

A message Towards The visitor of the holy mosques

By:

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English version:

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In the name of Allah the most gracious the most merciful

An special message which I want to convey to my sisters from every part of the world. A message from heart direct to the heart.

Assalam o Alaikum wa rahmatullahi wa barakatuhu

(Peace, mercy and blessings be upon you)

First of all, I would like to extend my welcome and Islamic greeting to my muslim sisters, asking Allah peace for them in the land of peace and blessings. Accept my grand welcome, as we are very glad to see you in this holy land.

Today we are together here by our faith and Islamic brotherhood.

O,my sister-who came from far away due to your eagerness and vast love for this holy city. It's our turn now, to give you, your rights from good reception, sincere advice, and devotion to righteousness and piety.

That's why I turned my feelings into words which could express my deep feelings and emotions, urging his Almighty to make this pure, right and deliver to every muslim sister in the east and west of this earth.

Its is a Buckeye from the fragrance of The Holy Book and Sunnah, which will be with you forever, spreading its perfume upon you in

every place and time, even after you return to your family ,home or nation.

First message:

“Concern and care for monotheism” (oneness of Allah).

And fulfillment of the kalimah “laa ilaha illallah” with purity and sincerity. Because this is the phrase or kalimah by which only one can enter in to Islam.

This kalimah is the key to enter Islam (darul islam). And for which Allah has sent a number of prophets, as he (S.W.T) says:

"و ما ارسلنا من قبلك من رسول الا نوحى اليه أنه لا اله الا الله فاعبدون"

((And we did not send any messenger before you but we revealed to him saying La ilaha illa llah .(none has the right to be worshiped but Allah) ,so worship me alone none else)).¹

And this is the kalimah, for the sake of which, balance (meezan) set up, swords of jihad shined, event befalls, the day of resurrection will happen and people will be devided between hell and heaven. One’s property and blood becomes inviolable.As narrated by Abu Hurairah that the prophet (peace be upon him) said:

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله ،فمن قال لا إله الا الله فقد عصم مني نفسه و ماله إلا بحقه، وحسابه على الله.

¹ al-anbiya-25

(I have been asked to fight the people till they say lailaha illa llah.so the one who said it, had made his blood and property inviolable with his right, and his account is upon Allah)²

But what we should know is, how a muslim can fulfil its sense it's meaning, conditions and contradictions?

Once Wahab bin Munabbah was asked: is “Lailah” not the key to enter the jannah? He replied: of course, but you know every key has some teeth, so when you come with a key having teeth, that will open the heaven and if not, than that will not open.³

Its meaning:

Rightly, there is no god but Allah and other idols which are being worshiped are without right (they are fake).

It has two aspects:

- Denial, by saying “Lailah” (no god). This denial contains all the idols.
- Testimony, and this reflects by saying la ilaha (except Allah).

² al bukhari-25 and muslim-138

³ Bukhari-1237

This kalimah has some conditions which are must to be brought, Allama “Hafeez al- hakimi” has collected them. And say:

و بشروط سبعة قد قيدت
فإنه لم ينتفع قائله
العلم و اليقين و القبول
والصدق و الإخلاص و المحبة
و في نصوص الوحي حقا وردت
بالنطق إلا حيث يستكملها
و الإنقياد فادر ما أقول
و فقك الله لما أحبه

(Testimony of the kalimah is bound with seven conditions which are described in revealed texts. So mere saying with tongue will not benefit until it performed, and they are:

Knowledge, certainty, acceptances, subjugation, sincerity, purity and love.

First condition:

“Knowledge” which includes -negation and affirmation-, knowledge against ignorance. As Allah says:

"فاعلم انه لا إله الا الله و استغفر لذنبك و للمؤمنين و المؤمنات و الله يعلم متقلبكم و
مثواكم"

(so know o Muhammad (p.b.u.h) that none has the right to be worshiped but Allah so ask forgiveness for your sins and for the sins of believers (men and women) and allah knows well your moving about and your place of rest).⁴

⁴ Surah-Muhammad-19

Second condition:

“Certainty”, against doubt, Allah says:

"إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم و أنفسهم في سبيل الله أولئك الصادقون"

(Only those are the believers who have believed in Allah and his messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those they are the truthful)⁵

Third condition:

“Sincerity” (devotion), against polytheism. Allah reveals:

"ألا لله الدين الخالص و الذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى إن الله يحكم بينهم في ما هم فيه يختلفون إن الله لا يهدي من هو كاذب كفار"

(It is not to Allah that sincere devotion is due? But those who protector others than Allah, say: we only serve them in order that they may bring us never to Allah. Truly Allah will judge between them in that wherein they differ. Truly, Allah guides not him who is a liar and disbeliever)⁶

Allah (s.w.t) says:

"و ما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء و يقيموا الصلاة و يؤتوا الزكاة و ذلك دين القيمة"

(And they have been commanded no more than this to worship Allah, offering him sincere devotion, being true in faith, to establish regular

⁵ Surah Al-Hujrat-15

⁶ Surah Al-zumar-3

prayer and to give zakat (charity) and that is the right and straight religion.)⁷

Fourth condition:

“Truth” against lie (falseness), as indexed in the verse:

"الم . أ حسب الناس ان يتركوا أن يقولوا آمنا و هم لا يفتنون و لقد فتنا الذين من قبلهم
فليعلمن الله الذين صدقوا و ليعلمن الكاذبين"

(do people think that they will be left alone, on saying “we believed” and they will not be tested? We did test those before them and Allah will certainly know those who are true from those who are false.)⁸

Fifth condition:

“Love” with the kalmiah and its comprehensives. As guided through the verse from Allah:

"و من الناس من يتخذ من دون الله أندادا يحبونهم كحب الله و الذين آمنوا أشد حبا لله و لو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعا و أن الله شديد العذاب"

(Yet there are men who take others to worship besides Allah, as equal (with Allah), they love them, as they should love Allah but those of faith are over following in their love for Allah ,if only the unrighteous could see ,behold, they would see the punishment that to Allah belongs all power, and Allah will strongly enforce the punishment).

Sixth condition:

“Subjugation or submission” to What the kalimah has asked? The Almighty says:

⁷ Al-bayyanah -15

⁸ Al-ankabut-2

"و من يسلم وجهه الى الله و هو محسن فقد استمسك بالعروة الوثقى و الى الله عاقبة الامور"
(Whoever submits his whole self to Allah and a doer of good has grasped indeed the firmest hand-hold and to Allah all things return)⁹

He also says:

"و أنيبيوا إلى ربكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون"
(Turn yet to your lord and submit to him before the chastisement on you, after that ye shall not be helped)¹⁰

Seventh condition:

To accept what the kalimah has required through speaking, doing and believing, and this comes from the verse:

"إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون و يقولون إنا لتاركوا آلهتنا لشاعر مجنون"
(For they when they are told that there is no god except Allah, would puff themselves up with pride. and say what shall we give up our gods for the sake of a poet possessed).¹¹

The worship will not considered right without Tauheed (monotheism) and mixing worship with polytheism will make it invalid as Salah is invalid without purity.

My sister, be aware of praying inside this holy house while you keep love in your heart for other than Allah and you believe for a partner with him, in his lordliness, divinity, names and attributes. one who believes that there is someone, a dead person, monarch, stone or an idol who can be harmful or beneficial , or exchange some part of

⁹.luqman-22

¹⁰ Al-zimar-54

¹¹Al-saffat-5

worship like dua, vow, love or fear for him, is actually doing kufr (disbelieving) with Allah (s.w.t).

