

## When Entering The Masjid

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(a) Bis-mil-lāh Was-sa-lā-tu was-sa-lā-mu 'a-lā ra-soo-lil-lāh

(In the Name of Allāh

And may *Salāt* (praise) and *Salām* (peace, safety and security) be upon the Messenger of Allāh

(b) "Allāhum-ma-f tāh lee ab-wā-ba rah-ma-tik"

(O Allāh! Open for me the doors of Your Mercy!)

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوْجُوهِ الْكَرِيمِ، وَسُلْطَانِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

(c) "A-'oo-dhu bil-lā-hil-'A-dheem, Wa bi-Waj-hi-hil Ka-reem,

Wa Sul-tā-ni-hil qa-deem, Mi-nash-shay-tā-nir ra-jeem"

(I seek refuge in Allāh, the Supreme; And in His noble face;

And in His eternal authority; From the accursed Satan!)

## When Exiting The Masjid

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

(a) Bis-mil-lāh,

Was-sa-lā-tu was-sa-lā-mu 'a-lā ra-soo-lil-lāh

In the Name of Allāh

And may *Salāt* (praise) and *Salām* (peace, safety, security) be upon the Messenger of Allāh

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

(b) Allāhum-ma in-nee as-a-lu-ka min fad-li-k

O Allāh! I ask of You Your Bounty!

اللَّهُمَّ اغْصِنْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

(c) **Allāhum-ma'-sim-née mi-nash-shay-tā-nir-rajeem.**

O Allāh! Protect me from the accursed Satan.

### **The texts of the Ahādeeth:**

The following texts of Ahādeeth support the above supplications:

On the authority of Anas Bin Mālik (may Allāh be pleased with him), who said: "Whenever the Messenger of Allāh (Sallallahu Alaihi wa Sallam) **entered** the Masjid, he would say, '*In the Name of Allāh; O Allāh! Send Salāt (praise) upon Muḥammad.*' And whenever he (Sallallahu Alaihi wa Sallam) **exited** (from the Masjid), he would say: '*In the Name of Allāh; O Allāh! Send Salāt (praise) upon Muḥammad.*'"<sup>1</sup>

On the authority of Abu Hurairah (may Allāh be pleased with him), from the Prophet (Sallallahu Alaihi wa Sallam) that he said: "Whenever one of you **enters** the Masjid, then he must ask for **Salām** (peace, safety and security) upon the Prophet; and he must also say: '**O Allāh! Open for me the doors of Your Mercy!**' And whenever one of you **exits** the Masjid, then he must ask for **Salām** (peace, safety and security) upon the Prophet; and he must also say: '**O Allāh! Protect me from Satan!**'"<sup>2</sup>

On the authority of Abu Ḥumaid or Abu Usaid (may Allāh be pleased with them both), that the Messenger of Allāh (Sallallahu Alaihi wa Sallam) said: "Whenever one of you **enters** the Masjid, he must say: '**O Allāh! Open for me the Doors of Your Mercy!**' And whenever one of you **exits** the Masjid, then he must say: '**O Allāh! I ask of You Your Bounty!**'"<sup>3</sup>

On the authority of 'Amr Bin al-'Ās (may Allāh be pleased with him), from the Prophet (Sallallahu Alaihi wa Sallam) that whenever he entered the Masjid, he would say: "*I seek refuge in Allāh, the Supreme, and in His Noble Face, and in His Eternal Authority, from the accursed Satan.*" So, when/if he said this, Satan would say: 'He has been protected from me for the rest of the day.'"<sup>4</sup>

**Shaykh Abdur-Razzāq Bin Abdul-Muhsin al-'Abbād (May Allāh protect and preserve both of them) said:** "These narrations from the Prophet (Sallallahu Alaihi wa Sallam) indicate what is commendable for

<sup>1</sup> Reported by Ibn Sunnee in 'Amal al-Yawm wal-lailah', no. 39. Shaykh al-Albāneē said: "It is Hasan" (Good, Acceptable) due to supporting narrations. See: 'Al-Kalim at-Tayyib', p. 51, checking by al-Albāneē.

<sup>2</sup> Reported by an-Nasā'ee, Ibn Mājah no. 773 and al-Hākim (1/207). Al-Albāneē declared it to be authentic in Saheeh al-Jāmi', no. 514.

<sup>3</sup> Reported by Muslim, no. 713.

<sup>4</sup> Reported by Abu Dāwood, no. 466. Shaykh al-Albāneē declared it to be authentic in Saheeh at-Targheeb, no. 1606 and Mishkāt al-Masābeeħ, no. 749.

a Muslim to say when *entering* and *exiting* the Masjid. And whoever finds it too much for him/her, should at least say: '*O Allāh! Open for me the doors of Your Mercy*' at the time of *entering*; and '*O Allāh! I ask of You Your Bounty!*', at the time of *exiting* as reported in Saheeh Muslim.

