

آداب وأدعية النَّبِيِّ ﷺ لِلذَّاهِبِ لِصَلَاةِ الْجَمَاعَةِ

مِنْ كِتَابِ

'فِقْهِ الْأَدْعِيَةِ وَالْأَذْكَارِ'

لِلشَّيْخِ عَبْدِ الرَّزَّاقِ بْنِ عَبْدِ الْمُحْسِنِ الْبَدْرِ

Etiquettes & Supplications of the Prophet ﷺ

For One Who Is Going to the

Congregational Prayers

Taken from

'Fiqh al-Ad'iyah wal-Adhkār'

Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr

Plus:

Prophet Muḥammad's ﷺ Manner of Performing Prayer

By Imām 'Abdul-'Azeez Ibn 'Abdullāh Ibn Bāz (Rahimahu-llāh)

&

The Manner of Purification and Prayer for the Sick

By Imām Muḥammad Ibn Ṣāliḥ al-Uthaimen (Rahimahu-llāh)

'Etiquettes & Supplications of the Prophet ﷺ
For One Who Is Going to the Congregational Prayers'

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ض	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>Th</u> ese, <u>th</u> ose [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	<u>S</u>	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
هـ	H	Hat	ث	Th	<u>Th</u> ink, <u>Th</u> ought [must be distinguished from the ‘th’ in ‘this’ and ‘these’]
إ	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muḥammad (ṢallAllāhu Alaihi wa Sallam).

From among the most important affairs in the life of a Muslim is to be constantly engaged in the worship of Allāh - which is the very purpose for which we have been created - and from among the most prominent acts of worship that we are engaged in is the *Dhikr*¹ (remembrance) of Allāh, along with the five daily prayers performed at fixed times, as mentioned by Allāh, the Most High, in the Qur'ān:

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيمَا وُقِعْتُمْ وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا ۗ ﴾

أَلصَّلَاةُ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾ [النساء: 103]

When you have finished the *Ṣalāh* (prayer), remember Allāh standing, sitting down, and lying down on your sides, but when you are free from danger, re-establish [regular] prayer. Verily, the prayer is enjoined on the believers at fixed hours. [Qur'ān, 4:103]

Not only is it obligatory to perform these prayers at fixed times, but for the Muslim man [who is able] it is also obligatory to attend the five daily prayers in congregation, in the Masjid - according to the strongest view of the scholars of *Aḥlus-Sunnah*.

From among the many evidences of this obligation is the following:

¹ See: 'Explanation of the Morning and Evening Adhkār', by Shaykh 'Abdur-Razzāq ibn 'Abdul-Muḥsin al-Badr (ḤafidhahumAllāh), previously published.

Allāh, the Most High, says:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾ [النساء: 102]

“When you (O Messenger Muḥammad) are among them, and lead them in the prayer, let one party of them stand up [in *Ṣalāh* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you...” [Qur’ān, 4:102]

Ibnul-Mundhir (Raḥimahullāh) said:

The fact that Allāh has commanded us to establish prayer *in congregation* even at *times of fear* indicates that doing so *at times of security* is even more obligatory. [Al-Awsat, 4/135]

Ibnul-Qayyim (Raḥimahullāh) said:

There are several ways in which this verse may be taken as evidence:

Firstly, Allāh *commands* them to pray in congregation, *then He repeats the command with regard to the second group*, by saying ‘*and let the other party come up which have not yet prayed, and let them pray with you*’. This indicates that praying in congregation is obligatory *on an individual basis*, as Allāh did not excuse the second group because the first group had done it. If praying in congregation was *Sunnah* [i.e. not obligatory], the best excuse for not doing it would be the excuse of fear. And if it were *fard kifayah* (a communal obligation), it would no longer be obligatory after the first group had done it.

So, this verse proves that it is obligatory for each and every individual. So, these are the three ways in which this verse proves it is obligatory [i.e. to perform the prayer in congregation]: Allāh commands it *once*, then He commands it *again*, and (then) He does not allow them a concession not to do it *at times of fear*.

Additionally, Allāh, the Most High, says:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾ [البقرة: 43]

“And perform the *Ṣalāh* (prayer), and give *Zakāh* (charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki’oon* (those who bow down).” [Qur’ān, 2:43]

The way in which this verse may be taken as evidence is that here Allāh commanded them to bow, which refers to prayer. Prayer is described as *rukoo’* (bowing) here because bowing is one of the pillars or essential parts of the prayer, and prayer is sometimes referred to by its pillars and obligatory components, as Allāh calls it *Sujood* (prostration), *Qur’an* (that which is recited) and *Tasbeeh* (glorification of Allāh).

And the phrase 'along with *Ar-Rāki’oon* (those who bow)' cannot mean anything other than doing it with a *congregation* of worshippers. This is what the word *ma’a* (with) means.

Once this is understood, if a command mentions a particular *manner* or *situation*, then the one who is commanded to do it cannot obey the command properly unless he does it in the *manner* or *situation* mentioned [in the command]...²

Additionally, let us consider the following authentic narrations from the Prophet of Allāh (ṢallAllāhu Alaihi wa Sallam): It is related by Imām Muslim in his *Ṣaḥeeḥ* from Abu Hurairah (RadiyAllāhu ‘an-hu) that: 'A blind man came to the Prophet (ṢallAllāhu Alaihi wa Sallam) and said: O Messenger of Allāh! I have no one to guide me to the Masjid. He, therefore, asked Allāh's Messenger (ṢallAllāhu Alaihi wa Sallam) to give him permission to offer prayer in his house. The Prophet (ṢallAllāhu Alaihi wa Sallam) called him and said: Do you hear the call to prayer? He said: 'Yes'. The Prophet (ṢallAllāhu Alaihi wa Sallam) said: Respond to it.'³

It is related in Al-Bukhāree and Muslim that the Prophet (ṢallAllāhu Alaihi wa Sallam) said:

² *as-Ṣalāh wa Tarikubā*, 137-141, by al-'Allāmah Ibnul-Qayyim (Raḥimahullāh).

³ Narrated by Muslim, no. 1044; and An-Nasā’ee, no. 841.

'I had thought of ordering that some wood be gathered, then I would command the call to prayer to be given, and I would appoint a man to lead the people in prayer, then I would go to men [who do not attend the congregational prayer] and burn their houses down upon them.'⁴

It is also related in Saheeh Muslim from Ibn Mas`ood (RadiyAllāhu `an-hu) that he said:

'Whoever wants to meet Allāh tomorrow (i.e. on the Day of Accounting) while he is a Muslim [i.e. in a state of *Islām*] has to observe these prayers carefully from wherever their call is announced. Indeed, Allāh, the Most High, legislated for His Messenger (ṢallAllāhu Alaihi wa Sallam) *Sunan al-Hudā* (the ways of guidance) and these prayers are from *Sunan al-Hudā* (the ways of guidance) [i.e. the performance of the prayer in congregation, in the Masjid]. If you were to perform the prayers in your homes as this one who remained behind performs it in his home, you will have abandoned the *Sunnah* of your Prophet (ṢallAllāhu Alaihi wa Sallam); and if you were to abandon the *Sunnah* of your Prophet (ṢallAllāhu Alaihi wa Sallam), you would have certainly gone astray. We lived during a time in which no one would remain behind from the prayer (in congregation) except a hypocrite whose hypocrisy was well-known. A [sick] man would be brought (to the Masjid, for prayer) while being supported by two men until he was set up in a row.'⁵

In yet another narration the Prophet (ṢallAllāhu Alaihi wa Sallam) said: "The people who will earn the greatest reward for *Ṣalāh* are those who walk the farthest to reach the Masjid, then the next farthest and so on.'⁶

It has been reported by al-Bukhāree and Muslim that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'If anyone of you performs *Wudoo'* (ablution) *in his home*, and then goes out to pray, he will not take a step (towards the Masjid) except that a degree will be raised up for him due to it and a sin will be removed from him due to it.'⁷

⁴ Narrated by Muslim, no. 651.

⁵ Narrated by Muslim, no. 654.

⁶ Narrated by Al-Bukhāree, no. 651, and the wording is his; and Muslim, no. 662.

⁷ Narrated by Al-Bukhāree, no. 457; and Muslim, no. 649.

According to another narration by Ibn Mas'ood (RaḍiyAllāhu 'anhu): 'Allāh raises him up a *degree* (in status), removes one of his *sins*, and records a *good deed* for him.'⁸

It is related in Saḥeeh Muslim that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'There was a man living far away from the Prophet's (ṢallAllāhu Alaihi wa Sallam) Masjid. Then, some of his friends advised him to buy a donkey so as to ride it to avoid the hot weather and during the dark nights. The man refused their suggestion and said: 'I like that Allah records my steps to and from the Masjid as good deeds.' Upon hearing his statement, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Allāh, the Most High, has gathered all that reward for him.'⁹

It has been confirmed in Saḥeeh Muslim, from the Hadeeth of Abu Hurairah (RaḍiyAllāhu 'anhu) that the Prophet (ṢallAllāhu Alaihi wa Sallam), said: 'Shall I not direct you to that by which Allāh removes sins and raises degrees (status)?' They said, 'Of course, O Messenger of Allāh.' The Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Performing ablution thoroughly when it is difficult (to do so), taking many steps to the Masjids, and waiting for the (next) Ṣalāh after (having performed) Ṣalāh. That is *ar-Ribāt* (a kind of guarding the frontiers).'¹⁰

Finally, it is reported by both al-Bukhāree and Muslim that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever goes to the Masjid in the morning or evening, then Allāh will prepare for him *Nuzul* (a place and accommodations) in Paradise every time he goes out in the morning or evening [or every time he goes out and returns].'¹¹

These authentic narrations - and others like them, which are too many to mention - are clear proofs of the importance of the prayer, the obligation of performing it in the Masjid, and the great rewards for doing so.

⁸ Al-Bukhāree, no. 647; Muslim, no. 649; Abu Dāwud, no. 559.

⁹ Narrated by Muslim, no. 663.

¹⁰ Narrated by Muslim, no. 251.

¹¹ Narrated by Al-Bukhāree, no. 662; Muslim, no. 669.

The Contents of this Book

The book before you - though small in size - covers a number of topics of great importance, all of which are connected to the high status of *Ṣalāh* in the life of every Muslim, young and old, learned or otherwise, including the following:

What is to be said by the one who hears the *Adhān* (call to prayer); *Adh-kār al-Wudū'* (the words of remembrance at the time of performing ablution); *Adh-kār al-khurooj mina-l-manzil* (words of remembrance at the time of leaving home); *Adh-kār al-khurooj ila-ṣ-Ṣalāh* (words of remembrance for going out to the prayer); as well as *Adh-kār dukhool al-Masjid wal-khurooj minhu* (words of remembrance at the time of entering the Masjid and exiting from it).

Finally, we have attached two very important appendices including a brief, easy to follow outline of the full performance of the daily prayers, entitled: 'Prophet Muḥammad's (ṢallAllāhu Alaihi wa Sallam) Manner of Performing Prayer, By Imām 'Abdul-'Azeez Ibn Bāz (Raḥimahu-llāh); plus, a summary of the important matters related to the preparation and performance of prayers needed by the sick person, entitled 'The Manner of Purification and Prayer for the Sick, by Imām Muḥammad Ibn Ṣāliḥ al-Uthaimen (Raḥimahu-llāh).

The Explanation

It is our sincere hope that the contents of this book will help and encourage a believer to become more *conscious* of - and more *attentive* to - his or her preparation for and performance of the daily prayers, and more specifically the importance of Muslim men attending the daily congregational prayers in the Masjid.

This small guide to etiquettes and supplications related to attending the congregational prayers in the Masjid is taken from '**Fiqh al-Ad'iyyah wal-Adhkār**' (Understanding the Words of Supplication and Remembrance)¹² by Shaykh 'Abdur-Razzāq ibn 'Abdul-Muḥsin al-Badr (may Allāh protect and preserve him and his father).

¹² Fiqh al-Ad'iyyah wal-Adhkār, chapters 132 - 133, pgs. 99 - 106, and chapters 136 - 138, pgs. 116 - 130.

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the *memorization* of each of the supplications contained in this book. It is hoped that whoever recites these supplications, with *reflection* and *contemplation* upon their meanings, and *belief* in their truthfulness in his/her heart, will be responded to by Allāh, *as-Samee' al-Mujeeb* (The One Who Hears and Responds) and will also earn a great *reward* and the *pleasure* of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who *reviewed* it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children, my brother Abdul-Laṭif and nieces Zarinah, Batlah, Huda and Sumiyya, as well as my close friends Amjad Khan, Muḥammad Shamil, Abu Hudhaifah, Niaz Kazi, Zakee Muwakkil and Muḥammad Rashid [among many others] without whose *consistent* support and assistance - after Allāh, the Most High - this work may not have been completed.

Abu Muḥammad (A.R. Shākir)

4th Rajab 1440 A.H.

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What Is To Be Said By the One Who Hears the *Adhān* (Call to Prayer)

Many textual statements in the *Sunnah* of the noble Prophet (ﷺ) have been reported concerning the affair of the *Adhān* - i.e. the *call* to prayer and the *announcement* of the entry of its time, using specific words or expressions - pointing to the virtues of the *Adhān* (call to prayer), the magnificence of its status and the abundance of its benefits, equally for the *Mu'adhdhin* (caller to prayer) himself, as well as for the one who listens to the call.

From the virtues of the *Adhān* is that which is reported by al-Bukhāree in his *Saḥeeh* (authentic collection of Hadeeth) on the authority of Abu Sa'eed al-Khudree (RaḍiyAllāhu 'an-hu), who said: I heard the Messenger of Allāh (ﷺ) saying: "...no one hears the voice¹³ of the *Mu'adhdhin* (caller to prayer), whether a *jinn* or a human being, or any other creature, except that it will be a witness for him on the Day of Resurrection."¹⁴

In this Hadeeth there is an indication that everyone who hears the voice of the *Mu'adhdhin*, whether from the human beings, *jinn*, trees, rocks or animals, they will all bear witness for him to that (i.e. to his calling the *Adhān*) on the Day of Resurrection.

And in this there is an indication that it is commendable to raise the voice when calling the *adhān* in order to increase the number of those who will bear witness for him, as long as it does not become a strain for him or cause harm (to anyone) by doing so.

From the virtues of the *Adhān* is that which is reported by al-Bukhāree and Muslim, on the authority of Abu Hurairah (RaḍiyAllāhu 'an-hu), that the Messenger of Allāh (ﷺ) said: "If the people were to know what excellence there is in the call to prayer and in the first row¹⁵, and they could not (get these opportunities) except by drawing lots, they would have definitely drawn lots. And if they were to know what excellence lies in *at-Tab-jeer* (i.e. coming early to the Noon prayer, or any of

¹³ What is intended here is the furthest extent that the voice of the *Mu'adhdhin* reaches.

¹⁴ Saḥeeh al-Bukhāree, no. 609.

¹⁵ This is in reference to the first row of the congregational prayer.

the congregational prayers), they would have raced with one another (to get there early). And if they were to know what excellence lies in the night prayer and the dawn prayer, they would have definitely come even if by crawling on their knees."¹⁶

From the virtues of the *Adhān* is that which is reported by al-Bukhāree and Muslim, from the Hadeeth of Abu Hurairah (RaḍiyAllāhu ‘an-hu), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: "When the call is pronounced for the prayer, *Shayṭān* turns away [to escape] and passes wind loudly in order not to hear the call to prayer. When the call to prayer is completed, he comes back and again turns away [to escape] when the *Iqāma* [announcing the time to begin the prayer] is pronounced and after its completion he returns again, so that he interferes between the (praying) person and his heart, [to distract him from his prayer], saying: remember such and such, remember such and such, about such things which he did not remember [before the prayer], thus causing him to continue without knowing how much [i.e. how many *rak'ah*] he has prayed."¹⁷

This Hadeeth indicates that the call to prayer drives *Shayṭān* away, and that when he hears the call to prayer, he turns around running away so that he will not hear the call. Hence, whenever *Shayṭān* hears the call to prayer, he flees due to his aversion to or hatred of hearing the call to prayer. Then, when it is completed, he returns as a whisperer (who plants doubts) in order to spoil the praying person's prayer.

Indeed, the textual proofs concerning the excellence and virtues of the call to prayer are numerous.

After this, indeed, it is commendable for the Muslim - upon hearing the call to prayer - to repeat the like of what is said by the *Mu'adhdhin* (caller to prayer). This is due to what has been confirmed in the two Saḥeehs (i.e. Saḥeeh al-Bukhāree and Saḥeeh Muslim), on the authority of Abu Sa'eed al-Khudree (RaḍiyAllāhu ‘an-hu), that the Messenger of Allāh (ṢallAllāhu

¹⁶ Saḥeeh al-Bukhāree, no. 610, and Saḥeeh Muslim, no. 427.

¹⁷ Saḥeeh al-Bukhāree, no. 608, and Saḥeeh Muslim, no. 389.