And one who makes them mediator between him and Allah believing, calling or asking them for intercession, would be considered a kafir(disbeliever). Infact this is the shirk (polytheism) from which Allah has warned us, because dyeing with the shirk will make to enter the hell forever. Allah described very clearly in these verses:

"و الذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى"

(And those who take protection others than Allah (say) we only serve them in order that they may bring us nearer to Allah.)¹²

"إن الله لا يغفر أن يشرك به و يغفر ما دون ذلك لمن يشاء"

(and Allah forgive not them who set up partner with him but he forgive anything else, to whom he pleases)¹³

"و من يشرك بالله فقد افترى إثما عظيما"

(To set up partner with Allah is to devise a sin most heinous indeed)¹⁴

"إنه من يشرك بالله فقد حرم الله عليه الجنة و مأواه النار و ما للظالمين من أنصار"

(Whoever joins other gods with Allah. Allah will forbid him the heaven and fire will be abode .and there will be no one to help the wrong doers)¹⁵

¹² Al-zumar-3

¹³ Al-nisaa-8

¹⁴ Al-nisaa -48

¹⁵ Al-maida-72

In fact, polytheism (shirk) abolish the obedience and makes it fruitless. Allah says:

"و لقد أوحى إليك و إلى الذين من قبلك لئن أشركت ليحبطن عملك و لتكونن من الخاسرين"
(But it has already been revealed to you O, Muhammad and to others before you that if you join others in worship with Allah than surely your deeds will be in vein, and you will certainly be among the losers)¹⁶

What is polytheism or to set up some one partner to Allah.

- Slaughtering for other than Allah. As the practice of slaughtering belongs to worship. Allah says:

"قل إن صلاتي و نسكي و محياي و مماتي لله رب العالمين"

(Say, verily, my prayer, my sacrifice, my living and my dying are for Allah –the lord of the worlds)¹⁷

He also said: فصل لربك و انحر (there for turn in prayer to your lord and sacrifice to him only)¹⁸

- To vow to other than Allah, is an act of shirk, and contradicts with the requirements of the kalimah.(la ilah illah) because what meant by it is, to get approach and aggrandizement.
- Bowing (ruku) and kneeling in front of other than Allah, is also part of shirk. As it is a source to get closeness and magnifications to someone.

¹⁶ Al-zumur-65

¹⁷ A—An"aam-162

¹⁸ Al-kauthar-2

- Tawaf (circumambulation of the kaabah) for other than Allah. A lot of polytheists do it around the shrines, graves, dead persons & etc. intending the glorification for them through these works.

Allah the almighty says:

" إن الذين تدعون من دون الله عباد أمثالكم فادعوهم فليستجيبوا لكم إن كنتم صادقين "

(Verily who you call upon besides Allah are salves like you so call upon them and let them answer you if you are truthful.)¹⁹

- Commanding or giving judgment not according what Allah has revealed, is also a part of shirk. Judgment according to Allah's revelation is one of the greatest sources to get his Almighty's nearness. He says:

" إن الحكم إلا لله أمر ألا تعبدوا إلا إياه ذلك الدين القيم و لكن أكثر الناس لا يعلمون "

(The command or judgment is for no one but Allah. He has commanded that you worship no one but Him .that is the true straight religion but most of the people don't know)²⁰

Allah vilifies those who give judgment according their will and practice, leaving the shariah behind. Allah exalted said:

" من لم يحكم بما أنزل الله فأولئك هم الكافرون "

(Whosoever doesn't judge by what Allah has revealed, such are disbelievers.)²¹

He further said: " و من لم يحكم بما أنزل الله فأولئك هم الظالمون "

¹⁹ Al-aaraf-194

²⁰ Yusuf-40

²¹ Al-maaida - 44

(And whosoever doesn't judge by that which Allah has revealed, such are the zalimun (polytheists and wrong doers).²²

Some contradicts of islam through which a person comes out of islam, scholars have described those as follows:

1-setting of partner with Allah in worship. Allah says:

" إن الله لا يغفر أن يشرك به و يغفر ما دون ذلك لمن يشاء "

(Verily Allah forgives not to set up partner with him but he forgives except that else whom he pleases.)²³

He also says:

"إنه من يشرك بالله فقد حرم الله عليه الجنة و مأواه النار و ما للظالمين من أنصار "

(Verily, whosoever sets up partner with Allah than Allah has forbidden paradise for him and the fire will be also abode and for wrong doers there are no helpers).²⁴

This shirk includes calling, seeking help, vowing or slaughtering for others than Alla. As people do for jinn or dead persons.

2-whosoever makes mediators between Allah and others than him (ghairullah). Calling or asking for intercession or trusting them is nothing but kufr (disbelieving) at all.

²² A—maaida-45

²³ Al-maaida-45

²⁴ Al-maaida-72

3- One who doesn't consider polytheists kafir (disbelievers). Or have doubt in their kufr, consider their ideology correct, is also doing kufr (dis-believeness).

4-Whosoever believes that, besides the prophet (p.b.u.h) there is someone whose guidance or judgement is more better or perfect than the prophet (p.b.u.h) then he is also a kafir. As some people prefer judgment of "thaghoot" (false ditties) over commands of prophet (p.b.u.h).

5-Whosoever dislikes something from the revelation on prophet (p.b.u.h). He does kufr despite of his practice according the shariah. Allah sys:

"ذلك بأنهم كرهوا ما أنزل الله فأحبط أعمالهم"

(That is because they hate that which Allah has sent down. He has made their deeds fruitless.)²⁵

6-Who makes fun of something, some religion or about its reward or punishment is doing kufr.Allah the almighty exalted said;:

"قل أباالله و آياته و رسوله كنتم تستهزؤون لا تعتذروا قد كفرتم بعد إيمانكم"

(Say was it at Allah, and his aayat and his messenger that you were mocking

? Make no excuse, you disbelieved after you have believed.)²⁶

²⁵ Muhammad-9

²⁶ Al-taubah-65

7- Sorcery (as-sihr) including scrapping and favouring. Whosoever practice it or accept it is a disbeliever. Allah says:

"و ما يعلمان من أحد حتى يقولوا إنما نحن فتننة فلا تكفر"

(But neither of these two taught any one such thing till they had said "we are only for trial so disbelieve not by learning this magic from us.)²⁷

8- To assist polytheist or help them over Muslims. Allah (s.w.t) says:

"و من يتولهم منكم فإنه منهم إن الله لا يهدي القوم الظالمين"

And if any amongst you takes them as Auliya (friend) then surely he is one of them. Allah guides not those people who are zalimun (polytheists and wrong doers and unjust)²⁸

9-who think that some people are exempted from the shariah of Muhammad (p.b.u.h) -as khijr (alaihissalam), he was exempted from following the sharia of prophet musaa (mosses)- is also doing kufr. As Allah says:

"و من يتبع غير الاسلام ديننا فلن يقبل منه وهو في الآخرة من الخاسرين"

(And whoever seeks religion other than islam, it will never be accepted of him and in the hereafter he will be one of the losers.)²⁹

10-turning the religion of Allah aside or to avoid it by not learning or practicing according it. Allah says about this type of people:

"و من أظلم ممن ذكر بآيات ربه ثم أعرض عنها إنا من المجرمين منتقمون"

²⁷ Al-baqra-102

²⁸ Al-ma"da-51

²⁹ Aal-e-imran-85

(And who does more wrong than he who is reminded of the ayat of his lord then turns aside therefrom? Verily, we shall exact retribution from the mujrimin.)³⁰

There is no difference about these contradicts between playful, earnest and afraid, except the compelled one. These are the most dangerous things and the most to be fallen in, by the people. So a muslim should must be careful about it and fear about his soul. We seek Allah's shelter from the reasons of his anger and punishment.

