permissible for him to look up at the sky.

### Du'aa' al-Istiftaah (du'aa' at the start of prayer)

45- Then he should start the prayer with some of the du'aa's which are narrated from the Prophet (peace and blessings of Allaah be upon him). There are many of these, the most famous of which is "*Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta'aala jadduka, wa laa ilaaha ghayruka* (Glory and praise be to You O Allaah, blessed be Your name and exalted be Your Majesty, and there is no god but You)." The command to do this is proven so we should adhere to it. Whoever wants to see the other *du'aa's* may refer to *Sifat al-Salaah*, p. 91-95, Maktabat al-Ma'aarif, Riyadh, edition. [In English, see "*The Prophet's Prayer described*" by Shaykh al-Albaani, al-Haneef Publications, p. 14-19]

### Recitation of Qur'aan

46- Then he should seek refuge with Allaah – this is obligatory, and he is sinning if he omits to do so.

47- The Sunnah is sometimes to say "*A'oodhu Billaahi min al-Shaytaan il-rajeem, min hamzihi wa nafkhihi wa nafathihi* (I seek refuge with Allaah from the accursed Satan, from his madness, his arrogance and his poetry)," – poetry here refers to blameworthy kinds of poetry.

48- And sometimes he may say, "*A'oodhu Billaah il-Samee' il-A'leem min al-Shaytaan...* (I seek refuge with Allaah, the All-Hearing, All-Knowing, from the Shaytaan...)."

49- Then he should say silently – whether the prayer is to be recited aloud or silently – “*Bismillah ar-Rahmaan ar-Raheem* (In the Name of Allaah, Most Gracious, Most Merciful).”

## 5 - Reciting al-Faatihah

50- Then he should recite Soorat al-Faatihah (the first soorah of the Qur’aan) in full, including the Basmalah (*Bismillaahi ar-Rahmaan ar-Raheem*). This is an essential part of the prayer, without which the prayer is not valid. Those who do not speak Arabic must memorize this soorah.

51- Those who cannot remember it should say: “*Subhaan Allaah, wa’l-hamdu-Lillaah, wa laa ilaaha ill-Allaah, wa Allaahu akbar, wa laa hawla wa laa quwwata illa Billaah* (Glory be to Allaah, praise be to Allaah, there is no god but Allaah, Allaah is Most Great, and there is no strength and no power except with Allaah).”

52- The Sunnah is to recite it one verse at a time, and to pause at the beginning of each aayah. So he should say: “*Bismillaah ar-Rahmaan ar-Raheem* (In the Name of Allaah, the Most Gracious, the Most Merciful),” then pause. Then say, “*Al-Hamdu Lillaahi Rabb il-‘Aalameen* (All the praises and thanks be to Allâh, the Lord of the ‘Aalameen (mankind, jinn and all that exists), then pause. Then say: ‘*al-Rahmaan ar-Raheem* (The Most Gracious, the Most Merciful), then pause... and so on, until the end of the aayah.

This is how the Prophet (peace and blessings of Allaah be upon him) used to recite the whole soorah, pausing at the end of each aayah and not joining one aayah to the next, even if there is continuity of the meaning.

53- It is permissible to read it as *Maaliki Yawn id-Deen* or *Maliki Yawm id-Deen*.

### How the one who is praying behind the imaam should recite it

54- The one who is praying behind the imam should recite it behind the imaam in prayers where Qur’aan is recited silently and in prayers where it is recited aloud, if he cannot hear the imam’s recitation, or if he pauses after completing it so that those who are praying behind him can recite it. We think that this pause was not proven in the Sunnah. I say I have mentioned the evidence of those who think that this pause is permissible and the refutation of that evidence, in *Silsilat al-Ahaadeeth al-Da’eefah*, no. 546, 547, part 2, p. 24-26, Dar al-Ma’aarif edition.

### Recitation after al-Faatihah

55- It is Sunnah to recite – after al-Faatihah – another soorah, even in Salaat al-Janaazah (funeral prayer), or some aayahs, in the first two rak’ahs.

56- The recitation may be made lengthy sometimes, and shorter sometimes, for reasons of travel, coughing, sickness or the crying of an infant.

57- The recitation varies according to the prayers. The recitation in Fajr prayer is longer than it is in all the other prayers. Next longest is Zuhr, then ‘Asr, then ‘Isha’, then Maghrib, usually.

58- The recitation in the night prayers (qiyaam al-layl) is longer than all of these.

59- The Sunnah is to make the recitation longer in the first rak’ah than in the second.

60- He should make the recitation in the last two shorter than in the first two rak’ahs, half the length. If you want more details on this topic, see *Sifat al-Salaah* p. 102 (Arabic original).

### **Reciting al-Faatihah in every rak’ah**

61- It is obligatory to recite al-Faatihah in every rak’ah.

62- It is Sunnah to add to it in the last two rak’ahs as well.

63- It is not permissible for the imaam to make his recitation longer than that which is described in the Sunnah, because that is difficult for those who may be praying behind him, such as the elderly and sick, or nursing mothers, or those who have other things to do.

### **Reciting aloud and reciting quietly**

64- Qur’aan should be recited aloud in Fajr and Jumu’ah prayers, Eid prayers, prayers for rain (*istisqaa’*), prayers at the time of an eclipse (*kusoof*) and in the first two rak’ahs of Maghrib and ‘Isha’.

He should recite silently in the first two rak’ahs of Zuhr and ‘Asr, in the third rak’ah of Maghrib and in the last two rak’ahs of ‘Ishaa’.

65- It is permissible for the imaam occasionally to make an aayah audible in the prayers where recitation is to be done silently.

66- In Witr and Qiyaam al-Layl, he should recite silently sometimes and aloud sometimes, and he should be moderate in raising his voice.

### **Tarteel – reciting at a measured pace**

67- The Sunnah is to recite the Qur’aan at a measured pace, not quickly or hastily. It should be read in a manner that clearly distinguishes each letter, beautifying the Qur’aan with one’s voice. He should observe the well known rulings of the scholars of Tajweed and he should not recite it in the innovated manner of singers or according to the rules of music.

### Prompting the imaam

68- It is prescribed for the one who is praying behind the imaam to prompt the imaam if he hesitates in his recitation.

### **6 – Rukoo’ (bowing)**

69- When he has completed the recitation, he should pause briefly, to catch his breath.

70- Then he should raise his hands in the manner described for takbeerat al-ihraam (the takbeer at the beginning of prayer).

71- And he should say takbeer (“Allahu akbar”). This is obligatory.

72- Then he should do rukoo’, bowing as deeply as his joints will let him, until his joints take the new position and are relaxed in it. This is an essential part of prayer.

### How to do rukoo’

73- He should put his hands on his knees, firmly, spacing the fingers out, as if he is grasping his knees. All of this is obligatory.

74- He should spread his back and make it level so that if water were poured on it, it would stay there (not run off). This is obligatory.

75- He should not lower or raise his head, but make it level with his back.

76- He should keep his elbows away from his sides.

77- In rukoo’, he should say “*Subhaana Rabbi al-‘Azeem* (Glory be to my Lord, the Almighty) three times or more. There are others kinds of dhikr which may be said in rukoo’, some of which are long, some of medium length and some short. See *Sifat Salaat al-Nabi (peace and blessings of Allaah be upon him)*, p. 132, Maktabat al-Ma’aarif edition [The Prophet’s Prayer Described, p. 44].

### Making the essential parts of prayer equal in length

78- It is Sunnah to make the essential parts of prayer equal in length, so the rukoo’, the standing after rukoo’, the prostration and the sitting between the two prostrations should be make approximately the same in length.

79- It is not permissible to recite Qur’aan in rukoo’ or in sujood.

### Straightening up from rukoo’

80- Then he should straighten up from rukoo’. This is an essential part of the prayer.

81- Whilst straightening up, he should say, “*Sami’a Allaahu liman hamidah* (Allaah listens to the one who praises Him).” This is obligatory.

82- He should raise his hands when straightening up, in the manner described above.

83- Then he should stand straight until every vertebra has returned to its place. This is an essential part of the prayer.

84- Whilst standing thus, he should say, “*Rabbanaa wa laka al-hamd* (our Lord, to You be all praise).” (There are other kinds of dhikr which may be said at this point. See *Sifat al-Salaah*, p. 135/The Prophet’s prayer described, p. 47). This is obligatory for every person who is praying, even if he is following an imaam, because this is the dhikr of standing after rukoo’, and saying “*Sami’a Allaahu liman hamidah*” is the dhikr of straightening up from rukoo’. It is not prescribed to put the hands one over the other during this standing, because this was not narrated (from the Prophet (peace and blessings of Allaah be upon him)). For more details, see *Sifat Salaat al-Nabi, 1 – Istiqbaal al-Qiblah* (The Prophet’s Prayer Described – Facing the Ka’bah).

85- He should make this standing equal in length to the rukoo’, as stated above.

## **7 – Sujood (prostration)**

86- Then he should say “Allaahu akbar” – this is obligatory.

87- He should raise his hands sometimes.

### **Going down on the hands**

88- Then he should go down into sujood on his hands, putting them down before the knees. This is what was commanded by the Messenger of Allaah (peace and blessings of Allaah be upon him), and it is proven that he did this, and he forbade imitating the manner in which a camel sits down, which is by kneeling with its forelegs first. [this appears to contradict the point he is trying to make]

89- When he prostrates – which is an essential part of the prayer – he should put his weight on his palms and spread them out.

90- He should keep the fingers together.

91- And point the fingers towards the qiblah.

92- He should put his palms level with his shoulders.

93- Sometimes he should make them level with his ears.

94- He should keep his forearms off the ground. This is obligatory. He should not spread them along the ground like a dog.

95- He should place his nose and forehead firmly on the ground. This is an essential part of the prayer.

96- He should also place his knees firmly on the ground.

97- The same applies to his toes.

98- He should hold his feet upright with his toes touching the ground. All of this is obligatory.

99- He should make his toes point in the direction of the qiblah.

100- He should put his heels together.

### **Being at ease in sujood**

101- He should be at ease in sujood, distributing his weight equally [?] on the parts of the body which should be in contact with the ground during sujood. They are: the nose and forehead, the palms, the knees, and the toes.

102- Whoever is at ease in his sujood in this manner has got it right. And this being at ease is also an essential part of the prayer.

103- In sujood, he should say, “*Subhaana Rabbiy al- ‘A’laa* (Glory be to my Lord Most High)” three times or more. (There are other kinds of dhikr also, see *Sifat Salaat al-Nabi (peace and blessings of Allaah be upon him)*, p. 145/The Prophet’s Prayer described, p. 55).

104- It is mustahaab to offer a lot of du’aa’ during sujood, because it is a time when du’aa’ is likely to be answered.

105- He should make his sujood almost as long as his rukoo’, as described above.

106- It is permissible to prostrate on the bare ground, or on something covering the ground such as a garment or carpet, or a mat, etc.

107- It is not permitted to recite Qur’aan whilst prostrating.

### **Iftiraash and Iq’aa’ between the two sajdahs**

[Iftiraash means sitting on the left thigh with the right foot upwards and its toes pointed towards the qiblah; iq’aa’ means resting on both heels and feet]

108- Then he should raise his head, saying takbeer. This is obligatory.

109- He should raise his hands sometimes.

110- Then he should sit at ease, until every vertebra returns to its place. This is obligatory.

- 111- He should spread his left leg and sit on it. This is obligatory.
- 112- He should put his right foot upright.
- 113- And make its toes point towards the qiblah.
- 114- It is permissible to sit in iq'aa' sometimes, which means resting on the heels and feet.
- 115- Whilst sitting thus, he should say, "*Allaahumma ighfir li warhamni wajburni, warfa'ni, wa'aafini warzuqni* (O Allaah, forgive me, have mercy on me, strengthen me, raise me in status, pardon me and grant me provision)."
- 116- If he wishes, he may say, "*Rabbi ighfir li, Rabbi ighfir li* (My Lord, forgive me, my Lord, forgive me)."
- 117- He should make this sitting almost as long as his sujood.

### The second sajdah

- 118- Then he should say takbeer – this is obligatory,
- 119- He should raise his hands sometimes when saying this takbeer.
- 120- He should do the second prostration – this is also an essential part of the prayer.
- 121- He should do in the second prostration what he did in the first.

### The sitting of rest

- 122- When he raises his head from the second prostration and he wants to get up for the second rak'ah, he should say takbeer. This is obligatory.
- 123- He should raise his hands sometimes.
- 124- He should sit up straight, sitting on his left foot, until every bone returns to its place.

### The second rak'ah

- 125- Then he should get up for the second rak'ah, supporting himself on his hands with his fists clenched as if kneading dough. This is an essential part of the prayer.
- 126- He should do in the second rak'ah what he did in the first.
- 127- Except that he should not recite the du'aa' for starting the prayer.
- 128- He should make it shorter than the first rak'ah.

### Sitting for the Tashahhud

129- When he completes the second rak'ah, he should sit for the Tashahhud. This is obligatory.

130- He should sit in ifтирааш, as described above for the sitting between the two prostrations.

131- But it is not permitted to sit in iq'aa' at this point.

132- He should put his right hand on his right thigh and knee, and the end of the right elbow on the thigh, not far from it.

133- He should spread his left palm on his left thigh and knee.

134- It is not permissible to sit resting on one's arms, especially the left arm.

### Moving the finger and looking at it

135- He should clench all the fingers of his right hand, and put the thumb on the middle finger sometimes.

136- Sometimes he should make a circle with them.

137- He should point with his index finger towards the qiblah.

138- He should look towards it.

139- He should move it, making du'aa' with it, from the beginning of the Tashahhud until the end.

140- He should not point with the finger of his left hand.

141- He should do all of this in every Tashahhud.

### How to say Tashahhud and the du'aa' following it

142- The Tashahhud is obligatory, and if he forgets it, he must do the two prostrations of forgetfulness (sajdat al-sahw).

143- He should recite it silently.

144- The wording of the Tashahhud is: "*Al-tahiyyaatu Lillaahi wa'l-salaawaatu wa'l-tayyibaat. Al-salaamu 'alayka ayyuha'l-Nabiyyu wa rahmat-Allaahi wa barakaatuhu. Al-salaamu 'alayna wa 'ala 'ibaad-Illaah il-saaliheen. Ash-hadu an laa ilaaha ill-Allaah wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu* (All compliments, prayers and pure words are due to Allaah. Peace be upon you, O Prophet, and the mercy and blessings of Allaah. Peace be upon us and upon the righteous slaves of Allaah. I bear witness that there is no god except Allaah, and I bear witness that Muhammad is the slave and Messenger of Allaah)." [Other versions

are mentioned in *Sifat Salaat al-Nabi/The Prophet's Prayer Described*, but what is mentioned here is the most sound].

Sending salaams upon the Prophet (peace and blessings of Allaah be upon him): this is what was prescribed after the death of the Prophet (peace and blessings of Allaah be upon him), and is narrated in the Tashahhud of Ibn Mas'ood, 'Aa'ishah and Ibn al-Zubayr (may Allah be pleased with them). For more details see *Sifat Salaat al-Nabi*, p. 161, Maktabat al-Ma'arif, Riyadh, edition/ *The Prophet's Prayer Described*, p. 67).

145- After that, he should send prayers upon the Prophet (peace and blessings of Allaah be upon him), by saying: “*Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama salayta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innak hameedun majeed* (O Allaah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. O Allaah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibraaheem and upon the family of Ibraaheem); You are indeed Worthy of Praise, Full of Glory).”

146- If you wish you may shorten it and say: “*Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad, wa baarik ‘ala Muhammad wa ‘ala aali Muhammad, kama salayta wa baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka haamedun majeed* (O Allaah, send prayers upon Muhammad and the family of Muhammad, and send blessings upon Muhammad and the family of Muhammad, as You sent prayers and blessings upon Ibraaheem and the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory).”

147- Then in this Tashahhud he may choose any of the du'aa's that he likes of those that have been narrated, and call upon Allaah using these words.

**The third and fourth** – which is obligatory. The Sunnah is to say takbeer whilst still sitting.

149- He should raise his hands sometimes.

150- Then he should stand up for the third rak'ah, which is an essential part of prayer, as is the following rak'ah.

151- He should do likewise if he wants to get up for the fourth rak'ah.

152- But before he gets up, he should sit up straight, by adjusting his left leg, until every bone returns to its place.

153- Then he should get up, supporting himself on his hands, as he did when getting up for the second rak'ah.

154- Then in the third and fourth rak'ahs, he should recite al-Faatihah. This is obligatory.

155- He may add an aayah or more to that occasionally.

### **Reciting Al-Qunoot when calamity strikes**

156- It is Sunnah to recite Qunoot and pray for the Muslims when any disaster befalls them.

157- Qunoot should be recited after standing up from rukoo' and saying "Rabbunaa wa laka 'l-hamd (Our Lord, to You be praise)."

158- There is no specific du'aa' to be recited regularly in Qunoot, rather one should recite whatever is appropriate when disaster strikes.

159- He should raise his hands when reciting this du'aa'

160- He should recite it aloud if he is acting an imaam.

161- Those who are praying behind him should say "Ameen" to this du'aa'.

162- When he has finished, he should say takbeer and prostrate.

### **Qunoot al-Witr – when it is to be recited, and what wording it should have**

163- Qunoot in Witr is prescribed occasionally.