Alaihi wa Sallam) said: "When you hear the call to prayer, then you must repeat the like of what the *Mu'adhdhin* is saying."¹⁸

In Saheeh Muslim, on the authority of 'Umar ibn al-Khattāb (RādiyAllāhu 'an-hu), who said that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said:

"When the *Mu'adhdhin* says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh Akbar, Allāh Akbar
Allāh is the Greatest, Allāh is the Greatest,

then one of you responds by saying:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh Akbar, Allāh Akbar
Allāh is the Greatest, Allāh is the Greatest;

(and when the *Mu'adhdhin*) says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Asb-hadu an lā ilāha illAllāh
I testify that there is nothing worthy of worship except Allāh,

and the listener responds:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Asb-hadu an lā ilāha illAllāh
I testify that there is nothing worthy of worship except Allāh,

and when the *Mu'adhdhin* says:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Asb-hadu anna Muḥammadar-Rasoolullāh
I testify that Muḥammad is the Messenger of Allāh,

¹⁸ Saheeh al-Bukhāree, no. 611, and Saheeh Muslim, no. 383.

and the listener responds:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Asb-hadu anna Muḥammadar-Rasoolullāh
I testify that Muḥammad is Messenger of Allāh.

When the *Mu'adhdhin* says:

حَيَّ عَلَى الصَّلَاةِ

Hayya 'Alas-Salāh
Come to prayer,

and the listener responds:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā Hawla wa Lā Quwwata illā Bi-llāh
There is no strength and no power except with Allāh.

When the *Mu'adhdhin* says:

حَيَّ عَلَى الْفَلَاحِ

Hayya 'Alal-Falāh
Come to salvation,

and the listener responds:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā Hawla wa Lā Quwwata illā Bi-llāh
There is no strength and no power except with Allāh,

and when the *Mu'adhdhin* says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh Akbar, Allāh Akbar
Allāh is the Greatest, Allāh is the Greatest,

and the listener responds:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāh Akbar, Allāh Akbar
Allāh is the Greatest, Allāh is the Greatest,

When the *Mu'adhdhin* says:

لَا إِلَهَ إِلَّا اللَّهُ

lā ilāha illAllāh

There is nothing worthy of worship except Allāh,

and the listener responds:

لَا إِلَهَ إِلَّا اللَّهُ

lā ilāha illAllāh

There is nothing worthy of worship except Allāh,

[repeating all of the above words of the *Mu'adhdhin* **from his heart**, the one repeating the words of the *Mu'adhdhin* will enter Paradise."¹⁹

This Hadeeth contains an indication of the excellence of listening to the call to prayer, and repeating its words along with the *Mu'adhdhin*, by saying the likes of what he says in all of the phrases, except his saying: 'Hayya 'alas-Salāh, Hayya 'alal-Falāh' (come to prayer, come to success). In exchange for these two statements, one should say: 'Lā Hawla wa Lā Qummata illa bi-llāh' (There is no strength and no power except with Allāh).

This is (to be said) because his saying: 'Hayya 'alas-Salāh', (come to prayer) is an invitation to the people to come for the performance of the prayer. And his saying: 'Hayya 'alal-Falāh' (come to success) is an invitation to the people to come in order to earn its reward (i.e. for this prayer).

So, within the saying of the Muslim: 'Lā Hawla wa Lā Qummata illa bi-llāh' (There is no strength and no power except with Allāh) - at the time of hearing those (statements) - is a request for help from Allāh in order to achieve that (goal) [of coming to the prayer and earning its reward].

The saying of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam): '*... from his heart...*' contains an indication of the condition of Ikhlās (sincerity) [necessary to achieve this reward], since Ikhlās (sincerity) is a foundation absolutely necessary for the acceptance of actions and speech.

From the *Sunnah* [Way of the Prophet (ṢallAllāhu Alaihi wa Sallam)] is that a Muslim says - immediately following his hearing the *Shahādatain* [i.e. the

¹⁹ Saheeh Muslim, no. 385.

two statements: *Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh) and *Muḥammadur Rasoolullah* (Muḥammad is the Messenger of Allāh)]:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

Wa Ash-badu an Lā ilāha illAllāh Waḥda-hu
And I bear witness that there is nothing worthy of worship except Allāh, Alone,

لَا شَرِيكَ لَهُ

Lā Sharika lahu
without any partners;

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Wa anna Muḥammadan 'Abdu-hu wa Rasooluhu
and that Muḥammad is His worshiper and His Messenger;

رَضِيتُ بِاللَّهِ رَبًّا

Radeetu Bi-llāhi Rabban
I am pleased with Allāh as my Rabb,

وَبِمُحَمَّدٍ رَسُولًا

Wa Bi-Muḥammadin Rasoolan
and with Muḥammad (ṢallAllāhu Alaihi wa Sallam) as my Messenger

وَبِالْإِسْلَامِ دِينًا

Wa Bi-l-Islāmi Deenan
and with al-Islām as my Deen (way of life).

This is based upon what has been narrated by Muslim in his *Ṣaḥeeḥ* (authentic collection of Ḥadeeth) on the authority of Sa'd ibn Abi Waqqās (RaḍiyAllāhu 'an-hu), from the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) that he said: "Whoever says - upon hearing the *Mu'adhdhin* - 'I testify that there is nothing worthy of worship except Allāh, Alone, without any partners, and that Muḥammad is His worshiper and His Messenger (ṢallAllāhu Alaihi wa Sallam), (and that) I am pleased with Allāh as my Rabb, and with Muḥammad

(*ṢallAllāhu Alaihi wa Sallam*) as my Messenger and with *al-Islām* as my Deen (way of life)' - he will have his sins forgiven."²⁰

Additionally, Abu 'Awānah has narrated this Hadeeth, in his (collection of Hadeeth) '*Mustakbraj*', with the wording: "Whoever - upon hearing the *Mu'adhdhin* saying: 'I testify that there is nothing worthy of worship except Allāh' - says: 'I testify that there is nothing worthy of worship except Allāh, I am pleased with Allāh as my Rabb, and with Muḥammad (*ṢallAllāhu Alaihi wa Sallam*) as my Messenger and with *al-Islām* as my Deen (way of life)' - he will have his sins forgiven."²¹

This narration is clear in indicating that the listener says these words [I am pleased with Allāh as my Rabb, and with Muḥammad (*ṢallAllāhu Alaihi wa Sallam*) as my Messenger and with *al-Islām* as my Deen (way of life)] one time, immediately following his response to the *Mu'adhdhin's* pronouncement of the *Shabādatain* [i.e. the two statements: *Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh) and *Muḥammadur Rasoolullāh* (Muḥammad is the Messenger of Allāh)].²²

It is also commendable for the Muslim - after the completion of the *Adhān* - to invoke prayers for the Messenger of Allāh (*ṢallAllāhu Alaihi wa Sallam*), and to ask Allāh to grant him *al-Waseelah* (Station of Honor on the Day of Judgment). And whoever asks Allāh to grant him *al-Waseelah* (Station of Honor on the Day of Judgment) will receive the intercession [from the Prophet (*ṢallAllāhu Alaihi wa Sallam*)].

It is reported in Saḥeeh Muslim, on the authority of 'Abdullāh ibn 'Amr ibn al-Ās (RaḍiyAllāhu 'an-humā), that he heard the Prophet (*ṢallAllāhu Alaihi wa Sallam*) saying: "When you hear the *Mu'adhdhin*, repeat what he says [until the end of the *Adhān*], then invoke prayers for me, for everyone who invokes a prayer for me will receive ten blessings from Allāh; then ask Allāh to grant me *al-Waseelah* (Station of Honor on the Day of Judgment); for, indeed, it is a rank in paradise befitting for only one of Allāh's worshippers, and I hope that I may be that one. So, whoever asks that I be

²⁰ Saḥeeh Muslim, no. 386.

²¹ '*Mustakbraj* Abu 'Awānah, 1/283, no. 995.

²² See: '*Taṣ-ḥeeḥ ad-Du'aa*' by Shaykh Bakr Abu Zaid, page 371.

given *al-Waseelah*, he will receive the intercession [from the Prophet (ﷺ)]."²³

The best wording for invoking prayers upon the Prophet (ﷺ) is (what is known as) *as-Salātu al-Ibrāheemiyyat*, which has been taught by the Prophet (ﷺ) to his *Ummah* (i.e. the entire Muslim community), in the words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،

Allāhumma ṣalli ‘ala Muḥammad wa ‘ala Āli Muḥammad
O Allāh, praise and exalt Muḥammad
and the family of Muḥammad

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،

kamā ṣallayta ‘ala Ibrāheem wa ‘ala Āli Ibrāheem.
Just as You praised and exalted Abraham
and the family of Abraham.

إِنَّكَ حَمِيدٌ مَجِيدٌ،

Innaka Ḥameedun Majeed.
Indeed, You are the Most Praised, the Most Glorious

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،

Allāhumma bārīk ‘ala Muḥammad wa ‘ala Āli Muḥammad
O Allāh, send blessings upon Muḥammad
and the family of Muḥammad

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،

kamā bārakta ‘ala Ibrāheem wa ‘ala Āli Ibrāheem.
Just as You sent blessings upon Abraham
and the family of Abraham.

²³ Saheeh Muslim, no. 384.

إِنَّكَ حَمِيدٌ مَّجِيدٌ،

Innaka Ḥameedun Majeed.

*Indeed, You are the Most Praised, the Most Glorious.*²⁴

It has been reported by al-Bukhāree in his Saḥeeh (authentic collection of Hadeeth) on the authority of Jābir ibn Abdullāh (RaḍiyAllāhu ‘an-humā), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam), said: "Whoever says, upon hearing the *Adhān*:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ

'Allāhumma Rabba hādhibi-dda' watit-tāmmah, waṣ-ṣalātil qa'imah,
O Allah! Lord of this perfect call
and of the prayer which is going to be established,

آتٍ مُّحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،

Āti Muḥammadan al-waseelata wal-fadeelata,
grant to Muḥammad the right of intercession and illustriousness,

وَأَبْعَثْهُ مَقَاماً مَّحْمُوداً الَّذِي وَعَدْتُهُ،

wa-b'ath-bu maqāman maḥmoodan-il-ladhee wa'ad-tahu'
and resurrect him to the best and the highest place in paradise
which You promised him',

then my intercession will be granted to him on the Day of Resurrection."²⁵

After that, the Muslim may supplicate Allāh for himself, asking for whatever he wishes from the good of this *world* and the good of the *Hereafter*. Indeed, this point in time²⁶ is one of the situations in which supplication is expected to be answered.

Abu Dāwood has reported in his '*Sunan*' (collection of Hadeeth) on the authority of 'Abdullāh ibn 'Amr ibn al-'Ās (RaḍiyAllāhu ‘an-humā), that a man said: "O Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) those who call (the people) to prayer are excelling over us." The Messenger of Allāh

²⁴ Saḥeeh al-Bukhāree, no. 3370.

²⁵ Saḥeeh al-Bukhāree, no. 614.

²⁶ This '*point in time*', i.e. between the call to prayer and the actual beginning of the prayer.

(ﷺ), said: "Say (the same words) as they say, and when you come to the end, ask (Allāh) and you will be given [what you asked for]."²⁷

It is also reported on the authority of Anas ibn Mālik (RadiyAllāhu ‘an-hu) who said: The Messenger of Allāh (ﷺ) said: "The supplication is not rejected between the *Adhān*²⁸ and the *Iqāmah*."^{29 30}

This is some of what has been collected concerning this subject (i.e. the *Adhān*). And the Muslim must take every possible precaution from that which has been newly invented by the people, which is *not* confirmed by any (authentic) *Sunnah*, nor is it based upon any authentic evidence. And Allāh Knows Best!

²⁷ Sunan Abu Dāwood, no. 524. Al-Albānee (Raḥimahullāh) declared it to be *Ṣaḥeeh* (authentic) in: '*Ṣaḥeeh al-Jāmi’ as-Ṣagheer*', no. 4403.

²⁸ *Adhān* the announcement of the beginning of the time for each congregational prayer.

²⁹ *Iqāmah* is the announcement that the congregational prayer is about to begin.

³⁰ Sunan Abu Dāwood, no. 521. Al-Albānee (Raḥimahullāh) declared it to be *Ṣaḥeeh* (authentic) in: '*Ṣaḥeeh al-Jāmi’ as-Ṣagheer*', no. 3408.

Words of Remembrance for Ablution

It has been reported by Imām Aḥmad, Abu Dāwood, Ibn Mājah and others, from the Ḥadeeth of Abu Hurairah (RaḍiyAllāhu ‘an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said:

‘There is no *Ṣalah* (prayer) for one who does not perform *Wuḍoo’* (ablution); and there is no *Wuḍoo’* (ablution) for one who has not mentioned the Name of Allāh upon it (i.e. at the time of performing ablution).”³¹

This is a *Ḥasan* (good, acceptable) Ḥadeeth, due to its supporting narrations. Indeed, more than one of the scholars have graded it as *Ḥasan* (good, acceptable), and it points to the fact that it is legislated in the Islāmic Law to pronounce the *Tas-mi-yah* (i.e., saying: ‘*Bis-mil-lāh*’)³² in the beginning of ablution.

However, the Muslim scholars (may Allāh have mercy upon them) have differed about its ruling. So, the majority (of scholars) hold the view that it is *Mustahabb* (commendable) [i.e. to mention the name of Allāh at the time of performing ablution]. Other scholars hold the view that it is *Wājib* (obligatory) - if the person is someone who knows its ruling and is conscious of it (at that time). Otherwise, if the person is ignorant of its ruling or has forgotten it, then, there is no harm to him [for failing to mention the name of Allāh at the time of ablution], nor is he obligated to repeat the performance of ablution.

³¹ Reported by Aḥmad in *al-Musnad* 2/418, Sunan Abu Dāwood, no. 101; Ibn Mājah, no. 399 and others, from Abu Hurairah (RaḍiyAllāhu ‘an-hu). Al-Albānee declared it to be ‘*Ḥasan*’ (Good, Acceptable Ḥadeeth) in *Irwā’ al-Ghaleel* (1/122).

³² The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): *Bis-mil-lāh* (In the Name of Allāh) means: In the Name of Allāh I perform ablution, in preparation to stand before Him in worship (i.e., prayer) or for recitation of the Qur’ān, etc. Mentioning the name of Allāh - on the legislated occasions which are confirmed in the *Sunnab*, such as: 1. Before eating, 2. Before ablution, 3. When getting undressed, 4. Upon leaving one's home, 5. Entering the bathroom, 6. At the time of going to sleep, etc., is a reminder to the believer that everything of good should be done ‘*In the Name of Allāh*’, i.e. seeking Allāh's Help, since there is no success except with Allāh. Allāh, the Most High, mentions the saying of the Prophet Shu'aib (‘Alaihis-Salām) to his people: “...And my *Tanfeeq* (success, right guidance) cannot come except from Allāh, in Him I trust and unto Him I repent.” (11:88) And Allāh, the Most High, commands and reminds the Prophet Muḥammad (ṢallAllāhu Alaihi wa Sallam): “...And endure patiently (O Muḥammad). And your patience is only from Allāh...” (16:127).

The Imām and Shaykh 'Abdul-'Azeez Bin Bāz (Raḥimahullāh) was asked about the ruling concerning a person who failed to pronounce the '*Tas-mi-yah*' (i.e. saying: *Bis-mil-lāh*) for ablution due to forgetfulness. He replied:

*"The majority of the scholars hold the view that the ablution without mentioning the Name of Allāh (Tas-mi-yah) is still valid. Other scholars hold the view that mentioning the Name of Allāh is obligatory upon the one who **knows** its ruling and **remembers** to do so.*

This view (i.e., that it is obligatory) is due to the report that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: "There is no ablution for one who has not mentioned the Name of Allāh upon it."³³

*However, for the one who fails to mention the Name of Allāh due to forgetfulness or ignorance (of its ruling), his ablution is valid, and he does not have to repeat the ablution, even if we say that the **Tas-mi-yah** is obligatory, since he is excused due to ignorance or forgetfulness. The proof of this is the saying of Allāh, the Most High:*

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴾ [البقرة: 286]

"...Our Lord! Punish us not if we forget or fall into error..."
[Qur'aan, 2:286]

And it has been authentically reported from the Prophet (ṢallAllāhu Alaihi wa Sallam) that Allāh, the Most High, answered this supplication (concerning the one who forgets or falls into error mistakenly)[and has forgiven them].

From this you come to know that if you forget to mention the Name of Allāh at the start of ablution, and then you remember while you are still performing it, then you should mention the Name of Allāh (at that time). You do not have to start over again, since you are excused due to forgetfulness..."³⁴

As for the supplications recited upon each limb of the body washed during ablution, with a special supplication for each part (of the body), such that

³³ Reported by at-Tirmidhi and others from Sa'eed ibn Zaid (RaḍiyAllāhu 'an-hu). Al-Albānee declared it to be authentic in *al-Misbkāt*, no. 402 and *Ṣaḥeeḥ al-Jāmi'*, no. 7573.

³⁴ Quoted from his collection of Legal Rulings: *Majmoo' Fatāwā Wa Maqālāt*, Vol. 7, page 100.

one makes a supplication for the washing of the *hands*, a supplication for the washing of the *face*, a supplication for the washing of the *feet* and so on - **none of this has been confirmed as authentic from the Prophet** (ﷺ). Hence, it is not permissible for a Muslim to act upon any of this.

From these (false practices) is what some of them say at the time of *al-Madmadah* (rinsing the mouth): 'O Allāh! Give me a drink from the *Hand* (Fountain) of the Prophet (ﷺ), after which I will never ever be thirsty again.'

And at the time of *al-Istinsbāq* (cleaning the nose): 'O Allāh! Do not deprive me of the scent of Your bounties and Your paradise.'

And at the time of washing the *face*: 'O Allāh! Make my face white on the Day in which faces will be whitened and faces will be blackened.'

And at the time of washing the *hands*: 'O Allāh! Give me my book (of deeds) in my right hand; O Allāh! Do not give me my book (of deeds) in my left hand.'