That's why the shariah has closed all the doors and troughs to get in to the Shirk. Some ways to the Shirk are:

- Aggrandizement of graves and exaggeration in to it. or making it mosque for praying inside it or around it.
- Lightening, building, plastering or writing something over it. The prophet (p.b.u.h) has warned his ummah (nation) very strictly about it. Abu Hurairah reported that his messenger said:
"لا تجعلوا بيوتكم قبورا، و لا تجعلوا قبيري عيداً، و صلوا علي فإن صلاتكم تبلغني حيث كنتم"

(don't make your homes graves, and don't make my grave place for celebration , send me your salat (blessing, graces, honors and mercy) upon me , definitely your salat will be conveyed to me ,where ever you may be.)³¹

³⁰ Sajda-22

³¹ Abu daaod-242

Narrated by Abu Hurairah, he says that the prophet (p.b.u.h) said:

"اللهم لا تجعل قبوري وثنا، لعن الله قوما اتخذوا قبور أنبيائهم مساجد"

(O my Allah, never turn my grave into an idol. Allah cursed the people who turn their prophet graves into Masjid (place of worship)³²

And his (PBUH) said:

"اللهم لا تجعل قبوري وثنا يعبد، اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد"

He (P.B.U.H) also says O my Allah, never turn my grave into an idol to be worshipped, Allah's wrath intensified on people who turn their prophet graves into Masjid (place of worship).³³

Aaisha (رضي الله عنها) narrated that the prophet (صلى الله عليه و سلم) said, during illness from which he never recovered that Allah cursed the Christians and Jews who takes the graves of their prophet as Mosque. She (Aaisha) had reported it not been so, his grave would have been in an open place, but it couldn't be due to the fear that it may not be taken as a mosque.³⁴

³² Ahmed-7352, Abu ya'la-2312, Al-Hameedi-4452

³³ Imam Malik recorded in Mowatla-1172, chapter:qasru ssalat in safar

³⁴ Al-Bukhari-1390, Al-Muslim-529

Narrated Abu Hurairah, the messenger of Allah as saying: Allah's curse to be on Jews, they made grave of their prophets Mosques.³⁵

Second Message:

Sincerity (Purity) in worship which means to practice for the willingness of Allah.

This is the first condition of the acceptance of any practice, base of the religion and content of all prophets calling towards Allah.

- Allah (S.W.T) says "و ما أمروا الا ليعبدوا الله مخلصين له الدين حنفاء" (And they were commanded not, but that they should worship Allah and worship non but, him.)³⁶

His (Almightily) saying:

(الذي خلق الموت و الحياة ليبلوكم أيكم أحسن عملا و هو العزيز الغفور)

who has created death and life, that he may test you, which of you is best in deed and he is all-Mighty the oft for giving.³⁷

(ليبلوكم ايكم احسن عملا) قال الفضيل بن عياض أخلصه و اصوبه 'قالوا يا ابا علي ما اخلصه و اصوبه ؟ قال إن العمل إذا كان خالصا و لم يكن صوابا لم يقبل. و إذا كان صوابا و لم يكن خالصا لم يقبل. حتى يكون خالصا صوابا . و الخالص: ان يكون لله . والصواب: ان يكون على السنة و ذلك تحقيق قوله تعالى: "فمن كان يرجوا لقاء ربه فليعمل عملا صالحا و لا يشرك بعبادة ربه أحدا"

³⁵ Al-Bukhari -437, al-Muslim-530

³⁶ Al- bayyeenah - 5

³⁷ Al- Mulk -2

(that he may test you, which of you is best in deed)

Fuzail bin Aiyaz said, (about this verse) sincere (pure) and right deed, they asked him O Abu Ali “What is meant by sincere and right deed?” then he explained that the deed which is pure (sincere) but not right will not be accepted and if that is right but not pure will also not be accepted until it is right and pure (together)- and sincerity (pure) is that, deed should be for the sake of Allah and the right means to be according to sunnah (path of Allah’s messenger). And this is the meaning of verses (Saying):

“So, whoever hopes for the meeting with his lord let him work righteousness and associate non as partner in the worship of his lord”).³⁸

So, the worship without sincerity (purity) is like to carry a heavy pod, full of soil, without any benefit.

My dear: I would like to advice you that must concern about the acceptance of your worship. Avoid clicking the pictures and all those things which may be affective for your sincerity.

³⁸ Collection of fatawas by Ibne -Tamiya- 3331

Third message:

To hold the Holy Quran and Sunnah tightly.

Some conditions for the acceptance of the deeds are:-

- i. Sincerity
- ii. Persuasion which means to follow up the sunnah.

So, the deeds without the following the sunnah will be rejected.

"عن عائشة عن النبي صلى الله عليه و سلم قال: من احدث في امرنا هذا ما ليس منه فهو رد."

(Aisha رضي الله عنها reported Allah messenger saying he who innovates things in our affairs for which there is no valid reason are to be rejected).³⁹

And in the narration of the Muslim it is:

"من عمل عملا ليس عليه امرنا فهو رد"

He who did any act for which there is no sanction for our behalf is to be rejected.⁴⁰

My sister, you came here from long distance carrying the goods and heavy belongings. Now it is better for you to have a book to guide you how you perform the worship during salah, Haj and umrah the way our prophet (P.B.U.H) has performed it.

Here, I warn you about some common heresies:-

❖ Praying (doing Dua) collectively.

³⁹ Bukhari – 2695 Muslim -17178

1. ⁴⁰ Bukhari -7350, Muslim - 18171

- ❖ Specify every round of tawaf with a particular pray.
- ❖ To touch the place of Ibrahim (Maqam-e-Ibrahim)
- ❖ To visit the monuments which are not proven by the shariah, like to visit the graves of righteous persons.
- ❖ To wear a particular colour as Ihram (dress during pilgrimage) and not to take of that.
- ❖ To specify different worships in the month of Rajab or in particular time which are not validated by Sunnah?
- ❖ To celebrate the birth of the prophet (PBUH).

Link of an appropriate speech about forbidding of prophet's birth celebration:

<http://d-gathla.com/index.php?option=content&task=view&id=23924>

- ❖ To think of blessings from the things taken from Makkah or Madinah, to carry some stones or bring it to home land by doers of Hajj or Umrah believing for barkha (blessing) in that.
- ❖ To touch the doors and walls of Holy Mosque and ask for intercession to get benefit or remove harm.
- ❖ To write in prophet's meadow (Rauza anna-bauriyah) the area of the mosque named as (Rauza nabauriyah) and take monuments as blessing and to belief in them for benefit or harmness beside Allah. (S.W.T)

All mentioned above are heresies which have no principles in islam, and ways to be fallen in big heresies. May Allah saves us from that.

Fourth message:

To perform salah

Indeed salah is one of the five pillars of Islam. It is th first to be asked about on the day of judgment (dooms day). So make sure to be concern about it and to have (tranquility) in performing it.

Once Allah’s messenger saw a man who didn’t have ease and humbleness in his praying (salah).Then ordered him to go back and pray again as he has not prayed. Bukhari narrated in his book with the title of “Hadith for the performer of salah not well”.

عن أبي هريرة: "أن النبي دخل المسجد، فدخل رجل فصلى، ثم جاء فسلم على النبي، فقال ارجع فصل فإنك لم تصل فرجع فصلى كما صلى ثم جاء فسلم على النبي فقال: ارجع فصل فإنك لم تصل ثلاثا، فقال و الذي بعثك بالحق لا أحسن غيره، فعلمني فقال: إذا قمت الى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راکعا ثم ارفع حتى تعتدل قائما، ثم اسجد حتى تطمئن ساجدا، ثم ارفع حتى تطمئن جالسا و افعل ذلك في صلاتك كلها"

Abu Hurairah reported that the prophet (may peace be upon him) entered the Mosque then a man entered and prayed, and then he came and greeted the messenger of Allah. Then the prophet said, “Go back and pray for you have not prayed. He went and prayed as he prayed. and came back to the prophet and greeted him then he said go back and pary. He did that three times. Then the man said, “By me who

send you with the truth I cannot do any better than that, teach me”. He said, “When you stand to pray for you from the Holy Quran. Then bow until you have tranquility in your bowing. Then stand up until you are standing straight. Then prostrate until you have tranquility in your prostration, then sit up until you have tranquility in your sitting. Then do that throughout your entire prayer.⁴¹