### **Explanation of the Ahādeeth:**

**The saying of the Prophet** (Sallallahu Alaihi wa Sallam): "**Bis-mil-lāh**" (In the Name of Allāh) at the time of *entering* and *exiting*: The letter **Bā** indicates **al-Isti'ānah** (seeking help and assistance). Here it is understood to mean, In the Name of Allāh *I enter*, i.e., seeking His help, aid, assistance and success. The same meaning is applicable to when *exiting* the Masjid.

**His saying** (Sallallahu Alaihi wa Sallam): "**Wa-sa-lā-tu was-sa-lā-mu 'a-lā ra-soo-lil-lāh**" (And may Salāt (praise) and Salām (peace, safety and security) be upon the Messenger of Allāh). This indicates the excellence and virtue of praying for the Prophet (Sallallahu Alaihi wa Sallam) at the times of *entering* and *exiting* the Masjid and that these two occasions are from among the times when it is commendable to supplicate for the Messenger of Allāh (Sallallahu Alaihi wa Sallam).

From among the meanings of **Salāt** upon the Prophet (Sallallahu Alaihi wa Sallam) reported by al-Hāfidh Ibn Katheer in his *Tafseer* (explanation) of the Qur'ān<sup>5</sup>: Al-Bukhāree said: "Abul-'Āliyah said: 'The **Salāt of Allāh**, the Most High, is His Praising the Prophet among the Angels. And the **Salāt of the Angels** is (their) supplicating for the Prophet'." Ibn Abbās said: "Their asking for **Salāt** (upon the Prophet) means, asking for blessings upon him." At-Tirmidhee said, "It was narrated from Sufyān ath-Thawree and other scholars: 'The **Salāt of the Lord** (Allāh) is Mercy, and **Salāt of the Angels** is seeking forgiveness.'"

From the meanings of **Salām** is *peace, safety and security*; and to be free from defects and shortcomings - physically, morally and spiritually - in both this world and the Hereafter.

**His saying** (Sallallahu Alaihi wa Sallam): "**Allāhumma-f-tah-lee ab-wā-ba rah-ma-tik**" (O Allāh! Open for me the doors of Your Mercy!) at the time of *entering* the Masjid; and his saying: "**Allāhumma in-nee as-a-lu-ka min fad-lik**" (O Allāh! I ask of You Your Bounty!) at the time of *exiting* the Masjid, contains a great wisdom.

Some of the scholars said: As for the one who is *entering* the Masjid, he is occupied with *seeking the Hereafter*, trying to get near to Allāh and seeking His reward and His paradise. Therefore, it is appropriate that he should mention His Mercy (**rahmah**).

As for the one who is *exiting* the Masjid, he is occupied with *seeking his livelihood* in the world and a lawful (**halāl**) sustenance. Therefore, it is appropriate that he mention the bounty (*Fadl*) of Allāh. This is indicated in the saying of Allāh: "Then, when the (Jumu'ah) prayer is ended, you may disperse through the land, and *seek the bounty of Allāh*, and remember Allāh much, that you may be successful." (62:10) And Allāh knows Best!

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<sup>5</sup> Tafseer Ibn Katheer (33:56).

**His saying** (Sallallahu Alaihi wa Sallam): "**A'oo-dhu bil-lā-hi-l-'A-dheem**" (I seek refuge in Allāh the Supreme) shows the importance of seeking refuge and shelter in Allāh, the Supreme, from the enemy of man, who is always eager to mislead him, especially at the time of entering the place of worship, in order to turn him away from the Salāt, or at least to take him away from the perfection of its performance, or reduce his share of mercy which he could achieve through it.

**His saying** (Sallallahu Alaihi wa Sallam): "**Wa bi-Waj-hi-hil-Ka-reem**" (And in His Noble Face) means: I also seek refuge in the Noble Face of Allāh. Allāh's **Noble Face** should be understood in a way that is befitting of His Majesty and divinity, without imagining any comparison, similarity or likeness to any created being: human, animal or otherwise. His **Face** is one of the divine characteristics of His Self, always having been described with it, eternally. Seeking His **Face** is the noblest goal and the greatest achievement one may strive for from the blessings of Paradise!

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

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

**His saying** (Sallallahu Alaihi wa Sallam): "**Mi-nash-shay-tā-nir-ra-jeem**" (from the accused Satan) means: I am seeking refuge from Satan, the one who has been removed from the Mercy of Allāh, the Most High. The Prophet (Sallallahu Alaihi wa Sallam) said: "Verily Satan sits (awaiting) the human being at every one of his paths."<sup>6</sup>

This means that Satan awaits the human being upon every path that he takes; the paths of evil as well as the paths of good, like the Masjids. He attempts to turn him away from doing good deeds, or encourage him in doing evil.

[Taken from: '*Reflections Upon Selected Daily Supplications*' - Abu Muhammad]

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<sup>6</sup> Reported by An-Nasā'ee (6/21) and Ahmad in his 'Musnad' (3/483). Al-Albānee declared it to be authentic in 'Saheeh al-Jāmi'', no. 1652.