And at the time of wiping over the *head*: 'O Allāh! Make my hair and my skin forbidden for the Hell-Fire.'

And at the time of wiping the *ears*: 'O Allāh! Make me to be of those who hear the saying (of truth) and then follow the best of it.'

And at the time of washing the *feet*: 'O Allāh! Make my feet firm on the *Sirāt* (the bridge over the Hell-Fire).'

All of the above (supplications) are from among those which have *no basis* (in authenticity) from the Noble Prophet (ﷺ).

Hence, that which is obligatory upon the Muslims is to limit oneself to what has come (to us) by way of the *Sunnah* (authentic narrations of the Prophet), and to distance oneself from whatever has been invented (falsely) by the people afterwards.

Ibnul-Qayyim (Raḥimahullāh) said: 'As for the *Adb-kār* (words of remembrance) which are recited by the common people during the

performance of ablution, a supplication for each part of the body (washed in ablution) - this has no basis (in authenticity) from the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam), nor from any one of the *Ṣaḥābah* (companions) or *Ṭabi'een* (second generation after the companions), nor even from the Four Imāms. Rather, it contains outright fabrications falsely attributed to the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam)...³⁵

After the Completion of Ablution

It is *Mustahabb* (commendable) for a Muslim - after finishing the performance of ablution - to say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

Asb-ha-du al-lā ilā-ha il-lal-lāh

I bear witness that nothing deserves to be worshipped except Allāh,

wa an-na Muḥammadan 'Abdullāhi wa Ra-soo-lu-hu

and I bear witness that Muḥammad is the servant/worshiper of Allāh and His Messenger.³⁶

³⁵ *al-Wābil as-Sayyib*, page 316.

³⁶ The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*Asb-ha-du*" (I bear witness) means: I acknowledge in my heart while expressing upon my tongue - since bearing witness is an act of expressing (in speech) and informing of what is in the heart. The original meaning of "*Asb-Shahādah*" is from *Shuhūd*, the witnessing of something, i.e., being present for it and actually seeing it. So, it is as though this person who is informing about what is in his heart and expressing it upon his tongue - it is as though he is witnessing this matter with his eyes.

His saying (ṢallAllāhu Alaihi wa Sallam): "*Lā ilāha il-lal-lāh*" means: There is nothing that is worshipped in truth or with a right (to be worshipped) except Allāh, the Most High.

His saying (ṢallAllāhu Alaihi wa Sallam): "*Abdullāh*" (the Servant/Worshiper of Allāh) is a description of the Prophet (ṢallAllāhu Alaihi wa Sallam) as a servant and worshiper, since he is the greatest of the people (in worshipping Allāh) and the most perfect of all people in actualizing the worship of Allāh, the Most High.

His saying (ṢallAllāhu Alaihi wa Sallam): "*Wa ra-soo-lu-hu*" (and His Messenger) is a description of the Prophet (ṢallAllāhu Alaihi wa Sallam), as a Messenger, since he conveyed the greatest message, i.e., the message of Islām, to all of humanity.

This is based upon what has been confirmed in the *Saḥeeḥ* of Muslim, from 'Uqbah ibn 'Āmir (RaḍiyAllāhu 'an-hu) that he said: We were entrusted with the task of tending the camels. When it was my turn I came back in the evening [after grazing them in the pastures and returning the camels to their place of rest], and I found the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) standing and addressing the people. I heard these words of his: "There is no Muslim who performs ablution and does it well, then stands and prays two *rak'abs* (of prayer) - performing these two *rak'abs* with his *heart* and his *face* (i.e. his whole being), except that Paradise would be guaranteed to him."

I said: What a fine thing this is! And at that moment a speaker in front of me said: The first [statement of the Prophet] was even better than this one. I looked towards him and it was 'Umar (RaḍiyAllāhu 'an-hu). He said: Indeed, I saw you when you came just a moment ago.

Then he mentioned the saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "There is no one of you who performs ablution, and does it well, and then says: I testify that there is nothing worthy of worship except Allāh and that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is the servant of Allāh and His Messenger - except that the eight (8) gates of *Jannah* (Paradise) will be opened for him, so that he may enter by whichever of them he desires."³⁷

at-Tirmidhee also narrated this Hadeeth, with the additional words:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Allāhum-ma-j-'al-nee mi-na-t-taw-wā-bee-na*³⁸

O Allāh, make me among those who turn to You in repentance;

³⁷ Reported by Imām Muslim, no. 234; on the authority of 'Uqbah Ibn 'Āmir al-Juhane (RaḍiyAllāhu 'an-hu).

³⁸ The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*At-taw-wā-bee-na*" (Those who turn to You in repentance) is the plural of *Taw-wāb* (one who repents), and it is the intensive form of the noun, indicating frequent repentance. *At-Tawwab* means turning back from disobedience of Allāh, to obedience to Him. It is obligatory to repent from every sin; and it must be done within the time when it is accepted, i.e., before the soul reaches the throat, at the time of death; or before the sun rises from the place of its setting, at the approach of the Day of Judgment.

And make me among those who purify themselves.⁴⁰

And these additional words are confirmed as being authentic as the scholars have made clear.

In this Hadeeth 'Uqbah ibn 'Āmir (RadiyAllāhu 'an-hu) mentions the eagerness of the Ṣahābah (companions, RadiyAllāhu 'an-hum) to preserve their time and their cooperation with one another in such a way as to realize the greatest benefit for all of them.

An aspect of this was that they would take turns in grazing the camels. So, they would all come together and collect all of their camels together, and every day one of them would watch over all of them. This is done in order to make it easier for all of them, and so that the others could go and take care of their affairs and their needs. And this would also make it possible for them to have a greater opportunity to benefit from the Prophet (ṢallAllāhu Alaihi wa Sallam) and to attend his gatherings.

So, when the turn came for 'Uqbah (RadiyAllāhu 'an-hu), and when he returned the camels to their resting place at the end of the day, and he was free from the affair of grazing them, he came to the gathering of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) in order to attain

³⁹ His saying: "*Al-mu-ta-tab-hi-ree-na*" (Those who purify themselves) is the plural of *Mu-ta-tab-hir* (one who purifies himself), and it is the intensive form of the noun, indicating frequent purification. *At-Ṭabārah* indicates cleanliness by removing the ritual (inner) state of impurity, as well as the removal of any impure substance from the body or clothing or place of prayer. In consideration of the fact that repentance is the purification of the inner being from the filth of sins, and ablution is the purification of the outer being from the impurities which prevents one from getting near to Allāh (through worship), it is fitting that the two (repentance and ablution) be combined in this Hadeeth, as well as in the saying of Allāh, the Most High: "Indeed, Allāh loves those who turn to Him in repentance (*At-Taw-wā-been*), and He loves those who purify themselves (*Al-Muta-tab-hi-reen*)." (2:222)

⁴⁰ Sunan at-Tirmidhee, no. 55, and authenticated by Imām al-Albānee in Ṣaḥeeh Sunan at-Tirmidhee, no. 48. Fortress of the Muslim no. 14.

something of his benefits, and in order to have a drink from his blessed flowing spring (i.e. of knowledge).

In this way, 'Uqbah (RaḍiyAllāhu 'an-hu) received a tremendous benefit with which he was overjoyed, i.e. the saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): 'There is no Muslim who performs ablution and does it well, and then stands and prays two *rak'ahs* (of prayer) - performing these two rak'ahs with his *heart* and his *face* (i.e. his whole being), except that Paradise would be guaranteed to him.'

Then, he ['Uqbah (RaḍiyAllāhu 'an-hu)] said, expressing his amazement at this tremendous benefit: 'What a fine thing this is!' At that moment 'Umar ibn al-Khattāb (RaḍiyAllāhu 'an-hu) heard him - and 'Umar had seen 'Uqbah at the time when he entered (the gathering). So, he said to him: 'The first [statement of the Prophet] was even better than this one,' - referring to a benefit which was mentioned by the Prophet (ṢallAllāhu Alaihi wa Sallam) before the entry of 'Uqbah (RaḍiyAllāhu 'an-hu).

In this incident is an indication of the condition of the *Ṣaḥābah* (RaḍiyAllāhu 'an-hum) in terms of their eagerness in seeking *al-Khair* (every kind of good), as well as their cooperation in directing (one another) to the gateways of *ʿIlm* (knowledge) and the affairs related to *Emān* (faith).

For this reason, 'Umar (RaḍiyAllāhu 'an-hu) mentioned to him that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'There is no one of you who performs ablution, and does it well, and then says: I testify that there is nothing worthy of worship except Allāh and that Muḥammad (ṢallAllāhu Alaihi wa Sallam) is the servant of Allāh and His Messenger - except that the eight (8) gates of *Jannab* (Paradise) will be opened for him, so that he may enter by whichever of them he desires.'

In this *Hadeeth* is an indication of the excellence of *Isbāgh al-Wuḍoo'* (being thorough in the performance of ablution) by completing it and perfecting it in the manner prescribed in the *Sunnah*.

It also points to the excellence of guarding and preserving the recitation of this magnificent supplication at the end of the performance of ablution, and that whoever does so will have the eight (8) gates of *Jannab* (Paradise) opened for him, so that he may enter from any one of them that he desires.

It is also commendable (*Mustahabb*) to attach to this supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allāhum-ma-j-'al-nee mi-na-t-taw-wā-bee-na

O Allāh, make me among those who turn to You in repentance;

wa-j-'al-nee mi-nal-mu-ta-ṭah-hi-ree-na.

And make me among those who purify themselves.

Due to the confirmation of these additional words in the narration of at-Tirmidhee as has already been mentioned.

One may also say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،

Sub-ḥānak Allāhum-ma wa bi-Ḥamdika,

O Allāh! You are Free from Imperfections and worthy of all Praise.

لَا إِلَهَ إِلَّا أَنْتَ،

Lā ilāha illa Anta,

There is nothing which deserves to be worshiped except You.

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Astaghfiru-ka wa Atoobu ilaik(a)

I seek forgiveness from You and turn to You in repentance.

This has been reported by an-Nasā'ee in '*Amal al-Yawm wal-Lailah*', and by al-Ḥākim in his (collection of Ḥadeeth) '*Mustadrak*' and others besides them, on the authority of Abu Sa'eed al-Khudree (RaḍiyAllāhu 'an-hu), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever performs ablution and then says: 'O Allāh! You are Free from Imperfections and worthy of all Praise. There is nothing which deserves to be worshiped except You. I seek forgiveness from You and turn to You in repentance' - will have it written in a parchment, after which it will be

sealed with a seal, and this (seal) will not be broken (i.e. opened) until the Day of Resurrection.⁴¹

So, this is some of what has been confirmed (as authentic) from the Prophet (ﷺ) of the words of remembrance connected to the performance of ablution.

Ibnul-Qayyim (Rahimahullāh) said: 'And it has *not* been confirmed from him [i.e. the Messenger of Allāh (ﷺ)] that he used to say anything at the time of performing ablution except the *Tasmīyah* (i.e. saying: '*Bismillāh*'). And every Hadeeth which mentions words of remembrance for ablution which are to be said during the performance of ablution is a lie and a fabrication, none of which has been stated by the Messenger of Allāh (ﷺ).⁴²

After this he (Ibnul-Qayyim) says: the only exception to this is the Hadeeth of *Tasmīyah*⁴³ and the two Hadeeths of 'Umar⁴⁴ and Abu Sa'eed⁴⁵ (RāḍiyAllāhu 'an-humā) mentioned previously.

And Allāh, Alone, is the One Who Grants Success, and He is *al-Hādee* (the Guide) to the Straight Path!

⁴¹ *al-Mustadrak*, 1/564. Al-Albānee (Rahimahullāh) declared it to be *Ṣaḥeeḥ* (authentic) in: '*Silsilah as-Ṣaḥeeḥah*', no. 2333.

⁴² *Zād al-Ma'ād*, 1/195.

⁴³ See: page 23.

⁴⁴ See: page 28.

⁴⁵ See: page 29.

Words of Remembrance for Leaving Home Part I

There are blessed words of remembrance and beneficial supplications which have been confirmed in the *Sunnah*, from the Prophet (ﷺ), which the Muslim is to say when leaving his home. So, if he says these [words of remembrance and supplications] he will be preserved by the permission of Allāh, sufficed whatever concerns him, protected from evil and harm and guided to the path of the truth and that which is correct.

At-Tirmidhee, Abu Dāwood and others have reported, on the authority of Anas ibn Mālik (RadīyAllāhu ‘an-hu), that the Prophet (ﷺ) said: "When a man leaves his home, and says:

بِسْمِ اللَّهِ

Bis-millāh,

'In the Name of Allāh,

تَوَكَّلْتُ عَلَى اللَّهِ

Tawak-kal-tu 'ala-l-lāh,

I put my trust in Allāh,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā Hawla wa Lā Quwwata illā billāh

and there is no might and no power (strength) except with Allāh'

It will be said at that time: 'You have been *guided*, and you have been *sufficed* and you have been *protected*.' Then *Shayṭān* will withdraw from him. And another *Shayṭān* will say: 'What can you do with a man who has been *guided*, *sufficed* and *protected*?'⁴⁶

This blessed *Dhikr* is beneficial for the Muslim to recite every time he leaves his home to fulfill any of his religious or worldly matters in order

⁴⁶ Reported by Abu Dāwood, no. 5095 and at-Tirmidhee, no. 3426. Al-Albānee said that it is *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ al-Jāmi'*, no. 499.

that he may be protected wherever he goes, helped in fulfilling his objectives, and rightly directed in seeking his goals and his needs.

The servant (of Allāh) is never without need of his *Rabb* (Lord) - even for the blinking of an eye- to protect/preserve him, help him, and direct him to that which is right and guide him. And this will not be achieved by the servant of Allāh except by turning (his attention, effort) towards Allāh, the Mighty and Majestic, in order to reach (this goal) and achieve it. Hence, the Prophet (ﷺ) guided (the Muslim) to recite this blessed *Dhikr* when leaving his home in order that he be guided in his travels, that he be sufficed (i.e., given that which is sufficient for) his concerns and needs, and protected from all evils and harms.

Explanation of the Hadeeth:

The saying of the Prophet (ﷺ): "When a man leaves his home..." i.e. when his condition is the condition of one leaving his home, and similar to the home is the place of residence from which a traveler begins or continues his journey from.

The saying of the Prophet (ﷺ): "*Bis-mil-lāh*," means: In the Name of Allāh I leave. Hence, every doer of an action intends an action that fits his condition at the time when he says *Bis-mil-lāh*. And the letter *Bā* in *Bis-mil-lāh* is for seeking help, i.e., I leave seeking help from Allāh, and seeking His protection and correctness of action.

The saying of the Prophet (ﷺ): "*Ta wak-kal tu 'ala-l-lāh*," means: I have depended upon Him and surrendered all of my affairs to Him.

So, *at-Tawak-kul* entails dependence and surrendering, which is from the actions of the heart. And it is not permissible to direct it to other than Allāh. Rather, it is obligatory to make it purely for Allāh alone. Allāh, the Most High, said:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾ [المائدة: 23]

And put your trust in Allāh if you are believers indeed [Qur'ān, 5:23]

This means that you put your trust in Allāh alone, not anyone besides Him. So, He made this a condition for the correctness and validity of *Emān*.

So, *at-Tawak-kul* is the most comprehensive type of worship, the most lofty and magnificent station of *Tawbeed*, due to the righteous deeds and various kinds of obedience which come forth from it.

Indeed, if the servant (of Allāh) puts his trust in/and depends upon Allāh in **all** of his worldly and religious affairs, to the exclusion of anyone besides Him, his sincerity will be *valid*, his connection to Allāh will be *strengthened*, his turning to Allāh will be *increased*, and Allāh will suffice him or fulfill his concerns (needs). Allāh, the Most High, said:

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ [الطلاق: 3]

And whosoever puts his trust in Allāh, then He will suffice him.
[Qur'ān, 65:3]

Meaning: Allāh will be *sufficient* for him. And whoever is sufficed by Allāh, his enemy will have no hope of getting him. And even if the heavens and the earth and everyone in them plotted against him, Allāh would make for him an escape and a way out and provide for him from where he didn't expect it.

In this is an indication of the excellence of *at-Tawakkul* (dependence/trust in Allāh), and that it is the greatest means to achieve that which is beneficial and repulse that which is harmful.

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*Lā ḥawla wa lā qoo-wata il-lā bil-lāh*"- This is *Ka-lima-tul-Islām*, i.e. the Word of submission, surrender and turning over (all affairs) to Allāh, declaring oneself free of any might or power/strength except from Allāh; and that the servant does not control anything of his affairs and he has no ability to repulse evil, nor any strength to achieve good except by *His Will*, the One Who is Free From Imperfections. And through the saying: "*Lā ḥawla wa Lā qoo-wata il-lā bil-lāh*, help is achieved.

So, if the Muslim reflects/contemplates upon this *Dhikr*, he will find that - from the beginning of it until the end - it consists of *al-Itijā'u* (seeking refuge) in Allāh, *al-Itiyām* (holding fast) to Him, *al-'itimād* (dependence, trust, reliance) upon Him, and *Tafweed* (surrendering) all affairs to Him. And, whoever has done this will have earned for himself the protection of Allāh, His help, His success and correctness (of action) from Him.

The saying of the Prophet (ﷺ): "...it will be said at that time...", and in another narration: "...it will be said to him: 'You have been guided, and you have been sufficed and you have been protected. It is possible that the speaker (who says this to him) is Allāh; and it is also possible that the speaker (who says this to him) is one of the angels (of Allāh).