So, offering the pray must be in the way our prophet has commanded us with its essential parts and obligations. As he (may be peace be upon this) said:

"صلوا كما رأيتموني أصلي"

“Offer your prayer in the way you saw me offering my payer”.⁴²

Bukhari recorded in his book through the Hadith by Zaid bin wahab as saying:

"رأى حذيفة رجلا لا يتم الركوع و السجود قال: ما صليت، و لو مت مت على غير الفطرة التي فطر الله محمدا عليها"

“Hudaifa saw a person who was not performing the bowing and prostration perfectly. He told him, “you have not prayed and if you die, you will die on a religion other than that of Muhammad.⁴³

Link about quality of prophets’s prayer by sheikh abdul aziz ibn baaz /may Allah’s (mercy be upon him)

<https://saaid.net/bahoth/233.pdf>

⁴¹ Bukhari (693), Muslim (397)

⁴² Bukhari (631)

⁴³ Bukhari (758)

Fifth Message:

Veiling and wearing hijab

Allah has commanded to the best women of the world for this and that are the wives of the prophet (صلى الله عليه و سلم) saying:

"و إذا سألتموهن متاعا فاسألوهن من وراء حجاب ذلكم أطهر لقلوبكم و قلوبهن"

“And you ask (his wives) for anything ask them, from behind a screen (hijab) that is purer for your heart and for their hearts.”⁴⁴

And his saying:

"يا أيها النبي قل لأزواجك و بناتك و نساء المؤمنین یدنین علیهن من جلابیبهن"

(O prophet! Tell your wives and your daughters and the women of the believers to draw their cloak (veils) all over their bodies)⁴⁵

Ibn-e-Abbas (May Allah please with them) says: Allah has ordered Muslim Women that when they comes out of their homes for a need to cover their faces over their heads with cloak (veils) except their eyes.⁴⁶

Comment of a sahabi is evidence and “jilbab” is the shawl over veil in the place of cloak.

⁴⁴ Al-Ahjab -53

⁴⁵ Al-Ahjab-59

⁴⁶ Tafseer al-tabri – (p-426)

And you my Islamic sister, belong to the folk of muslima whom Allah has called with Prophet's Wives and daughters. And Sahaabiyat (May Allah be please with them) were so quick for bowing and surrendering to the command of Allah. Allah says:

"و ليضربن بخمرهن على جيوبهن"

(And draw their veils all over "juyubihinna." (Their bodies, faces, necks and bosoms).⁴⁷

So, the veil is what the women cover their head by. Like, umbrella. When she was commanded to draw veil over her juyub she was ordered to veil her face too, because either It is necessary as it's part or by analogy. So, when covering of neck, chest is obligatory, it is also mandatory to cover the face. And nature also proclaimed this. As women get admire for nothing but the beauty and charming of their faces.

The veil or hijab is natural upon which Allah has created inviolate and virtuous Muslim women and it is also an emblem for them. So whosoever argues that the hijab is meant to cover body only, is saying something which is against the natural fact, Shariah, and muslim women's living style over the era. He is also opposing the Arabic language tradition. As If someone says:(خمرت الإناء) I covered the utensil, it means he covered it fully ; not, to cover the lower part and leave upper one. So no one can say that the meaning of the verse is (تحنيك) (to cover head and leave face). We don't know the meaning

⁴⁷ Al-noor-31

of (إدناء) "idna" but to cover from upper to lower. Indeed the evidences to cover the face are very clear and transparent, like sun in the sky.

Imam Bukhari has made chapter over this ayah in his Sahih and mentioned hadith of Aaisha (رضي الله عنها) and reported her saying:

عن عائشة قالت: ((يرحم الله نساء المهاجرات الأول، لما أنزل الله "و ليضربن بخمرهن على جيوبهن" شققن مروطنهن فاختمرن بهن))

(May Allah have mercy on early immigrant women when the verse “that they should draw veils over their bosoms was revealed, They tore their outer garments and made veils from them.)⁴⁸

My sister, observe the situation of Ansaar Women as Umm-e-salmah explains. She says: when the verse “draw their cloak all over the bodies” revealed. Women of Ansaar came out of their houses as if they had crown over their head by wearing outer garments.⁴⁹

And how the sedition of bangles (anklet) would be greater than the sedition of faces? As Allah says:

"ولا يضربهن بأرجلهن ليعلم ما يخفين من زينتهن"

(and let them not stamp their feet (anklet) so as to reveal what they hide of their adornment.)⁵⁰

Indeed who has inhibited muslim woman to stamp her feet strictly, how he will allow opening and haunting her face, eyes and

⁴⁸ Al – bukhari – (4480)

⁴⁹ Sunan abi daaood – kitabullibnas

⁵⁰ Al – Noor : 31

beauty? And who will say that the feet and sound of bangle is bigger sedition than the face of a woman?

- ❖ So, when the women is stop from stamping her feet to provoke men by the sound of bangles and so on. How she can open her face? Which one is more dangerous?
- ❖ If a women doesn't possess a hiab, she has been ordered to burrow it from her sister. Then, if it was not obligatory she would have been permitted to go out without it in deficiency.
- ❖ Old age women who are not hoped for marriage or menstruation are allowed to take off their veils (jibab) which means teenager situation is different from this. Otherwise this specific command has no meaning if hijab and jilbab are similar. And no one can think of this.
- ❖ A person is authorized to see his engagement partner with the condition of shariah look, in the presence of mahram and known persons to the matter, in the bedroom, if he determined to nikah. So earlier, if he had seen her unveiled on the road, in the market or a coffee shop, this look would has not been an special case.
- ❖ Oh my sister! You came this place following the order of Allah and his messenger for Hajj and Ummrah- so the one who has commanded for haj and Umra, has also commanded for hijab; And Have you not said: **لبيك اللهم لبيك**

The situation (condition) in which we see Muslim women in these mosques (the greatest home of Allah) is the situation by which Allah and his messenger would not be happy. It is nothing but the reflection of scenery from the time of ignorance (زمن الجاهلية) for which Allah has prohibited Mumminaat. The veil (hijab) that Islam has obliged for a muslima was unknown to the Arab before Islam. Allah has criticized flaunt of ignorant days women, he ordered Muslim women not to display as ignorant days women did. Allah (S.W.T.) says: "و قرن في بيوتكن و لا تبرجن تبرج الجاهلية الأولى" (stay in your house and do not display yourselves like that of time of ignorant) ⁵¹

Issue is not to open face only, but it includes outer adornment, light dressing and fashioning, openness and coming out without hijab.

Oh, followers of Allah..... Turn back to the hijab.

There must be different between you and unbelievers in every matter, a muslimah distinguished with monotheism, surrendere and subjugation to the command made by the Almighty and also distinguished by keeping herself away from kafira (unbelievers) and deny them. So now it is necessary to be away from following the unbelievers. Surely, Modesty is the great manner and Islamic behavior, which a muslima deserves to have. And I am not only to prove hijab

⁵¹ Al-ahjab-33

and it's obligation but it is expressed very clearly through most of the verses in the Holy Qur'an.

Please have a look towards them.

link of a message about hijab by sheikh Muhammad bin saleh al othaimeen:

<https://islamhouse.com/ar/books/2053>

Must visit this, I have certainty that once you read this with enthusiasm and searching for truth you will get guidance, and I hope from Allah and his purity that study of this message will give you a reason for your repentance, contribution and to stick with hijab strongly abide to wear wide and veiling jilbab (shawl) that will fulfill the conditions made by Islamic scholars. So, that it could be according sharia's requirements, and that are:

First: a hijab should be hiding for full body of a woman according to the predominant sayings.

Second: hijab shouldn't be fashionable.

Third: it should be thick not transparent.

Fourth: it should be wide and loose not tight and narrow.

Fifth: it shouldn't be smelling or spreading fragrance.

Sixth: it shouldn't be similar to the dressing of unbeliever women.