164- It should be recited before rukoo', unlike qunoot recited at times of calamity.

165- He should recite the following words:

*"Allaahumma ihdini feeman hadayta, wa 'aafini feeman 'aafayta, wa tawallani feeman tawallayta, wa baarik li feema a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa laa yuqdaa 'alayk, wa innahu laa yadhillu man walayta, wa laa ya'izzu man 'aadayta, tabaarakta rabbana wa ta'aalayta, wa laa manjaa minka illa ilayk*

(O Allaah, guide me amongst those whom You have guided; pardon me amongst those whom You have pardoned; turn to me in friendship amongst those to whom You have turned in friendship; bless me in what You have bestowed; save me from the evil of what You have decreed; for indeed You decree, and none can influence You; and he is not humiliated whom You have befriended; nor is he honoured whom You take as Your enemy. Blessed are You, O Lord, and exalted. There is no place of safety from You except towards You)."

166- This du'aa' was taught by the Messenger of Allaah (peace and blessings of Allaah be upon him), so it is permissible, because it was narrated from the Sahaabah (may Allaah be pleased with them).

167- Then he should do rukoo', and the two prostrations, as before.

### The final Tashahhud and placing the left foot under the right leg

- 168- Then he should sit for the final Tashahhud. This is obligatory.
- 169- He should do the same as in the first Tashahhud.
- 170- But he should sit mutawarikan, which means placing the left foot under his right leg.
- 171- He should put his right foot upright.
- 172- It is also permissible to lay the right foot along the ground sometimes.
- 173- He should cover his left knee with his left palm, leaning heavily on it.

The obligation of sending prayers upon the Prophet (peace and blessings of Allaah be upon him) and of seeking refuge with Allaah from four things

174- It is obligatory for him in this Tashahhud to send prayers upon the Prophet (peace and blessings of Allaah be upon him), some versions of which we have quoted above when discussing the first Tashahhud.

175- He should also seek refuge with Allaah from four things and say: *“Allaahumma inni a’oodhu bika min ‘adhaab Jahannam wa min ‘adhaab al-qabri wa min fitnat il-mahyaa wa’l-mamaat, wa min sharri fitnat il-maseeh al-dajjaal* (O Allaah, I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death and from the evil of the tribulation of the Dajjaal).”

The trials of life means the temptations of this world and its desires which a person faces in his life. The trials of death means the torment of the grave and the questioning of the two angels. The tribulation of the Dajjaal means the extraordinary feats that will be done at his hands, by which means people will be led astray, and they will follow him and believe his claim to be divine.

### Du’aa’ before the salaam

176- Then he may pray for himself as he sees fit, as narrated in the Qur’aan and Sunnah. There are many such good du’aa’s. If he does not know any such du’aa’s then he can say whatever is easy for him, for things that will benefit him in his religion and in his worldly affairs.

### **Various kinds of tasleem (saying salaams)**

177- Then he should say salaams to his right, which is an essential part of the prayer, turning his face so that the whiteness of his right cheek may be seen (from behind).

178- Then he should say salaams to his left, turning his face so that the whiteness of his left cheek may be seen, even in the funeral prayer

179- The imaam should raise his voice when saying salaam, except in the funeral prayer.

180- The salaam takes various forms:

a. “*Al-Salaamu ‘alaykum wa rahmat-Allaahu wa barakaatuhu*” to the right, and “*Al-salaamu ‘alaaykum wa rahmat-Allaah*” to the left.

b. The same, but without saying “*wa barakaatuhu*”.

c. “*Al-Salaamu ‘alaykum wa rahmat-Allaahu*” to the right, and “*Al-salaamu ‘alaaykum*” to the left.

d. Saying one salaam, tilting the head slightly to the right.

O my Muslim brother, this is what I was able to summarize from *Sifat Salaat al-Nabi (peace and blessings of Allaah be upon him)* [The Prophet’s Prayer Described], in an attempt to make it more accessible to you, so that it would be clear to you, as if you could see it with your own eyes. If you pray in the manner described to you of how the Prophet (peace and blessings of Allaah be upon him), prayed, then I hope that Allaah will accept that from you, because by doing that you will have truly put into practice the words of the Prophet (peace and blessings of Allaah be upon him): “Pray as you have seen me pray.”

Moreover you must not forget the importance of presence of mind and humility in prayer, for this is the ultimate purpose of standing before Allaah in prayer. The more you can develop the attitude of humility and submission in prayer as described to you in the prayer of the Prophet (peace and blessings of Allaah be upon him), the more benefits you will reap, as indicated by our Lord when He said (interpretation of the meaning):

“*Verily, As-Salaat (the prayer) prevents from Al-Fahshaa’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)*”

[*al-‘Ankaboot 29:45*]

Finally, I ask Allaah to accept our prayer and all our good deeds, and to store up their reward until the Day when we meet Him:

“*The Day whereon neither wealth nor sons will avail,*

*Except him who brings to Allaah a clean heart [clean from Shirk (polytheism) and Nifaaq (hypocrisy)]”*

[*al-Shu‘araa’ 26:88 – interpretation of the meaning*]

Praise be to Allaah, the Lord of the Worlds

## Times when it is forbidden to pray:

There are times when it is forbidden to pray. They are as follows:

From dawn until sunrise.

From sunrise until the sun has risen to the height of a spear above the horizon; nowadays this is regarded as equivalent to twelve minutes after sunrise, but to be on the safe side one should make it a quarter of an hour.

When the sun is overhead at noon, until it has passed its zenith.

From 'Asr prayer until sunset.

When the sun starts to set until it is completely set.

These times may be summed up more briefly as follows:

From dawn until the sun has risen to the height of a spear.

When it is directly overhead at noon until it has passed its zenith.

From 'Asr prayer until the sun has set completely.

When we say from dawn, we mean that one should not offer voluntary prayers after the adhaan of Fajr except the Sunnah of Fajr. This is the view of the Hanbalis. The Shaafa'is are of the view that the prohibition has to do with Fajr prayer itself, so it is not forbidden to offer voluntary prayers between the adhaan and iqaamah, rather it is forbidden to offer voluntary prayers after offering the obligatory prayer of Fajr.

This is the more correct view, but one should not offer any voluntary prayer after dawn apart from the two Sunnah rak'ahs of Fajr, because the Prophet (peace and blessings of Allaah be upon him) only prayed two brief rak'ahs after dawn had broken.

See *al-Sharh al-Mumtī* by Shaykh Ibn 'Uthaymeen, 4/160.

This is indicated by the report narrated by al-Bukhaari (547) and Muslim (1367) from Ibn 'Abbaas, who said: Some trustworthy men bore witness in my presence, the most trustworthy of whom in my view was 'Umar, that the Prophet (peace and blessings of Allaah be upon him) forbade praying after Fajr until the sun had risen and after 'Asr until the sun had set."

Al-Bukhaari (548) and Muslim (1371) narrated that Ibn 'Umar said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When the top edge of the sun has risen, then delay praying until it has risen above the horizon, and when the lower part of the sun has set, delay praying until it is fully set."

Al-Bukhaari (551) narrated that Abu Sa'eed al-Khudri said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "There is no prayer after Fajr until the sun has risen fully, and no prayer after 'Asr until the sun has set."

Muslim (1373) narrated that 'Uqbah ibn 'Aamir al-Juhani said: "There are three times at which the Messenger of Allaah (peace and blessings of Allaah be upon him) forbade us to pray or to bury our dead: when the sun has clearly started to rise until it is fully risen, when it is directly overhead at midday until it has passed its zenith, and when the sun starts to set until it has fully set."

And Allaah knows best.

### **Reasons for doing the prostration of forgetfulness:**

By the mercy of Allaah to His slaves, as one of the beauties of this perfect religion, Allaah has prescribed that His slaves may make up for shortcomings and mistakes that they make in their worship and cannot avoid completely, by performing supererogatory (naafil) acts of worship, praying for forgiveness and so on.

One of the things that Allaah has prescribed for His slaves to make up for shortcomings that may occur in their prayer is the prostration of forgetfulness, but it is only prescribed to make up for certain things; it does not make up for everything nor is it prescribed for everything.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked about the reasons for doing the prostration of forgetfulness, and he replied as follows:

The prostration of forgetfulness in prayer is generally prescribed for three reasons:

- 1- Doing something extra
- 2- Omitting something
- 3- Being uncertain

Doing something extra: for example, doing an extra bow (rukoo'), prostration (sujood), standing or sitting.

Omitting something: such as omitting an essential part of the prayer, or omitting one of the obligatory parts of the prayer.

Being uncertain: such as when a person is not sure how many rak'ahs he has prayed, whether it was three or four, for example.

In the case of doing something extra, if a person adds something to his prayer – bowing, prostrating, standing or sitting – deliberately, then his prayer becomes

invalid, because when he added it, that means that he did not do the prayer in the manner ordained by Allaah and His Messenger (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: “Whoever does an action that is not part of this matter of ours (i.e., Islam), will have it rejected.” Narrated by Muslim, 1718.

But if he did that extra thing by mistake, then his prayer is not invalidated, but he should do the prostration of forgetfulness after saying the salaam. The evidence for that is the hadeeth of Abu Hurayrah (may Allaah be pleased with him) who said that when the Prophet (peace and blessings of Allaah be upon him) said the salaam after two rak’ahs in one of the two afternoon prayers, either Zuhr or ‘Asr, and they told him about that, he (peace and blessings of Allaah be upon him) did the rest of the prayer, then he said the salaam, then he prostrated twice (the prostration of forgetfulness) after saying the salaam. Narrated by al-Bukhaari, 482; Muslim, 573.

And Ibn Mas’ood (may Allaah be pleased with him) narrated that the Prophet (peace and blessings of Allaah be upon him) led them in praying Zuhr and he prayed five rak’ahs. When he had finished it was said to him: “Has something been added to the prayer?”

He said: “Why are you asking that?”

They said: “You prayed five (rak’ahs).”

So he turned towards the qiblah and prostrated twice. Narrated by al-Bukhaari, 4040; Muslim, 572.

In the case of omitting something, if a person omits one of the essential parts of the prayer, one of the following two scenarios must apply:

Either he remembers it before he reaches the same point in the following rak’ah, so he has to go back and do that essential part of the prayer and whatever came after it,

Or he does not remember it until he reaches the same point in the following rak’ah, in which case the following rak’ah takes the place of the one in which he omitted that essential part, and he should make up the invalid rak’ah.

In either of these two cases, he should do the prostration of forgetfulness after saying the salaam.

For example: a man stood up after doing the first prostration of the first rak’ah and did not sit or do the second prostration. When he started to recite Qur’aan he remembers that he had not done the second prostration or sat between the two prostrations. In that case he should go back and sit as between the two prostrations, then prostrate, then stand up and do whatever is left of his prayer, and do the prostration of forgetfulness after saying the salaam.

An example of one who did not remember until after he reached the same point in the following rak’ah is a man who stood up following the first prostration in the first rak’ah and did not do the second prostration or sit between the two prostrations, but

he did not remember that until he sat between the two prostrations in the second rak'ah. In this case he should make the second rak'ah the first rak'ah, and add another rak'ah to his prayer, then say the salaam then do the prostration of forgetfulness.

Omitting an obligatory part of the prayer – such as if he omits an obligatory part and moves on to the next part of the prayer. For example, he forgets to say Subhaan Rabbiy al-A'la (Glory be to my Lord Most High) and he does not remember until he has got up from prostrating. In this case he has omitted an obligatory part of the prayer by mistake, so he should carry on with his prayer then do the prostration of forgetfulness before saying the salaam, because when the Prophet (peace and blessings of Allaah be upon him) omitted the first tashahhud he carried on with his prayer and did not go back and repeat anything, then he did the prostration of forgetfulness before saying the salaam.

In the case of being uncertain, such as if a person is not sure if he has done something extra or omitted something, e.g., he is not sure whether he has prayed three rak'ahs or four, one of the following two scenarios must apply:

Either he thinks that one or the other is more likely to be case, whether it is doing more or omitting something, in which case he should proceed on the basis of what he thinks is more likely to be the case, complete his prayer accordingly, then do the prostration of forgetfulness after saying the salaam;

Or neither appears more likely to be the case, so he should proceed on the basis of what is certain, namely the lesser amount, and complete his prayer accordingly, then do the prostration of forgetfulness before saying the salaam.

For example: a man prays Zuhr then he is not sure whether he is praying the third or fourth rak'ah, but he thinks it more likely that it is the third. So he should pray another rak'ah, then say the salaam, then do the prostration of forgetfulness.

An example of when neither seems to him more likely to be the case is when a man is praying Zuhr and is not sure whether he is in the third rak'ah or the fourth, and neither seems to him more likely to be the case. In that case he should proceed on the basis of what is certain, which is the lesser amount. So he should regard it as the third rak'ah, then do another rak'ah and do the prostration of forgetfulness before saying the salaam. Thus it becomes clear that this should be done before the salaam if you have omitted one of the obligatory parts of the prayer or if you are not sure how many rak'ahs you have done, and neither of the two choices seems more likely to be the case. And it should be done after the salaam if you have added something extra to the prayer or you are not certain but one of the two choices seems more likely to be the case.

### **Prostration of forgetfulness when praying behind an imam:**

The one who is praying behind an imam must follow the imam in doing the prostration of forgetfulness if he prayed all the rak'ahs with him, i.e., if he did not join the prayer late. That is because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “The imam is only appointed to be

followed, so do not differ from him. When he bows, then bow, when he says ‘*Sami’a Allaahu liman hamidah* (Allaah hears the one who praises Him)’ then says ‘*Rabbana laka’l-hamd* (Our Lord, to You be praise)’, and when he prostrates, then prostrate.” Narrated by al-Bukhaari (722) and Muslim (414).

With regard to the one who joins the prayer late and has missed one rak’ah or more, he should follow the imam if he does the prostration of forgetfulness before the salaam, but he should not follow him if he does it after the salaam because the one who joins the prayer late cannot say the salaam with the imam, rather he has to make up what he has missed, then say the salaam, then do the prostration of forgetfulness, then say the (final) salaam.

This is in general terms. As for a more detailed discussion, we can sum up the issue of the person praying behind an imam and the prostration of forgetfulness as follows:

1 – If a person offers the entire prayer with the imam, then the imam makes a mistake and does the prostration of forgetfulness, he has to follow him, whether he does the prostration before the salaam or after.

2 – If a person joins the prayer late, and the imam makes a mistake in the part of the prayer that he catches up with, then it depends: if the imam does the prostration of forgetfulness before the salaam, the person praying behind him should prostrate with him, then complete his prayer, then do the prostration of forgetfulness once again, because the first prostration that he did with the imam was not at the proper place for him, because the prostration of forgetfulness cannot be done during the prayer, rather it should be done at the end of the prayer, so his prostration with the imam was merely for the purpose of following the imam.

If the imam prostrates after the salaam, then the person who joined the prayer late should not prostrate with him, rather he should stand up and complete his prayer and say the salaam, then do the prostration of forgetfulness and say the salaam.

3 – If the person praying behind the imam joined the prayer late, and the imam made a mistake in the part of the prayer that he did not catch up with, such as if he made a mistake in the first rak’ah and the person joined the prayer in the second rak’ah:

If the imam prostrates before the salaam, the person praying behind him should follow him, then complete his prayer, but he does not have to prostrate again because the ruling on his imam’s mistake does not apply to him.

If the imam does the prostration after the salaam, the person praying behind him should not follow him, and he does not have to prostrate after finishing his prayer either, because the ruling on his imam’s mistake does not apply to him, as the mistake happened before he joined the imam in the prayer.

All of these cases apply when the mistake is made by the imam. If the mistake is made by the person praying behind the imam, that is also subject to further discussion:

4 – If the person praying behind the imam makes a mistake in his prayer, and he did not join the prayer late, i.e. he caught up with all the rak'ahs with the imam, such as if he forgets to say “*Subhaana Rabbi al-‘Azeem* (Glory be to my Lord the Most Great)” when bowing, then he does not have to do the prostration of forgetfulness, because the imam carries it for him. But if we assume that the person made a mistake that invalidates one of the rak'ahs, such as if he forgot to recite al-Faatihah, then in that case he must stand up when the imam says the salaam and repeat the rak'ah that was invalidated because of his mistake, then he should recite the tashahhud, say the salaam and do the prostration of forgetfulness after the salaam.

5 – If the person praying behind the imam makes a mistake in his prayer, and he joined the prayer late, then he should do the prostration of forgetfulness whether he made the mistake whilst he was praying with the imam or after he stood up to complete the part of the prayer that he missed, because if he prostrates he will not be differing from the imam, as the imam will already have finished his prayer.

See: *Risaalah fi Ahkaam Sujood al-Sahw* by Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him)

**And Allaah knows best.**

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

Salah 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.

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

This is one of the greatest sins. Abu Dtharr 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.

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**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 Masjids. 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 Masjids; the angels are bothered by that which bothers men.

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**3) Proceeding to Masjids 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 reposedly; then join in whichever part you catch up, and complete whichever part you missed (i.e., soon after the imaam ends the prayer).

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

Many of those who come late to the Masjids 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 dhuh 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 shaitaan. Had you kept silent, shaitaan would have no chance of confusing you.

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**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).

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**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."

