



Pertaining to the End of Ramaḍān

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allāh the Encompassing, the Great, the Generous, the Most Kind, the Most Merciful. He created everything and measured it, and sent down the legislation and eases it. He is the All-Wise, the All-Knowing. He began the creation and will end it. He placed the planets in motion and set them running,

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ هَآءَ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

"And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing, and the moon, We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming"

[Yāsin: 38-40]

I praise Him for His protection and guidance. I thank Him for what He has bestowed and what He has given. I further bear witness that none has the right to be worshipped but Him alone, The King, the Most High, the First, there is nothing before Him, the Last there is nothing after Him, the Most High there is nothing above Him, the Most Near, there is nothing nearer than Him and He is the Knower of all things. I also bear witness that Muḥammad (ﷺ) is His slave and His chosen Messenger over the creatures. May peace be upon him, Abu Bakr, his companion, the best of the truthful ones, 'Umar the one who is



known with strength in religion, ‘Uthmān the one who was killed wrongfully at the hands of the criminals, upon ‘Alī the closest one of them in kinship, and upon all his family, his Companions, and whoever follows their footsteps till the Day of Judgment.

O My Brothers! Indeed, the departure of the month of Ramaḍān has approached and soon it will be over. This month will surely be either a witness for you or against you based on what you have deposited in it of deeds. Whoever deposited righteous deeds in this month, he should be grateful to Allāh and rejoice with a good reward. For indeed Allāh does not waste the reward of the one who fulfils His command in the best manner.

Whoever deposited evil deeds in this month, he should turn to Allāh with sincere repentance, for indeed Allāh forgives whoever repents to him. Allāh has already legislated for you in the ending of this month of yours some acts of worship that brings you closer to Him, strengthens your faith, and makes your scales of good deeds heavy. He legislated for us the giving of zakātul-fitr, and we have already addressed this in details. Likewise, He legislated for you to venerate Him upon the completion of the month of Ramaḍān, from sunset till the feast prayer. Allāh said:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“That you may complete your counting of the month, and glorify Allāh for guiding you, and that you may be grateful to Him” [al-Baqarah: 185]

The manner of this glorification is to say: **“Allāhu Akbar, Allāhu Akbar, Lā-Ilaha Illa-llāh, Wallāhu Akbar Allāh Akbar, walillāhil- Ḥamd”** which means



“Allāh is the Greatest, Allāh is the Greatest, None has the right to be worshipped but Him Alone, Allāh is the Greatest, Allāh is the Greatest, to Allāh belongs all praise.”

It is from the Sunnah for men to proclaim it in the Masjids, in the markets, and in their houses demonstrating their veneration of Allāh, their worship of Him, and their gratefulness to Him. The women say it in a very low tone of voice because they are commanded with concealment and speaking in a low tone while in the presence of men.¹

How beautiful is the condition of the people when glorifying Allāh and venerating Him in all places at the conclusion of their fast? They fill the horizon with their voices, glorifying Allāh, praising Him, and singling Him out alone with worship, while hoping for His Mercy and fearing His punishment.

Likewise, Allāh, the Glorified, has legislated for His slaves the Feast prayer on the Day of the Feast. It is one of the most complete forms of remembering Allāh (ﷻ). The Prophet (ﷺ) has commanded his nation, both men and women, to establish it and his command must be fulfilled due to Allāh’s statement:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾

“O you who believe! Obey Allāh and obey the Messenger and make not your works vain” [Muḥammad: 33]

¹ **Editor’s Note:** Ash-Sheikh ‘Abdul ‘Azīz bin ‘Abdullāh bin Bāz said concerning the group takbīr, in which everyone collectively, with a single voice, says the takbīr before the ‘Eid prayer or even after the daily prayers: **“The Congregational Takbīr is a newly introduced matter in the religion, therefore it is an innovation. And if the people do an act which opposes the pure legislation, it is obligatory to prevent them from doing so and to refute them. Worship must be derived from revelation, only that which the Qur’ān and the Sunnah point to is considered legislation. As for the statements and opinions of men, there is no evidence in them if they oppose the legislative proofs... That which is legislated concerning the takbīr, is that each Muslim says the Takbīr in a manner that has been narrated, (and that they say it) individually.”** Source: [http://www.binbaz.org.sa/mat/8690]



The Prophet (ﷺ) has commanded the women to attend the ‘Eid prayer, even though the best place for women is their homes. This occasion is an exception. The proof which supports this is the narration of Umm ‘Ātiyyah (رضي الله عنها) who said:

{أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَضْحَى الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْحُدُورِ ، فَأَمَّا الْحَيْضُ فَيَعْتَزِلْنَ الصَّلَاةَ وَيَشْهَدْنَ الْحَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ . قُلْتُ : يَا رَسُولَ اللَّهِ ، إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ . قَالَ : لِثَلْبِسْهَا أُحْتَهَا مِنْ جِلْبَابِهَا }

“The Messenger of Allāh (ﷺ) commanded us to bring out on ‘Eid -al-Fitr and ‘Eid-al-Adhā, young women, hijāb-observing adult women, and the menstruating women. The menstruating women stayed out of actual prayer area but participated in good deeds and supplication. I (Umm ‘Ātiyyah) said to the Prophet (ﷺ): ‘Oh! Messenger of Allāh, one does not have an outer garment.’ He replied, ‘Let her sister cover her with her garment.’” [Collected by al-Bukhāri and Muslim]

From among the highly recommended deeds of ‘Eid Al-Fitr is to eat a few dates in odds: three, five, or more before leaving for the prayer. The proof for this is the statement of Anas bin Mālik (رضي الله عنه) who said:

{ كَانَ رَسُولُ اللَّهِ ﷺ لَا يَعْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ وَيَأْكُلَهُنَّ وَتَرًا }

“The Prophet (ﷺ) did not leave out for the prayer on the Day of ‘Eid Al-Fitr until he ate an odd number of dates.” [Collected by Aḥmad and al-Bukhārī]

One should leave out walking on foot, not on a ride except if there was an excuse such as: disability or the remoteness of the place. The proof for that is

the statement of ‘Alī bin Abi Tālib (رَضِيَ اللَّهُ عَنْهُ): **“From the Sunnah is walking on foot to the ‘Eid prayer.”**²

It is also from the Sunnah for the men to beautify themselves on that day, putting on their best garment. This is based on the narration of ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) who said:

{ وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ابْتِغِ هَذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوَفْدِ فَقَالَ رَسُولُ اللَّهِ ﷺ " إِنَّمَا هَذِهِ لِيَأْسُ مَنْ لَا حَلَاقَ لَهُ " }

“Umar (رَضِيَ اللَّهُ عَنْهُ) bought a garment made of silk from the market and brought it to the Prophet (ﷺ) and said: ‘O Messenger of Allāh! Buy this garment from the market and adorn yourself with it on the day of ‘Eid and for when delegates visit’ So the Prophet (ﷺ) said: ‘This dress is only for those who do not have any portion of the hereafter.’”

[Collected by al-Bukhārī and Muslim]

The Prophet (ﷺ) said this to ‘Umar only because it is forbidden on men to adorn themselves with silk and gold. As for the woman they must leave their home for the prayer with an adornment that is not eye-catching, without putting on perfume, and without unveiling her body, because she is commanded to veil herself and is prohibited from displaying her charms and from putting on perfume when going out.

² at-Tirmidhi narrated this report with a weak chain. However due to corroborating narrations, the report is strengthened to the level of Ḥasan. See Irwā al-Ghalīl 636 and The Rulings of the Two ‘Eids by al-Faryabi page 102, 103.



(The Muslim) must perform the ‘Eid prayer with tranquillity and with full attention. He should remember Allāh often, invoking Him, hoping for His Mercy, and fearing His punishment. One should also remember the greatest Sitting in front of Allāh on the Day of Judgment. (This should come to his mind while he is gathered) with the people in the prayer area. Also consider their difference in virtue amongst themselves in this Sitting, and the even greater difference there will be in virtue in The Hereafter. Allāh (ﷻ) said:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

"Behold, how We have exalted some of them over others in the present life; and surely the Hereafter shall be greater in degrees of rank and greater in excellence" [al-Isrā: 21]

(A Muslim) should be happy with Allāh’s Bounty upon Him for allowing him to reach the month of Ramaḍān and for granting him success to keep up with the prayer, fasting, recitation of the Qur’ān, charity, and other than that from among the righteous deeds. For indeed it is better for him than the world and whatsoever is in it.

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

“Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur’ān); - therein let them rejoice." That is better than what (the wealth) they amass.” [Yūnus: 58]

Indeed standing in prayer, during the nights of Ramaḍān, with faith and sincerity, is among the ways in which sins are forgiven, and (it is a means) of gaining salvation from them as well. Therefore, the true believer is happy for



completing his fast and his night prayer, in order for him to be purified from his sins.