The saying of the Prophet (ﷺ): "*Hudee-ta*" (you have been guided), i.e., to the way of truth and correctness due to your seeking help from Allāh in doing whatever you are about to do. And whoever is guided by Allāh then there is no one who can *mislead* him.

The saying of the Prophet (ﷺ): "*Kufee-ta*" (you have been sufficed), i.e., you have been *sufficed* every concern of worldly matters or that which relates to the *next life*.

The saying of the Prophet (ﷺ): "*Wuqee-ta*" (you have been protected), i.e., you have been protected/preserved from the evil of your enemies among the devils and others besides them.

The saying of the Prophet (ﷺ): "*Then Shaytān will withdraw from him*", i.e., *Shaytān* will get far away from him, because the one who is in this condition, then *Shaytān* has no way to overcome him since he is within a *fortified fortress* and a *strong refuge* within which he is protected from the accursed *Shaytān*.

The saying of the Prophet (ﷺ): "*Then another Shaytān will say: what can you do with a man who has been guided, sufficed and protected?*"- means that one of the devils will say to this devil who wanted to mislead this person and cause harm to him: "What can you do with a man who has already been *guided, sufficed, and protected?*," meaning: How can you find any way to mislead and cause harm to a person who has achieved

these characteristics: *al-Hidayah* (right guidance), *Al-Kifāyah* (sufficiency, fulfillment of all needs) and *al-Wiqāyah* (protection).

This indicates the greatness of this *blessed Dhikr* and the *importance* of sticking to it whenever a Muslim leaves his home - *each and every time* he goes out from it - in order that he may achieve these blessed characteristics, as well as the great fruits (rewards) mentioned in this Hadeeth.

And from among the beneficial and magnificent words of remembrance available to the Muslim at the time of leaving one's home is that which is confirmed in the Sunan of Abu Dāwūd, Ibn Mājah and others, on the authority of Umm Salamah (RaḍiyAllāhu ‘an-hā) who said:

The Prophet (ṢallAllāhu Alaihi wa Sallam) never ever went out of my house without [raising his eyes to the heavens above and]⁴⁷ saying: "O Allāh! I seek refuge in You from going astray or being led astray, or from slipping or being caused to slip, or being unjust (to myself or others), or suffering from injustice (from others), or from acting ignorantly, or having others act ignorantly towards me."⁴⁸

This is a tremendous Hadeeth and a blessed supplication befitting of a Muslim to carefully stick to it at the time of leaving his place of residence, in following the example of the Prophet (ṢallAllāhu Alaihi wa Sallam) who always used to say this supplication, each and every time he was leaving his home, as is indicated by the statement of Umm Salamah (RaḍiyAllāhu ‘an-hā): The Prophet (ṢallAllāhu Alaihi wa Sallam) never ever went out of my house without [raising his eyes to the heavens above and] saying..." - after which she (RaḍiyAllāhu ‘an-hā) mentioned this supplication.

⁴⁷ The *words in brackets* were declared by al-'Allāmah Al-Albānee (Raḥimahullāh) to be D'a'eef (weak). See: next footnote.

⁴⁸ Sunan Abu Dāwūd, no. 5094; and al-Albānee (Raḥimahullāh) declared it to be Ṣaḥeeḥ (authentic). As for the sentence: 'raising his eyes to the heavens above' - al-'Allāmah Al-Albānee declared it to be D'a'eef (weak) in *as-Ṣaḥeeḥah*, no. 3163.

If you were to contemplate and reflect upon this supplication, you would find that it is in agreement with the previous Hadeeth - as far as the goal and objective (intended by it).

His saying, in the previous Hadeeth: '*Hudee-ta*' (you have been guided) coincides with his saying in this present Hadeeth: "O Allāh! I seek refuge in You from going astray or being led astray..."

And his saying: '*Kufee-ta*' (you have been sufficed) coincides with his saying: "or being unjust (to others) or suffering from injustice (from others)."

And His (SallAllāhu Alaihi wa Sallam) saying: '*Wuqee-ta*' (you have been protected) coincides with his saying: "or from slipping or being caused to slip, or from acting ignorantly, or having others act ignorantly towards me."

In this way, the person will be seeking refuge in Allāh from that which would distance him from *al-Hidāyah* (right guidance), *Al-Kifāyah* (sufficiency, fulfillment of all needs) and *al-Wiqāyah* (protection). And there is nothing wrong with it if the person combines these two supplications.

Indeed, in this supplication there are lofty ideas and beneficial indications whose clarification will follow. And with Allāh, Alone, is the Success!

Words of Remembrance for Leaving Home Part II

Indeed, the supplication of the Prophet (ﷺ) - which he consistently recited each and every time he departed from his home - has preceded. It is found in the Hadeeth which is reported by Abu Dāwood, Ibn Mājah and others, from Umm al-Mu'mineen Umm Salamah Hind al-Makhzoomiyyah (RadiyAllāhu 'an-hā), the wife of the Prophet (ﷺ). She said:

The Prophet (ﷺ) never ever went out of my house without [raising his eyes to the heavens above and]⁴⁹ saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ

Allāhumma Innee A'oodhu bi-ka an Adilla aw Udalla
O Allāh! I seek refuge in You from going astray or being led astray,

أَوْ أَزِلَّ أَوْ أُزِلَّ

aw Azilla aw Uzalla
or from slipping or being caused to slip,

أَوْ أَظْلِمَ أَوْ أُظْلِمَ

aw Adh-lima aw Udh-lama
or being unjust (to myself or others), or suffering injustice (from others),

أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

aw Ajhala aw Yujhala 'Alayya
or from acting ignorantly, or having others act ignorantly towards me.⁵⁰

The speech of Umm Salamah (RadiyAllāhu 'an-hā) in the beginning of this Hadeeth contains a clear indication of the consistency with which the Prophet (ﷺ) used to recite this supplication each and every time he departed from his home.

⁴⁹ The words in brackets were declared by al-'Allāmah Al-Albānee (Raḥimahullāh) to be Da'eef (weak). See: Next footnote.

⁵⁰ Sunan Abu Dāwood, no. 5094 where al-'Allāmah al-Albānee (Raḥimahullāh) declared it to be Ṣaḥeeh (authentic). As for the sentence: 'raising his eyes to the heavens above' - al-'Allāmah Al-Albānee declared it to be Da'eef (weak) in as-Ṣaḥeehah, no. 3163.

In this is an indication of the importance of a Muslim being *consistent* in reciting this supplication every time he/she leaves home - in following the example of the Prophet (ﷺ) (SallAllāhu Alaihi wa Sallam). And in doing so there is a great amount of goodness (*al-Khair*), blessings (*al-Barakah*), safety & security (*as-Salāmah*) and beneficial gains (*al-Ghaneemah*).

Her saying: '... raising his eyes to the heavens above...': contains an indication of the 'Uloo (Loftiness) of Allāh above His creation, and that the *Rabb* (Allāh) - Whom we supplicate to, ask Him (for our needs) and have hope in - is *High* above His 'Arsh (Throne) and completely separate and distinct from His creation.⁵¹

This is as Allāh, the Most High, says:

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُدُوبِ عِبَادِهِ خَيْرًا ۗ ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ۗ ﴿٥٩﴾ ﴾

[الفرقان: 58-59]

And put your trust (O Muḥammad) in the Ever Living One Who dies not, and glorify (Him) with His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

Who created the heavens and the earth and all that is between them in six days. Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allāh)! So, ask about Him one well informed [i.e. the Prophet Muḥammad (ﷺ) (SallAllāhu Alaihi wa Sallam)]. [Qur'ān, 25:58, 59]

Indeed, the raising of the sight to the heavens above entails having *Emān* (faith) in the 'Uloo (Highness) of Allāh, the Mighty the Majestic - just as the raising of the hands up to the heavens entails having *Emān* (faith) in the 'Uloo (Highness) of Allāh, the Mighty the Majestic.

The *Hāfidh* of *al-Maghrib* (the western part of the Muslim world), 'Umar ibn 'Abdul-Barr (Raḥimahullāh)⁵², in his book entitled '*at-Tambeed*', during his

⁵¹ The 'Uloo of Allāh is proven by many evidences, including His names al-'Alee (the High) and al-'A'lā (the Most High).

⁵² Yusuf ibn 'Abdullāh ibn Muḥammad ibn 'Abd al-Barr, Abu 'Umar al-Andalusi al-Qurtubi al-Māliki, commonly known as Ibn 'Abd-al-Barr, was an eleventh-

mention of the evidences of the 'Uloo (Highness) of Allāh, says: "Also, from among the proofs that Allāh, the Mighty the Majestic, is above His 'Arsh (Throne), above the seven heavens, is that everyone from among the People of *Tawhīd* (i.e. those who believe that Allāh is the One Supreme Being, i.e. the Muslims) - whether from among the Arabs or the non-Arabs - if/when they are troubled or worried about an affair, or some hardship befalls them, they raise their faces to the heavens above, seeking help from their *Rabb* (their Lord, Allāh), the Blessed the Most High. And this is too famous and well known - among the select [i.e. scholars] as well as common people - to require any more than to relate it, since it is something done by compulsion, which no one blames them for doing, nor would a Muslim rebuke them for doing so." [to the end of his (Raḥimahullāh's) speech].⁵³

The evidences which prove the Highness ('Uloo) of Allāh above His creation are many and cannot be enumerated. Indeed, the 'Uloo (Highness) of Allāh has been indicated in *al-Kitāb* (the Qur'ān), *as-Sunnah* (Ḥadeeth reports), *al-Ijmā'* (consensus), *al-Fiṭrah* (natural disposition) and *al-'Uqool* (intellect). However, this is not the place to detail these evidences.

The raising of the sight to the heavens above contains an indication of the importance of being aware of Allāh, the Most High's *Muraqabah* [i.e. one's being aware that Allāh is observing us], and that He, the One Free From All Imperfections, is watching over those who are created to worship Him, that He is All-Knowing (of their affairs), while nothing at all of their affairs is hidden from Him; and that the control of all affairs is in His Hand. Hence, whatever He Wills occurs, and whatever He does not Will, will not occur.

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam) in this supplication: "O Allāh! I seek refuge in You...", to the end of it, is *al-Ist'adhab* (seeking refuge), the meaning of which has preceded. And that it is *I'tisām* (seeking protection) in Allāh, the Mighty the Majestic, as well as *Iltijā'* (seeking shelter) in Him, the One Free From All Imperfections.

century Māliki judge, scholar and major Ḥadeeth master. He died on December 2, 1071 [368 AH - 463 AH].

⁵³at-Tamheed, 7/134.

The *Iltijā'* (seeking shelter) in Allāh, the Mighty the Majestic, in this supplication is that Allāh protects the person from falling into anything of the mentioned affairs, including: going astray or being led astray, or slipping or being caused to slip, or doing injustice or being subjected to injustice (from others), or from acting ignorantly or having others act ignorantly towards him.

It is well-known (to all) that anyone who goes out of his home, must necessarily intermingle and interact with the people during this time out of the home. Hence, the person who is sincerely concerned about himself fears that he will be *tested* - due to this intermingling and interaction - with *deviating* from the straight path and the upright course of action which is incumbent for a Muslim to be upon.

This might be connected to the *Deen* (religious affairs), such that one might go astray or be led astray (by others); or it may be connected to the *Dunyā* (worldly) affairs, such that one may do some injustice or have injustice done to him. Or this might be connected to the affair of those with whom one intermingles or interacts, such that one may slip or be caused to slip or act ignorantly or have others act ignorantly towards him.

Hence, the *Isti'adhab* (seeking refuge) is from all of these affairs, by way of these profound expressions and precise and perfect words.

The saying of the Prophet (ﷺ): "*O Allah! I seek refuge in You from going astray or being led astray...*" contains the meaning of seeking refuge with Allāh from *Dalāl* (misguidance) - which is the opposite of *Hidayah* (right guidance). And this asking Him, the Blessed the Most High, for refuge from misguidance - includes within it the request for *success in being rightly guided*.

The saying of the Prophet (ﷺ): "...I seek refuge in You *from going astray...*" - means from going astray within myself by committing an act which leads me to misguidance, or that I commit a sin which causes me to deviate from the path of right guidance.

The saying of the Prophet (ﷺ): "...*or being led astray...*" - means that I be led astray by someone else, from the *Shayāteen* (devils) from among human beings and *Jinn*, those who have no concern

whatsoever except the misguidance of the people and turning them away from the straight path.

The saying of the Prophet (ﷺ): "... *or from slipping or being caused to slip...*" - means *al-'athrab*, i.e. to stumble, trip, slip or fall. This is by a person falling from the path of *al-Istiqāmah* (uprightness). And an example of this is the saying of the people: *the foot of so-and-so has slipped*, i.e. he fell from being up high to a lowly position. It is also said: *a slippery road*, i.e. the feet slip upon it and are not firm. And what is intended here is *falling into sin*, such that the person is not even aware of it, like the slipping of the feet.

The saying of the Prophet (ﷺ): "... *from slipping...*" - means, slipping on my own. And the saying of the Prophet (ﷺ): "...*being caused to slip...*" - means that someone else caused me to slip.

The saying of the Prophet (ﷺ): "...*or being unjust (to others), or suffering injustice (from others)...*" is from the word '*Dhulm*' which means putting something in other than its proper place.

The saying of the Prophet (ﷺ): "...*or being unjust...*" - means being unjust to my own soul by causing it to fall into error, or pulling it to sin; or being unjust to others by transgressing upon them, or using someone else's property without any right to do so, or afflicting them with some sort of harm or evil.

The saying of the Prophet (ﷺ): "...*or suffering injustice (from others)...*" - means that someone from among the people does injustice to me physically, or in my wealth or property, or concerning my honor.

The saying of the Prophet (ﷺ): "...*or from acting ignorantly, or having others act ignorantly towards me...*" - is from the word '*Jahl*' (ignorance) which is the opposite of '*Ilm*' (knowledge).

The saying of the Prophet (ﷺ): "...*acting ignorantly...*" - means that I do the actions of the ignorant people, or that I

busy myself with that which does not concern me, or that I am ignorant of the obligatory duties which are upon me.

The saying of the Prophet (ﷺ): "...or having others act ignorantly towards me..." - means that others would act ignorantly towards me by meeting me in the manner of the ignorant people - with stupidity and foolishness, insolence, verbal abuse and that which is similar to it.

Whoever is saved from wronging others - in any one of these matters, and from another person wronging him in any one of these matters - then, he has indeed been protected (from the people) and the people have been protected from him.

This Hadeeth entails *seeking refuge* from these matters - from both sides, i.e. from the side of the one seeking refuge, himself; as well as from the side of the people who he meets and comes in contact with.

One of the *Salaf* (early predecessors) used to say in his supplication: "O Allāh! Grant me safety and grant (the people) safety from me."⁵⁴

So, whoever's affair is like this, i.e. he is safe from the evil of the people, and the people are safe from his evil, then, he is upon a magnificent state of goodness.

This is a magnificent supplication which is incumbent upon a Muslim to take care in reciting it each and every time he departs from his home, so that he will be in a state of seeking refuge in Allāh and turning to Him, the One Free From All Imperfections and Most High, for shelter - from being afflicted by any of these matters.

After that it is upon him - along with seeking refuge (in Allāh) - that he *utilizes the means* [necessary to achieve the goal], so that he *takes every possible precaution* to avoid *Dalāl* (misguidance), *Zalal* (slipping, falling), *Dhulm* (injustice) and *Jahl* (ignorance).

⁵⁴ Ibn Rajab (Rahimahullāh) mentioned it in his book 'Sharḥ Hadeeth: *Labbayk Allabumma Labbayk*', page 102.

In this way, he will be combining between *utilizing the means* [necessary to achieve the goal] along with *seeking refuge* with Allāh, the Blessed the Most High, from those matters.

Words of Remembrance for Going Out To The Ṣalāh

It has been confirmed in the Saḥeeh of Muslim, from the Hadeeth of 'Abdullāh ibn 'Abbās (RadiyAllāhu 'an-humā) that the Prophet (ṢallAllāhu Alaihi wa Sallam) went out for the Ṣalah (prayer) while saying:

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا،

Allāhumma-j' al Lee fee Qalbee Noora(n)
'O Allāh! Place light in my *heart*,

وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا،

Wa Fee Lisaanee Noora(n), wa Fee Sam'ee Noora(n), wa Fee Basaree Noora(n)
light on my *tongue*, light in my *hearing*, light in my *sight*,

وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا،

Wa Min Fawqee Noora(n), wa Min Taḥtee Noora(n),
light *above* me, light *below* me,

وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا،

Wa 'an Yameenee Noora(n), wa 'an Shimālee Noora(n),
light on my *right*, light on my *left*,

وَمِنْ بَيْنَ يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا،

Wa Min Baini Yadayya Noora(n), wa Min Khalfee Noora(n),
light in *front* of me, light *behind* me,

وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا

Wa-j' al fee Nafsee Noora(n), wa A'dhim Lee Noora(n),
place light in my *soul*, and make light *abundant* for me.¹⁵⁵

This Hadeeth points to the fact that it is legislated (in Islām) to recite this supplication at the time of going to the Masjid. All of it entails asking Allāh, the Blessed the Most High, to place *Noor* (light) in every atom (of his being), the outer and inner, to make the light to encompass him from

⁵⁵ Saḥeeh Muslim, no. 763.

every direction, and to make the core of his being and his entirety *Noor* (light).