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**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 shaitaan.

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

The above tradition indicates clearly that shaitaan 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.*

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**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 Masjids first). And if they were to know the great reward (for coming to Masjids) 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.).

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**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)

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**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.

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**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.

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

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**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.

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**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-dhalleein' 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.

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**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.

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**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.

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**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.

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**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.

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**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.

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**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 Dhuhr, 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."

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**23) Moving the two palms upon saying, 'assalamu aleikum warahmatul-lah' 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.

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**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).

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

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

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**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.

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**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.

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**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.

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### 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.

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### 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 or Remembrance after Prayer

{Whatever we recite of these adhkaar, we must firmly believe and be struggling to attain, lest we be lying. Also, we must recite the Duas with correct Arabic pronunciation. Please buy authentic Dua Book or Download which got Arabic version once we can read Arabic. The Editor of this booklet is not responsible for any unintentional error or your error while reciting the English transliteration.}

“Astaghfirul-lah” **أَسْتَغْفِرُ اللَّهَ** ‘I ask Allah for forgiveness.’ (Three times)

“Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.”

**اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ**

‘O Allah, You are *As-Salam* and from You is all peace, blessed are You, O Possessor of majesty and honour.’

*AS-Salam*: The One Who is free from all defects and deficiencies.

“Laa ilaha illal-lahu wahdahu laa shareeka lah, laahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, allahumma laa maniAAa lima aAAatayt, walaa muAAatiya lima manaAAat, walaa yanfaAAu thal-jaddi minkal-jad.”

**لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .**

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allah, 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.’

“Laa ilaha illal-lah, wahdahu laa shareeka lah, laahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer. laa hawla walaa quwwata illa billah, laa ilaha illal-lah, walaa naAAabudu illa iyyah, lahun-niAAamatu walahul-fadl walahuth-thana-ol- hasan, laa ilaha illal-lah mukhliseena lahud-deen walaw karihal-kafiroon.”

**لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ .**

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no

might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.’

“Subhanal-lah walhamdu lillah, wallahu akbar.” (Thirty-three times)

“Laa ilaha illal-lahu wahdahu laa shareeka lah, laahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.” (One time)

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ .  
لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير .

‘How perfect Allah is, all praise is for Allah, and Allah is the greatest.’  
‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

*The following three chapters from Quran should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.*

[الإِخْلَاصُ] (قُلْ هُوَ اللَّهُ أَحَدٌ)....  
{Qul huwa Allahu ahad...} [Al-Ikhlal]

[الْفَلَقُ] (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)....  
{Qul aAAoothu birabbi alfalaq.....} [Al-Falaq]

[النَّاسِ] (قُلْ أَعُوذُ بِرَبِّ النَّاسِ)....  
{Qul aAAoothu birabbi alnnas.....} [An-Nas]

***It is also from the sunnah to recite the verse of the Throne (Ayat-Al-Kursi) after each prayer:***

“Allahu laa ilaha illa Huwa, Al-Haiyul-Qaiyum, Laa ta'khuduhu sinatun wa laa nawm, lahu maa fis-samaawati wa maa fil-'ard, Man dhal-ladhii yashfa'u 'indahu illa bi-idhnihi, Ya'lamu maa baina aidihim wa maa khalfahum, wa laa yuhituna bi shai'im-min 'ilmihii illa bima shaaa'a, Wasi'a kursiyuhus-samaawati wal ard, wa la ya'uduhu hifdhuhuma, Wa Huwal 'Aliyul-Adheem.”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permitteth? He knoweth What (appeareth to His creatures As) Before or After or Behind them. Nor shall they compass Aught of his knowledge Except as He willeth. His throne doth extend Over the heavens And on

earth, and He feeleth No fatigue in guarding And preserving them, For He is the Most High.The Supreme (in glory)." [Surah al-Baqarah 2: 255]

**“Laa ilaha illal-lahu wahdahu laa shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAala kulli shayin qadeer.”** (*Ten times after the Maghrib & Fajr prayers*)

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت وهو على كل شيء قدير

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

**“Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan mutaqabbalan.”** (*After salam in fajr prayer*)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا

‘O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

**Isteghfar:**

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

**“Astaghfirullah al-’Adheemal-ladhi laa ilaha illa Huwal-Hayyul-Qayyum wa atubu ilaih.”**

‘I seek the forgiveness of Allah the Mighty, Whom there is none worthy except Him, the Living, The Eternal, and I repent unto Him.’

Whoever says the above words, Allah will forgive him even if he deserted the army’s ranks.

[Abu Dawud 2/85, at-Tirmithi 5/569, Al-Hakim who declared it authentic and ath-Thahabi agreed with him 1/511]

## Adhkaar for Morning and Evening

**REMEMBER:** (as-sabah) translated morning: after Fajr prayer until the sun rises, (al-masa/) translated evening: after AAsr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

*{Whatever we recite of these adhkaar, we must firmly believe and be struggling to attain, lest we be lying. Also, we must recite the Duas with correct Arabic pronunciation. The Editor of this booklet is not responsible for any unintentional error or your error while reciting the English transliteration.}*

### In the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوْءِ الْكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ .

“Amsayna wa-amsal-mulku lillah walhamdu lillah laa ilaha illal-lah, wahdahu laa shareeka lah, laahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, rabbi as-aluka khayra ma fee hathihil-laylah, wakhayra ma baAAadaha, wa-aAAoothu bika min sharri hathihil-laylah, washarri ma baAAadaha, rabbi aAAoothu bika minal-kasal, wasoo-il kibar, rabbi aAAoothu bika min AAathabin fin-nar, waAAathabin fil-qabr.”

‘We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.’

...likewise, one says **in the morning:**

.....أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ

“Asbahnaa wa 'asbahal-mulku lillaahi walhamdu lillaahi, laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, laahul-mulku wa laahul-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.’

**In the morning:**

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النِّشُورُ .

“Allahumma bika asbahna wabika amsayna, wabika nahya ,wabika namootu wa-ilaykan-nushoor.”

‘O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

**In the evening:**

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

“Allahumma bika amsayna, wabika asbahna, wabika nahya wabika namootu wa-ilaykal-maseer.”

‘O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.’

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبِوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبِوءُ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

“Allahumma anta rabbee laa ilaha illa ant, khalaqtanee wa-ana AAabduk, wa-ana AAala AAahdika wawaAADika mas-tataAAat, aAAoothu bika min sharri ma sanaAAat, aboo-o laka biniAAamatika AAalay, wa-aboo-o bithanbee, faghfir lee fa-innahu laa yaghfiruth-thunooba illa ant.”

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.’

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ .

“Allahumma innee asbahtu ooshhiduk, wa-ooshhidu hamalata AAarshik, wamala-ikatak, wajameeAAa khalqik, annaka antal-lahu laa ilaha illa ant, wahdaka laa shareeka lak, wa-anna Muhammadan AAabduka warasooluk.”  
(Four times in the morning & evening).

‘O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.’

*Note: for the evening, one reads (amsaytu) instead of (asbahtu).*

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ  
وَلَكَ الشُّكْرُ .

“Allahumma ma *asbaha* bee min niAAamin, aw bi-ahadin min khalqik, faminka  
wahdaka laa shareeka lak, falakal-hamdu walakash-shukr.”

‘O Allah, what blessing I or any of Your creation have risen upon, is from You alone,  
without partner, so for You is all praise and unto You all thanks.’

...whoever says this in the morning has indeed offered his day’s thanks and whoever  
says this in the evening has indeed offered his night’s thanks.

*Note: for the evening, one reads (amsa) instead of (asbaha).*

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا إِلَهَ إِلَّا اللَّهُ  
أَنْتَ .  
اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا أَنْتَ .

“Allahumma AAafinee fee badanee, allahumma AAafinee fee samAAee,  
allahumma AAafinee fee basaree, laa ilaha illa ant.” (Three times).

“Allahumma innee aAAoothu bika minal-kufr, walfaqr, wa-aAAoothu bika min  
AAathabil-qabr, laa ilaha illa ant.” (Three times)

‘O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my  
sight health. None has the right to be worshipped except You.’

‘O Allah, I take refuge with You from disbelief and poverty, and I take refuge with  
You from the punishment of the grave. None has the right to be worshipped except  
You.’

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ .

“Hasbiyal-lahu laa ilaha illa huwa, AAalayhi tawakkalt, wahuwa rabbul-  
AAarshil-AAatheem.” (Seven times morning & evening)

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ .

“aAAoothu bikalimatil-lahit-tammati min sharri ma khalaq.” (Three times in  
the evening)

‘I take refuge in Allah’s perfect words from the evil He has created.’

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ  
فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ

بَيْنَ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي .

“Allahumma innee as-alukal-AAafwa walAAafiyah, fid-dunya wal-akhirah, allahumma innee as-alukal-AAafwa walAAafiyah fee deenee, wadunyaya wa-ahlee, wamalee, allahummas-tur AAawratee, waaaa-amin rawAAatee, allahummah-fathnee min bayni yaday, wamin khalfee, waAAan yameenee, waAAan shimalee, wamin fawqee, wa-aAAoothu biAAathamatika an ooghtala min tahtee.”

‘O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.’

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ، وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي سَوْءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

“Allahumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, waan aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.”

‘O Allah, Knower of the unseen and the seen, 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 soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

**Shirk:** to associate others with Allah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allah and (3) action, e.g. to bow or prostrate to other than Allah.

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

“Bismil-lahil-lathee laa yadurru maAAas-mihi shay-on fil-ardi walaa fis-sama-i wahuwas-sameeAAul-AAaleem.” (Three times)

‘In the name of Allah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

“Radeetu billahi rabban wabil-islami deenan wabiMuhammadin nabiyya.” (Three times)

‘I am pleased with Allah as a Lord, and Islam as a religion and Muhammad (Sallallahu ‘alaihi wa sallam) as a Prophet..’

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

“Subhanal-lahi wabihamdih, AAadada khalqihi waridaa nafsih, wazinata AAarshih, wamidaada kalimatih.” (Three times)

‘How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ .

“Subhanal-lahi wabihamdih.” (One hundred times or more)

‘How perfect Allah is and I praise Him.’

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ .

“Ya hayyu ya qayyoom, birahmatika astagheeth, aslih lee sha/nee kullah, wala takilnee ila nafsee tarfata AAayn.”

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ .

“Laa ilaha illal-lah, wahdahu laa shareeka lah, laahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer.” (One hundred times)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتَحَهُ ، وَنَصْرَهُ ، وَنُورَهُ وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ .

For morning: “Asbahna wa-asbahal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathal-yawm, fat-hahu, wanasrahu, wanoorahu, wabarakatahu, wahudahu, wa-aAAoothu bika min sharri ma feehi, washarri ma baAAadah.”

‘We have reached the morning and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.’

**For the evening, the supplication is read as follows:**

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتَحَهَا ،  
وَتَصَرَّهَا ، وَنُورَهَا وَبَرَكَاتَهَا ، وَهَدَايَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا .

**“Amsayna wa-amsal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathihil-laylah, fat-haha, wanasraha, wanooraha, wabarakataha, wahudaha, wa-AAoothu bika min sharri ma feeha washarri ma baAAadaha.”**

‘We have reached the evening and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of tonight, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of tonight and the evil that follows it.’

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير .

**“Laa ilaha illal-lahu wahdahu laa shareeka lah, lahul-mulk, walahul-hamd, wahuwa AAala kulli shayin qadeer.” (Ten times)**

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

وَعَاىِ مِلَّةٍ مَّا أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ .  
أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ .

**“Asbahna AAala fitratil-islam, waAAala kalimatil-ikhlas, waAAala deeni nabiyyina Muhammad (Sallallahu ‘alaihi wa sallam)waAAala millati abeena Ibraheem, haneefan musliman wama kana minal-mushrikeen.”**

‘We rise upon the fitrah of Islam, and the word of pure faith, and upon the religion of our Prophet Muhammad (Sallallahu ‘alaihi wa sallam)and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allah.’

# Fitrah: the religion of Islam, the way of Ibraheem .

# Pure faith: the Shahada.

**Note: for the evening, one reads Amsayna instead of Asbahna.**

[ الإِخْلَاصُ ] قُلْ هُوَ اللَّهُ أَحَدٌ .....  
{Qul huwa Allahu ahad...} [Al-Ikhlās]

[ الْفَلَقُ ] قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....  
{Qul aAAoothu birabbi alfalaq.....} [Al-Falaq]

[ النَّاسُ ] قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....  
{Qul aAAoothu birabbi alnnas.....} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ

“Subhaanallaahi wa bihamdih, ‘adada khalqih, wa riḍaa nafsih, wa zinata ‘arshih, wa midaada kalimaatih.” (Three Times in the morning and evening)

‘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.’

”اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ”

“Allahumma salli wa sallim 'alaa nabiyyinaa Muhammadin.”

‘Oh Allah, we ask you for peace and blessings upon our prophet Muhammad..’

“The prophet (Sallallahu ‘alaihi wa sallam) 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.”

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“Laa hawla walaa quwwata illa billah.” (10 times morning and evening)

‘There is no strength nor power except Allah.’

## 20 Easy Things to Do in Ramadan and in other Months

### 1. Sitting after Fajr Remembering Allaah until Sunrise:

From Anas bin Malik, may Allaah be pleased with him, who said: **"The Messenger of Allaah, sallAllaahu `alayhi wa sallam, said: 'Whoever prays the morning prayer in congregation then sits remembering Allaah until the sun rises, then prays two units of prayer has the reward like that of Hajj and `Umrah.'" He said, "Allaah's Messenger, sallAllaahu `alayhi wa sallam, said: 'Complete, complete, complete (i.e. reward).'"**

Related by at-Tirmidhi (2/586), Takhreej Ahmad Shakir. `Abu `Isa (at-Tirmidhi) said: This hadeeth is hasan ghareeb. Shakir said in his verification: At-Tirmidhi declared it hasan, and in its chain of narrators is Abu Dhilaal, and he has been spoken about, but the hadeeth has other supporting narrations. Al-Albani declared it hasan in Saheeh at-Tirmidhi (591) and At-Ta`leeq ar-Ragheeb (164 and 165) and Saheeh at-Targheeb (1/461) and declared it saheeh in Saheeh al-Jaami` (6346).

#### *From supporting narrations*

- From Abi Umaamah who said: **"Allaah's Messenger, sallAllaahu `alayhi wa sallam, said: 'Whoever prays the morning prayer in congregation then sits remembering Allaah until he sun rises, then stands up ad prays two units of prayer returns with the reward of Hajj and `Umrah.'" [Majma` uz-Zawaid of al-Haythami 10/104-105] Related by at-Tabarani and its isnad is good. Al-Albani declared it hasan in Saheeh at-Targheeb (1/464)]**

- From `Abdullah bin `Aamir that Abu Umaamah and `Utbah Bin `Abd related that Allaah's Messenger, sallAllaahu `alayhi wa sallam said: **"Whoever prays as-S.ubh. (i.e. fajr prayer) in congregation then sits until he prays for Allaah the prayer of Dhuha has the reward like that of a haajj (pilgrim performing Hajj) and a mu`tamir (pilgrim performing `Umrah), complete reward of his Hajj and his `Umrah."** Related by at-Tabarani and declared hasan by al-Albani in Saheeh at-Targheeb (/1466) [Majma` uz-Zawaid of al-Haythami 10/104-105]

- From `Usrah who said, **"I heard the Mother of believers, meaning `Aa'isha, say: 'I heard Allaah's Messenger, sallAllaahu `alayhi wa sallam, say: 'Whoever prays fajr (or he said al-ghadaah, [transl. both referring to the morning prayer]), then sits in his place and does not speak idly with something from matters of this world and remembers Allaah until he prays four units of Dhuha, he will leave his sins like the day his mother bore him, without any sin.'" [al-Mataalib al-`Aaliyah bi Zawaa'id al-Masaaneed ath-Thamaaniyah of Ibn Hajr (3/3394), takhreej: Habeeb ur-Rahman al-A`dhami. The authenticator said: "Al-Buwaysari said: 'Abu Ya`laa**

related it about Salat adh-Dhuha with a hasan chain." ] Related by Abu Ya`laa and at-Tabarani related something similar to it in al-Awsat.

- From Sammaak That he asked Jaabir bin Samurah: **"What did the Messenger, sallAllaahu `alayhi wa sallam do when he prayed as-Subh (the morning prayer)." He said: "He used to sit in the Musallaa after he prayed as-Subh until the Sun rises."** [Muslim, Sharh an-Nawawi: Mosques - Virtue of sitting in the Musalla after Subh (5/171)]

- From Sahl bin Mu`aadh bin Anas al-Juhani from his father, that the Messenger of Allaah, sallAllaahu `alayhi wa sallam, said: **"Whoever sits in his prayer area (musallaa) after he completes as-Subh prayer until he prays two units of Dhuha prayer, [and] doesn't say except what is good, his sins will be forgiven even if they are more than the foam of the sea."** [Abu Dawud 2/1287, takhreej ad-Da`aas]

### **Important Remarks**

Women are included in this bounty, as indicated by the previously quoted supporting evidence and the hadeeth of Juwayriyyah - from Imam Muslim - that she used to sit in her prayer area (musallaa) when she would pray the morning prayer until adh-Dhuha.