As for the one who is weak in his faith, he is happy for the completion of Ramaḍān in order to be done with the fast which was a burden upon him and (a cause for) uneasiness and discomfort in his heart. The difference between these two groups is huge.

O my brothers! Know that, although the month of Ramaḍān is over, the believer's deeds must never end as long as he is alive. Allāh (ﷻ) said:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

“Worship your Lord until certainty (i.e. death) overtakes you.” [al-Hijr: 99]

Also His statement, the Most High:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who believe fear Allāh as He deserves to be feared, and die not except in the state of al-Islām” [Āli ‘Imrān: 102]

The Prophet (ﷺ) said:

{ إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَنْهُ عَمَلُهُ }

“When the slave dies, his deeds will be cut off.” [Graded authentic by al-Albāni in Saḥīḥ al-Adab al-Mufrad]

The Prophet (ﷺ) has not placed an end to deeds except with the arrival of death.

Even though fasting the month of Ramaḍān is over, the believer will not stop fasting due to that. This is because fasting remains legislated throughout the



year and all praise is due to Allāh for that. It is narrated by Abū Ayyūb al-Ansāri (رَضِيَ اللَّهُ عَنْهُ) who said that the Prophet (ﷺ) said:

{ مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ }

“Whoever fasted the month of Ramaḍān and then follows it with six days of fasting in Shawwāl, it is as if he fasted the entire year.” [Collected by Muslim]

It is also legislated for us to fast three days in every month. The Prophet (ﷺ) said:

{ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ }

“Fasting three days in every month and fasting from one Ramaḍān to another, this is fasting the entire year.” [Collected by Aḥmad and Muslim]

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said: **“My bosom friend (i.e. Prophet Muḥammad (ﷺ)) has strongly advised me with three things.”** From amongst the three things which (the Prophet ﷺ) mentioned was to fast three days of every month. It is preferable for it to be on the thirteenth, the fourteenth, and the fifteenth of the lunar calendar. The proof for this preference is the narration of Abū Dharr (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (ﷺ) said:

{ يَا أَبَا ذَرٍّ إِذَا صُئْتِ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَةَ عَشْرَةَ وَخَمْسَ عَشْرَةَ }

“O Abū Dharr! If you intend to fast three days of the month, then fast the thirteenth, the fourteenth and the fifteenth.” [Collected by Aḥmad, an-Nasā’ī and Ibn Hibbān. al-Albāni graded it sound in Irwā al-Ghalīl]

In Saḥīḥ Muslim, it is also narrated that the Prophet (ﷺ) was asked about fasting the Day of ‘Arafah, and he replied:



{أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ}

“It expiates the sins of the previous year and the future year.” [Collected by Muslim]

Likewise he was asked about fasting the Day of ‘Ashūrah and he replied:

{أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ}

“It expiates the sins of the previous year.” [Collected by Muslim]

He was also asked about fasting on Mondays and he replied:

{فِيهِ وُلِدْتُ وَفِيهِ أَنْزَلَ عَلَيَّ}

“It is the day in which I was born, and the day the Qur’ān was revealed to me.” [Collected by Muslim]

Also in Saḥīḥ Muslim it is narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (ﷺ) was asked: “Which is the best fasting after the fasting of Ramaḍān?” He replied:

{أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمَ}

“The best fast after the fast of the Month of Ramaḍān is fasting in the month of Allāh Al-Muḥarram.” [Collected by Muslim]

It is narrated in al-Bukhārī and Muslim on the authority of ‘Aishah (رَضِيَ اللَّهُ عَنْهَا) that she said:

{فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرِ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ}



"I have not seen the Prophet (ﷺ) completing an entire month with fasting except the month of Ramaḍān; and I have not seen him fasting in any months besides Ramaḍān more than he fasts in the month of Sha'bān." In another narration it says, "He used to fast the month of Sha'bān with the exception of a few (days)." [Collected by al-Bukhārī and Muslim]

It is also narrated by 'Aishah (رَضِيَ اللَّهُ عَنْهَا) that:

{ كَانَ النَّبِيُّ ﷺ يَتَحَرَّى صَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ }

"The Prophet (ﷺ) used to seek out fasting on Mondays and Thursdays" [al-Albāni graded it to be authentic in Saḥīḥ at-Tirmidhi]

It is narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (ﷺ) said:

{ تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ }

"Deeds are presented to Allāh every Monday and Thursday. So I want my deeds to be presented while I am fasting" [Graded authentic by al- Albāni in Saḥīḥ At-Tirmidhi and Saḥīḥ at-Targhīb]

Though the night prayer during the month of Ramaḍān is over, the night prayer remains legislated throughout the nights of the year and all praises are due to Allāh. This is a prophetic tradition that has been established both from the statements and actions of the Prophet (ﷺ).