Seventh: it shouldn't looks like dress of a man.

Eighth: fame or recognition among people should not be intended by that hijab.

Now, have a look to your hijab, is it fulfilling these conditions?

My Sister!

This mosque has an exceptional sacredness-unmatchable- to others. If Allah has forbidden to put harming thing on the road as in the hadith about the man to enter the paradise by removing throne of a branch from mid of the street, so what will be punishment for those who intend to invoke Muslims in their way by the greatest seduction and of course it is seduction of a woman. Seduction of Bani-israel was also took place by women. It is nothing but an advice by a loving and preacher sister for every lady visitor to the holy mosque. So, the manner with Allah is, to learn disciplines of this visit so that it could be in a better situation that will make Allah happy who has called you to his house. Indeed Islam means to surrender before Allah with monotheism, and subjugate by following him, and keeping ourselves away from polytheism. Oh blessed lady, have you got the real meaning of subjugation? it is surrender with monotheism by both externally and internally and subject to follow him according his desires and wishes.

How women used to come for salah in era of his messenger

(P.B.U.H):

عن ابن عمر رضي الله عنه أن النبي صلى الله عليه و سلم قال: "لا تمنعوا إماء الله مساجد الله" و في رواية "بيوتهن خير لهن"

Ibn-e-umar reported that the prophet (P.B.Uﷺ) said: “don’t stop Allah’s women-slaves from going to Allah’s mosque”. In another narration. “The houses are better for them.”⁵²

Some scholars say this comes as denial and denial comes originally for forbiddence. So according to this hadith it is forbidden for guardians to stop women from going to mosques.

Ayesha (May Allah please with her) makes the matter very clearly in the sahihain.

عن عائشة رضي الله عنها قالت: "لقد كان رسول الله يصلي الفجر فيشهد معه نساء من المومنات متلفعات بمروطهن، ثم يرجعن إلى بيوتهن ما يعرفهن أحد"

(Ayesha reported that the prophet (P.B.U.H) used to perform fajr, Muslim women also attended it covered with their veiling sheets. And after prayer they return to their homes and nobody could recognize them.)⁵³

Muslim women used to attend the fajr with Allah’s prophet and return covered with their veil sheets and they couldn’t be recognize due to darkness.

Sahabiyat used to come for salah with complete veiling without displaying their body parts or applying perfumes, but the one who used perfume were asked to take bath.

⁵² Bukhari-900 , muslim-442

⁵³ Bukhari-478, muslim-645

The great scholar Al-Dumyati said; “women in prophet’s era were use to come out from their homes with veiling sheets and were unrecognizable due to the darkness; after finishing the salah his messenger used to tell the man to stay on their places until women returned; And to see this situation his message said “there homes are better for them for praying.”

For this, when Ayesha saw changing in the situations after prophet’s death she said; “if the prophet would see what we are observing now, definitely he would stop the muslim women as Jews women were stopped.⁵⁴

What if we re-think about her saying and criticism over women in her period? What she would be saying after looking to what we are observing these days?

Undoubtedly, the nudity and exposing in which Muslim women are stuck today, is due to the conspiracy being made by imperialists and Islam’s foes. Their aim is to take Muslim women away from their hijabs and purity while they would be thinking that they are still veiled.

This yell comes from my heart, which I want to convey to my sisters in every part of the world to tenacious for their hijab and be aware from exposedness, fashioning and showing off their beauties. This is the time for us and my sisters to account and querulous ourselves. We see large number of women coming to the mosques and the Holy Mosques. Indeed it is caused for our gladness which shows the returning to their god and response to follow Allah but what concern us is the absence of care for their hijab and Islamic decency. Most of them

⁵⁴ Bukhari and mslim

become devil's rope to haunt Muslims -weak in their belief- by showing their attractions, beauty and charm.

My sister, Be aware:

The mixing which has plagued the Muslim countries is the more dangerous things to spoil one's deen (religion), character and values then the fire which burns wood very fast.

Ibnul Qaim said "there is no doubt in that, enabling the women to mix with men is the root cause for every problem and evilness which brings torment from Allah as it is also the main cause for spoiling common and particular matters. Co-existence between strange men and women is the reason behind several problems like spread of nudity and adultery, fast death and plagues. The time When prostitutes mixed up with Mose's army and obscene spread among them, Allah sent plague to them, and there was seventy thousand deaths in a single day. It is a very famous story in commentary books

Spread of adultery is also due to the mix up between men and women, their exposing and fashion. if the person -known to the matter- will know it's harm-ness to the world rather than the deen, they will stop it very strictly.

Sixth message:

Care and saving for time

They said time is the age and life so don't waste it. Indeed Allah will ask about the time on dooms day as Maadh ibn-e- Jabal reported that the prophet (may peace be upon him) said.

"لا تزول قدما عبد يوم القيامة، حتى يسأل عن أربع خصال: عن عمره فيم أفناه؟ و عن شبابه فيم أبلاه؟ و عن ماله: من أين اكتسبه؟ و فيمن أنفقه؟ و عن علمه: ماذا عمل فيه؟"

(The feet of servant shall not move from, on the day of judgment, until he is asked about four things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned and spent in upon, about his education what he did with it?)⁵⁵

Oh my sister! You came from far away leaving your relatives and children behind. Do utilize and spend every second of your time inside Haram in praying and Performing Salah, reciting the Holy Quran, circling around the Holy house and reciting tahleel, takbeer and tasbeeh of Allah.

Virtue of praying inside the Haram:

عن أبي هريرة أن النبي صلى الله عليه و سلم قال: "صلاة في مسجدي هذا خير من ألف صلاة فيما سواه، إلا المسجد الحرام". (متفق عليه)

The Prophet صلى الله عليه و سلم said:

⁵⁵ Tirmidhi - 2340

(One prayer in my mosque is better than one thousand prayers in any other mosques except Al-Masjid-al-Haram.)

وعن جابر أن رسول الله صلى الله عليه و سلم قال: صلاة في مسجدي أفضل من ألف صلاة فيما سواه إلا المسجد الحرام و صلاة في المسجد الحرام أفضل من مئة ألف صلاة فيما سواه) أخرجه أحمد و ابن ماجه

(It was narrated by Zahir that the prophet said one prayer in my mosque is better than one thousand prayers in any other except Al-Masjid-al-Haram.. One prayer in Al-Masjid-al-Haram. is better than one hundred thousand prayers elsewhere.) (Reported by Ahmed and Ibn-e-Maaja)

So my sister, prefer here to utilize your time in praying, tawaf (circling of the holy Kaaba), remembering Allah and performing Salah. Fix your sight and spirit with the view of kaaba. Hence, it is the place, where tears flow, praying accepted, righteousness multiplied and sins pardoned. So, let not to be engaged in chit chat, clicking pictures, mobiling and following inside and outside. Try to avoid quarrelling, being talkative, crowding and harming the creatures.

As you are in his home, take the creatures away for the sake of Allah and be sure that he is the greatest the most generous, the most gracious, and the most merciful who will reward you and be please with you. Raise your hand towards him believing that he will not return you bare handed.

Seventh message:

This house holds great sanctity, and from maximization of Allah is to maximize his rites.