One who sits should not pray until the Sun rises and its light spreads in the horizon, as in the hadeeth of Muslim.

One should pray four units of prayer of adh Dhuha prayer as in the hadeeth of `Aa'ishah and the hadeeth of Umaamah and `Utbah bin `Abd from at-Tabarani.

Greatness of the reward and ease of the action should not sound discouraging to us, for great rewards have been related in the two Saheehs for easy actions. Look for examples in what has been related about saying Laa ilaha il Allaah and Subhan Allaah.

### **2.a House in Jannah for Praying 12 Sunnah Each Day:**

Prophet (May peace and blessings be upon him) in which he said: **"Allaah will build a house in Heaven for whoever is diligent in observing 12 Sunnah Rak'aat (as follows): 4 Rak'aat before and 2 after the Zuhr (Midday) Prayer, 2 after the Maghrib (Sunset Prayer), 2 after the 'Ishaa' (Evening) Prayer and 2 before the Fajr (Dawn) Prayer."** Hadith sahih narrated by at-Tirmidhi No. 379 and by others. Hadith No. 6183 in Sahih al-Jaami'.

'Anbasah ibn Abi Sufyan quoted Umm Habibah as saying "Allaah's Messenger (May peace and blessings be upon him) said:

**"A house will be built in Heaven for one who prays 12 Rak'aat in a day and evening as follows: 4 Rak'aat before and 2 after the Zuhr Prayer, 2 after the Maghrib Prayer, 2 after the 'Ishaa' Prayer and 2 before the Fajr Prayer."** Narrated by at-Tirmizi under No. 380. He said: The Hadith narrated by 'Anbasah

quoting Umm Habibah in this chapter is a hassan and sahih hadith. It is under No. 6362 in Sahih al-Jaami'.

## **2.b Hell is forbidden who Prays 4 Rak'ahs before Zuhr Salah and 4 Rak'ahs after it:**

Al-Nasaa'i (1817) and al-Tirmidhi (428) narrated from Umm Habeebah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said: **"Whoever prays four (rak'ahs) before Zuhr and four after it, the Fire will not touch him."**

The version narrated by al-Tirmidhi says: **"Whoever regularly performs four rak'ahs before Zuhr and four after it, Allaah will forbid him to the Fire."**  
The hadeeth was classed as saheeh by al-Albaani in *Saheeh al-Nasaa'i*.

## **3. Attending Lectures in the Masjid:**

**"Whoever goes to the mosque not desiring except to learn or teach what is good has the reward of a pilgrim who completed his Hajj."** [at-Tabarani, classed as Saheeh by Al-Albani]

## **4. Visiting a Sick Muslim:**

Al-Tirmidhi (969) narrated that 'Ali (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: **"There is no Muslim who visits a (sick) Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels send blessings upon him until morning comes, and he will have a garden in Paradise."** Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

## **5. Providing Food for Breaking the Fast:**

The Messenger of Allaah (salallaahu 'alaihi wa sallam) said, **"Whoever feeds a fasting person will have a reward like that of the fasting person, without any reduction in his reward."** (Ahmad and Al-Nasai. Also verified by Al-Albani as sahih)

## **6. Standing in Prayer on Laylatul Qadr:**

**"Laylatul Qadr is better than a thousand months."** [Quran 97:3]

## **7. Millions of Good Deeds Remembering Allaah whilst Shopping:**

"Whoever enters a market and says: **'Laa ilaaha ill Allaah waHdahu laa shareekah, lahul mulku wa lahul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa `alaa kulli shay'in qadeer'** [There is nothing worthy of worship but Allaah, He is alone without partner, to Him belongs dominion

and praise, he causes life and death and He is the Living and does not die. In His Hand is all the good, and He is over all things competent.] Allaah will write for him a million good deeds, erase a million of his bad deeds and raise him a million levels." [at-Tirmidhi, classed as Hasan by al-Albani]

## 8. That Which Shall Have no Equal on the Day of Resurrection:

-Abu Huraira (RA) narrated that the Prophet (SallAllaahu ‘Alaihi Wasallam) said:” Whoever says one hundred times in a day:

لا إله إلا الله، وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير

‘Laa ilaha illal-lah wahdahu laa sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shai’in qadir.’

‘None has the right to be worshipped but Allaah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent).’

He will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he. [Bukhari]

## 9. Asking Allaah to forgive All Muslims:

"Whoever seeks forgiveness for believing men and believing women, Allaah will write for him a good deed for each believing man and believing woman." [at-Tabarani, classed as Hasan by Al-Albani]

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

‘Rabbi ighfir lee waliwalidayyawaliman dakhala baytiya mu/minan walilmu/mineena walmu/minatiwala tazidi aththalimeena illatabaran.’ [Nooh 71:28]

‘My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.’

Also: ‘And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’ [al-Hashr 59:10].

And: ‘Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.’ [Ibraheem 14:41]

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) offered the funeral prayer and said: **“O Allaah, forgive our living and our dead, our young ones and our old ones, our males and our females, those of us who are present and those who are absent. O Allaah, whomever You keep alive, keep him alive with faith and whomever you cause to die, cause him to die in Islam. Do not deprive us of the reward and do not cause us to go astray after this.”** [Narrated by at-Tirmidhi, 1024; Abu Dawood, 3201; an-Nasai, 1986]

## 10. Forgiveness from Sins like the Foam of the Sea:

Abu Hurayrah (RA) narrated that the Prophet (SallAllaahu ‘Alaihi Wasallam) said: ‘Whoever says: **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** ‘SubhanAllaah wa bi hamdih.’ (Praise and glory be to Allaah) ‘100 times, morning and evening, his sins will be erased even if they are like the foam on the sea.’ [Bukhari]

It was narrated from Jabir (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

**“Whoever says ‘Subhan Allaah il ‘azeem wa bi hamdihi’ (Glory and praise be to Allaah, the Almighty), a palm tree will be planted for him in Paradise.”**

Narrated by al-Tirmidhi (3464) who said: This is a hasan saheeh ghareeb hadeeth, which we know only from the hadeeth of Abu’l-Zubayr from Jabir (may Allaah be pleased with him). And al-Mundhiri said (2/347): Its isnad (chain of transmission) is jayyid (good). It was classed as hasan (sound) by al-Hafiz Ibn Hajar in Nataij al-Afkar (1/104). It was classed as saheeh (authentic) by al-Albani in al-Silsilah al-Saheehah (hadeeth no. 64).

## 11. Thousand Good Deeds in 2 Minutes:

If a person says **سُبْحَانَ اللَّهِ** ‘SubhanAllaah’ (glory be to Allaah) - 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. [Muslim]

## 12. Being Pleased with Allaah on the Day of Resurrection:

Allaah has promised that anyone who says the following, three times every morning or evening, will be pleased on the Day of Resurrection:

**رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا.**

**‘Radheetu billaahi Rabban, wa bil-’Islaami deenan, wa bi-Muhammadin (sallallaahu ‘alayhi wa sallama) Nabiyyan.’**

‘I am pleased with Allaah as my Lord, with Islam as my religion and with Muhammad (peace and blessings of Allaah be upon him) as my Prophet.’ [Ahmad 4/337, An-Nasa’i, ‘Amalul-Yawm wal-Laylah p. 4, Ibn As-Sunni (no. 68), At-Tirmidhi 5/465. Its chain of transmission is good (Hasan), Ibn Baz, p. 39.]

### 13. Reciting Three Phrases Heavy on the Scales:

Juwairiyah bint Al-Harith reported: The Prophet (SallAllaahu ‘Alaihi Wasallam) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there and said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet (SallAllaahu ‘Alaihi Wasallam) said, “I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خُلُقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

‘Subhanal-lahi wabihamdih, AAadada khalqihi, waridaa nafsih, wazinata AAarshih, wamidada wamidaada kalimatih.’

‘Allaah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise).’ [Muslim]

### 14. A Rare Treasure of Paradise:

Abu Dharr (RA) narrated that RasulAllaah (SallAllaahu ‘Alaihi Wasallam) said: “Should I not tell you of one treasure of the unlimited treasures of Paradise?” I replied spontaneously “Oh RasulAllaah that would be an honour indeed!” RasulAllaah (SallAllaahu ‘Alaihi Wasallam) said: “That rare treasure is:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘LAA HAWLA WA LAA QUWWATA ILLA BILLAH.’

‘The strength to do good and to refrain from evil comes from the grace and mercy of Allaah’ [Ibn Majah]

### 15. Beautiful Supplication for Forgiveness:

Shaddad bin Aus (RA) narrates that the Prophet (SallAllaahu ‘Alaihi Wasallam) said: “The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبوءُ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

‘Allaahumma anta rabbee laA ilaha illa ant, khalaqtanee wa-ana AAabduk, wa-ana AAala AAahdika wawaAADika mas-tataAAat, aAAoothu bika min sharri ma sanaAAat, aboo-o laka biniAAamatika AAalay, wa-aboo-o bithanbee, faghfir lee fa-innahu laa yaghfiruth-thunooba illa ant.’

‘O Allaah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I

can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'

Shaddad ibn Aws (radiAllaahu anhu) relates that the Prophet (salAllaahu alayhi wasalam) said that he (*Sayyid al-Istighfar*) most superior way of asking for forgiveness from Allaah is to say (the above du'a). That **"If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."** [sahih al-Bukhari]

## 16. Frequent Recitation of few Qur'anic Soorahs:

**"Qul Huwa'Llahu Ahad"** is equal to a third of the Qur'an and **"Qul yaa ayyuha'l Kaafiroon"** is equal to a fourth of the Qur'an." [at-Tabarani, classed as Saheeh by Al-Albani]

## 17. Preserving the Ties of Kinship:

Allaah has warned us against cutting the ties of kinship (interpretation of the meaning):

**"And those who break the Covenant of Allaah, after its ratification, and sever that which Allaah has commanded to be joined (i.e., they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e., they will be far away from Allaah's Mercy); And for them is the unhappy (evil) home (i.e., Hell)."** [al-Ra'd 13:26]

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **"Whoever would like his rizq (provision) to be increased and his life to be extended, should uphold the ties of kinship."** (Reported by al-Bukhaari, 5986 and Muslim, 2557).

Abu Hurayrah (may Allaah be pleased with him) said: **"The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Allaah created the universe, and when He had finished, kinship (al-rahm) stood up and said, 'This is the standing up of one who seeks Your protection from being cut off.' Allaah said, 'Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?' It said, 'Of course.' Allaah said, 'Then your prayer in granted.'"**

The Prophet (peace and blessings of Allaah be upon him) said, **"Recite, if you wish (interpretation of the meaning): 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allaah has cursed, so that He has made them deaf and blinded their sight.' [Muhammad 47:22-23]."** (Saheeh Muslim bi Sharh al-Nawawi, 16/112).

Once we understand this, we need to ask: who is the one who upholds the ties of kinship? This was explained by the Messenger (peace and blessings of Allaah be upon him) when he said: **“The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds those ties is the one who does so even if they break off the relationship.”** (Reported by al-Bukhaari, 5645).

## 18. Praying `Isha and Fajr in Congregation:

Abu Dawood (561), al-Tirmidhi (223) and Ibn Maajah (781) narrated from Buraydah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: **“Give glad tidings to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.”** Classed as saheeh by al-Albaani in Saheeh al-Targheeb.

Al-Bukhaari (555) and Muslim (632) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“Angels come to you in succession, night and day, and they meet at Fajr prayer and ‘Asr prayer, then those who stayed among you overnight ascend and [Allaah] asks them – although He knows better about them – ‘How did you leave My slaves?’ and they say, ‘We left them when they were praying and we came to them when they were praying.’”**

Muslim narrated in his Saheeh (656) that ‘Uthmaan (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: **“Whoever prays ‘Isha’ in congregation, it is as if he spent half the night in prayer, and whoever prays Fajr in congregation, it is as if he spent the whole night in prayer.”**

According to a report narrated by Abu Dawood (555) and al-Tirmidhi (221): **“Whoever prays ‘Isha’ in congregation, it is as if he spent half the night in prayer, and whoever prays ‘Isha’ and Fajr in congregation, it is as if he spent the (whole) night in prayer.”**

It was narrated that Abu Bakrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“Whoever prays Fajr with the congregation will be under the protection of Allaah, and whoever violates this protection of Allaah, Allaah will throw him into the Fire on his face.”** Al-Haythami said in Majma’ al-Zawaa’id: This was narrated by al-Tabaraani in al-Kabeer in a hadeeth; this is its wording and its men are the men of saheeh; it was also classed as saheeh by al-Albaani in Saheeh al-Targheeb.

The origin of this hadeeth is in Saheeh Muslim, in the chapter entitled The virtue of praying ‘Isha’ and Fajr in congregation (657). **“Whoever violates the protection of Allaah,”** means by harming and offending the believer who prayed Fajr in congregation.

How can you feel comfortable about not praying Fajr in congregation when the Prophet (peace and blessings of Allaah be upon him) has told us that feeling that it is too burdensome to pray Fajr in congregation is the sign of the hypocrites? Al-

Bukhaari (657) and Muslim (651) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“The most burdensome of prayers for the hypocrites are ‘Isha’ and Fajr. If only they knew what (reward) there is in them, they would come to them even if they had to crawl. I was thinking of ordering that the call to prayer be given, then I would tell a man to lead the people in prayer, then I would set out with some men carrying bundles of wood and go to people who do not attend the prayer, and burn their houses down with them inside.”**

‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said: **“When we noticed that a man was not present at Fajr and ‘Isha’ prayer, we would think badly of him.”** Narrated by al-Haakim in al-Mustadrak, 764, and elsewhere; he classed it as saheeh according to the conditions of the two shaykhs (al-Bukhaari and Muslim), and al-Dhahabi and al-Albaani agreed with him.

## 19. Performing Obligatory Prayers in the Masjid:

Ibn ‘Umar (may Allaah be pleased with him), which says that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“Praying in congregation is twenty-seven times better than praying alone.”** [Al-Bukhari and Muslim]

Abu Umamah narrates that the Apostle of Allaah (sallalahu ‘alayhi wa sallam) said: **“If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the masjid), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram. And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.”** [Sunan Abu Dawood]

## 20. Being from the People of the First Row in Congregational Prayers:

There are several ahaadeeth about the virtue of the first row, such as that narrated by al-Bukhaari (615) and Muslim (437) from Abu Hurayrah (may Allaah be pleased with him), according to which the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **“If the people knew what (reward) there is in the call and the first row, and there was no other way to settle the matter than drawing lots, they would draw lots for it.”**

Abu Dawood (664) and al-Nasaa’i (811) narrated that al-Bara’ ibn ‘Aazib said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to walk up and down the rows, wiping our shoulders and chests, and he would say, **“Do not let your rows be ragged lest this create disharmony in your hearts”**, and he used to say, **“Allaah and the angels send blessings on the front rows.”** Classed as saheeh by al-Albaani in *Saheeh al-Nasaa’i*.

This was also narrated by Ibn Maajah (997) with the wording: **“Allaah and the angels send blessings upon the first row.”**

## List of things that can be done in sha allaah in One Minute:

1. In one minute we can recite *Soorat al-Faatihah* 3 times, reciting rapidly and silently.
2. In one minute we can recite *Soorat al-Ikhlāas (Qul Huwa Allaahu Ahad)* 20 times, reciting rapidly and silently. It is equivalent to one-third of the Qur'aan.
3. We can read one page of the Book of Allaah in one minute.
4. We can memorize a short aayah of the Book of Allaah in one minute.
5. In one minute we can say *Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer* (There is no god except Allaah alone with no partner; to Him be dominion and praise, and He is Able to do all things) – around 20 times.
6. In one minute we can say *Subhaan Allaahi wa bi hamdihi* (Glory and praise be to Allaah) 100 times. Whoever says that in one day will be forgiven for his sins even if they are like the foam of the sea.
7. In one minute we can say *Subhaan Allaahi wa bi hamdihi Subhaan Allaah il-'Azeem* (Glory and praise be to Allaah, glory be to Allaah the Almighty) 50 times. These are two phrases which are light on the lips, heavy in the balance and beloved to the Most Merciful, as was narrated by al-Bukhaari and Muslim.
8. The Prophet (peace and blessings of Allaah be upon him) said: “When I say ‘*Subhaan Allaah, wa'l-hamdu Lillah, wa laa ilaah ill-Allaah, wa Allaahu akbar* (Glory be to Allaah, praise be to Allaah, there is no god except Allaah, and Allaah is Most Great)’, this is more beloved to me than all that the sun rises upon.” (Narrated by Muslim). In one minute, you can say all of these words more than 18 times. These words are the most beloved words to Allaah, the best of words, and they weigh heavily in the balance of good deeds, as was narrated in the saheeh ahaadeeth.
9. In one minute we can say, *Laa hawla wa laa quwwata illa Billaah* (there is no strength and no power except with Allaah) more than 40 times. This is one of the treasures of Paradise, as was narrated by al-Bukhaari and Muslim. They are a means of putting up with difficulties and of aiming to achieve great things.
10. In one minute we can say *Laa ilaaha ill-Allaah* approximately 50 times. This is the greatest word, for it is the word of Tawheed, the good word, the word that stands firm. If these are the last words of a person, he will enter Paradise, and there are other reports which indicate how great these words are.
11. In one minute we can say *Subhaan Allaah wa bi hamdih, 'adada khalqihi, wa ridaa nafsihi, wazinata 'arshihi, wa midaada kalimaatihi* (Glory and praise be to

Allaah, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words) more than 15 times. This words bring many more times the reward for other forms of tasbeeh and dhikr, as was reported in saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him).