This is extremely compatible with that which is confirmed in the *Ṣaḥeeḥ* of Muslim that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'And the *Ṣalāh* (prayer) is *Noor* (light).'⁵⁶

So, the *Ṣalāh* (prayer) is a light for the true believer in this *Dunyā* (worldly life), in the *Qabr* (grave) and in the *Ākhirah* (hereafter).

In another *Hadeeth*, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Whoever is consistent in the performance of the *Ṣalāh* (prayer), it will be a *Noor* (light) for him and a *Burbān* (proof) and *Najāh* (means of salvation) for him on *Yawm al-Qiyāmah* (the Day of Standing). And whoever is not consistent in the performance of the *Ṣalāh* (prayer), it will not be a *Noor* (light) for him, nor a *Burbān* (proof), nor a *Najāh* (means of salvation) for him on *Yawm al-Qiyāmah* (the Day of Standing).'⁵⁷

Hence, it is extremely appropriate and perfectly acceptable that a Muslim while heading towards the Masjid, for the performance of *Ṣalāh* (prayer) - which is itself the *light of the believer* - that he ask Allāh to magnify his share of *light*, in the whole of his body, and that He (Allāh) surrounds him completely with *light* from all sides.

⁵⁶ *Ṣaḥeeḥ* Muslim, no. 223.

⁵⁷ Reported by Aḥmad in his '*Musnad*', 2/169. Imām 'Abdul-'Azeez ibn Bāz (Rahimahullāh) said: Its chain of narrators is *Ḥasan* (good, acceptable). See: His '*Majmoo' Fatāwā*', 10/278.

Words of Remembrance for Entering & Exiting the Masjid

After this, it is indeed commendable for the Muslim - at the time of entering the Masjid - to say:

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ،

Bis-mil-lāh Waṣ-ṣalā-tu was-salāmu 'alā ra-soo-lil-lāh

In the Name of Allāh, and may *ṣalāh* (praise) and *Salām* (peace, safety and security) be upon the Messenger of Allāh

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allāhum-ma-f taḥ lee ab-wā-ba rah-ma-tik(a)

O Allāh! open for me the doors of Your Mercy!

He should also say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ،

A'oo-dhu bil-lāhil-'Adheem, Wa bi-Waj-bi-hil Kareem,

I seek refuge in Allāh, the Supreme; And in His Noble Face;

وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

Wa Sul-tā-ni-hil Qadeem, Mi-nash-sbay-tā-nir rajeem

And in His Eternal Authority; from the accursed Satan!

When the Muslim is exiting from the Masjid, he should say:

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ،

Bis-mil-lāh Waṣ-ṣalā-tu was-salāmu 'alā ra-soo-lil-lāh

In the Name of Allāh, and may *ṣalāh* (praise) and *Salām* (peace, safety and security) be upon the Messenger of Allāh,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allāhum-ma in-nee as-a-lu-ka min faḍ-li-ka(a)

O Allāh! I ask of You Your Bounty!

اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

Allāhum-ma'-sim-nee mi-nash-shay-tā-nir-rajeem.
O Allāh! Protect me from the accursed Satan.

All of this has been indicated in a number of *Abhādeeth*:

On the authority of Anas Bin Mālik (RadiyAllāhu 'an-hu), who said: "Whenever the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) entered the Masjid, he would say, 'In the Name of Allāh; O Allāh! Send Ṣalāh (praise) upon Muḥammad.' And whenever the Prophet (ṢallAllāhu Alaihi wa Sallam) exited (from the Masjid), he would say: 'In the Name of Allāh; O Allāh! Send Ṣalāh (praise) upon Muḥammad.'"⁵⁸

On the authority of Abu Hurairah (RadiyAllāhu 'an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: "Whenever one of you enters the Masjid, then he must ask for *Salām* (peace, safety and security) upon the Prophet; and he must also say: 'O Allāh! Open for me the doors of Your Mercy!' And whenever one of you exits the Masjid, then he must ask for *Salām* (peace, safety and security) upon the Prophet; and he must also say: 'O Allāh! Protect me from Satan!'"⁵⁹

In some of its wordings, it has:

اللَّهُمَّ بَاعِدْنِي مِنَ الشَّيْطَانِ

Allāhum-ma Bā'id-nee mi-nash-shay-tā-n(i)
O Allāh! Distance me from Satan.

On the authority of Abu Humaid or Abu Usaid (RadiyAllāhu 'an-humā), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: "Whenever

⁵⁸ Reported by Ibn Sunnee in '*Amal al-Yawm wal-Lailah*', no. 39 or no. 89 with a *Da'eef* (weak) chain of narrators. However, Shaykh al-Albānee (Raḥimahullāh) said: "This *Hadeeth* has a supporting narration in the *Hadeeth* of Fāṭimah reported by Ibn Sunnee and at-Tirmidhee. Hence, it is *Hasan*" (due to supporting narrations). See: *Al-Kalim at-Tayyib*, p. 51, checking by al-Albānee (Raḥimahullāh).

⁵⁹ Reported by an-Nasā'ee in his *Sunan al-Kubrā*, 6/27; *Sunan* Ibn Mājah no. 773 and *al-Mustadrak* of al-Hākim (1/207). Al-Albānee (Raḥimahullāh) declared it to be authentic in *Ṣaḥeeḥ al-Jāmi'*, no. 514.

one of you *enters* the Masjid, he must say: O Allāh! Open for me the Doors of Your Mercy! And whenever one of you *exits* the Masjid, then he must say: O Allāh! I ask of You Your Bounty!"⁶⁰

On the authority of 'Amr ibn al-'Āṣ (RaḍiyAllāhu 'an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that whenever he entered the Masjid, he would say: "I seek refuge in Allāh, the Supreme, and in His Noble Face, and in His Eternal Authority, from the accursed Satan." So, when/if he said this, *Shayṭān* would say: 'He has been protected from me for the rest of the day.' "⁶¹

This is a collection of what has been narrated [from the Prophet (ṢallAllāhu Alaihi wa Sallam)] from that which is commendable for a Muslim to say when entering and exiting the Masjid. And whoever finds it too much for him/her, may suffice with what is found in Saḥeeḥ Muslim, which is to say: 'O Allāh! Open for me the doors of Your Mercy' at the time of *entering*; and 'O Allāh! I ask of You Your Bounty!' at the time of *exiting*.

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*Whenever he enters the Masjid*" - means at the *moment* of entering the Masjid..., and his (ṢallAllāhu Alaihi wa Sallam) saying: "*When he exits from the Masjid*" - means at the *moment* of existing from the Masjid.

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*Bis-mil-lāh*" (In the Name of Allāh) at the time of entering and exiting: The letter *Bā* indicates *al-Istī'ānah* (seeking help and assistance). So, every doer of an action will intend the action that fits his condition at the moment that he is saying '*Bis-mil-lāh*'. Here it is understood to mean, In the Name of Allāh *I enter*, i.e. seeking His help, aid, assistance and success. The same meaning is applicable to the occasion of *exiting* the Masjid.

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*Was-salā-tu was-salāmu 'alā ra-soo-lil-lāh*" (And may Ṣalāh (praise) and Salām (peace, safety and security) be upon the Messenger of Allāh). This indicates the

⁶⁰ Reported by Muslim, no.713.

⁶¹ Reported by Abu Dāwood, no. 466. Shaykh al-Albānee declared it to be authentic in Saḥeeḥ at-Targheeb, no.1606 and Mishkāt al-Maṣābeḥ, no. 749.

excellence and virtue of praying for the Prophet (ﷺ) at the times of *entering* and *exiting* the Masjid and that these two occasions are from among the times when it is commendable to supplicate - with *Ṣalāh* (praise) and *Salām* (peace, safety and security) - upon the Messenger of Allāh.⁶²

Ibnul-Qayyim (Raḥimahullāh) has discussed this in detail in his book: '*Jalā' al-Afḥām fee as-Ṣalāh was-Salām 'alā Khairil-Anām.*'

The saying of the Prophet (ﷺ): "*Allāhum-ma-f-taḥlee ab-wā-ba raḥ-ma-tik*" (O Allāh! Open for me the doors of Your Mercy!) at the time of entering the Masjid; and his saying: "*Allāhum-ma in-nee as-a-luka min faḍ-lik*" (O Allāh! I ask of You Your Bounty!) at the time of exiting the Masjid, contains a great wisdom.

Some of the scholars said: As for the one who is *entering* the Masjid, he is occupied with seeking the Hereafter. Therefore, ar-Raḥmah (Mercy) is the most important request for him.

As for the one who is *exiting* the Masjid, he is occupied with seeking his livelihood in the world. And this is what is intended by [his asking for Allāh's] *Faḍl* (bounty).

This is indicated in the statement of Allāh: "Then, when the (Jumu'ah) prayer is ended, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful." [Soorah al-Jumu'ah, 62:10]

⁶² From among the meanings of *Ṣalāh* upon the Prophet reported by al-Ḥāfidh Ibn Kathir in his *Tafseer* (explanation) of the Qur'ān: Al-Bukhāree said: "Abul-'Āliyah said: "The *Ṣalāh* of Allāh, the Most High, is His Praising the Prophet among the Angels. And the *Ṣalāh* of the Angels is (their) supplicating for the Prophet." Ibn Abbās said: "Their asking for *Ṣalāh* (upon the Prophet) means, asking for blessings upon him." At-Tirmidhee said, "It was narrated from Sufyān ath-Thawree and other scholars: "The *Ṣalāh* of the Lord (Allāh) is *Mery*, and *Ṣalāh* of the Angels is seeking *forgiveness*." [Tafseer Ibn Kathir, 33:56] From the meanings of *Salām* is peace, safety and security; and to be free from defects and shortcomings - physically, morally and spiritually - in both this world and the Hereafter.

It has also been said (by some of the scholars): As for the one who is *entering* the Masjid, he is occupied with that which will bring him nearer to Allāh and earning His reward and His paradise. Therefore, it is appropriate that he should mention His *Rahmah* (mercy).

As for the one who is *exiting* the Masjid, he is going forth throughout the earth *seeking the bounty of Allāh, for His wholesome and lawful provisions*. Therefore, it is appropriate that he mention the *Faḍl* (bounty of Allāh).⁶³ And Allāh knows Best!

The preceding textual references point to the importance of seeking refuge with Allāh from the rejected *Shayṭān*, and turning to Allāh, the Mighty the Majestic, for shelter from *Shayṭān* - whether at the time of *entering* the Masjid or at the time of *exiting* from it.

Additionally, at the time of entering (the Masjid), one says:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَيُوجِّهَهُ الْكَرِيمِ،

A'oo-dhu bil-lāhil-'Adheem, Wa bi-Waj-hi-hil Kareem,

I seek refuge in Allāh, the Supreme; And in His Noble Face;

وَسُلْطَانِهِ الْقَدِيمِ، مِنْ الشَّيْطَانِ الرَّجِيمِ

Wa Sul-tā-ni-hil Qadeem, Mi-nash-shay-tā-nir rajeem

And in His Eternal Authority; from the accursed Satan!

So, when/if he said this, *Shayṭān* would say: 'He has been protected from me for the rest of the day.'⁶⁴

At the time of *exiting*, he should say - as found in the Hadeeth of Abu Hurairah (RaḍiyAllāhu 'an-hu) which has preceded -: 'O Allāh! Protect me from Satan!'

And there is no doubt that *Shayṭān* is extremely eager to go after the human being at the time of *entering* the Masjid to deter him from his

⁶³ See: *Sharḥ al-Adhkar* by Ibn 'Allān, 2/43.

⁶⁴ Reported by Abu Dāwood, no. 466. Shaykh al-Albānee declared it to be authentic in *Ṣaḥeeḥ at-Targheeb*, no. 1606 and *Mishkāt al-Maṣābeeh*, no. 749.

performance of *Ṣalāh* (prayer) - so that he will miss out on its *Khair* (good benefits), and to reduce his share and his portion of the *Rahmah* (mercy) which he could achieve by means of performing the *Ṣalāh* (prayer).

Similarly, *Shayṭān* is extremely eager to go after the human being at the time of *exiting* from the Masjid - in order to direct him to the places where unlawful activities are being engaged in, and to cause him to fall into the situations of doubtfulness.

It has been authentically narrated in the Hadeeth that the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Indeed, *Shayṭān* sits (awaiting) the human being upon his paths."⁶⁵

This means that *Shayṭān* sits upon every path traveled by the human being, whether it is a path of *Khair* (goodness, like the Masjids) or a path of *Sharr* (evil). If it is a path of *Khair* (goodness), *Shayṭān* sits upon it waiting for him to slow him down or divert or deter him from continuing upon it.

And if it was (a path) other than one of goodness, *Shayṭān* sits upon it awaiting him to encourage him to continue upon it and to push him to continue uninterruptedly.

We ask Allāh to protect us and you all and all of the Muslims from him (i.e. *Shayṭān*)!

The saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "*A'oo-dhu bil-lābil-'Adheem, Wa bi-Waj-hi-bil Kareem, Wa Sul-tā-ni-bil Qadeem, Mi-nash-shay-tā-nir-rajeem*" (I seek refuge in Allāh, the Supreme; And in His Noble Face; And in His Eternal Authority; From the accursed Satan⁶⁶) - entails seeking refuge with Allāh, and (seeking refuge) in His *Asma'* (Names) and His *Ṣifāt* (Characteristics).

⁶⁵ Sunan an-Nasā'ee, 6/21, and *al-Musnad*, 3/483. Shaykh al-Albānee (Raḥimahullāh) declared it to be authentic in *Ṣaḥeeḥ al-Jāmi'*, no.1652.

⁶⁶ His saying: "*Mi-nash-shay-tā-nir-ra-jeem*" (from the accursed Satan) means: I am seeking refuge from Satan, the one who has been removed from the Mercy of Allāh, the Most High.

And from among His, the One Free From All Imperfections, *Ṣifāt* (Characteristics) is His '*Wajh*' (Face)⁶⁷ which is described as being noble, which means splendid and brilliant.

And from His *Ṣifāt* (Characteristics) is '*as-Sultān*' (authority)⁶⁸ which is described as being eternal, which means the state of being '*first*' which has nothing before it.⁶⁹

In this is an indication of the '*Adhāmah*' (magnificence) of Allāh, the One Free From All Imperfections, His *Jalāl* (majesty), His *Kamāl* (perfection), as well as the completeness of His *Qudrah* (power and ability) and His *Kifāyah* (sufficiency) for His worshiper who is seeking refuge in Him and turning to Him for shelter, the One Free From All Imperfections.

⁶⁷ Allāh's *Noble Face* should be understood in a way that is befitting of His Majesty and divinity, without imagining any comparison, similarity or likeness to any created being: human, animal or otherwise. His Face is one of the divine characteristics of His Self, always having been described with it, eternally. Seeking His Face is the noblest goal and the greatest achievement one may strive for from the blessings of Paradise!

⁶⁸ "*Wa Sul-tā-ni-hil-Qadeem*" (And His Eternal Authority) means: His Supremacy over all of creation and His Absolute power to do whatever He Wills, a *description* which He was described with since *eternity*.

⁶⁹ The reason why His "*Noble Face*" and "*Eternal Authority*" have special mention here at the time of seeking refuge is to bring to mind the reality that refuge should not be sought in any one except He Who is *Most Generous, Most High and All Powerful*. In this way, the one who seeks refuge will not be abandoned or given over to that which he is fleeing from; nor will his hopes be let down. And no one has the power or authority to protect and preserve whoever he wills except Allāh.

Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) presented in the chapters dealing with the etiquettes and supplications found in the authentic *Sunnah* for going to the Masjid for the congregational prayers.

May Allāh, the Most High, grant each reader the *Tanfīeq* (success) to recognize and realize the importance and benefit of these divinely inspired etiquettes of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) related to attending the congregational prayers; and then place in our hearts the desire and ability to act upon them.

May Allāh, the Most High, grant each reader *Tanfīeq* (success) in reciting these supplications upon his/her tongue, accompanied by contemplation of their meanings, while believing - in the hearts - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant ease to each of us in memorizing the appropriate words of remembrance and supplications related to this occasion; and then allow our hearts to find comfort in the remembrance of our *Rabb* (Lord).

May Allāh accept our praise of Him, respond to our requests from Him and make our deeds - done in compliance with the pure *Sunnah*, purely for His Sake Alone - be a means of nearness to Him. Indeed, He is the One Who Hears, Accepts and Responds to those who call upon Him.

May Allāh, our Lord, forgive us our sins, multiply our good deeds and raise our station with Him!

Our final supplication is *al-Ḥamdu-lil-lābi Rabbi-l-Ālameen* (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (ṢallAllāhu Alaihi wa Sallam).
Āmeen!

Appendix One
Prophet Muḥammad's Manner of Performing Prayer⁷⁰
(ṢallAllāhu Alaihi wa Sallam)

By Imām 'Abdul-'Azeez Ibn 'Abdullāh Ibn Bāz
(Raḥimahullāh)

All praise is due to Allāh alone and may the Praise of Allāh in the Highest Assembly of the angels be upon His servant and messenger, our Prophet Muḥammad, and upon his family and his companions.

