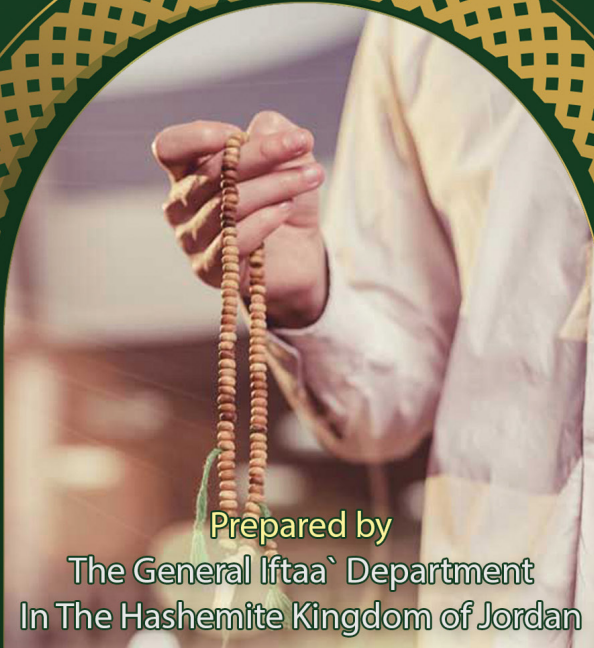




ليتفقوا (٤)

The Ruling on Adopting Regular Devotional Acts (Awrād)



Prepared by
The General Iftaa' Department
In The Hashemite Kingdom of Jordan

In The Name Of ALLAH, The Entirely Merciful, The Especially Merciful
All perfect praise be to Allah the Lord of The Worlds. May His peace and blessings be upon our Prophet Mohammad and upon all his family and companions.

This is a pamphlet addressing the most important jurisprudential questions commonly raised regarding the ruling on adopting regular devotional acts (Awrād). Its content is derived from authoritative legal rulings (fatāwā) issued by the General Iftaa` Department, drawing upon the established juristic principles documented in the texts of the Shāfi`ī school in particular, and the recognized texts of the four major Sunni schools of thought in general.

The Concept of Wird (Regular Devotional Act):

A wird (plural: awrād) refers to supererogatory acts of worship that a Muslim consistently performs, such as night prayers, reciting the Noble Qur'an, engaging in remembrance of Allah (dhikr), and sending blessings upon our Master, the Messenger of Allah, peace and blessings be upon him. It involves designating a specific time for these acts, maintained daily, weekly, monthly, or in a similar regular manner.

Consistently performing awrād carries great reward with Allah Almighty. Indeed, it is among the divine guidance for devout worshippers. Allah says {what means}: "When you have finished the prayer, remember Allah—standing, sitting, and lying on your sides..." (An-Nisa`/103). It also indicates the firmness of faith in a Muslim's heart and is a means of renewing and nurturing faith. The Messenger of Allah, peace and blessings be upon him, said: "Renew your faith." It was asked, "O Messenger of Allah, how do we renew our faith?" He said: "Say frequently: 'There is no god but God.'" (Narrated by Ahmad, 8710). The Prophet's concern for awrād was such that he guided us to make up for them if missed: "Should anyone fall asleep and fail to recite his portion of the Qur'an or a part of it, if he recites it between the dawn and the noon prayer it will be recorded for him as though he had recited it during the night t." (Narrated by Muslim, 142).

The Ruling on Adopting Awrād and Adhering to Them:

First: Islamic texts encourage remembrance of Allah and doing so abundantly. Allah says {what means}: "O you who believe, remember God with much remembrance." (Al-Ahzab/41). The Prophet, peace

and blessings be upon him, said: "Would you like me to tell you the best and purest of your deeds in the estimation of your King, those which raise your degrees highest, those which are better for you than spending gold and silver, and are better for you than that you should meet your enemy and cut off one another's head?" On receiving a reply in the affirmative he said, "It is remembering God." (Narrated by Al-Tirmidhi, 3377).

The relevance of these texts to adopting awrād is that they generally encourage remembrance without restricting it to a specific time, situation, or number. This indicates the permissibility of doing so in any form. Therefore, adopting and adhering to awrād falls under the ruling of recommendation and desirability mentioned in these texts.

Second: The Prophet, peace and blessings be upon him, encouraged his companions to adopt awrād. Ali ibn Abi Talib, may God be pleased with him, reported: "Fāṭimah, may God be pleased with her, came to the Prophet, peace and blessings be upon him, asking for a servant. He said: 'May I inform you of something better than that? When you go to bed, recite «Subhan Allah» thirty three times, «Al hamduli l-lah» thirty three times, and «Allahu Akbar» thirty four times. `Ali added, «I have never failed to recite it ever since». Somebody asked, «Even on the night of the battle of Siffin?» He said, «Even on the night of the battle of Siffin." (Narrated by Al-Bukhari, 5362).

Third: The Prophet's consistency in certain awrād.

Ibn 'Umar, may God be pleased with him, said: "The Messenger of Allah (PBUH) never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults..." (Narrated by Abu Dawud, 5074).

Fourth: Al-Bukhari (70) narrated from Abū Wā'il that 'Abdullāh ibn Mas'ūd would remind the people every Thursday. A man said to him: "I wish, Abu 'Abd ar-Rahman [This is Ibn Mas'ud's kunya], that you would give us a daily exhortation." He replied, "My dislike of wearying you prevents me from that, so I am considerate in my exhortations to you as God's messenger was to us for fear of causing us aversion." Thus,

‘Abdullāh ibn Mas‘ūd designated Thursday for admonition, which is a form of arranging awrād at specific times, and this is recommended in Islamic law.