**12.** In one minute we can seek the forgiveness of Allaah more than 100 times by saying “*Astaghfir-Allaah* (I seek the forgiveness of Allaah). The virtues of seeking forgiveness are no secret, for it is the means of attaining forgiveness and entering Paradise, and it is the means of being granted a good life, increasing one’s strength, warding off disasters, making things easier, bringing rain and increasing one’s wealth and children.

**13.** We can say a few brief and concise words in one minute, and Allaah may bring about some good through them that you could never imagine.

**14.** In one minute we can send blessings on the Prophet (peace and blessings of Allaah be upon him) 50 times by saying *Sall-Allaahu ‘alayhi wa sallam* (May Allaah bless him and grant him peace). In return Allaah will send blessings 500 hundred times because one blessing brings ten like it.

**15.** In one minute we can motivate your heart to give thanks to Allaah, to love Him, to fear Him, to put hope in Him, to long for Him, and thus travel through the stages of *‘uboodiyyah* (total enslavement to Allaah). We could do this when you are lying on your bed or walking in the street.

**16.** In one minute we can read more than two pages of a useful book that is easy to understand.

**17.** In one minute we can uphold the ties of kinship by calling a relative on the phone.

**18.** We can raise your hands and recite any Du’a’ we wish from the books of Du’a’, in one minute.

**19.** We can say salaam to and shake hands (same gender, offcourse...) with a number of people in one minute.

**20.** We can forbid an evil action in one minute.

**21.** We can enjoin something good in one minute.

**22.** We can offer sincere advice to a brother in one minute.

**23.** We can console someone who is depressed in one minute.

**24.** We can remove something harmful from the road in one minute.

**25.** Making the most of one minute motivates us to make the most of other periods that would otherwise be wasted.

## Very Rewarding Days or Nights:

### Virtues of the Ten Days of Dhul Hijjah

Praise be to Allaah Who has created Time and has made some times better than others, some months and days and nights better than others, when rewards are multiplied many times, as a mercy towards His slaves. This encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgement.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Every one of these special occasions involves some kind of worship through which the slaves may draw closer to Allaah, and some kind of blessing through which Allaah bestows His favour and mercy upon whomsoever He will. The happy person is the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship; he will most likely be touched by the blessing of Allaah and will feel the joy of knowing that he is safe from the flames of Hell. (Ibn Rajab, *al-Lataa'if*, p.8)

The Muslim must understand the value of his life, increase his worship of Allaah and persist in doing good deeds until the moment of death. Allaah says (interpretation of the meaning): "And worship your Lord until there comes unto you the certainty." [al-Hijr 15:99] The *mufasssireen* (commentators) said: "'The certainty' means death."

Among the special seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has preferred over all the other days of the year. Ibn 'Abbaas (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days in which righteous deeds are more beloved to Allaah than these ten days." The people asked, "Not even jihaad for the sake of Allaah?" He said, "Not even jihaad for the sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." (Reported by al-Bukhaari, 2/457).

Ibn 'Abbaas (may Allaah be pleased with him and his father) also reported that the Prophet (peace and blessings of Allaah be upon him) said: "There is no deed more precious in the sight of Allaah, nor greater in reward, than a good deed done during the ten days of Sacrifice." He was asked, "Not even jihaad for the sake of Allaah?" He said, "Not even jihaad for the sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." (Reported by al-Daarimi, 1/357; its *isnaad* is *hasan* as stated in *al-Irwaa'*, 3/398).

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadaan. But the last ten *nights* of Ramadaan are better, because they include *Laylat al-Qadr* ("the Night of Power"), which is better than a thousand months. Thus the various reports may be reconciled. (See *Tafseer Ibn Katheer*, 5/412).

You should know, my brother in Islaam, that the virtue of these ten days is based on many things:

Allaah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allaah says (interpretation of the meaning): "By the dawn; by the ten nights" [al-Fajr 89:1-2]. Ibn 'Abbaas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhu'l-Hijjah. Ibn Katheer said: "This is the correct opinion." (Tafseer Ibn Katheer, 8/413)

The Prophet (peace and blessings of Allaah be upon him) testified that these are the best days of this world, as we have already quoted above from saheeh ahaadeeth.

The Prophet (peace and blessings of Allaah be upon him) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place - for the *Hujjaaj* (pilgrims) to the Sacred House of Allaah.

The Prophet (peace and blessings of Allaah be upon him) commanded us to recite a lot of *Tasbeeh* ("Subhan-Allaah"), *Tahmeed* ("Al-hamdu Lillaah") and *Takbeer* ("Allaahu akbar") during this time. 'Abdullaah ibn 'Umar (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days greater in the sight of Allaah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of *Tahleel* ("La ilaaha ill-Allaah"), *Takbeer* and *Tahmeed*." (Reported by Ahmad, 7/224; Ahmad Shaakir stated that it is *saheeh*). These ten days include *Yawm 'Arafaah* (the Day of 'Arafaah), on which Allaah perfected His Religion. Fasting on this day will expiate for the sins of two years. These days also include *Yawm al-Nahar* (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day. These ten days include the days of sacrifice and of Hajj.

Question: What must the Muslim avoid during these ten days if he wants to offer a sacrifice?

The Sunnah indicates that the one who wants to offer a sacrifice must stop cutting his hair and nails and removing anything from his skin, from the beginning of the ten days until after he has offered his sacrifice, because the Prophet (peace and blessings of

Allaah be upon him) said: "When you see the new moon of Dhu'l-Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice." According to another report he said: "He should not remove (literally, touch) anything from his hair or skin." (reported by Muslim with four isnaads, 13/146)

The Prophet's instruction here makes one thing obligatory and his prohibition makes another haraam, according to the soundest opinion, because these commands and prohibitions are unconditional and unavoidable. However, if a person does any of these things deliberately, he must seek Allaah's forgiveness but is not required to offer (an extra) sacrifice in expiation; his sacrifice will be acceptable. Whoever needs to remove some hair, nails, etc. because it is harming him, such as having a broken nail or a wound in a site where there is hair, should do so, and there is nothing wrong with that. The state of *ihraam* is so important that it is permitted to cut one's hair if leaving it will cause harm. There is nothing wrong with men or women washing their heads during the first ten days of Dhu'l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) only forbade cutting the hair, not washing it.

The wisdom behind this prohibition of the one who wants to offer a sacrifice from cutting his hair etc., is so that he may resemble those in *ihraam* in some aspects of the rituals performed, and so that he may draw closer to Allaah by offering the sacrifice. So he leaves his hair and nails alone until the time when he has offered his sacrifice, in the hope that Allaah will save him in his entirety from the Fire. And Allaah knows best.

If a person has cut his hair or nails during the first ten days of Dhu'l-Hijjah because he was not planning to offer a sacrifice, then he decides later, during the ten days, to offer a sacrifice, then he must refrain from cutting his hair and nails from the moment he makes this decision.

Some women may delegate their brothers or sons to make the sacrifice on their behalf, then cut their hair during these ten days. This is not correct, because the ruling applies to the one who is offering the sacrifice, whether or not he (or she) delegates someone else to carry out the actual deed. The prohibition does not apply to the person delegated, only to the person who is making the sacrifice, as is indicated in the hadeeth. The person who is sacrificing on behalf of someone else, for whatever reason, does not have to adhere to this prohibition.

This prohibition appears to apply only to the one who is offering the sacrifice, not to his wife and children, unless any of them is offering a sacrifice in his or her own right, because the Prophet (peace and blessings of Allaah be upon him) used to sacrifice "on behalf of the family of Muhammad," but there are no reports that say he forbade them to cut their hair or nails at that time.

If a person was planning to offer a sacrifice, then he decides to go and perform Hajj, he should not cut his hair or nails if he wants to enter *ihraam*, because the Sunnah is only to cut hair and nails when necessary. But if he is performing *Tamattu'* [whereby he performs 'Umrah, comes out of *ihraam* and enters *ihraam* anew for Hajj], he should trim his hair at the end of his 'Umrah because this is part of the ritual.

The things that are described above as being prohibited for the person who is planning to offer a sacrifice are reported in the hadeeth quoted above; the person is not forbidden to wear perfume, have marital relations, wear sewn garments, etc.

Concerning the types of worship to be performed during these ten days: one must understand that these days are a great blessing from Allaah to His slave, which is appreciated properly by the actively righteous. It is the Muslim's duty to appreciate this blessing and make the most of the opportunity, by devoting these ten days to paying more attention to striving hard in worship. Among His blessings to His slaves, Allaah has given us many ways in which to do good and worship Him, so that the Muslim may be constantly active and consistent in his worship of his Lord.

Among the good deeds which the Muslim should strive to do during the first ten days of Dhu'l-Hijjah are:

Fasting. It is Sunnah to fast on the ninth day of Dhu'l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) urged us to do good deeds during this time, and fasting is one of the best of deeds. Allaah has chosen fasting for Himself, as is stated in the *hadeeth qudsi*: "Allaah says: 'All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it.'" (Reported by al-Bukhaari, 1805).

The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah. It was narrated from Hunaydah ibn Khaalid from his wife, that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said: The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah and the day of 'Ashoora', and three days each month, the first Monday of the month and two Thursdays. Narrated by al-Nasaa'i, 4/205 and by Abu Dawood; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 2/462. *Takbeer*. It is Sunnah to say *Takbeer* ("Allaahu akbar"), *Tahmeed* ("Al-hamdu Lillaah"), *Tahleel* ("La ilaha ill-Allaah") and *Tasbeeh* ("Subhaan Allaah") during the first ten days of Dhu'l-Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allaah and mention His name out loud, as an act of worship and as a proclamation of the greatness of Allaah, may He be exalted.

Men should recite these phrases out loud, and women should recite them quietly.

Allaah says (interpretation of the meaning):

"That they might witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allaah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)..." [al-Hajj 22:28]

The majority of scholars agree that the "appointed days" are the first ten days of Dhu'l-Hijjah, because of the words of Ibn 'Abbaas (may Allaah be pleased with him and his father): "The 'appointed days' are the first ten days (of Dhu'l-Hijjah)."

The *Takbeer* may include the words "*Allaahu akbar, Allaahu akbar, la ilaaha ill-Allaah; wa Allaahu akbar wa Lillaahi'l-hamd* (Allaah is Most Great, Allaah is Most Great, there is no god but Allaah; Allaah is Most Great and to Allaah be praise)," as well as other phrases.

*Takbeer* at this time is an aspect of the Sunnah that has been forgotten, especially during the early part of this period, so much so that one hardly ever hears *Takbeer*, except from a few people. This *Takbeer* should be pronounced loudly, in order to revive the Sunnah and as a reminder to the negligent. There is sound evidence that Ibn 'Umar and Abu Hurayrah (may Allaah be pleased with them) used to go out in the marketplace during the first ten days of Dhu'l-Hijjah, reciting *Takbeer*, and the people would recite *Takbeer* when they heard them. The idea behind reminding the people to recite *Takbeer* is that each one should recite it individually, not in unison, as there is no basis in Sharee'ah for doing this.

Reviving aspects of the Sunnah that have been virtually forgotten is a deed that will bring an immense reward, as is indicated by the words of the Prophet (peace and blessings of Allaah be upon him): "Whoever revives an aspect of my Sunnah that is forgotten after my death, he will have a reward equivalent to that of the people who follow him, without it detracting in the least from their reward." (Reported by al-Tirmidhi, 7/443; this is a hasan hadeeth because of corroborating *asaaneed*).

Performing Hajj and 'Umrah. One of the best deeds that one can do during these ten days is to perform Hajj to the Sacred House of Allaah. The one whom Allaah helps to go on Hajj to His House and to perform all the rituals properly is included in the words of the Prophet (peace and blessings of Allaah be upon him): "An accepted Hajj brings no less a reward than Paradise." Doing more good deeds in general, because good deeds are beloved by Allaah and will bring a great reward from Him. Whoever is not able to go to Hajj should occupy himself at this blessed time by worshipping Allaah, praying (*salaat*), reading Qur'an, remembering Allaah, making supplication (*du'aa'*), giving charity, honouring his parents, upholding the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship. Sacrifice. One of the good deeds that will bring a person closer to Allaah during these ten days is offering a sacrifice, by choosing a high-quality animal and fattening it, spending money for the sake of Allaah. (more information to follow, in sha Allaah).

Sincere repentance. One of the most important things to do during these ten days is to repent sincerely to Allaah and to give up all kinds of disobedience and sin. Repentance means coming back to Allaah and foregoing all the deeds, open and secret, that He dislikes, out of regret for what has passed, giving it up immediately and being determined never to return to it, but to adhere firmly to the Truth by doing what Allaah loves.

If a Muslim commits a sin, he must hasten to repent at once, without delay, firstly because he does not know when he will die, and secondly because one evil deed leads to another.

Repentance at special times is very important because in most cases people's thoughts turn towards worship at these times, and they are keen to do good, which leads to them recognizing their sins and feeling regret for the past. Repentance is obligatory at all times, but when the Muslim combines sincere repentance with good deeds during the days of most virtue, this is a sign of success, in sha Allaah. Allaah says (interpretation of the meaning): "But as for him who repented, believed and did righteous deeds, then he will be among those who are successful." [al-Qasas 28:67]

The Muslim should make sure that he does not miss any of these important occasion, because time is passing quickly. Let him prepare himself by doing good deeds which will bring him reward when he is most in need of it, for no matter how much reward he earns, he will find it is less than he needs; the time of departure is at hand, the journey is frightening, delusions are widespread, and the road is long, but Allaah is ever watchful, and to Him will we return and render account.

As the Qur'aan says (interpretation of the meaning):  
"So whosoever does good equal to the weight of an atom, shall see it,  
And whosoever does evil equal to the weight of an atom, shall see it."  
[al-Zalzalah 99:7-8]

There is much to be gained, so make the most of the opportunity afforded by these invaluable and irreplaceable ten days. Hasten to do good works, before death strikes, before one can regret one's negligence and failure to act, before one is asked to return to a place where no prayers will be answered, before death intervenes between the hopeful one and the things he hopes for, before you are trapped with your deeds in the grave.

O you whose hard heart is as dark as the night, is it not time that your heart was filled with light and became soft? Expose yourself to the gentle breeze of your Lord's mercy during these ten days, for Allaah will cause this breeze to touch whomever He wills, and whoever is touched by it will be happy on the Day of Judgement. May Allaah bless our Prophet Muhammad and all his Family and Companions.

## Laylat al-Qadr and its significance

Laylat al-Qadr (night of Decree) is one of the major blessings of Ramadan. During this night, Quran was sent to Prophet Muhammad (s.a.w.). About this night, the prophet has informed us that all our sins could be forgiven. Worshipping Allah on that night is better than worshipping Him for 1000 months.

### The following ahadith shed light on the days of observing Laylat al-Qadr:

According to a hadeeth narrated by Ibn 'Abbaas (may Allah be pleased with them both), the Prophet (peace and blessings of Allah be upon him) said: "Seek it in the last ten days of Ramadan, when there are nine days left, and seven days left, and five days left." (Narrated by al-Bukhari, 4/260)

'Aa'ishah who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Seek Laylat al-Qadr in the odd-numbered nights of the last ten nights." (Narrated by al-Bukhari, 4/259)

The Prophet (peace and blessings of Allah be upon him) said: "Seek it in the last ten nights, on the odd-numbered nights." (Narrated by al-Bukhari, 1912, see also, 1913. Also narrated by Muslim, 1167, see also 1165)

The Prophet (peace and blessings of Allah be upon him) said: "Seek it in the last ten nights of Ramadan, when there are nine left, when there are seven left, when there are five left" Narrated by al-Bukhari, 1917-1918

Shaykh al-Islam ibn Taymiyah said: "But odd-numbers have to do with what is past [i.e., when one starts counting from the beginning of the month], so it should be sought on the twenty-first, the twenty-third, the twenty-seventh or the twenty-ninth; or it may be with regard to what is left, as the Prophet (peace and blessings of Allah be upon him) said: 'when there are nine left, or seven left, or five left, or three left.' On this basis, if the month has thirty days, these will be even-numbered nights, so on the twenty-second there will be nine days left, on the twenty-fourth there will be seven days left. This is how it was explained by Abu Sa'eed al-Khudri in the saheeh hadeeth, and this is how the Prophet (peace and blessings of Allah be upon him) prayed qiyaam during this month. If this is the case, then the believer should seek it in all of the last ten days." ( al-Fataawaa 25/284, 285).

### 1. Virtues of Laylat al-Qadr

There is a specific chapter in the Quran that describes the significance of Laylat al-Qadr. Allah says:

1. "Verily, We have sent it (this Quran) down in the Night of Al-Qadr (Decree).

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

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

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

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

The Prophet (peace and blessings of Allah be upon him) said: "Whoever spends this night in prayer out of faith and in the hope of reward will be forgiven his previous sins." Narrated by al-Bukhari, 1901; Muslim, 760.