Allah (S.W.T) says:

"ومن يرد فيه بإلحاد بظلم نذقه من عذاب أليم"

(and whoever inclines to evil action therein or to do wrong him, we should cause to taste from a painful moment.)⁵⁶

Allah the almighty also says:

"إن أول بيت وضع للناس للذي ببكة مباركاً وهدى للعالمين فيه آيات بينات مقام إبراهيم ومن دخله كان آمناً والله على الناس حج البيت من استطاع إليه سبيلاً ومن كفر فإن الله غني عن العالمين"

(Verily, the first house of worship appointed for mankind was that at bakkah (makkah). Full of blessing and a guidance for the mankind and Jinns. In it there are many fest signs for example, the place of Ibrahim (Abraham) who so ever enters it. He attence security, and haj to the house is duty that mankind owes to Allah those who can afford the expenses and whoever disbelieves then Allah stand not in need of any of the mankind and jinn.)⁵⁷

Allah also said:

"و إذ جعلنا البيت مثابة للناس و أمناً و اتخذوا من مقام إبراهيم مصلى و عهدنا إلى إبراهيم و إسماعيل أن طهرا بيتي للطائفين و العاكفين و الركع السجود"

⁵⁶ Al-hajj-25

⁵⁷ Aal-e-imraan-96-97

(and when he made the house a place of resort for mankind and a place of safety and take you the place of Ibrahim as a place of prayer and we commanded Ibrahim and Ismail that they should purify my house for those who are circumambulating it, or staying (itakaf) or bowing or prostrating themselves).⁵⁸

In ignorant period (period before prophet) there was vast respect for the Haram as if a person finds the murder of his father or mother inside the house, doesn't harm him until he comes out. So, this is the old and great (respected) house which Allah has made place for resort and safety. And ordered his prophet Ibrahim and Ismail to purify it for those who circumambulate it, stay inside it. Bows, prostrate and perform salah.

And his almighty said in another verse:

"و إذ بوأنا لإبراهيم مكان البيت أن لا تشرك بي شيئاً و طهر بيتي للطائفين و القائمين و الركع السجود"

(and remember when we show Ibrahim the site of the house و saying associate not anything in worship with me and sanctify my house for those who circumambulate it and those who stand up (for prayer) and those who bow and make prostration (in prayer).⁵⁹

Narrated Ibn-e-Abbas-Allah's messenger said on the day of conquest of mecca. Allah has made this town sanctuary since the day he created the heaven and the earth. So, it is sanctuary by Allah decree till

⁵⁸ Al-baqarah-25

⁵⁹ Al-haj-26

the day of resurrection fighting in it was not legal for anyone before me and was made legal for me only for an hour by day time. So, it is sanctuary by Allah decree till the resurrection. ⁶⁰

Narrated Ibn-e-Abbas (May Allah pleased with them) that the prophet (P.B.U.H) said indeed Allah has made Mecca sanctuary. So, it was not legal for anyone before me.it was made legal for me only for one hour by day time. So, its grass shouldn't be uprooted. It's trees shouldn't be cut, its animal shouldn't be chased and its fallen things shouldn't be picked up but, by one who would announce it publicly. ⁶¹

So, if for Animals, trees there is sanctuary than, what about the sanctuary for a muslim!

When we see violation of sacredness of time and place, our heart become sad and eyes began tearing:

What are those violation:

- Raising voice, scolding, capturing places and harassing worshipers in praying.
- Littering, throwing waste, cans and napkins.
- Tampering with the properties of Haram due to not taking care of the children.

⁶⁰ Al bukhari-4/46, muslim-1/986

⁶¹ Al-bukhari-1737 , muslim-1353

- ▶ Coming for salah after having Garlic, leek, and onions in the meal causes for bad smell and dislike ness by performers of salah.
- ▶ Being talkative for worldly affairs and disturbing worshipper in their calmness and purity.
- ▶ Taking pictures among women worshipers. Which sometimes leads to the picturing of a virtuous mominah due to the negligence and spread it everywhere.
- ▶ Waste of time, frequent sleeping and praying after waking up without ablution.
- ▶ Competing with men and pushing the elders and old age people.

That's why o servant of Allah. I desire for you to consider the sacredness of this Holy place and time and provide the rights of Islamic brotherhood. The praying sister in your neighbour also has some rights upon you. All gathered here for nothing but the love for Allah and his messenger. So, why not she should get sweet communication, good moral, well behavior, un-harmness, tolerance and counseling for righteousness and piety from your .

- ▶ Be helping for cleaning workers and leave the place in better condition than earlier.
- ▶ Teach your children respect and manners for visiting this sacred house.

My sister don't be like the lady, who broke yarn after that she had completed it with hard work, and be aware of the conspiracies made by devil- your enemy- who always tries to destroys one's belief, deen and purpose of life.

As narrated Abu Hurairah that the messenger of Allah (P.B.U.H) said:

(when a person stays in a mosque, devil comes to him and taps his back gently as someone taps the back of animals and the moment he calms. The devil puts rein on him or stuffs him. Abu Hurairah said: as you see the stuffed person inclined doesn't remember Allah and the reined person opening his mouth but not remembering Allah) ⁶²

Eighth message:

The virtue of Zam-Zam water

This well belongs to Ismael (May Allah bless him peace) son of Ibrahim (May Allah bless him peace) by which Allah has irrigated him when he was infant. Our mother Hazraa (May Allah bless her peace) searched for water but couldn't get then she came to Safa- a mountain in Makkah- "Calling Allah and asking for help; after that she came to Marwa-a mountain in Makkah near the Kaaba- and did the same. Then Allah sent Jibrail who prodded on the earth with his heel and there comes this sacred water. It is the monument upon the blessing lady who stood with monotheism and beliefs over her God who irrigated her and her infant. It is the blessed water which fountain continuous since thousand and thousand years.

References to prove the virtue of this sacred water

- ✓ All the Islamic scholars are agreed upon that the drinking of Zam-Zam water is mustahab (مستحب) for those who perform Hajj and

⁶² Musnad Imam Ahmed – 14/105

Umrah. Al-Bukhari has narrated that the prophet (P.B.U.H) drank the Zam-Zam water.⁶³ (شرب من ماء زمزم)

- ✓ It is reported in hadith, narrated by Abu-zar al-ghafari that the prophet (P.B.U.H) said about water of Zam Zam: it is the blessed water and food.⁶⁴ (Abu- Daud added. It is medication for one who is sick.
- ✓ And it is proven about Abu-Zar al-ghafari (May Allah be please with him) that he stayed in makka one month having nothing as food or meal except the Zam-Zam.
- ✓ It is sunnah to do “Tazallu” for Zam Zam water. And tazallu is to drink lots of it until fulfillment and fully satisfaction.
- ✓ One should pray (do dua) more and more while drinking it and ask from God to reach its desire, as comes in hadith that Zam-Zam water fulfils one’s desire.⁶⁵

It is reported about ibn-e-Abbas that when he drank Zam-Zam said (اللهم أسألك علما نافعا و رزقا واسعا و شفاء من كل داء) means o almighty I asked you for beneficial knowledge, fair livelihood and healing from every diseases.⁶⁶

- ✓ Islamic jurists have recommended some rules which are must to follow while drinking water of zam zam. They are:

⁶³ Al-bukhari -492/3

⁶⁴ Muslim – 1922/4

⁶⁵ Ibn – e maja-1018/2

⁶⁶ Narrated abdurrazaq-9112

- i. While drinking zam zam one should take kaabah in front of him.
- ii. Recite bismillah.
- iii. To finish it in three breathings.
- iv. To drink it in good quantity till the full satisfaction.
- v. To praise Allah after drinking it.
- vi. It is the blessed water, drink it lots and ask Allah its virtues.

Poet said:

و زمزم فاقت كل ماء بطيبها ** * و لو أن ماء النيل يجري على مسك

(Water of Zam-Zam topped over all waters due to its fragrance and purity, no matter,if water of river Nile follows over misk (a good type of perfume).

At last, I ask Allah (S.W.T) to increase your deity righteous deeds during this trip, as well as, a safe and happy returning. May Allah entrust you, your deen, honesty and final ending of your deeds. Every praise is to be for Allah - the lord of the mankind, jinn and all other exists. May Allah bless his messenger, family and companions of him with peace and mercy.

Your sister and well wisher

Dr.Qazla bint Muhammad Aal-e-Hawwash Al-Qahtani

Director of the women's department in the advocacy and guidance,

Riyadh, Saudi Arabia.