The objective of these brief words is to explain the *manner* in which Prophet Muḥammad (ṢallAllāhu Alaihi wa Sallam) used to perform his prayers. I would like to present this explanation to every male and female Muslim so that each person who becomes acquainted with it may strive to take the Prophet's manner of performing prayers as a model to be followed, based upon the statement of the Prophet (ṢallAllāhu Alaihi wa Sallam):

*"Perform your prayers in the same manner as you have seen me doing it."*⁷¹

Therefore, here is the explanation for the Prophet's (ṢallAllāhu Alaihi wa Sallam) manner of prayer:

1. To perform completely the ablution, just as Allāh commanded, acting upon the saying of Allāh, the One Free From Imperfections and Most High [in the Qur'ān]:

*"O you who believe, when you prepare for prayer, wash your faces and your hands (and arms) up to (and including) the elbows, rub your heads (with water) and (wash) your feet to the ankles."*⁷²

The Prophet (ṢallAllāhu Alaihi wa Sallam) said:

*"Prayer without purification is not accepted."*⁷³

⁷⁰ Translation: Abu Muḥammad Abdur-Rauf Shakir, 2001

⁷¹ Reported by al-Bukhāree, no. 595, and ad-Dāriimee, no. 1225.

⁷² Qur'ān, Soorah al-Mā'idah, 5:6.

⁷³ Reported by Muslim, no. 329 and at-Tirmidhee, no. 1

And his (ﷺ) saying to the one who performed his prayer poorly:

"When you intend to perform prayers, then perform your ablution thoroughly and completely."⁷⁴

2. To turn one's face and whole body towards the *Qiblah*, which is the *Ka'bah* (at Makkah), intending in his heart to perform the prayer which he wants to fulfill, whether it is an obligatory prayer or a supererogatory prayer. The worshipper should not pronounce his intention (openly) upon his tongue, since to pronounce the intention upon the tongue is not legislated, as neither the Prophet (ﷺ) nor his companions used to express (upon the tongue) the intention (for prayer).

If the praying person is an *Imām* or one performing his prayer individually, he should use a *Sutra* which he faces in his prayer [i.e. a barrier between him and anyone who might pass in front of him]. Directing the face towards the *Qiblah* (the *Ka'bah* at Makkah) is a *Shart* (precondition for the validity of the prayer). However, there are well known exceptions to this rule explained in the books of the scholars [which one may refer to for further details].

3. To pronounce "*Takbeeratul-Ihrām*" that is to say, "*Allāhu Akbar*" [which means: Allāh is the Greatest] while directing one's sight downwards to the place where he will prostrate.

4. To raise one's hands up to the level of the shoulders or the level of the ears, [at the time of pronouncing *Takbeeratul-Ihrām*].

5. To place both hands upon the chest, with the right hand over his left hand, since this has been confirmed from the [practice of the] Prophet (ﷺ).

6. It is *Sunnah* [from the practise of the Prophet (ﷺ)] that he recites this opening supplication saying:

⁷⁴ Reported by al-Bukhāree, no. 5782, 6174; Abu Dāwood, no. 730 and Ibn Mājah, no. 441.

"Allāhumma bā'id baynee wa bayna khatāyāya kama bā'adta baynal-mashriqi wal maghribi, Allāhumma naqqinee min khatāyāya kama yunaqqath- thambal-abyadu min ad-danas. Allāhumma -gh-sil-nee min khatāyāya bil-mā'i wath-thalji wal-barad.

This supplication means:

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

Or, if he wills he may say instead:

"Subhānaka Allāhumma wa bi-hamdika watabāraka-smuka wa ta'alā jadduka wa lā ilāha ghayruka"

This supplication means:

"O how Perfect You are, O Allāh, and all Praise belongs to You. Blessed is Your Name and Exalted is Your Majesty, and there is no one worthy of worship besides You."

There is no harm in using any other supplications which are confirmed as being authentic from the [practice of the] Prophet (ṢallAllāhu Alaihi wa Sallam). It is better to recite these supplications alternately⁷⁵, since this would be more complete and perfect in conforming with the practice of the Prophet (ṢallAllāhu Alaihi wa Sallam).

After reciting the opening supplication, the worshipper says:

*"A'oothu bi-llāhi minash-shayṭānir-rajeem"⁷⁶
"I seek refuge with Allāh against the accursed Satan."*

⁷⁵ For example, one could recite the first one in the dawn prayer "*Fajr*", the second in the noon prayer "*Dhuhr*", etc. alternating between them.

⁷⁶ "*A-'oo-dhu billāhis-Sa-mee'i-l-'A-leem, mi-nash- Shayṭānir-ra-jeem, min ham-zī-bi wa naf-khi-bi wa naf-thi-bi.*" (I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed/rejected Satan – from his *whispering* (which causes insanity), and from his *blowing* (which causes one to be proud), and from his *spitting* (which means, blameworthy poetry).

Reported by Abu Dāwood, at-Tirmidhee, an-Nasā'ee and Ibn Mājah). At-Tirmidhee said: 'It is the most well-known (Ḥadeeth) in this subject (i.e. of 'seeking refuge' in Allāh from *Shayṭān* **before** the recitation of *al-Fātiḥah*).' [See: Tafseer Ibn Katheer

Then he says:

" Bismi-llābir-Raḥmānir- Raḥeem"

"In the name of Allāh, the Most Beneficent, the Most Merciful".

and then recites the *Fātiḥah* (The opening Soorah of the Qur'ān):

Al-Ḥamdu li-llābi Rabbil-'ālameen.

"All the praises and thanks belong to Allāh, the Lord of all the worlds,

Ar-Raḥmānir-Raḥeem.

The Most Beneficent, the Most Merciful,

Maliki yawmid-Deen.

The Only Owner (and the only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection),

Iyyāka na'budu wa iyyāka nasta'een.

You (Alone) we worship, and You (Alone) we ask for help (for each and everything),

Ihdināṣ-Ṣirāṭal-Mustaqeem.

Guide us along the Straight Way,

Ṣirāṭalladbeena an'amta 'alayhim, Ghairil-maghdoobi 'alayhim wa lad-Daalleen.

The Way of those on whom You have bestowed Your Favor, not (the way) of those who earned Your Anger, nor of those who went astray.

Prophet Muḥammad (ṢallAllāhu Alaihi wa Sallam), said:

"The prayer of one who does not recite *al-Fātiḥah* is invalid".⁷⁷

The worshipper should say "*Āmeen*" - after reciting *al-Fātiḥah* - loudly if the prayer is said loudly, [and whisper it in the inaudible prayers].

After this the worshipper recites whatever one finds easy to recite from the Qur'ān. [For example, one might recite *Soorah al-Ikhlāṣ* (Chapter 112):

(Raḥimahullāh), Introduction to the Tafseer of Soorah *al-Fātiḥah*, Abridged Arabic Edition, pg. 17]

⁷⁷ Reported by al-Bukhāree, no. 714, Muslim, no. 595, at-Tirmidhee, no. 230, & an-Nasā'ee, no. 901.

Bismi-llāhir- Raḥmānir- Raḥeem

‘In the Name of Allāh, the Most Beneficent, the Most Merciful.

(1) *Qul: Huwa-llāhu Aḥad*

Say: (O Muḥammad): ‘He is Allāh, (the) One.

(2) *Allāhuṣ-Ṣamad*

‘Allāh is the Self-Sufficient Master, (Whom all creatures need)

(3) *Lam yalid wa lam yoolad*

He begets not, nor was He begotten,

(4) *Wa lam yakul labu kufuwan Aḥad*

And there is none co-equal or comparable unto Him.

7. Then the worshipper bows in "Rukoo" raising his hands up to the level of his shoulders or ears while saying "Allāhu Akbar" "Allāh is the Greatest" - then bends down, making his head and back on one level and putting his hands - with the fingers spread - on his knees. The worshipper should feel serenity and tranquility while bowing, and he should say:

"Subḥāna Rabbiyal-‘Adḥeem"

"Glorified [and free of imperfections] is my Lord, the Supreme."

It is preferable that this be said *three times* or more. It is commendable - along with this - to say [while bowing]:

"Subḥānak-Allāhumma Rabbanā wa bi-ḥamdika, Allāhumma-ghfir lee"

"You are glorified [and free of imperfections], O Allāh, Our Lord and the praise belongs to You. O Allāh, Forgive me."

8. To raise one's head up from bowing, raising one's hands to the level of his shoulders or ears, saying, in case of being *Imām* (prayer leader) or *Munfarid* (one who is praying alone):

"Sami'a Allāhu liman ḥamidal"

Allāh listens [and responds] to whoever praises Him"

While resuming the standing position, he should say:

"Rabbanā wa lakal-ḥamd, ḥamdān katheeran ṭayyiban mubārakan fee-bi, mil'as-samāwāti wa mil'al-ardī wa mil'a mā baynabumā wa mil'a mā shi'ta min shay'in ba'd"

"Our Lord, the praise belongs to You, a praise which is abundant, purely good and blessed, which fills the heavens, the earth, whatever is between them, and which fills anything that You Will after that."

But if the worshipper is a *Ma'moom* (a follower) and led in his prayer by the *Imām* he should say when rising up "*Rabbanā wa lakal-ḥamd...*" etc. [to the end of the above supplication].

It is commendable for each one of them - i.e. the *Imām* and the *Ma'moom* (follower) - to place his two hands upon his chest⁷⁸, just as he did when he was standing in *Qiyām* before the *Rukoo'* (bowing position), due to the confirmation of *that which points to this* being the practice of the Prophet (ṢallAllāhu Alaihi wa Sallam), in the *Hadeeth* of Wā'il ibn Hujr and Sahl ibn Sa'd (RadīyAllāhu 'an-humā). [One may also add to this supplication, the following:

Abluth-Thanā'i wal-Majd, Aḥaqqu mā qāla-l-'Abdu, wa kullu-nā laka 'Abdu, Allāhumma lā māni'a limā A'taita wa lā mu'tiya limā mana'ta, wa lā yanfa'u Thal-Jaddi minka-l-Jaddu.

"You are most worthy of Exaltation and Glorification. This is the most truthful of what the slave has said. And we are all Your slaves/worshipers. O Allāh, there is no one who can hold back what You have given, and there is no one who can give that which You have held back. The Jadd (power, status, honor and wealth) of the one who possesses it will not benefit (him) against You."

⁷⁸ The placing of one's hands on the chest in this position - after rising from bowing - is a *disputed issue* among the scholars of *Ablus-Sunnab*. *Imām* al-Albānee (Raḥimahullāh) says that this view is merely based upon *Ijtihād* (independent judgment based upon the fundamental sources of law), while there is not even one *authentic* narration which *clearly* points to this practice as being from the *Sunnab*. See: *Sīfatū Ṣalātun-Nabee*, page 120 (Arabic Edition), page 50-51 (First English Translation, 1993 CE) - under the chapter heading: 'Lengthening this Standing (after rising from bowing), and the Obligation of Being at Ease In It (*al-Itmi'nān*)'.

9. To prostrate saying "*Allāhu Akbar*" "Allāh is the Greatest". He should touch the ground with his knees before touching it with his hands⁷⁹, if that is easy for him. If not, he is permitted to touch the ground with his hands before his knees. His fingers and toes should be directed towards the *Qiblah* (Makkah), and his hands should be stretched, and the fingers close together and not separated. In this position, the worshipper should prostrate upon seven members [of the body]:

"The forehead with the nose, both hands, both knees and the internal parts of the toes of both feet.

Then the worshipper should say three times or more:

"Subhāna Rabbiyal-A'la"

"Glorified [and free of imperfections] is my Lord, the Most High."

It is preferable that this be said three times or more.

It is commendable - along with this - to say [while prostrating]:

"Subhānaka Allahumma Rabbanā wa bi-ḥamdika, Allahumma-ghfir-lee. "You are glorified [and free of imperfections], O Allāh, Our Lord and the praise belongs to You. O Allāh, Forgive me."

The worshipper supplicates abundantly, because the Prophet (ṢallAllāhu Alaihi wa Sallam) said:

"As for [when one is in the state of] bowing (*Rukoo*) - then, declare the supremacy of *ar-Rabb* (Allāh), the Mighty and the Majestic, [by saying: "*Subhāna Rabbiyal-Adheem*", in this position]. And as for [when one is in the state of] prostration (*Sujood*) - then, exert oneself in supplicating, as it is more likely that your supplications will be answered."⁸⁰

⁷⁹ This is a point about which there is difference of opinion among the scholars of Ahlus-Sunnah. Both views are supported by Ḥadeeth whose authenticity is questioned by supporters of the other view. Perhaps, the stronger view is that the hands should touch the ground before the knees. See: *Ṣifatu Ṣalātun-Nabee*, page 121-122 (Arabic Edition), page 52 (First English Translation, 1993CE) - under the chapter heading: 'Going Down Into Sajdah On the Hands'.

⁸⁰ Reported by Muslim, no. 738, Abu Dāwūd, no. 742, Aḥmad, no. 1260, Musnad Bane'e Hāshim, no. 1801.

The worshipper should ask his *Rabb* (*Allāh*) for the good of this worldly life and the hereafter, whether it is an obligatory prayer or an optional prayer. The worshipper, while prostrating, should neither bring his forearms close to his sides, nor his stomach close to his thighs, nor his thighs close to his shins. One must also raise his forearms up from the ground - due to the Prophet's (*ṢallAllāhu Alaihi wa Sallam*), saying: "*Be moderate in prostration (i.e. keep straight in it), and do not lay your forearms on the ground (during prostrations) as dogs do.*"⁸¹

10. He should raise his head from prostration saying:

"Allāhu Akbar" [*Allāh is the Greatest*] and lay his left foot flat on the ground and sit upon it, keeping his right foot erected, his hands on his thighs and knees, and say:

Rabbi-ghfir-lee, war-hamnee, wab-dinee, war-zuqnee, wa 'āfinee, waj-burnee.

*"O my Rabb, forgive me, have mercy on me, guide me, grant me provisions, grant me well-being and fix what is broken in me."*⁸²

One should be at ease during this sitting.

11. To prostrate again saying "*Allāhu Akbar*" [*Allāh is the Greatest*] and repeating during his prostration what he did and said in the first prostration.

12. Then the worshipper raises his head saying "*Allāhu Akbar*" sitting briefly similar to the sitting between the two prostrations; this is called *Jilsab al-Istirāḥab* [the sitting for rest]. It is commendable [for the worshipper to observe this sitting], but there is no harm if he leaves it off. This position does not contain any words of remembrance (*dhikr*) or supplication (*du'a*).

Then the worshipper rises up for the second *Rak'ah* (unit of prayer) and stands supporting himself on his knees - if that is easy for him; and if that is difficult for him, he may support himself upon the ground.

⁸¹ Reported by al-Bukhāree, no. 779, Muslim, no. 762, & an-Nasā'ee, no. 1098.

⁸² Reported by Abu Dāwood, no. 850 and at-Tirmidhee, no. 284. al-Albānee (Raḥimahullāh) declared it to be *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ* Abu Dāwood, no. 796.

Then he reads *al-Fātiḥah* (the opening *Soorah* of the Qur'ān) and whatever is easy for him (to recite) from the Qur'ān after the *Fātiḥah*, just as he did in the first *Rak'ah* (unit of prayer).⁸³

13. If the prayer consists of two *Rak'ah* (two units of prayer) as the dawn prayer (*Fajr*), *'Eid* prayer (the Two Yearly Observances), or the *Jumu'ah* prayer (Friday), the worshipper sits after the second prostration, with his right foot erect, sitting on his left foot laid down. He puts his right hand on his right thigh, all his fingers close-fisted except the index finger which he uses to point out as a sign for the monotheistic belief [*Tawḥeed*].

It is also acceptable, if the worshipper keeps both the little and ring fingers closed, while rounding his thumb and his middle finger in a ring-shape and uses his index finger to point out as a sign for the monotheistic belief [*Tawḥeed*]. It has been related that the Prophet (ṢallAllāhu Alaihi wa Sallam) had practiced both of these ways. Thus, it is preferable that the worshipper do it the *first way* once and the next time the *second way*. And he should put his left hand (open, fingers outstretched, with palm flat) on his left thigh and knee.

Then, he recites the *Tasbeehud* while sitting and says:

"At-taḥyātu li-llāhi waṣ-ṣalamātu waṭ-ṭayyibātu

'Each and every expression of praise and exaltation (at-Taḥeyātu), every act of prayer [obligatory, voluntary and supplications] (aṣ-Ṣalamātu) and every good/pure speech and action (aṭ-Ṭayyibātu) is the exclusive right of Allāh.

⁸³ Those who pray behind the *Imām* should not compete with him (i.e. precede him) in the prayer actions as the Prophet (ṢallAllāhu Alaihi wa Sallam) said: The *Imām* is to be followed. Therefore, do not differ from him in what he does. If he says: "*Allāhu Akbar*" which means "Allāh is the Greatest" then say the same *after* him. If he bows in "*Rukoo*", bow *after* him. If he says: "*Sami'a-llāhu liman ḥamidah*" which means "Allāh listens (and responds) to whoever praises Him", then say: "*Rabbanā wa lakal-ḥamd*" which means "Our *Rabb!* All praises are for You"; and if he prostrates, then prostrate *after* him". [al-Bukhāree]

As-salāmu ‘alayka ayyuhan-nabiyyu wa rahmatu-llāhi wa barakātubu.
Peace be upon you O Prophet (ﷺ) and the Mercy of Allāh
and His Blessings.

As-salāmu ‘alaynā wa ‘ala ‘ibādi-llahis-sāliheen.
Peace be upon us and upon the righteous servants of Allāh.