'Aa'ishah (may Allah be pleased with her) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Seek Laylat al-Qadr among the odd numbered nights of the last ten nights of Ramadan." Narrated by al-Bukhari, 2017; Muslim, 1169

'Aa'ishah (may Allah be pleased with her) said: When the last ten days of Ramadan began, the Prophet (peace and blessings of Allah be upon him) would tighten his waist-wrapper, spend his nights in prayer, and wake his family. Narrated by Muslim, 2024; Muslim, 1174.

Allah says in the Quran:

سورة القدر  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

"The Night of Al-Qadr (Decree) is better than a thousand months" [Surah al-Qadr 97:3]

### 2. Revelation of Quran

In the following verses is another verse that mentions about revealing of Quran on that blessed night.

حَمَّ  
وَالْكِتَابِ الْمُبِينِ  
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ  
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ  
أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ  
رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

سورة الدخان

*“Haa-Meem. [These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings.] By the manifest Book (this Quran) that makes things clear. We sent it (this Quran) down on a blessed night [(i.e. the Night of Al-Qadr) in the month of Ramadan]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments. As a Command (or this Quran or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers) (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.” [Surah al-Dukhaan 44:1-6]*

Ibn ‘Abbaas and others said: “Allah sent down the Quran at one time from al-Lawh al-Mahfooz to Bayt al-‘Izzah in the first heaven, then it was revealed to the Messenger of Allah (peace and blessings of Allah be upon him) in stages according to events over twenty-three years.” (Tafseer Ibn Katheer (529 / 4)

### 3. Better than a thousand months

The significance of this night is obvious from the fact that worshipping during this ONE night is better than worshipping Allah for more than a thousand months (not days). Allah says in the Quran:

سورة القدر لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

*“The night of al-Qadr is better than a thousand months” [Surah al-Qadr 97:3]*

Allah also described it as being blessed, as He said (interpretation of the meaning)

سورة القدر إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

*“We sent it (this Quran) down on a blessed night” [Surah al-Dukhaan 44:3]”*

### 4. Forgiveness of Sins

On this night, a person’s past sins could be forgiven. Considering that sins block happiness in this life and hereafter, this is a major reward. The Prophet (peace and blessings of Allah be upon him) said:

“Whoever stays up during Laylat al-Qadr out of faith and in the hope of earning reward, all his previous sins will be forgiven.” (al-Bukhari, 1910; Muslim, 760)

“Whoever fasts the month of Ramadan out of faith and in the hope of earning reward, all his previous sins will be forgiven, and whoever stays up during Laylat al-Qadr out of faith and in the hope of earning reward, all his previous sins will be forgiven.” (Agreed upon).

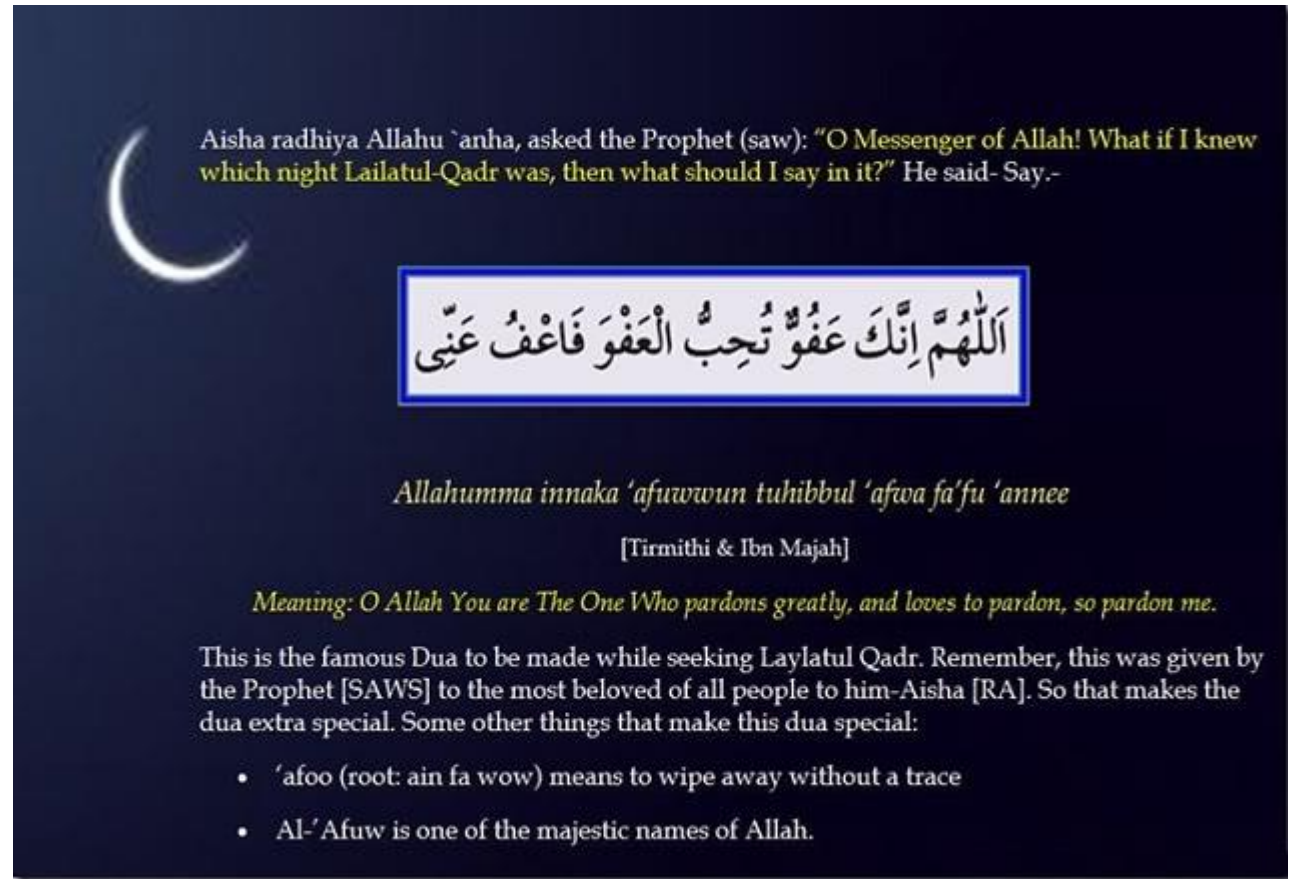
The phrase “out of faith and in the hope of earning reward” means, believing in Allah’s promise of reward for this, and seeking the reward, with no other aim or purpose, such as showing off etc.” (Fath al-Baari (25 1 / 4)

#### 5. Constantly make the chosen du'a for this night:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'anni"

O Allah you the Most Forgiving, and You love to forgive, so forgive me"



Aisha radhiya Allahu `anha, asked the Prophet (saw): “O Messenger of Allah! What if I knew which night Laylatul-Qadr was, then what should I say in it?” He said- Say.-

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

*Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'annee*

[Tirmithi & Ibn Majah]

*Meaning: O Allah You are The One Who pardons greatly, and loves to pardon, so pardon me.*

This is the famous Dua to be made while seeking Laylatul Qadr. Remember, this was given by the Prophet [SAWS] to the most beloved of all people to him-Aisha [RA]. So that makes the dua extra special. Some other things that make this dua special:

- 'afoo (root: ain fa wow) means to wipe away without a trace
- Al-'Afuw is one of the majestic names of Allah.

## Very Rewarding Voluntary Fasting:

As we are beginning our new year with the great month of Muharram in which there is the great day of `Ashourah that the Muslims fast in revival of the practice of the Prophet Mousa alaihi as-Salam, I thought sharing with my dear brothers and sisters some important facts regarding voluntary fasting.

Fasting in general and voluntary fasting in particular is a great worship of all time. Fasting is not restricted to RamAdhaan, it is an act of worship that can be [and should be in some cases] performed at any time and at any place except when not recommended. Indeed, it is a worship that draws the believer closer to Allah and closer to perfection.

In prayer most of us pray Sunna [supererogatory/optional/voluntary] prayer before or after mandatory prayer, called Rawatib, such as four Rak`at before and two after, two after Maghrib and `Isha and the two rak`at of Fajr. These are prayers we pray before or after a mandatory prayer.

Similarly, there is a mandatory fasting and that is in RamAdhaan. Just as the one performs the Rawatib before and after the Fardh prayer one should fast before and after RamAdhaan, and just as the Rawatib were set by the Prophet salla Allahu alaihi wa sallam in some specific manner and amount, the Nafil [optional] Fasting was also set by the Prophet salla Allahu alaihi wa sallam. In this short article we shall review the fasting of some days that were recommended by the Prophet salla Allahu alaihi wa sallam.

### A - Six days of the month of Shawwal:

Abu Ayyoub reported that the Messenger of Allah, salla Allahu alaihi wa sallam said "Whoever fasts the month of RamAdhaan and then follows it by fasting six days during the month of Shawwal will be rewarded as if he had fasted the entire year. [Muslim, at-Tirmithi, Ibn Majah, Abu Dawood and Ahmad by way of Jabir].

These days can be anytime during the month of Shawwal except the first day because it is unlawful to fast the day of Eid. These days do not have to be at beginning of the month nor do they have to be consecutive. Hence, Muslims should seize this opportunity and fast these six days to get Allah's reward.

Why the fasting of six days of Shawal after RamAdhaan equates that of the whole year? Some `Ulamaa' say that the good deed is rewarded ten times. Thus fasting six days is like fasting 60 days, added to 30 days of RamAdhaan times 10 (i.e. 300) it makes it a year.

## **B - The day of `Arafah: [This is for those who are not performing the Hajj (pilgrimage)]**

Abu Qatadah said : the Messenger of Allah, *salla Allahu alaihi wa sallam*, said: "Fasting on the day of `Arafah is an expiation [of sins] for two years, the year preceding it and the year following it and the fasting the day of `Aashuraa' is an expiation for the year preceding it. [Muslim, an-Nasa'i, Ibn Majah, Abu Dawood].

## **C - Fasting three days of every month:**

`Amr Ibn Sharhabeel said : A man came to the Messenger of Allah, *salla Allahu alaihi wa sallam*, and said : O Messenger of Allah! what do you say in a man who fasts the whole year [time], on this the Messenger of Allah, *salla Allahu alaihi wa sallam*, said : I wish he would not eat anything during the year, he said what about two thirds of the year, he replied "more", he said what about half of it, he said more and then said : Shall I not inform you of what takes away the whispers of the chest, they said yes tell us, he said " fasting three days from every month. [an-Nasaa'i; Sahih]

Abu Tharr Al-Ghefari said: "The Messenger of Allah, *salla Allahu alaihi wa sallam*, said "Whoever fasts from every month three days, it is like fasting the whole year, then Allah revealed what backs this in His book "Whoever comes with a good deed, he is rewarded ten folds", one day for ten. [Ibn Majah and at-Tirmithi].

Abu Tharr Al-Ghefari said: "The Messenger of Allah, *salla Allahu alaihi wa sallam*, said "O Abu Tharr! if you fast three days of every month, then fast the 13th, the 14th and the 15th [these are call the al-ayaam al-beedh, the white days]". [Ahmad, an-Nasaa'i and at-Tirmithi; Sahih]

## **D - Fasting Mondays and Thursdays:**

`Aa'ishah said : The Messenger of Allah, *salla Allahu alaihi wa salam*, used to fast Mondays and Thursdays". [an-Nasaa'i; Sahih]

Abu Hurairah reported that the most the Prophet, *salla Allahu alaihi wa salam*, would fast would be Monday and Thursday. He was asked about that and he said: "The deeds of people are presented to Allah on every Monday and Thursday. Allah forgives every Muslim except for those who are deserting each other. He says: "leave them for later." [Ahmad; Hasan]

## **E. Fasting on the day of 'Aashooraa'**

'Aashooraa' is the 10<sup>th</sup> day of Muharram (the first month of the Islamic calendar). There is a great reward in fasting on the day of 'Aashooraa'. There are many Hadeeths that mention its great virtues. It is highly recommended to fast on this day, although it is not obligatory.

Mu'aawiyah Ibn Abi Sufyaan رضي الله عنه reported that he heard the Messenger of Allaah ﷺ saying: "Concerning the day of 'Aashooraa', it is not obligatory upon you to fast on it as I do. Whoever wishes may fast and whoever does not wish, is not obliged to do so." [Al-Bukhaari and Muslim]

Fasting the 10<sup>th</sup> day of Muharram is of great merits. The Prophet ﷺ said: *"Fasting the day of 'Aashooraa' (is of great merits), I hope that Allaah will accept it as an expiation for the previous year."* [Muslim]

Ibn 'Abbaas ؓ said: *"I never saw Allaah's Messenger ﷺ so keen to fast any day and give it priority over any other than this day, the day of 'Aashooraa' and this month, meaning Ramadan."* [Al-Bukhaari]

Abu Hurayrah ؓ reported: *"I asked the Prophet ﷺ: 'Which prayer is the best after the obligatory prayers?' He ﷺ said: 'Prayer during the middle of the night.' I asked: 'Which fast is the best after the fast of Ramadan?' He ﷺ said: 'The month of Allaah that you call Muharram.'" [Muslim, Ahmad and Abu Daawood]*

Fasting 'Aashooraa' was obligatory in the beginning. In the second year of Hijrah (624 CE) when Allaah's Command came that Muslims should fast the whole month of Ramadan, the Prophet ﷺ sent someone to announce to people that fasting of 'Aashooraa' had become voluntary.

The Messenger of Allaah ﷺ used to fast on this day with his people in Makkah before the fasting on the month of Ramadan was prescribed. When he ﷺ migrated to Al-Madeenah, he ﷺ found the Jews fasting on this day. He ﷺ continued fasting on this day and ordered the Muslims to fast too until it became voluntary. In another report, it is mentioned that Jews of Al-Madeenah used to hold feast on this day. The Prophet ﷺ told his Companions ؓ to fast instead. [Al-Bukhaari]

'Aa'ishah ؓ stated: *"The tribe of Quraysh used to fast on the day of 'Aashooraa' in the days before Islam, as did the Prophet ﷺ. When he ﷺ came to Madeenah, he ﷺ still fasted on it and ordered the people to do likewise. Then, when fasting during the month of Ramadan became obligatory, he.. ﷺ said: 'Whoever wishes may fast ['Aashooraa'] and whoever wishes may leave it."* [Al-Bukhaari and Muslim]

When the Prophet ﷺ came to Madeenah, he ﷺ found that the Jews of Madeenah observing fasting on this day. The Prophet ﷺ asked them the reason for their fast. They replied: *"This is a blessed day. On this day, Allaah saved Moosa (Moses ؑ) and the Children of Israel from their enemy and so Prophet Moosa fasted on this day."*

The Prophet ﷺ said: *"I am worthier of Moosa than you are."* He ﷺ fasted on that day and commanded the Muslims to fast on that day. [Al-Bukhaari]

Abu Moosa Al-Ash'ari ؓ reported: *"The Jews would honor the day of 'Aashooraa' as an'Eed (feast). The Prophet ﷺ said: 'You [Muslims] are to fast on it.'" [Al-Bukhaari and Muslim]*

One may wonder why the Prophet ﷺ observed fast on the same day as the Jews while he ﷺ previously ordered the Muslims not to follow non-Muslims. According to authentic Hadeeths, the Prophet ﷺ used to fast on this day even before he ﷺ emigrated to Madeenah. The Arabs before Islam used to fast on that day and glorified it, and it was the day when they used to cover the Ka'bah.

Later, before the end of his life, the Prophet ﷺ told Muslims to add the 9<sup>th</sup> day also. If one fasts on this day, it is better to fast the 9<sup>th</sup> of Muharram or one day before 'Aashooraa' (i.e. the 9<sup>th</sup>) and one after it (i.e. the 11<sup>th</sup>) to differ from the Jews.

Muslim scholars one of whom was Ibn Al-Qayyim, may Allaah mercy upon him, have stated that fasting of 'Aashooraa' is of three levels:

1. Fasting for three consecutive days, i.e., on the 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup> of Muharram. The

Prophet ﷺ said: *"Observe fasting on the day of 'Aashooraa', but differ from the Jews and fast one day before it and one day after it."* [Ahmad]

2. Fasting the 9<sup>th</sup> and 10<sup>th</sup> of Muharram. Ibn 'Abbaas رضي الله عنه used to say: *"We are to fast on two days: the 9<sup>th</sup> and 10<sup>th</sup> of Muharram to distinguish ourselves from the Jews."* [At-Tirmithi]

Ibn 'Abbaas رضي الله عنه also narrated that the Prophet ﷺ said: *"If I live to next year, I shall also fast on the 9<sup>th</sup> day (as well as the 10<sup>th</sup>)."* [Ahmad]

3. Fasting only 10<sup>th</sup> of Muharram.

## Du'a: The Weapon of the Believer

The Prophet *salAllaahu 'alayhi wa sallam* said: *Du'a is the essence (or the backbone) of worship.* [Sunan Tirmidhi Hadith 3371]

Where do you stand in making *Du'a*? Do you feel uninspired? Do you wonder if your *Du'a* will be accepted or are you of those for whom making *Du'a* is the sweetest thing in life?

Let's take a fresh look into this extremely powerful weapon Allaah *'azza wajal* gave you and learn how you can raise your standards to ask for a dream life!