It is narrated in Saḥīḥ al-Bukhārī on the authority of al-Mughīrah bin Shu'bah (رَضِيَ اللَّهُ عَنْهُ) who said:

{ كَانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرْمَ . أَوْ تَنْتَفِخَ . قَدَمَاهُ فَيَقَالُ لَهُ ، فَيَقُولُ " أَفَلَا أَكُونُ عَبْدًا شَكُورًا }

“The Prophet (ﷺ) would stand at night in prayer until his feet would swell up and it would be said to him ‘(Ease on yourself).’ He would reply, ‘Will I not be a grateful slave?’” [Collected by Al-Bukhārī]

It is also narrated by ‘Abdullāh bin Salām (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (ﷺ) said:

{ يَا أَيُّهَا النَّاسُ أَفْتَسُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ }

“O people Spread the salām, feed the poor, keep the ties, and pray in the night while the people are sleeping, you will enter the paradise of your Lord with peace” [Graded authentic by al-Albāni in Saḥīḥ At-Targhīb]

It is also narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (ﷺ) said:

{ أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ }

"The best Prayer after the obligatory prayers is the night prayer."

[Collected by Muslim]

The night prayer includes all the supererogatory prayers (that are prayed at night) along with the witr prayer. (One should pray two units at a time), and if you fear the entering of the dawn prayer then you should pray one unit, making odd the total of number of units prayed (that night).

It is narrated by Abū Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

{ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ
يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيهِ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ }

“Our Lord, the Glorified, the Most High descends every night to the lower heaven when only one third of the night remains, and He says: ‘Who will invoke Me so I can answer his invocation? Who will ask Me so that I will give him what he asks? Who will seek My forgiveness so that I will forgive him?’” [Collected by al-Bukhārī and Muslim]

The voluntary prayers that follow the obligatory prayers are twelve units. Four before the Midday prayer, two after the midday prayer, two after Sunset Prayer, two after the Evening Prayer, and two before the morning prayer.

It is narrated by Umm Ḥabībah (رضي الله عنها) who said, “I heard the Prophet (ﷺ) saying:

{ مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي
الْجَنَّةِ أَوْ إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ }

“There is no slave who will pray twelve units voluntarily every day, for the sake of Allāh, except that Allāh will build for him a house in Paradise.” [Collected by Muslim]



Also, Allāh has commanded (the believers), in His Book, to remember and glorify Him after the five daily prayers. The Messenger of Allāh (ﷺ) has encouraged to do the same. Allāh, the Most High, said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

“And when you have finished the Prayer, remember Allāh, standing and sitting, and laying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours” [an-Nisā: 103]

Whenever the Prophet (ﷺ) used to finish his prayer, he would ask (Allāh) for forgiveness three times and would say:

{ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ }

“O Allāh You are Salām (i.e. free from any deficiency) wa mink as-salām (i.e. security is obtained from You) Glorified You are ‘from all that they attributed to You’ O Owner of Might and Bounty.” [Collected by Muslim]

Likewise, the Prophet (ﷺ) said:

{ مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَنِلَّكَ تِسْعَةً وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ }

“Whoever glorified Allāh (i.e. saying subhān Allāh) at the ending of every prayer thirty three times and praised Allāh (i.e. saying



Alḥamdulillāh) thirty three times and venerated (i.e saying Allāhu Akbar) thirty three times, and then said at the completion of a hundred ‘none has the right to be worshipped but Allāh Alone without a partner, to Him belongs the kingdom, and to Him belongs the praise and He is able to do all things,’ (the person who says this) his sins will be forgiven even if they are like the foam of the ocean.” [Collected by Muslim]

O My brothers! Strive earnestly in doing good deeds. And stay away from sins and shortcomings in order that you will be successful with a pleasant life in this world and with a great reward in the hereafter. Allāh (ﷻ) said:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

"Whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works" [an-Nahl: 97]

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