*Asbbadu an lā ilāba illa -llāhu wa asbbadu anna Muḥammadan ‘abdubu wa
rasooluhu.*

*I bear witness that there is nothing which deserves to be worshiped except Allāh. And I
bear witness that Muḥammad (ﷺ) is His worshiper and
His Messenger.*

*Allāhumma ṣalli ‘ala Muḥammadin wa ‘ala Āli Muḥammadin kamā ṣallayta ‘ala
Ibrāheem wa ‘ala Āli Ibrāheem. Innaka Ḥameedun Majeed.*

*O Allāh, praise and exalt Muḥammad and the family/followers of Muḥammad, just
as You praised and exalted Ibrāheem and the family/followers of Ibrāheem. Indeed,
You are the Most Praiseworthy, the Majestic.*

*Allāhumma bārik ‘ala Muḥammadin wa ‘ala Āli Muḥammadin kamā bārakta ‘ala
Ibrāheem wa ‘ala Āli Ibrāheem. Innaka Ḥameedun Majeed.*

*O Allāh, send blessings upon Muḥammad and the family/followers of Muḥammad,
just as You sent blessings upon Ibrāheem and the family/followers of Ibrāheem. Indeed,
You are the Most Praiseworthy, the Majestic.’⁸⁴*

After reciting the *Tashabbud*, the worshipper asks Allāh's protection from
four (evils). He should say:

*Allāhumma innee a’oothu bi-ka min ‘Adbābi Jahannam, wa min ‘Adbābi-l-qabr, wa
min fitnati-l-mahyā wa-l-mamāt, wa min sharri fitnati-l-Maseehid-Dajjāl.*

⁸⁴Reported by al-Bukhāree, no. 3370, Muslim, no. 406. This second part of the
Tashabbud is known as *as-Salaat ‘alan-Nabee* (prayers for the Prophet, ﷺ
wa Sallam). Imām ash-Shāfi’ee (Raḥimahullāh) says: These two parts of the
Tashabbud are *inseparable* and should both be recited in every sitting for
Tashabbud. See: *al-Umm*, by Imām ash-Shāfi’ee (Raḥimahullāh) 1/102.

This means:

"O Allāh! I seek refuge with You from the punishment of the Hell-Fire, and from the punishment of the grave, and from the trials of life and death, and from the evil of the trials of the false Messiah."

Then, the worshipper supplicates [to Allāh] for whatever he wills, from the good of this worldly life and the Hereafter. And if he supplicates [to Allāh, to bestow His favors upon] his parents and other Muslims, there is no harm in doing so - there being no difference between it being done in obligatory prayers or the voluntary prayers. The basis for this is the generality of the statement of the Prophet (ṢallAllāhu Alaihi wa Sallam) in the Hadeeth of Ibn Mas'ood (RaḍiyAllāhu 'an-hu) at the time when the Prophet (ṢallAllāhu Alaihi wa Sallam) taught him how to recite the *Tashabbud* [saying to him]: '*then, one may choose the supplication which is most pleasing to him and supplicate (by it).*'⁸⁵

It has been related in another narration: '*then he may choose - after that - to ask [Allāh] for whatever he wishes.*'⁸⁶ This will cover everything that is of benefit to the person in this worldly life and the Hereafter. Then, the worshipper terminates his prayer by turning his face to the right and left saying:

"*As-salamu alaikum wa rahmatu-llab*" ... "*As-salamu alaikum wa rahmatu-llab*", which means "Peace and mercy of Allāh be on you."

14. In case of a three *Rak'ab* prayer (prayer consisting of three units) as that of *Maghrib* (sunset prayer), or a four *Rak'ab* prayer like that of *Dhuhur* (noon prayer), *'Aṣr* (late afternoon prayer) or *'Ishā* (night prayer), the worshipper recites the *Tashabbud* - which has just been mentioned - along with *as-Salāt 'alan-Nabee* (prayers for the Prophet, ṢallAllāhu Alaihi wa Sallam); then he stands up supporting himself upon his knees, raising his hands up to the level of his shoulders, saying *Allāhu Akbar* (Allāh is the Greatest).

The worshipper puts his hands over his chest as it had been explained before and recites only the *Fatiḥah*. There is no objection if he occasionally recites other verses of the Qur'ān, in addition to the *Fatiḥah*, while performing the third or fourth *Rak'ab* (units of prayer) of noon prayer

⁸⁵ Reported by an-Nasā'ee, no. 1281, and Abu Dāwood, no. 825.

⁸⁶ Reported by Muslim, no. 609.

(*Dhubr*), because this was confirmed to be one of the manners adopted by the Prophet (ﷺ) according to the Hadeeth of Abu Sa'eed (RadīyAllāhu 'an-hu).⁸⁷

After the third *Rak'ah* of *Maghrib* (sunset prayer), and the fourth *Rak'ah* of *Dhubr* (noon prayer), 'Aṣr (late afternoon prayer) and 'Ishā (night prayer), the worshipper recites the *Tashabbud* just as mentioned previously concerning the prayer of two *Rak'ah*; and then concludes his prayers by saying:

"As-salāmu alaikum wa rahmatu-llāh"

Peace and mercy of Allāh be on you.

This is done while turning first to the *right*, and second to the *left* [as it has been explained before].

It is not an obligatory duty, but it is a commendable prophetic tradition to supplicate to Allāh, after terminating the prayer, by asking Him forgiveness three times and saying [before turning one's face towards his followers if he is the *Imām* (prayer leader)]:

Allāhumma Anta-s-Salām, wa min-ka-s-Salām, tabārakta Yā Dha-l-Jalāli wa-l-Ikrām.

"O Allāh, You are the Source of Peace/the One Free From Defects; and from You comes peace and perfection. You are blessed, O possessor of Majesty and Honor."

It is also commendable [though not obligatory] for the worshipper to say:

Lā ilāha illa-llāh Wahdahu lā shareeka lahu, lahu-l-Mulk wa lahu-l-Ḥamd wa Huwa 'ala kulli shay'in Qadeer. Allāhumma lā māni'a limā A'taita wa lā mu'tiya limā mana'ta, wa lā yanfa'u Dhal-Jaddi minka-l-Jaddu.⁸⁸ Lā ḥawla wa lā quwwata illa bi-llāhi. Lā ilāha illa-llāh, wa lā na'budu illa iyyāhu, lahu-l-ni'mah wa lahu-l-faḍl wa lahubh-thana'u-l-ḥasan. Lā ilāha illa-llāh, mukhliseenahud-Deen, wa Law Karibal-Kāfiroon.⁸⁹

Which means:

⁸⁷ Reported by Muslim, no. 452.

⁸⁸ Reported by Muslim, no. 593.

⁸⁹ Reported by Muslim, no. 594.

"None has the right to be worshipped except Allāh, Alone. He has no partner. His is the dominion and for Him alone is the praise. He has power over all things. O Allāh, none may withhold what You have given and none may give what You have withheld and the wealth or majesty cannot benefit the one who possesses them against You. There is no might or power except with Allāh. None has the right to be worshipped except Allāh and we do not worship but Him alone. To Him alone belong all bounties, to Him alone belong every favor, and to Him belong every beautiful expression of praise/gratitude. None has the right to be worshipped except Allāh, to Whom we are sincere in faith and devotion, even though the unbelievers may detest it."⁹⁰

It is also advisable for the worshipper to declare Allāh to be free from imperfection 33 times by saying (*Subhāna-llāh*), praise Him by saying (*Al-Hamdu li-llāh*) 33 times, and declare His greatness by saying: (*Allāhu Akbar*) 33 times. The worshipper completes this [series of 99 expressions of praise of Allāh] making it one hundred by saying once:

Lā ilāha illa-llāh Waḥdabu lā shareeka labu, labu-l-Mulk wa labu-l-Hamdu, wa Huwa 'alā kulli shay'in Qadeer.

Nothing deserves to be worshipped except Allāh, Alone. He has no partner. His is the dominion and to Him alone is the praise. And He has power over all things.

The worshipper adds to this the recitation of the verse known as "*Ayatul-Kursee*" (2:255), 'Soorah *Al-Ikhlās* (112:1-4), Soorah *al-Falaq* (113:1-5), and Soorah *An-Nās* (114:1-6) after each prayer [i.e. the five daily obligatory prayers]. It is commendable to recite these chapters of *Qur'an* three times after the *Fajr* (dawn prayer), and the *Maghrib* (sunset prayer) because this was reported in the traditions of the Prophet (ṢallAllāhu Alaihi wa Sallam). As it has been stated before, all these after-prayer supplications are *optional* and not *obligatory*.

It has been legislated for every Muslim, whether male or female, to pray 12 *Rak'ah* (units) of supererogatory prayers every day: four of these *Rak'ah* (units of prayer) are before *Dhuhr* (noon prayer), two after it, two after *Maghrib* (sunset prayer), two after '*Isba'* (night prayer) and two before the *Fajr* (dawn prayer).

⁹⁰ Reported by Muslim, no. 593, 594.

These supererogatory prayers are called *Rawātib* [which means: The supererogatory or optional prayers which regularly accompany the daily obligatory prayers]. The Prophet (ﷺ) consistently performed these optional prayers whenever he was resident (in *al-Madeenah*).

As for when he was traveling, he would leave them off, except the two *Sunnah Rak'ah* before the *Fajr* (dawn prayer) and also the *Witr* (odd number prayer performed between the times of *'Isha* and *Fajr*), which he would be careful to perform while resident and while traveling.

It is better to perform these *Rawātib* (regularly performed voluntary prayers) and *Witr* (odd number of Rak'ah) at home. And if they are performed in the *masjid* there is no objection. However, the Prophet (ﷺ) said "The best of the prayers are those which are performed at one's own home, with the exception of the obligatory prayers [which should be performed in congregation at the masjid]."⁹¹

The careful observance of these optional prayers is a means for gaining admission into paradise. The Prophet (ﷺ) said:

"Whoever prays twelve Rak'ah every day and night - of voluntary prayers - Allāh will build for him a home in paradise." [Reported by Muslim in his *Saheeh* (authentic collection)].⁹²

If he prays four optional *Rak'ah* before *'Asr* (late afternoon prayer)⁹³, two before *Maghrib* (sunset prayer)⁹⁴, and two before *'Isha* (night prayer)⁹⁵, it is good because that which points to this has been authentically reported from the Prophet (ﷺ). And if he prays four optional *Rak'ah* after *Dhuhr* (noon prayer) and four optional *Rak'ah* before it, this is good, based upon the statement of the Prophet (ﷺ)

⁹¹ Reported by al-Bukhāree, no. 689, and the wording is his; Muslim, no. 1301, & at-Tirmidhee, no. 412.

⁹² Reported by Muslim, no. 1198 & 1199, and Abu Dāwood, no. 1059.

⁹³ Reported by Abu Dāwood, no. 1271, al-Albānee declared it to be *Hasan* (good) in *Saheeh Abu Daawood*, no. 1154; at-Tirmidhee, no. 430, who declared it to be *Hasan* (good) and Ibn Khuzaimah, who declared it to be *Saheeh* (authentic). See: *Buloogh al-Maram*, no. 351.

⁹⁴ Reported by al-Bukhāree, no. 1183 and 7368

⁹⁵ Reported by al-Bukhāree, no. 627, Muslim, no. 838.

wa Sallam): "Whoever carefully observes four optional *Rak'ab* before *Dhuhr* (noon prayer) and four optional *Rak'ab* after it, Allāh will make it forbidden for him to enter the hell-fire."⁹⁶ [Reported by al-Imām Aḥmad and *Ablus-Sunan* (the collectors of the *Four Sunan*), with a chain of narrators that is *Saḥeeh* (authentic), on the authority of Umm Ḥabeebah (RaḍiyAllāhu ‘an-hā)].

The meaning here is that if he adds two *Rak'ab* (units of prayer) to *as-Sunnah ar-Ratibah* (the regularly performed *Sunnah* prayers) which are performed after *Dhuhr* (noon prayer) - since the regularly performed *Sunnah* prayers are four optional *Rak'ab* before *Dhuhr* (noon prayer) and two optional *Rak'ab* after it. Hence, if he adds two more *Rak'ab* after the *Sunnahs* of *Dhuhr*, he will have accomplished that which is mentioned in the Ḥadeeth of Umm Ḥabeebah (RaḍiyAllāhu ‘an-hā).

Allāh is He Who is Able to grant us success, and may the Praise of Allāh in the Highest Assembly of the angels be upon our Prophet Muḥammad Ibn 'Abdullāh, his family, his companions and whoever strictly follows his way until the Day of Judgement.

⁹⁶ Reported by at-Tirmidhee, no. 393, Abu Dāwood, no. 1077.

Appendix Two

The Manner of Purification and Prayer for the Sick Imām Muḥammad Ibn Sālih al-Uthaimen (Rahimahu-llāh)

All praise belongs to Allāh; we praise Him, seek His assistance and forgiveness, turn to Him in repentance, and seek refuge in Allāh from the evil of ourselves and the evil of our deeds. Whoever Allāh guides, no one can lead him astray. And whoever Allāh leads astray, no one can guide him. I bear witness that there is nothing which deserves to be worshipped except Allāh, Alone, and He has no partner. And I bear witness that Muḥammad is His Servant and Messenger - Peace and Blessings be upon him and his family, his companions and those who follow them in goodness.

Verily, this is a brief treatise about that which is compulsory in the purification (*ṭahārah*) and the prayer (*Ṣalāh*) of the sick people. Verily, there are rules (*al-ḥukm*) particular for the sick in these things (prayer and purification) which the Islāmic Law requires to be given consideration because of the condition of the sick person. Verily, Allāh, the Most High, has sent His Prophet (ṢallAllāhu Alaihi wa Sallam) with the true and tolerant religion (*al-Hanafīyyah as-Samḥah*) which is built upon *yusra* (i.e. the principle of ease, facility and non-complication).

Allāh has said in the Qur'ān: *And He has not laid upon you in the religion any hardship...* [Qur'ān: 22:78]. He also said: *Allāh intends for you ease, and He does not want to make things difficult for you...* [Qur'ān 21:185]. He also said: *So, keep your duty to Allāh and fear Him as much as you can; Hear and Obey...* [Qur'ān 64:16]

The Prophet (ṢallAllāhu Alaihi wa Sallam) said: *Verily, the religion is ease.*⁹⁷ He also said: *What I have ordered you (to do), do as much of it as you can...*⁹⁸

Based on this fundamental principle, Allāh has reduced the [amount of] religious duties (i.e. worship) for *Ahlu-l-A'dhār* (people who have reason to be excused). This is also the case if someone is not able to perform *Wudoo'*

⁹⁷ al-Bukhāree, no. 39.

⁹⁸ al-Bukhāree, no. 7288.

(ablution) for himself. In that case, someone else may help him to do so; each one according to his condition, in order to enable him to worship Allāh, the Most High, without inconvenience or hardship. Praise be to Allāh, the Lord of all the worlds.

The Purification (*Tahārah*) of the Sick Person

1. It is mandatory for the sick person to purify himself with *water*. Therefore, he must perform *Wudoo'* (ablution) from the minor impurities [urine, feces, etc.] and he must perform *Ghusl* (complete bath or shower) from the major impurities [menses, sexual intercourse, etc.] This is based upon the saying of Allāh, the Most High: *O you who believe! When you prepare for prayer, wash your faces and your hands (including the arms) up to the elbows; wipe your heads (with water), and wash your feet up to [and including] the ankles...*[Qur'ān 5:6]

2. If he is *unable* to purify himself with water because of inability (to move) or fear of worsening his condition or delaying his recovery - in that case he may make *tayammum* (purification with clean sand). This is based upon the saying of Allāh, the Most High: *But if you are ill, or on a journey, or one of you comes from answering the call of nature, or you have been in contact with women, and you do not find any water, then take for yourselves clean sand or earth, and rub therewith your faces and hands (palms, up to the wrists only)...*[Qur'ān 5:6]

3. *at-Tayammum* (purification using clean sand or soil) is performed by striking the pure earth or clean soil with both hands *one time*, wiping over the whole face, then wiping the palms of the hands, each of them wiping the other.

4. If he is unable to clean himself, then someone may help him to perform *tayammum*. The *helping person* would strike the clean sand or soil himself *with his own hands*, then wipe over the *face and hands of the sick person...*

5. If there was a *wound* in any part of the body that has to be cleaned, then he should wash it with water. But, if the washing with water would affect it, then he can dip his hands in the water and just pass his hand over the wound. And if even just wiping over it would affect it (adversely), then he may make *tayammum*.

6. If there was a *broken limb* that was wrapped tightly with a bandage or cast (that has to be washed) then he should wipe over the bandage or cast with water rather than washing it. He does not have to make *tayammum* in this case because the wiping is done in place of washing.

7. It is permissible to make *tayammum* on the wall or anything clean that has dust covering it. If the wall had been covered with something other than dirt or sand (soil) - for example: if it had been painted - then he should not make *tayammum* on it except if there is dust covering it.

8. If he was *unable* to make *tayammum* on the ground or wall or something that has dust covering it, then there is no harm if he puts some soil or sand in a container or handkerchief and perform *tayammum* from that.

9. If he makes *tayammum* for prayer and he retains his state of purification until the time of the next prayer, then he may perform that prayer with the first *tayammum* and he does not have to repeat the *tayammum* for the next prayer. This is so because he remained in his state of purification and there was nothing which invalidated his state of purification.