(Friday night 17th jamadiul-Akhir 1438)

My sister, a beautiful gift which I am presenting you, contains, over some Ahadeeth, supplications (dua's) ,useful links, virtue of the holy month of Ramadan

These are some Ahdeeth to remembrance you the virtue of the holy month Ramadan, as Allah have gathered you in honored time and honored place

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللهُ عَنْهُ - أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا جَاءَ رَمَضَانَ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ " .

(Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When there comes the month of Ramadan, the gates of heaven are opened, and the gates of Hell are locked and the devils are chained,)

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ رَمَضَانَ فَتُفْتَحُ أَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ "

(When there is month of ramzan the gate of mercy are open,gates of hell are locked, and the devils are chained)

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللهُ عَنْهُ - رِوَايَةً قَالَ " إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا فَلَا يَرْفُثُ وَلَا يَجْهَلُ فَإِنْ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ فَلْيَقُلْ إِي صَائِمٌ إِي صَائِمٌ " .

(Abu Huraira (Allah be pleased with him) reported: When any one of you gets up in the morning in the state of fasting, he should neither use

obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say: " I am fasting, I am fasting.)

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ . وَخُلُوفٌ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

(Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.)

عَنْ سَهْلِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيَّنَ الصَّائِمُونَ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ " .

(The Prophet said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except

them will enter through it. After their entry the gate will be closed and nobody will enter through it.)

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ "

(Narrated Abu Huraira:

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity.)

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

(Narrated Abu Huraira:

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of

Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven.)

أَنَّ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ،
وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيْلُ، وَكَانَ جِبْرِيْلُ - عَلَيْهِ السَّلَامُ - يَلْقَاهُ كُلَّ لَيْلَةٍ
فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيْلُ -
عَلَيْهِ السَّلَامُ - كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

(Narrated Ibn `Abbas:

The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

بعض الأدعية من الكتاب و السنة

(Supplications from The Holy Book and Sunnah)

الأدعية من القرآن الكريم

(Prayers from The Holy Qur'an)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

(Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.)

ربنا لا تزعج قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

(Our Lord, make not our hearts to swerve after that You have guided us, and bestow upon us mercy from very close to You. You, Ever You, are The One Who is The Superb Bestower)

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

(Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness.)

ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين

(Our Lord ! Forgive us our sins and anything We may have done that transgressed our duty : Establish our feet firmly , and help us against those that resist Faith)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

(Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.)

ربنا وآتانا ما وعدتنا على رسلك ولا تخزنا يوم القيامة إنك لا تخلف الميعاد

(Our Lord ! and give us that which Thou hast promised to us by Thy messengers Confound us not upon the Day of Resurrection Lo ! Thou breakest not the tryst)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

(Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

(Our Lord, make us not [objects of] trial for the wrongdoing people. And deliver us by Thy Mercy from those who reject)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.)

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

(Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.)

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي

(My Lord, expand for me my breast [with assurance. And Ease my task for me)

رَبِّ زِدْنِي عِلْمًا

(My Lord, increase me in knowledge.)

رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

(My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.)

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

*(My Lord! I seek refuge with You from the whisperings of the Shayatin.
"And I seek refuge with you, O my Lord! lest they should come near
me.)*

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

*(Our Lord, we have believed, so forgive us and have mercy upon us, and
You are the best of the merciful.)*

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

*(Those who say, "Our Lord! avert from us the Wrath of Hell, for its
Wrath is indeed an affliction grievous).*

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

*(My Lord, enable me to be grateful for Your favor which You have
bestowed upon me and upon my parents and to do righteousness of
which You approve. And admit me by Your mercy into [the ranks of]
Your righteous servants.)*

Some dua's (prayers) from The Sunnah.

May praise and peace be upon our prophet Muhammad and his companions and family.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ
حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسَلْتُ، وَعَلَيْكَ تَوَكَّلْتُ،
وَبِكَ آمَنْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

(Oh God Praise be to you, the light of the heavens and the earth, and of them And you are right, and the right is right, and the right is right, and the right is right, and the Prophet is right, and Muhammad is the right, God has converted to Islam, and you have been entrusted, and you have believed, Forgive me what I have given and what I have delayed, and what I have hastened, and what you have declared, and you are the hindrance, there is no god but You, and no other god besides you.)

اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد اللهم
بارك على محمد وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد

(O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.)

اللهم إني أسألك أني أشهد أنك الله لا إله إلا أنت، الأحد، الصمد، الذي لم يلد ولم يولد، ولم يكن له كفواً أحد

(Oh Allah, I ask you that I bear witness that You are Allah, there is no god but you, The One, the Eternal Refuge, He neither begets nor is born, nor is there to Him any equivalent)

اللهم إني أسألك بأن لك الحمد لا إله إلا أنت ، بديع السماوات والأرض يا ذا الجلال والإكرام
يا حي يا قيوم

(O Allah, I ask You by virtue of the fact that praise is due to You, there is no object worthy of worship but You, The Benefactor, The Originator of the heavens and the earth, O Lord of Majesty and Splendor, O Living One, O Eternal One.)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْأَحَدَ ،الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، أَنْ
تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

"O Allah, I ask You O Allah, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful."

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي
أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْتَفِيقُ الْمُقِرُّ الْمَعْتَرِفُ بِذَنْبِهِ أَسْأَلُكَ مَسْئَلَةَ
الْمَسْكِينِ وَأَبْتَهُلُ إِلَيْكَ ابْتِهَالَ الْمَذْنِبِ الدَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ دُعَاءَ مَنْ خَضَعَتْ
لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ عِبْرَتُهُ وَدَلَّ لَكَ جَسَدُهُ وَرَغِمَ لَكَ أَنْفُهُ

(Oh my lord you listen my words, see my place and know my secret and overtly, nothing is hidden by you from my affairs, I am a poor begger and asking for shelter, piety and accepting my guilty.)

اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ
الشُّهُودِ الرُّكَّعِ السُّجُودِ

(O Allah, Possessor of the strong rope, and the guided affair, I ask You for security of the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate)

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها،

(O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.)

اللهم أحسن عاقبتنا في الأمور كلها، وأجرنا من خزي الدنيا وعذاب الآخرة

(O Allah! Grant us a good end in all our affairs, and protect us from disgrace in the worldly life and torment in the Hereafter)

اللَّهُمَّ أَحْبِبْنِي عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ مَضَلَاتِ
الْفِتَنِ

(O Allah, guide me to the sunah of your Prophet Muhammad (peace and blessings of Allaah be upon him) and make me to die oh his religion and save me from shades of the seduction)

اللهم أحييني ما كانت الحياة خيراً لي، وتوفني إذا كانت الوفاة خيراً لي

(O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

(O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَبِيبَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ " .

(O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me

pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.)

اللَّهُمَّ طَهِّرْني مِنَ الذُّنُوبِ وَالْخَطَايَا اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ
طَهِّرْني بِالتَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ

(O Allah cleanse me of it as a white garment is cleansed of dirt, O Allah purify me with snow and hail and cold water)

اللهم إني أعوذ بك من الجبن والبخل وسوء العمر وفئنة الصدر وعذاب القبر

(O my lord, I seek your refuge from cowardliness, niggardliness, the evils of old age, evil thoughts, and punishment in the grave.)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ

(O Allah, Lord of Jibra'il and Mika'il and Lord of Israfil, I seek refuge in You from the heat of the Fire and (from) the torment of the grave)

اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

(O Allāh, inspire me to be rightly guided and protect me from the evil of myself)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ
شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ
شَيْءٌ أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

(‘O Allah, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil, and the Quran, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing above You, and you are Al-Batin, for there is nothing below You. Relieve me from debt, and enrich me from poverty)

اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَبِّبْنَا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَرْوَاجِنَا وَذُرِّيَّاتِنَا
وَتُبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُتَّعِينَ بِهَا قَابِلِيهَا وَأَتِمَّهَا عَلَيْنَا

(O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; Thou art the Relenting, the Merciful. And make us grateful for Thy blessing and make us praise it while accepting it and give it to us in full.)