*How are you going to maximize your Du'a's in the blessed month of Ramadan?*

Allaah , the answerer of supplications, gives us an example of an eye-watering *Du'a* in this ayah: *Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.* [Quran, 3:193]

## **Making Du'a is one of the greatest acts of worship**

This Ramadan is your chance to get back strong and reshape your image of making Du'a (plural: ad'iyah)! The Prophet *salAllaah u 'alayhi wa sallam* said, *In the court of Allaah , there is no greater thing than Du'a.* [Ibn Majah] *SubhanAllaah*, what a mercy!

So let's get started and look at some tips for you and I to fully benefit from this super-beautiful gift of Allaah to us, His slaves.

### **Tips to fully understand the power and wisdom of Du'a**

#### **Get motivated**

The Prophet said: *Verily your Lord is Generous and Shy. If His servant raises his hands to Him (in supplication) He becomes shy to return them empty.* [Ahmad, Abu Dawood, At-Tirmidhi]

#### **Don't be hasty**

It was asked, "O Messenger of Allaah , what does it mean to be hasty?" The Prophet responded *A worshipper says, 'I have prayed and prayed , and I don't yet see that it will be accepted; so he gives up hope of being answered, and leaves Du'a.'* (Muslim)

#### **Be positive and firm**

Be totally convinced Allaah will accept your Du'a. The Prophet said: *"Make Du'a to Allaah in a state that you are certain that your Du'a will be responded to, and know that Allaah does not respond to a Du'a that originates from a negligent, inattentive heart"*( At-Tirmidhi, al-Hakim). And he said:, *"When anyone of you does Du'a then don't say "Oh Allaah ! 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) Not thinking positively of Allaah might cause your ad'iyah to be unanswered, Allay says: *'I am as My slave thinks I am.'* [al-Bukhari, Muslim]

#### **Know that you will get what is best for you**

Have you ever kept making Du'a, but it seemed that your Du'a was not answered? This is Allaah 's way of giving you what is best for you. The Prophet said: *"There is no Muslim who does not offer any Du'a in which there is no sin or severing of family ties but Allaah will give him one of three things in return: either He will answer his Du'a sooner, or he will store it up for him in the Hereafter, or He will divert an equivalent evil away from him because of it."* They said: *"We will say a lot of Du'a."*

*The Prophet said: "Allaah is more generous." (Ahmad) So even though you did not get a 'quick' reply, keep praying!*

### **Make Du'a for the Prophet**

The first thing rolling from your lips when you start a Du'a should be the praise for Allaah (using His Names is highly recommended!). Many forget this and dive straight into their wishes. There's another thing a lot of us forget! The Prophet said: *"When any one of you has finished praying (and makes Du'a), let him start by praising Allaah, then let him send blessings upon the Prophet (Sallallahu 'alaihi wa sallam), then after that let him ask for whatever he wants."* (At-Tirmidhi)

### **If you want something, make Du'a for others**

The Prophet said: *"The supplication of a Muslim for his brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'Ameen! May it be for you, too'."* [Muslim].

## **Times and Places where Du'a is answered, inshaAllaah:**

**1** – Laylat al-Qadar. It was narrated that 'Aa'ishah asked the Prophet (peace and blessings of Allaah be upon him): "If I know what night is Laylat al-Qadar, what should I say during it?" He said: "Say: *Allaahumma innaka 'afuwwan tuhibb ul- 'afwa fa'fu 'anni* (O Allaah, You are forgiving and love forgiveness, so forgive me)."

**2** – Du'a in the depths of the night, the time before dawn, the time when Allaah descends to bestow His bounty upon His slaves, to meet their needs and to relieve their distress, when He says: "Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?" narrated by al-Bukhaari, 1145.

**3** – Following the prescribed prayers. According to the hadeeth of Abu Umaamah, it was said: "O Messenger of Allaah, which Du'a is heard?" He said: "In the last third of the night, and following the prescribed prayers." Narrated by al-Tirmidhi, 3499; classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*.

There was some difference of scholarly opinion concerning the phrase *dabr al-salawaat al-maktoobah* (“following the prescribed prayers”) – does it mean before the salaam or afterwards?

Shaykh al-Islam Ibn Taymiyah and his student Ibn al-Qayyim were of the view that it is before the salaam. Ibn Taymiyah said: “The word *dabr* refers to something that is part of a thing, like *dabr al-haywaan* (the hindquarters of an animal).” *Zaad al-Ma’aad*, 1.305. Shaykh Ibn ‘Uthaymeen said: “What has been narrated of Du’a following the prayer is before the salaam and what has been narrated of dhikr following the prayer is after the salaam, because Allaah says (interpretation of the meaning):

*“When you have finished As-Salaah (the congregational prayer), remember Allaah standing, sitting down, and (lying down) on your sides”*

*[al-Nisa’ 4:103]*

See: *Kitaab al-Du’a* by Shaykh Muhammad al-Hamad, p. 54

**4** – Between the adhaan and the iqamah. It is narrated in a saheeh report that the Prophet (peace and blessings of Allaah be upon him) said: “A Du’a offered between the adhaan and iqamah is not rejected.” Narrated by Abu Dawood (521) and al-Tirmidhi (212). See also *Saheeh al-Jaami’*, 2408.

**5** – When the call for the prescribed prayers is given and when the ranks are drawn up for battle, as it says in the marfoo’ hadeeth of Sahl ibn Sa’d: “There are two that will not be rejected, or will rarely be rejected: Du’a at the time of the call for prayer and at the time of battle when the fighting begins.” Narrated by Abu Dawood; it is a saheeh report. See *Saheeh al-Jaami’*, 3079.

**6** – When rain falls, as it said in the hadeeth of Sahl ibn Sa’d that is attributed to the Prophet (peace and blessings of Allaah be upon him): “There are two which will not be rejected: Du’a at the time of the call (to prayer) and when it is raining.” Narrated by Abu Dawood and classed as saheeh by al-Albaani in *Saheeh al-Jaami’* (3078).

**7** – At a certain time of the night, as the Prophet (peace and blessings of Allaah be upon him) said: “During the night there is a time when the Muslim does not ask for the good of this world and the Hereafter but it will be given to him, and that happens every night.” Narrated by Muslim, 757.

**8** – A certain time on Friday. The Messenger of Allaah (peace and blessings of Allaah be upon him) mentioned Friday and said: “During it there is a time when a Muslim slave does not stand and pray and ask Allaah for something, but He will give it to him,” and he gestured with his hand to indicate how short that time is. Narrated by al-Bukhaari, 935; Muslim, 852. See also question no. 21748.

**9** – When drinking Zamzam water. It was narrated from Jaabir (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Zamzam water is for that for which it is drunk.” Narrated by Ahmad and classed as saheeh by al-Albaani in *Saheeh al-Jaami’*, 5502.

**10** – When prostrating. The Prophet (peace and blessings of Allaah be upon him) said: “The closest that a person is to his Lord is when he is prostrating, so say a great deal of Du’a then.” Narrated by Muslim, 482.

**11** – When hearing the crowing of a rooster, because of the hadeeth: “When you hear the crowing of a rooster, ask Allaah of His bounty, for he has seen an angel.” Narrated by al-Bukhaari, 2304; Muslim, 2729.

**12** – When saying the Du’a, “*Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen* [none has the right to be worshipped but You (O Allaah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers – cf al-Anbiya’ 21:87].” It was narrated in a saheeh hadeeth that the Prophet (peace and blessings of Allaah be upon him) said: “The prayer of Dhu’l-Noon (Yoonus) which he said when he was in the belly of the whale: ‘*Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen* [none has the right to be worshipped but You (O Allaah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.’ No Muslim recites this Du’a concerning any matter but Allaah will answer him.” Narrated by al-Tirmidhi and classed as saheeh in *Saheeh al-Jaami’*, 3383.

In his commentary on the passage (interpretation of the meaning):

“And (remember) Dhun-Noon (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Laa ilaaha illa Anta* [none has the right to be worshipped but You (O Allaah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.”

*88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allaah, abstain from evil and work righteousness)”*

[*al-Anbiya’ 21:87-88*]

Al-Qurtubi said: In this verse, Allaah stipulates that whoever calls upon Him, He will answer him as He answered and saved Dhu’l-Noon (Yoonus). This is what is meant by the words “*And thus We do deliver the believers*”.

*Al-Jaami’ li Ahkaam il-Qur’aan*, 11/334.

**13** – If a calamity befalls him and he says, *Inna Lillaahi wa inna ilayhi raaji’oon, Allaahumma ujurni fi museebati w’ukhluf li khayran minha* (Truly, to Allaah we belong and truly, to Him we shall return; O Allaah, reward me in this calamity and compensate me with something better than it). It was narrated by Muslim in his *Saheeh* (918) that Umm Salamah said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “There is no calamity that befalls one of the Muslims and he responds by saying ‘*Innaa Lillaahi wa innaa ilahi raaji’oon, Allaahumma ujurni fi museebati w’ukhluf li khayran minha* (Truly, to Allaah we belong and truly, to Him we shall return; O Allaah, reward me in this calamity and

compensate me with something better than it),’ but Allaah will compensate him with something better than it.”

**14** – The prayer of people after the soul of the deceased has been taken. According to the hadeeth, the Prophet (peace and blessings of Allaah be upon him) entered upon Abu Salamah (after he had died) and his eyes were open. He closed them and said: “When the soul is taken, the gaze follows it.” Some of his family got upset and he said: “Do not pray for anything but good for yourselves, for the angels say Ameen to whatever you say.” Narrated by Muslim. 2732.

**15** – Du’a for one who is sick. Muslim (919) narrated that Umm Salamah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When you visit a sick person, say good things, for the angels say Ameen to whatever you say...” When Abu Salamah died, I came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: “Abu Salamah has died.” He said: “Say: O Allaah, forgive me and him, and compensate me well.” She said: I said: And Allaah compensated me with one who was better for me than him: Muhammad (peace and blessings of Allaah be upon him).

**16** – The prayer of the one who has been wronged. In the hadeeth it says: “Fear the prayer of the one who has been wronged, for there is no barrier between it and Allaah.” Narrated by al-Bukhaari, 469; Muslim, 19. And the Prophet (peace and blessings of Allaah be upon him) said: “The prayer of the one who has been wronged will be answered, even if he is an evildoer, for his evildoing is only against himself.” Narrated by Ahmad. See *Saheeh al-Jaami*’, 3382.

**17** – The Du’a of a father for his child – i.e., for his benefit – and the Du’a of a fasting person during the day of his fast, and the prayer of the traveller. It was narrated in a saheeh report that our Prophet (peace and blessings of Allaah be upon him) said: “There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller.” Narrated by al-Bayhaqi; see *Saheeh al-Jaami*’, 2032; *al-Saheehah*, 1797.

**18** – The prayer of a father against his child – i.e., to harm him. According to a saheeh hadeeth: ‘There are three prayers that will be answered: the prayer of one who has been wronged, the prayer of a traveller, and the prayer of a father against his child.’ Narrated by al-Tirmidhi, 1905. See *Saheeh al-Adab al-Mufrad*, 372.

**19** – The Du’a of a righteous person for his parents, as stated in the hadeeth narrated by Muslim (1631): “When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, a righteous son who will pray for him, or beneficial knowledge.”

**20** – Du’a after the sun has passed its zenith and before Zuhr. It was narrated from ‘Abd-Allaah ibn al-Saa’ib (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to pray four rak’ahs after the sun had passed its zenith and before Zuhr, and he said: “This is a time when the gates of heaven are opened and I want a good deed of mine to ascend during this time.” Narrated by al-Tirmidhi and its isnaad is saheeh. See *Takhreej al-Mishkaat*, 1/337.

21 – Du’a when going to bed at night, and saying the Du’a that was narrated for that time. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to bed at night and says *Laa ilaaha ill-Allaah wa Allaahu akbar wa laa hawla wa laa quwwata illa Billaah* (There is no god but Allaah and Allaah is Most Great and there is no power and no strength except with Allaah), then he says: *Allaahumma ighfir li* (O Allaah, forgive me), or he makes Du’a, his prayer will be answered, and if he does wudoo’ and prays, his prayer will be accepted.” Narrated by al-Bukhaari, 1154.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Subhaanaka Allaahumma wa bihamdika, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'astaghfiruka wa 'atoobu 'ilayka.*

Glory is to You, O Allaah, and praise is to You. I bear witness that there is none worthy of worship but You. I seek Your forgiveness and repent to You.

Reference: Abu Dawud, Ibn Majah, At-Tirmithi and An-Nasa'i. See also Al-Albani, Sahih At-Tirmithi 3/ 153. Aishah (RA) said: "Allaah's Messenger (SallAllaahu 'Alaihi wa Sallam) did not sit in a gathering, and did not recite the Qur'an, and did not perform any prayer without concluding by saying ... (then she quoted the above)." This was reported by An-Nasa'i in 'Amalul-Yawm wal-Laylah (no.308), and Dr. Farooq Hamadah graded it authentic in his checking of the same book, p. 273. See also Ahmad 6/77 ← Supplication after assembly, meeting and majlis...

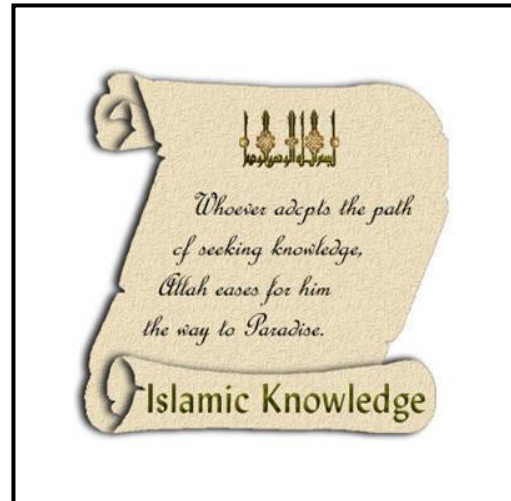
Also: Whoever makes ablution then says upon finishing the above mentioned, it is written in a parchment, then sealed; and is not opened till the Day of Resurrection. [ Nasa'i ]

# EASY GUIDE FOR NEW MUSLIMS

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## Introduction

Assalamu ‘alaykum (peace be upon you)! We would like to congratulate you upon taking the most important and meaningful decision of your life by submitting to the will of our Creator and Sustainer, Allah. On behalf of all Muslims (and growing) from around the world we would like to welcome you with open arms. Al-Hamdulillah, All Praise be to Allah, for turning our hearts to the true religion of Islam. Islam is a religion of deep spiritual awareness. It is a way of life in which we strive to become closer to God with every action we take. The process of submitting to Allah is a life long dynamic experience in which the mind, heart and body come together in a complete, beautiful and balanced system of worship.

The material presented herein will be practical in nature. It will in sha allah provide you with guidelines to start building your relationship with Allah and will focus on the remaining four pillars of Islam as well as on basic information you may find valuable during your first months as a Muslim. We sincerely hope and pray that you find this material useful and that you may benefit from it.

## 1) THE FIVE PILLARS OF ISLAM

### 1.1 SHAHADA:

The testimony of faith will soon become the source of your guidance, and it will be the cement that will unite your entire life with Allah and His Messenger. There is no God but Allah, nothing worthy of worship except Him, nothing nor nobody can give or take away except what He has already prescribed for you. Converting to Islam is usually followed by great trials, and tremendous stress and anxiety. It may affect your work and your studies, and it may distance you from life-long friends and family members. These trials are meant to bring you closer to Allah and to develop a love towards His Messenger (Sallallahu 'alaihi wa sallam) as you strive to learn more and understand better the new and bright life you have chosen for yourself. Rely upon Allah to help you work through your trials and hardships as you put your best effort forward. Remember that the Prophet, Allah's peace and blessing be upon him, went through even harder trials than you will ever go through, and so studying his life should be second only in importance to learning and understanding the Quran. His life will balance yours, the beauty of his character will beautify yours, and in sha Allah every aspect of his life will inspire you to become a better human being.

### 1.2 PRAYER

Praying five times a day, an obligation on all Muslims, becomes our personal communion with God and is the foundation of our daily life. Prayer becomes the medium through which we search for peace, for inspiration, for protection against sinning, repentance, among many other things. It is therefore of paramount importance that you learn how to pray properly. The best way to learn how to pray is through the help of another Muslim. Befriend a good practicing Muslim and ask him/her for help, but to get you started the following explanation should prove to be useful. As we mentioned above it is our duty to Allah to pray five times a day. Each prayer should be performed within the timeframes as described below, with the starting and ending times for each one being available at most Masjids or better yet,

#### PRAYER TIME FRAME

1. Morning Prayer (Fajr). Two Rakahs Sunnah and two Rakahs Fard (Obligatory). Begins about one hour and twenty minutes before sunrise and ends about ten minutes before sunrise. The Fard two Two Rakahs Sunnah and are recited out loud.
2. Noon Prayer (Zuhr). Four Rakahs. Begins when the sun passes the meridian and ends about two and a half hours afterwards.
3. Afternoon Prayer (Asr). Four Rakahs Begins from the time the noon prayer time ends and ends about 10 minutes before sunset.
4. Sunset Prayer (Maghrib). Three Rakahs Fard and Two Rakahs Sunnah and. Begins soon after sunset and ends before darkness approaches. The first three Two Rakahs Sunnah and are recited out loud.
5. Night Prayer (Isha). Four Two Rakahs Sunnah and. Begins from the time the sunset prayer ends and extends till just before the morning prayer. The four Rakahs are recited out loud.