10. It is mandatory for the sick person to *clean his body* from all impurities. But if he is *unable* then he may pray in this condition and the prayer is correct and he does not have to repeat it. This is based upon the statement of the Prophet (ﷺ): What I have forbidden to you, avoid it (completely); what I have ordered you (to do), do as much of it as you can...⁹⁹

11. It is also mandatory for the sick person to perform prayer in *clean clothing* and if his clothing became defiled by impurities then it is obligatory to wash them or change them for clean clothing. But, if he is *unable* to do so, then he may pray in this condition and his prayer is correct, and he does not have to repeat it. This is based upon the saying of Allāh, the Most High: *So, keep your duty to Allāh and fear Him as much as you can; listen and obey...*[Qur'ān 64:16]

12. It is mandatory for the sick person to *pray on something clean*, and if his place became unclean, he must wash it or change it for something clean or

⁹⁹ al-Bukhāree, no. 7288 and Muslim, no. 1337, on the authority of Abu Hurairah (RādiyAllāhu 'an-hu).

lay over it something clean. But, if he is *unable* to do that, then he may pray in that condition and his prayer is correct and he does not have to repeat it. The proof for this is the previously mentioned verse [64:16].

13. It is *not* permissible for the sick person to *delay his prayer until after its proper time* because of inability to perform *Ṭabārah* (purification). But he should purify himself to the extent that he is able, so that he may perform his *prayer on time* even if there were impurities on his *body* or his *clothing* or his *place of prayer* which he is not able to remove. This is due to the saying of Allāh, the Most High: ...*Verily, the prayer is enjoined on the believers at fixed times.* [Qur'ān 4:103]

The Prayer (*Ṣalāh*) of the Sick Person¹⁰⁰

1. It is mandatory for the sick person to pray the *obligatory* prayers *standing* - even if he can't stand up straight, or even if he *leans on a wall or a stick* that he needs to hold him up.

The Prophet (ṢallAllāhu Alaihi wa Sallam) has made clear the manner in which the sick person should pray. There is also a *Qā'idah* (basic principle) in the Islāmic law [which covers the prayer of the sick person], based upon the saying of Allāh, the Most High: "...*So, observe Taqwa of Allāh (obeying His commands and avoiding His prohibitions) as much as you can...*" [Qur'ān 64:16].

Similarly, there is the saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): "...Whenever I command you with any matter, do as much of it as you can." [al-Bukhāree, no. 7288 and Muslim, no. 1337, on the authority of Abu Hurairah (RaḍiyAllāhu 'an-hu)]

These textual proofs indicate that it is obligatory for the sick person to do as much as he can of the mandatory aspects of the *Ṣalāh*, no matter if it is a pillar (*Ruḳn*), a pre-condition (*Sharṭ*), or an obligatory duty (*Wājib*).

The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) has made clear the manner or description of the *Ṣalāh* of the sick person, in the *Hadeeth* of

¹⁰⁰ What follows is a *combination* of what Imām Muḥammad ibn Ṣāliḥ al-Uthaimeen (Raḥimahullāh) wrote in the original essay of 1400 AH, along with what is found in his book *al-Jami' Li-Abkām Fiqh as-Sunnah*, 1/485-487, which I translated on 4thDhul-Qa'dah 1433 AH/Sept. 21, 2012 CE.

‘Imrān ibn Ḥuṣain (RaḍiyAllāhu ‘an-hu), where he (ṢallAllāhu Alaihi wa Sallam) said: “Perform the *Ṣalāh standing*; but if you are not able (to do it standing), then perform it *sitting*; and if you are not able to do it (sitting), then perform it *laying down on your side*. [al-Bukhāree, no. 1117, Abu Dāwood, no. 952, at-Tirmidhee, no. 372, and Ibn Mājah, no. 1223] an-Nasā’ee reported the additional words: "...And if you are *unable* (to do it lying on your side), then *lying on your back*. Allāh does not burden anyone except according to his ability."¹⁰¹

So, if he prays *standing*, then his bowing (*Rukoo’*) and his prostration (*Sujood*) will be normal (i.e. the same way as people who are not sick).

2. However, if he is *unable* to perform the standing (*Qiyām*), then he will perform the *Ṣalāh sitting* (*Qa’idan*). If he is able to stand up in order to perform the bowing (*Rukoo’*) – then, he must stand up for the performance of *Rukoo’* (the bowing).

And this is obligatory (*Wājib*), due to the saying of Allāh, the Most High: "...So, observe *Taqwa of Allāh (obeying His commands and avoiding His prohibitions) as much as you can...*" [Qur’ān 64:16] – as long as he is in this condition of being *able* to bow.

3. If/when it is a hardship upon him to perform the *Qiyām* (standing upright) and similarly the *Rukoo’* (bowing) – he should perform the bowing while he is in the sitting position.

Its description is that (the sick praying person) bends his back to the extent that he (i.e. his head and neck, etc.) moves beyond his knees, and he places his two hands upon his knees, *just as he would do if he were bowing* while performing the prayer *standing*.

4. In the condition (or position) of *Sujood* (prostration), he prostrates upon the floor [or ground, if he is outside]. But, if he is *unable* to prostrate (in the normal manner), he should prostrate by *gesturing* (i.e. bending the back, as a *sign* of prostration) - making his (bending over for) *Sujood* (prostration) lower than his (bending over for) *Rukoo’*. In this condition, he places his *hands* (palms) *upon the floor*; and this is obligatory if he is *able* to bend down

¹⁰¹ See: *Mirqāt al-Mafāteeh, Sharḥ Mishkāt al-Maṣābeeh*, 3/936, no. 1248.

close to the floor. The evidence for this is the previously mentioned *Ayah* (verse 64:16).

5. If, however, he is *unable* to bend over to such an extent that he will be close to the prostration position (*Sujood*), in that case it is not obligatory for him to place his palms upon the floor, since there would not be any benefit (in this case), since he would not be in the prostration position or even close to it.

6. If he performs the *Salah* from the sitting position, he sits *Muta-rab-bi'an* (i.e. *cross-legged*, sitting directly upon the floor with *legs crossed in front of him*) in place of the standing (*Qiyām*); and he should neither sit in the position of *If-ti-rāsh* (i.e. the right foot propped up, left foot flat on the floor, while sitting upon it) nor the *Ta-war-ruk* position (i.e. right foot propped up, with the left foot under the right shin, while sitting directly upon the floor).

7. As for when he has to perform a prostration (*Sujood*), and likewise for the sitting that is in between two prostrations – he should do it as previously mentioned.

The evidence for this is what was narrated by Anas (RadiyAllāhu ‘an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to perform the *Salah* in the cross-legged position (*Mu-ta-rab-bi'an*) on the occasion when he was injured from falling from his horse or his donkey and he split his thigh. [Reported by al-Bukhāree, no. 805, 1114 and Muslim, no. 411]

Translator's Note: The wording of al-Bukhāree is as follows: “The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) fell from his horse and injured his right side. We went to him to visit him (while he was sick) and the time for *Salah* arrived. He (SallAllāhu Alaihi wa Sallam) led us in *Salah* while sitting (*Qa'idan*) and we also sat (while performing the *Salah*)...”

As for the expression “*mu-ta-rab-bi-'an*” (sitting cross-legged), it was reported by an-Nasā’ee (Hadeeth no. 1661), from the Hadeeth of Ā’ishah (RadiyAllāhu an-hā) who said: “I saw the Prophet (SallAllāhu Alaihi wa Sallam) performing the *Salah* sitting cross-legged.” An-Nasā’ee said: ‘I don’t know of anyone who narrated this Hadeeth other than *Abu Dawood*, and he is *Thiqab* (a very *reliable* narrator), yet I think that this narration is incorrect. And Allāh, the Most High, Knows Best!’

This Hadeeth has also been narrated by Ibn Khuzaimah (no. 978 & 1238), Ibn Hibbān (no. 2512) and others. In ‘*al-Meeḏaan*’, 2/387, in the biography of Humaid ibn Tarkhān, Adh-Dhahabee said: ‘However, *Abu Dāwood* was followed (by other narrators who narrated it just like him) in the collection of al-Baihaqee and others. Hence, the mistake *wrongly attributed* to him (by an-Nasā’ee) is negated, as mentioned by al-Hāfidh (ibn Hājah al-Asqālānee) in ‘*Talkheeḏ*’, 1/226. [This means that Abu Dāwood’s narration is correct]. This Hadeeth has also been narrated by other than Ā’ishah (RaḍiyAllāhu ‘an-hā).

Finally, this act (of sitting cross-legged in Salāb) has also been reported to have been done by a group of the Companions (RaḍiyAllāhu ‘an-hum) and the *Ṭabi’een* [second generation] (Raḥimahumullāh). Imām al-Albānee (Raḥimullāh) classified it as Sahēeh (authentic) in ‘*Sijatu-Salāṭun-Nabee*’ (‘The Prophet’s Prayer Described’). End of Translator’s Note.

From this we know that the types of sittings in Salāb are three: 1. *If-ti-rāsh*, 2. *Ta-war-ruk*, 3. *Ta-rab-bu*’.

8. If he is *unable* to perform the prayer *sitting*, then he may pray *lying on his side* facing the Qiblah (direction of prayer, i.e. Makkah). If it is easy for him to lay on the *right side*, this is preferable; otherwise, (he may lie down) upon the left side.

If he is *unable* to face the Qiblah, then he may pray in whatever direction he is facing, and the prayer is correct and he does not have to repeat it.

9. If he is *unable* to perform the prayer *on his side*, then he prays *lying flat* (on his back) with his feet towards the Qiblah, and it is preferable that he raise his head a little to direct it toward the Qiblah. If he is *unable* to point his feet toward the Qiblah, then he may pray however he is and he does not have to repeat the prayer.

10. It is mandatory for the sick person to make *Rukoo*’ (bowing) and *Sajdah* (prostration) in his prayer. If he is *unable*, then he should make a *gesture* for both positions by *nodding* his *head* lower for *Sajdah* then he does for *Rukoo*’.

If he is *able* to perform *Rukoo'* (bowing) but not *Sajdah* (prostration), then he should make *Rukoo'* when it is time for *Rukoo'* and make a gesture for *Sajdah* (prostration).

And if he is *able* to make *Sajdah* (prostration) and not *Rukoo'* (bowing), then he should perform *Sajdah* when it is time for *Sajdah* and make a gesture for *Rukoo'*.

This is based upon the saying of Allāh, the Most High: *So, keep your duty to Allah and fear Him as much as you can; listen and obey...*[Qur'ān 64:16]

In this situation, he merely *gestures* – with his head – signaling for the *Sajdah* (prostration) as well as for the *Rukoo'* (bowing). This gesturing should be (a bowing) towards the chest, making the bending for the *Sajdah* (prostration) lower than the bending for the *Rukoo'* (bowing).

11. [Some of the scholars said:] If he is *unable* to *gesture with his head*, then he can make a sign (in place of the bowing and prostration) by blinking the eye [closing his eyes a little for *Rukoo'* and closing them more for *Sajdah*], but not by gesturing with his finger - as some of the sick people do. This is *not correct*, and I don't know if this has any basis in the *Qur'ān* and *Sunnah* or in the statements of *Ahlu-l-'Ilm* (the Scholars).

The scholars are divided – concerning this issue – into two groups:

(a) Some of them said: He should make a *signal* with his *eye*,

(b) Some of them said: He *should not* make a *signal* with his *eye*, since the Hadeeth which mentions gesturing with the eye is *Da'eef* (weak).

Among those who held this (second) opinion is Shaykh al-Islām Ibn Taymiyyah (Rahimahullāh). Those who hold this view say: If the sick person is *unable* to gesture with his head, then he should *not* gesture with his *eye*.

12. If he is *unable* to gesture with the *head* nor signal by the *eyes*, then he should pray with his *heart* by making *Takbeer* (saying: '*Allāhu Akbar*') and reading of the *Qur'ān* and making *intention* for *Rukoo'* (bowing), *Sajdah* (prostration), *Qiyām* (standing) and *Qu'ood* (sitting) *by his heart*, knowing that every person will have [his reward according to] what he intends.

This is based upon the saying of the Prophet (ﷺ) - which makes us to know that the reward of the sick *will not be less* than the reward of the healthy person if he prays according to his condition: *If someone becomes sick or travels, Allah records for him the reward equal to what he received when he was healthy and resident.*¹⁰²

Also, the saying of the Prophet (ﷺ): Actions are judged by intentions, and every person shall have that which he intended...¹⁰³

Issue

If a sick person is *unable* to gesture with his *eye* - or with his *head*, according to the second view – *is* he excused from performing *Ṣalāh*, or does he perform the *Ṣalāh* in his *heart* (i.e. just by *intention*, in the heart)?

The Scholars differed concerning this issue:

(a) Some of the scholars said: The obligation to perform *Ṣalāh* (in this case) is dropped. The basis for this view is that the *Ṣalāh* is an act of *Ibādah* (worship) consisting of well-known *sayings* and *actions*, opening with *Takebeer* (i.e. saying: ‘*Allāhu Akbar*’), and closing with *Tasleem* (i.e. saying: ‘*As-Salāmu alaikum*’). Hence, it is incumbent to have actions (*Af’al*) in the *Ṣalāh*. Whenever, a person is unable to perform these actions (*Af’al*), the (obligation of) *Ṣalāh* is dropped, since there is no *Ṣalāh* without its actions (*Af’al*). This is the view of Shaykhul-Islām Ibn Taymiyyah (Raḥimahullāh).

(b) Other scholars said: In this case, the *Ṣalāh* is not dropped. Rather, he should make intention in the *heart*, say the *Takebeer* (‘*Allāhu Akbar*’) and recite *al-Fātiḥah* and whatever is easy for him to recite from the Qur’ān. Next, he says the *Takebeer* (‘*Allāhu Akbar*’) and makes intention that he is bowing, saying: ‘*Subḥāna Rabbiyal-Adbeem*’ (*Glorified [and free of imperfections] is my Lord, the Supreme*)...to the end (of the *Ṣalāh*).

This is the strongest view (of the two views mentioned). We say: If the (obligation of) actions is dropped [due to one's *inability* to bow or prostrate

¹⁰² al-Bukhāree, no. 2996.

¹⁰³ al-Bukhāree, no. 1.

or stand], what is it that necessitates the (obligation of) the *sayings* to be dropped [since this is something the person is still *able* to do]?!

Indeed, Allāh, the Most High, said: “*Observe Taqwa of Allāh (i.e. by obeying Him) as much as you can.*” [Qur'ān, 64:16]

As for the fact that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) did not mention this in the Hadeeth of ‘Imrān Ibn al-Hussain (RadiyAllāhu ‘an-hu) – we say: Indeed, the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) did say: ‘Pray’, but *he did not say*: ‘If you are not able to gesture (i.e. to move the body), then do not perform Salāh (at all).

13. Some of the scholars said: If the sick person becomes unconscious (*Ugh-mi-ya ‘a-lai-hi*), then he is not responsible or obligated to make up for the missed Salāh (prayer), since he is in the same condition or position as the insane person (*majnoon*), one who does not have control over his mind.

Imām Aḥmad (Raḥimahullāh) held the view that such a person is responsible/obligated to make up the missed Salāh (prayer). Hence, if/when he regains consciousness *al-Qadā’*, [i.e. making up for the missed Salāh (prayer)], becomes obligatory upon him.

The basis of this view is that unconsciousness (*al-Igh-mā’*) does not entail *losing* one’s mind; rather, it is only a *covering* (of the mind) like sleep (*an-Nawm*). And the sleeping person is obligated to perform the Salāh (prayer) (once he awakens).

The majority (of scholars) (i.e. those who hold the first view) responded by saying: The comparison (*Qiyās*) between the one who is *unconscious* and the one who is *sleeping* is not correct since there is a (real) difference between the two of them.

If the *sleeping* person is awakened (by someone else), he wakes up, (proving that) *his mind is still present*. As for the *unconscious* person, he will not [and cannot] awaken if someone else tries to awaken him, since *his mind is not intact* (i.e. not under his control while he is unconscious). He is in the same condition or position as the *insane* person (*majnoon*). And this is the *Rajih* (strongest view)!

14. It is mandatory for the sick person to perform each prayer in its *proper time*, and to do everything that he is able to do of that which is obligatory in the prayer.

If it became difficult for him to perform each prayer in its proper time, then he may combine *Dhuhr* and '*Aṣr* prayers [performing them *in full*, i.e. as four *Rak'ah* each] and he may combine *Maghrib* and *Ishā'* [performing them *in full*, i.e. as three *Rak'ah* and four *Rak'ah* respectively] either combining them in the earlier time - whereas he would advance '*Aṣr* to the time of *Dhuhr* and *Ishā'* in the time of *Maghrib*, or combine them in the later time - delaying *Dhuhr* until the time of '*Aṣr*, and delaying *Maghrib* until the time of *Ishā'* - according to whichever may be easier for him (i.e. if it is easier to advance the prayer or to delay it). As for *Fajr*, it is not combined with the prayer before it nor the prayer after it.

15. The sick person is not allowed *al-Qaṣr* (i.e. shortening the four *Rak'ah* prayers to two *Rak'ah*). [Rather, each prayer must be performed *in full*, as *shortening* of the prayers is related to the traveler].

However, if a sick person is *travelling*, seeking treatment in another country, then he can shorten the four *rak'ah* prayers so that he will pray *Dhuhr*, '*Aṣr* and *Ishā'* as two *rak'ah* each, until he returns to his country.

It is the same whether his journey is for a long period or short period. This is based upon the saying of Allāh: *And when you (Muslims) travel in the land, there is no sin for you if you shorten your prayer...*[Qur'ān 4:101].

Allāh is the One Who Grants Success!