اللهم جنبي ووالدي وذريتي منكرات الاخلاق والاهواء و الأعمال و الأدوات

(Oh Allah save me my parents and my generation from bad manners , bad passions, bad actions and bad diseases)

اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا

(Allah! Grant me an easy reckoning)

اللهم أعني على ذكرك, وشكرك, وحسن عبادتك

(Oh Allah, Help me to Remember You, and Thank You, and Worship You in the Best of manners)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي

(O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs.)

اللهم إني أسألك علما نافعا، ورزقا واسعا، وشفاء من كل داء

O Allah, I ask You to grant me beneficial knowledge, abundant sustenance and cure from every disease.)

"اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر"

(O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي رِزْقِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي

“O Allah, forgive my sins and widen my sustenance and grant blessing in my Rizq (sustenance)

اللَّهُمَّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ
الْهُدَى لِي وَأَنْصُرْنِي عَلَيَّ مَنْ بَغَى عَلَيَّ

O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me)

اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء
عليك أنت كما أثنيت على نفسك

(O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى،
وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ التَّلْجِ
وَالْبَرْدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ
كَأَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْتَمِ وَالْمَغْرَمِ

('O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad- Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt)

اللهم اغفر لي، وارحمني، وعافني، وارزقني، واجبرني و ارفعني

(O Allah! Forgive me, have mercy on me, protect me and provide me with sustenance, strengthen me, and raise my rank)

اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْظِمْنَا وَلَا تَحْرِمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَأَرْضِنَا
وَأَرْضَ عَنَّا

('O Allah! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.)

اللَّهُمَّ كَمَا أَحْسَنْتَ خُلُقِي، فَحَسِّنْ خُلُقِي

“O Allah You have made my creation perfect, so make my moral characteristics also be the best.”

اللهم ثبتني ووالدي وذريتي واجعلني هاديا مهديا

(O my lord establish me my father my offspring and me make me guide and give me guidance)

These are some supplications (الأذكار) to mention in the morning and evening

Learn them to protect (strong hold) yourself your home and family .may Allah save you from evilness of demons among men and jinn

الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

(This is the Book, wherein there is no doubt, guidance for the Muttaqin (the believers)

Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them; And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. They are on (true) guidance, from their Lord, and it is these who will prosper)

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

(Allah! There is no god but He, -the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitted? He knows what (appeared to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge

except as He will. His Throne doth extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

"أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ"

(The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.)

حم. تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ .

(HaMeem. The sending down of the Book is from Allah, the Almighty, the Knower. The Forgiver of sins and the Acceptor of repentance. Stern

in retribution, the Bountiful, there is no god except He and to Him is the arrival.)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

(He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.)

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begetteth not, nor is He begotten. And there is none like unto Him.(three times)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ وَالنَّاسِ.

(Say: I seek refuge with the Lord and Cherisher of Mankind. The King (or Ruler) of Mankind. The god (or judge) of Mankind. From the mischief of the Whisperer (of Evil), who withdraws (after his whisper).The same) who whispers into the hearts of Mankind. Among Jinns and among men.)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

(I seek refuge in Allah's Perfect Words from the evil of what he created).

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

(In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing.)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . رَبِّ إِنِّي أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ . رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ . رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ . وَ فِي الْمَسَاءِ يَقُولُ أَمْسِينَا وَ أَمْسَى الْمَلِكُ اللَّهُ وَ يَقُولُ : رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ بدلا من أصبحنا و أصبح و عن هذا اليوم.....

(We entered upon morning and the whole Kingdom of Allah entered upon morning. Praise is due to Allah. There is no god but Allah, the One having no partner with Him. His is the Sovereignty and to Him is praise due and He is Potent over everything. My Lord, I beg of Thee good that lies in this night and good that follows it and I seek refuge in Thee from the evil that lies in this night and from the evil of that which follows it.

My Lord, I seek refuge in Thee from sloth, from the evil of vanity. My Lord, I seek refuge in Thee from torment of the Hell-Fire and from torment of the grave.)

(and in evening, one should recite *أصبحنا و أمسينا* in place of *اللهم أصبح الملك* till the end)

اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك النشور

(O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return

And when it evening onw should say:

اللهم بك أمسينا ، وبك أصبحنا ، وبك نحيا، وبك نموت، وإليك النشور

(O Allah! With Your Power we have come to the evening, with Your Power we come to the morning, with Your Power we live, and we die, and to You will we return

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدَاكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ وَلَكَ الشُّكْرُ

O Allah! Whatever favour has come to me, it comes from Thee alone Who has no partner; to Thee praise is due and thanksgiving,

اللهم إني أصبحت منك في نعمة وعافية وستر فأتمم نعمتك علي وعافيتك وسترك في الدنيا والآخرة

(O allah I have come to the evening with your favour, cure and covering .complete you're your grace, cure and covering upon me in this world and hereafter.) (Three times)

In the evening say:

اللهم إني أمسيت.....

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ
من غلبة الدين، وقهر الرجال

(O Allah, I seek refuge with You from worry, sorrow, incapacity, laziness, cowardice, avarice, being overburdened by debt and being overcome by other men)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،
وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي،
وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي

(O Allah, I ask you for forgiveness and well-being in my deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me.)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت،
أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب
إلا أنت

(Oh Allah!, You are my Lord, there is No deity but You. You Created me and I am Your servant and I am trying d my best to keep my Oath (of faith) to You and to seek to live in the hope of Your Promise. I seek Refuge in You from my greatest evil deeds. I acknowledge Your Blessings upon me and my sins. So forgive me, for none but You can forgive sins.)

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ أَنْ نَقْتَرِفَ سُوءًا عَلَى أَنْفُسِنَا أَوْ نَجْرَهُ إِلَى مُسْلِمٍ

(O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything. I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah . and that we earn sin for ourselves or drag it to a Muslim.)"

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ ، وَأُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ ، وَحَدَاكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

(O Allah! in the morning we call you, the bearers of your Throne, your angels, and all your creatures to witness that you are Allah and there is no god but you, you being alone and without a partner, and that Muhammad is your servant and the Messenger,)

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

(There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything.)

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

(Allah is sufficient for me; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne)

حسبي الله وكفى سمع الله لمن دعا ليس وراء الله مرمى

(Allah Is enough and sufficient for me, he listen to him who calls him there is no any goal behind him)

سبحان الله و بحمده (مائة مرة) في الصباح و المساء

(every praise and glory is for Allah) hundred times in the morning and in the evening

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْكَ

(I ask for Your forgiveness and turn to You in repentance.)

((Collection of Sheikh Muhammad Saleh Al – Othaimen (may allah have mercy upon him) 1418 AH))

My islamic sister! a beautiful gift which I am presenting you, contains some important links:

The Authentic Creed and what is contrary to it

<https://islamhouse.com/ar/books/1872>

Message from the important lessons to the common people

www.binbaz.org.sa/article/392

The way to perform Hajj and Umra

www.islamdoor.com/k/301.htm

Depiction of the Prophet Muhammad's (Peace be upon him) Prayer

<https://saaid.net/bahoth/233.pdf>

The message of Hijab

[https://islamhouse.com/ar/books/2053 /](https://islamhouse.com/ar/books/2053/)

Rules of menstruation

<http://www.islaamlight.com/gazlah/index.php?option=content&task=view&id=24008&Itemid=4>

Supplications from the Qur'an and Sunnah

[https://islamhouse.com/ar/books/1885 /](https://islamhouse.com/ar/books/1885/)

Lecture about the Women of Mihrab

<http://www.islaamlight.com/gazlah/index.php?option=content&task=view&id=24327&Itemid=2>

Be a preacher to spread Islam, I ask Allah to make you steadfast in Truth.

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