## **PREPARING FOR YOUR PRAYER (Ablution or Wudu)**

Before you approach prayer you should purify yourself by performing ablution (Wudu). The first step in performing wudu is to intend it in your heart and by uttering, or saying in your mind, the words "bismillah" (in the name of Allah). Then rinse your palms up to the wrist three times, rinse your mouth thrice, wash your nose by sniffing water in it thrice, wash your face three times, then wash your hands up to the elbow, the right hand first then the left hand. Then wipe your head with wet hands, rub your ears with wet hands and finally wash your right feet up to the ankle thrice and repeat it with your left foot. When washing your hands, arms and feet you should always start with your right one and repeat it three times, as the Prophet taught us to do. After you are finished you should say "ashadu an-la ilaha illallahu, washadu anna Muhammadan abduhu wa rasuluh". If you go to the bathroom for any of your necessities, pass wind, sleep or become unconscious, you should purify yourself again by following the same procedure as described above before the next prayer. If you are in a state of major impurity (discharge of semen in erotic dreams or sexual intercourse) purify your body by taking a complete bath (Ghusl). Women should also take a bath after menstruation or child-birth. The procedure is as follows (1) have the intention of ghusl, (2) wash the private parts, (3) perform ablution (wudu) as you do before prayer (4) put water over the head (5) wash the whole body, head and hair thoroughly so as not to leave a dry spot (6) say "ashadu an-la ilaha illallahu, washadu anna Muhammadan abduhu wa rasuluh". A Muslim is expected to do ghusl at least once a week is on Friday before the congregational prayers, though nowadays it is hardly applicable as we take showers everyday. Women are exempt from performing prayer during the days of menstruation and child-birth time. As for other times, they are required to perform prayer promptly.

## **FRIDAY PRAYER (JUMUAH)**

Muslims gather once a week for a congregational prayer called Jumuah consisting of a short speech followed by two rakahs. It is obligatory for all Muslims males to perform the Friday prayer in congregation, so if you work locate the Masjids closest to your office and talk to your supervisor to let him/her know that you will be absent during that time. If you are a student, contact your local MSA to find out where Jumuah is offered. It is highly recommended to take a complete bath (Ghusl) on Friday mornings before the Jumuah prayer.

### **1.3) FASTING: THE MONTH OF RAMADAN**

Ramadan, the month of fasting, is the ninth month of the Islamic calendar and will fall in different times of the year as the Islamic months follow the lunar calendar. Fasting is obligatory on all Muslims during this month with the following exceptions: young, sick, travellers on a journey and menstruating women. Foster mothers and pregnant women are also exempt from fasting if it will harm them or their babies. However all missed fasts should be made up.

Through fasting you will gain enormous spiritual benefits. The worship of Allah that consisted only of prayer and meditation now expands into the physical realm. Your whole body is now united with your soul in the worshipping of our Creator and Sustainer, Allah. But fasting also confers many physical benefits. It cleanses our body

of toxic compounds, rejuvenates our system, eradicates bad habits (like smoking), teaches self discipline. Fasting for thirty days may seem difficult, but gradually, in sha allah, you'll endure it with ease and patience with the help and company of your Muslim brothers and sisters and with the enormous rewards promised by Allah. Fasting begins at dawn and ends at sunset. During this period, intake of liquid or solid food, smoking, and sex is prohibited. A predawn meal (suhur) is usually taken before the fast begins and is highly recommended. The fast is broken as soon as the sunset prayer time comes in (maghrib) with healthy food and liquid (traditionally it is broken with dates, as the Prophet did) and should be done without any delay whatsoever. Precise timing for the start and finish of each fasting day can be obtained from the prayer timetables from the Masjids in your area.

#### **1.4) ZAKAT (OBLIGATORY CHARITY)**

Allah ordained every Muslim who possesses a certain amount of property to pay the 'Zakat' (obligatory charity) annually out of their possessions. It is a purification of our wealth, immensely rewarded by Allah and brings economic balance in the society. It is usually 2.5 % of our stored/saved wealth (gold, money etc). Zakat is given usually during the month of Ramadan and is collected by many Masjids which then distribute it to the needy. For precise calculation of Zakat, contact the Masjids nearest you to obtain a Zakat calculation Sheets.

#### **1.5) PILGRIMAGE (HAJJ)**

The pilgrimage to Mecca (in Saudi Arabia) is an obligation upon every Muslim and must be performed at least once in a life-time if physically and financially able. This event takes place during the eleventh month of the Islamic Calendar and Muslims of all racial, socio-economic and ethnic backgrounds congregate in one place, as one big family, worshiping One Lord, praying one way, wearing One kind of garments. Hajj is symbolic of the oneness of mankind in the eyes of our Creator, Allah. If you are planning to go for Hajj, check the dates from the Islamic calendar. Muslims in many Masjids undertake Hajj in groups. Each group is lead by an experienced Muslim who knows the various requirements and procedures during Hajj. It is advisable for a first timer or a new Muslim to join one of these groups for guidance and support. Advantage could also be taken from various airlines and Masjids which provide complete hajj packages which usually includes transportation, hotel accommodation and guide. Plan 4-6 months in advance before your Hajj trip. Umrah, referred to as the minor pilgrimage, can be performed during any of other months of the year and is not obligatory. If you are interested, read the letter that brother Malcolm X wrote to his wife while performing Hajj, or check out this hajj guide for a good introduction to the largest pilgrimage that humans do every year.

## **2) GENDER RELATIONSHIP**

If you are not married yet, Islam encourages marriage to avoid the risk of falling into temptations and indulging in bigger sins such as fornication and adultery. Allah, by His Divine Wisdom has forbidden all pre-marital or extra-marital relationships. Thus dating, hugging, touching, lustful glances and thoughts of anyone besides your spouse is forbidden. The most recommended place to look for a spouse is to ask your Muslim brothers and sisters closest to you if they know anybody who is compatible with you.

Also, try getting yourself involved in Islamic activities such as study groups or classes where you will have a chance to get to know more people and thus increase your exposure. Many Masjids and Islamic Magazines will have a Matrimonial Sections, or also on the internet there are many matrimonial sites that you could use in you search for your companion. Marriage is considered half of your religion, therefore you are encourage to consider marriage as soon as you believe you are ready and able to fulfil your responsibilities as a husband or wife. Learn more about equity and women in Islam by reading some selected articles available on-line.

### **3) DIET**

To maintain a pure heart and a sound mind, Islam provides the necessary dietary guidelines to nourish your soul and maintain a clean and healthy body. Islam specifies what is Halal (allowed) and Haram (forbidden). Forbidden for you to consume is pork and any of its by-products, animals which were slaughtered in the name of a deity other than Allah, alcohol of any type or any food prepared with alcohol, blood, animals found dead. It is only permissible for you to eat any of these foods if you are faced with a life or death situation and you need to eat them in order to survive, but even then you should only consume enough to keep you nourished. Along with alcohol, any sort of intoxicants such as drugs are also prohibited. A recommended and cautious way to shop around for grocery is to read the labels on the food package or cans, or when eating at a restaurant ask your waiter if any of the ingredients include pork or alcohol (for instance, many dishes are made with mustard, and if Dijon mustard is used then you can not eat it because white wine is an ingredient of all Dijon mustards. Also check Soya Sauce for same reason and many more). Some food packages have toll free 1-800 numbers, call them if you are suspicious of any ingredient.

### **4) EARNING & SPENDING YOUR WEALTH/INCOME**

The money we possess is viewed in Islam as a trust from Allah and as a test (either in excess or not) and therefore we should spend it paying close attention to the guidelines that He has given us through the Qur'an and the example of the Prophet, peace and blessings of Allah be on him,. The best sources to spend our wealth is on our own family, then on needy relatives, needy Muslims and in the general well-being and propagation of Islam. It is not allowed to spend money on gambling, prostitution, paying of interest or usury or buying of any unlawful goods even if you are purchasing it for someone else. It is also unlawful to earn an income through illegitimate or forbidden means. Therefore a Muslim can't earn his income through alcoholic beverages, pornographic magazines, interest based loans, unlawful food products, gambling tickets, and other similar activities. There are many articles available on-line that deal with the Islamic view of money and how to spend it, the more you read the better prepared you will be.

### **5) CLEANLINESS**

Islam, as a complete way of life, gives guidance for matters of the heart and also matters of the body. Physical purity means cleanliness of the body, the clothing and the environment. Muslims should keep their body and clothing clean according to the prescribed rules of Islam. A source of filthiness is without doubt the acts of relieving

yourself when you go to the bathroom as it is necessary for you to wipe off the last drops of urine and faeces with tissue paper and water to avoid them getting on your body or clothing. When you go to the bathroom it is advisable to do so sitting down on the toilet, and keeping a bottle full of water to clean the remaining urine or faeces off of your body. You should hold the bottle with your right hand and clean your body with your left hand (this is one of the reason why you should eat your food with your right hand, and not with your left).

## **6) CONVEYING THE MESSAGE OF ISLAM**

Conveying the message of Islam is of paramount importance for every Muslim. Remember that Heaven and Hell are real and that the benefits of submitting to Allah are tremendous. However, you should keep in mind that delivering the message is a life long process. Your family and friends may not understand why you decided to change your religion from the one they taught you, so be patient and keep good relations with them as Allah has commanded you to do in the Qur'an. Strive to be the best human you can be, and Islam has provided you with the tools you will need to be the very best creature in creation. Avoid trying to present Islam all at once, but strive to convey the beauty of our religion, the beauty of the truth, over your entire life, and be neither condescending nor apologetic, but be sincere and kind. Strive to be like the Prophet Muhammad, Allah's peace and blessing be upon him, by studying his life and teachings (his Sunnah).

## **7) DEALING WITH YOUR FAMILY AND FRIENDS**

Upon becoming a Muslim you will certainly find opposition and distress from your family members and friends. It will probably be the greatest test you will go through in your starting life as a Muslim and can be a great source of grief and anxiety. However, you should know that for the most part they are only concerned about you and want the best for you, therefore be patient, love them more than you have before, and let the beauty of Islam shine through you. It may be a lifelong process, but be patient, because as Allah says in the Qur'an "and verily with every hardship comes relief, verily with every hardship comes relief." (94:5-6)

## **8) INCREASING YOUR KNOWLEDGE AND STRENGTHENING YOUR FAITH**

The Prophet, peace and blessings of Allah be on him, said: "He who seeks a path to gain knowledge therein, Allah will make easy for him a path to Paradise." So strive to learn as much as you can, prepare a personal development plan, read a wide variety of books and apply that knowledge to your personal life. Surround yourself with good practicing Muslims and most importantly read the Quran as often as you can.

## **9) NAMES**

Many people who come to Islam choose to change their name to an Arabic name, or adopt an Arabic nickname. This is not obligatory in Islam and in many cases is not recommended. The only time a name should be changed is when it carries a negative

or insulting meaning; otherwise the universality of Islam is such that there are Muslims with names from Spanish, Italian, Chinese, Russian and many other origins.

## **10) COMMONLY USED ISLAMIC TERMS**

**AL-HAMDU LILLAH:** Praise be to Allah. Should be said on all occasions and especially after sneezing.

**ALLAH:** The Name of the Creator of the universe.

**SHAHADA:** The creed of Islam: 'I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is the Messenger of Allah.'

**SALAAT:** Prayer

**FAJR:** Early morning prayer

**ZUHR:** Noon Prayer (early afternoon prayer)

**ASR:** Late afternoon prayer

**MAGHRIB:** Sunset Prayer

**ISHA:** Night Prayer

**SAUM:** Fasting

**ZAKAT:** Obligatory Charity

**HAJJ:** Pilgrimage to the Holy city of Makkah.

**SURA:** Chapter of the Quran. Quran has 114 Suras or chapters.

**AYAH:** Verse of the Holy Quran (also means a 'sign' of Allah)

**BIDAH:** Any innovated practices introduced in the religion of Islam.

**BISMILLAH:** 'In the Name of Allah', this statement is usually made by Muslims who are about to indulge in a lawful task.

**DAWAH:** Propagation of Islam through word and action, calling the people to follow the commandments of Allah.

**DAJJAL:** Anti-Christ.

**DEEN:** Usually translated as 'religion'. Deen is a comprehensive word which means a total way of life, following the commandments of Allah.

**DUA:** Supplication: invoking Allah for whatever one desires.

**EID-AL-ADHA:** The feast of Sacrifice. This feast commemorates the Prophet Abraham's obedience to Allah by being prepared to sacrifice his only son Ishmael. A four-day festival that completes the rites of pilgrimage and takes place on the 10th-13th of Dhul Hijjah (the last Islamic month)

**EID AL-FITR:** three day festival marking the end of Ramadan - the 9th month (the month of fasting).

**FATIHA:** The opening Chapter of the Quran. Fatiha should be read in every prayer.

**GHUSL:** Full ritual washing of the body with water. Ghusl should be done after sexual intercourse, wet dreams, emission, menses, childbirth.

**HADEETH:** Sayings and traditions of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam)

**HIJAB:** Veil worn by Muslim women for reasons of modesty and protection.

**IMAM:** A person who leads the prayer and also for a famous Muslim Scholar.

**IMAN:** Truth, faith and acceptance.

**ISA:** Arabic word for Jesus Christ.

**ISLAM:** literally means 'submission to the will of Allah'.

**JAHANAM:** Hell

**JANNAH:** Paradise.

**JIBREEL:** Angel Gabriel.

**JIHAD:** means struggling one's utmost to be a better person in the sight of Allah, and to establish Islamic way of life and fight for the cause of Allah when required.

**JINN:** a race of created beings that are made out of smokeless fire.

**JUMUAH:** 'Friday', the Muslim's day of gathering on Friday noon prayers.

**KAABA:** Holiest, and first shrine constructed for the worship of One God, Allah. Muslims face towards the direction of the Kaaba, Makkah.

**KAFIR:** Unbeliever, who have rejected the truth of Islam.

**KHALIFA:** A Muslim ruler of an Islamic State.

**KHUTBA:** Sermon.

**MALAIKAH:** Angels.

**MASJIDS:** Masjids, places of worship for the Muslims. In one sense the whole earth is a Masjids for the Muslims, The dome of the heavens its roof.

**MASEEH:** A title which means "Anointed" or 'Christ' Title given to Prophet Jesus.

**MIRAJ:** The night journey of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) from Makkah to Jerusalem and then through the realms of the seven heavens.

**MUHAMMAD:** The name of the final Messenger and Prophet of God to Humanity.

**MUHARRAM:** The first month of the Islamic Calendar.

**MUSLIM:** Literally means 'submitting to the will', i.e. to the will of Allah, the Almighty.

**QIBLA:** Direction in which all Muslims face when praying, which is the Kaaba, in Makkah, Saudi Arabia. Google about it for your present location. Download Application for your smart phone or use Mobile compass to locate.

**QURAN:** The last revelation of Allah given to Humanity, through his last Prophet and Messenger, Muhammad - Sallallahu 'alaihi wa sallam.

**RAMADAN:** The month of Fasting, the 9th month of the Islamic Calendar.

**SAHABI:** Companion of Prophet Muhammad - Sallallahu 'alaihi wa sallam.

**SAJDA:** Prostration, as in prayer.

**SALAAM:** peace

**SALLALLAHU 'ALAIHE WA SALLAM:** means 'may the peace and blessings of Allah be upon him. **This phrase is recited whenever the name of the Prophet Muhammad (peace and blessing of Allah be upon him) is mentioned.**

**SHAITAN:** Satan.

**SHARIA:** Islamic Law. It encompasses both the Quran and Hadith, the sayings of Prophet Muhammad (Sallallahu 'alaihi wa sallam)

**SHIRK:** Associating partners with Allah. The grave sin of Shirk is not forgiven if a person dies in that state.

**SUBHAN ALLAH:** means 'Glory be to Allah'.

**TAHARA:** purification of body, clothing and souls.

**TAWHEED:** The Divine Unity, in its most profound sense. Allah is One in His Essence and His Attributes and His Acts.

**TAYAMMUM:** Dry purification when water is not available or is detrimental to health.

**UMRA:** A pilgrimage to Makkah, but not during the Hajj period.

**WITR:** A prayer which has an odd number of Rakat (units). Usually referred to the last prayer of the night after the Isha prayer.

**WUDU:** Purifying with water before performing prayers.

## 11) CONCLUSION

Alhamdulillah herein we have presented you with a basic guideline that will in sha allah help you get started in this new stage of your life as a Muslim. Practice it, live it, and grow upon it, and Allah Almighty will bless your life with sweetness both in this world and in the hereafter. We sincerely pray that in sha allah Islam will bring fulfilment and peace to your life, tranquillity to your heart and that this guide will be the starting point of building your relationship with your Creator, Sustainer and Caretaker which is Allah Almighty. Congratulations again. May Allah keep us on the straight path, strengthen us to live Islam to the fullest and make you and all Muslims role models for the rest of humanity; may He grant us paradise and forgive our sins and shortcomings. Ameen.



### Guide to Reading Transliteration

ح-ط-ه-ت-ث-ط

dh - ḍ kh - ḫ dh - gh - ǧ

ج-ز-ز

ك-ص-ث-س-ث

ص-ض-ع-ق-د-د

ش-ع-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