Scholarly Opinions on the Ruling of Adopting Awrād Imam Al-Ghazali said: “The virtue of awrād and clarification that consistency in them is the path to God: Know that those who see with the light of insight realized that salvation lies only in meeting God, and there is no way to that meeting except that the servant dies while loving God and knowing Him. Leaving the creation and drawing closer to The Creator are only attained through constant remembrance and adherence to it. Knowledge of Him is only attained through constant reflection upon Him, His attributes, and His actions, for there is nothing in existence except God and His actions.” (Iḥyā’ ‘Ulūm al-Dīn, Vol.1/P.330).

Imam Ibn al-Jawzī said: “It is necessary for the bearer of the Qur’an to be known for his night worship while people are asleep, and for his silence while people engage in idle talk. The people of the Qur’an are leaders by whom those traversing the path are guided to the pleasure of the Almighty. However, they must uphold what it contains of the practices of the righteous: sincerity, devotion, excellent worship, standing in prayer at night coupled with fasting by day, scrupulousness, asceticism, chastity, emulating the character of the righteous, piety, integrity, trustworthiness, avoiding the character of the wicked, fulfilling obligations, avoiding prohibitions, and maintaining regular devotional acts and remembrances.” (Al-Tadhkirah fī al-Wa‘z, p. 81).

The Best Awrād for Every Muslim

Reciting a portion (juz’) or half a juz’ of the Qur’an, based on God’s saying {what means}: “Recite, then, as much of the Qur’an as is easy [for you]...” (Al-Muzzamil/20).

Saying the declaration of monotheism (Lā ilāha illallāh). The Prophet, peace and blessings be upon him, said: “Renew your faith... by frequently saying: ‘There is no god but God.’” (Ahmad, 8710). He also said: “The best thing that I and the prophets before me have said is: ‘There is no god but God, alone, without partner.’” (Narrated by Malik, 1598).

It is best to say it in the form: “Lā ilāha illallāhu waḥdahu lā sharīka

lah, lahu al-mulku wa lahu al-ḥamd, wa huwa ‘alā kulli shay’in qadīr” (There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things).

Sending blessings upon the Prophet, peace and blessings be upon him. God says {what means}: “Indeed, God and His angels bless the Prophet. O you who believe, invoke blessings upon him and greet him with peace.” (Al-Ahzab/56). The Prophet said: “The people most deserving of my intercession on the Day of Resurrection are those who invoked blessings upon me most abundantly.” (Narrated by Al-Tirmidhi and graded good, 484).

It is best to say: “Allāhumma ṣalli ‘alā sayyidinā Muḥammadin wa ‘alā ālihi wa ṣaḥbihi wa sallim” (O God, send blessings upon our Master Muhammad and upon his family and companions and grant peace). Seeking forgiveness (istighfār). The Prophet, peace and blessings be upon him, said: “By God, I seek God’s forgiveness and repent to Him more than seventy times a day.” (Narrated by Al-Bukhari, 6307). He also said: “Blessed is he who finds abundant seeking of forgiveness in his record.” (Narrated by Ibn Mājah, 3818).

Ruling on Awrād Whose Wording Is Not Found in the Qur’an or Sunnah The Qur’an encourages remembrance in general without specification. God says {what means}: “When you have finished the prayer, remember God—standing, sitting, and lying on your sides...” (An-Nisa`/103). Restricting remembrance, which has an origin in Sharia, to a specific manner or requiring a particular wording is an unwarranted restriction of something general and a specification not found in the Qur’an or Sunnah. Remembrance, which has an origin in Sharia, should remain general and unrestricted, applicable in every situation, time, and with any wording or formulation.

Therefore, uttering remembrances or supplications in wordings not explicitly mentioned in the Qur’an and Sunnah is permissible, rather recommended. Every Muslim may adopt remembrances that suit them, bring comfort to their heart, and make them feel its light. It is reported that the noble Companion Anas ibn Mālik, may God be pleased with him, used to consistently recite Sūrat al-Ikhlāṣ in every rak‘ah due to his love for it. The Prophet, peace and blessings be upon him, told

him: “Your love for it will admit you into Paradise.” (Mentioned by Al-Bukhari in his *Ṣaḥīḥ*, 155/1).

Etiquettes of Performing Wird

First: Being in a state of ablution (*wuḍūʾ*): The Prophet, peace and blessings be upon him, said: “I disliked mentioning God Almighty except in a state of purity.” (Narrated by Abu Dawud, 18).

Second: Reflection and contemplation: Abū al-Dardāʾ, may God be pleased with him, said: “Reflecting for an hour is better than standing in prayer all night.” (*Ḥilyat al-Awliyāʾ*, Vol.1/P.208).

Third: Consistency in *awrād* and not abandoning them: The Gnostic Ibn ʿAṭāʾillāh al-Sakandarī (ʿarif) said: “If you see a servant whom God has established with regular devotional acts and whom He has enabled to persist in them with continuous divine support, do not belittle what his Master has granted him.” (*Al-Ḥikam al-ʿAṭāʾiyyah*).

The Conduct of the Pious Predecessors with *Awrād* Whoever examines the state of the pious predecessors regarding their *awrād* and worship will find remarkable conditions and lofty aspirations. For further details, one may refer to the book “*Ṣifat al-Ṣafwah*” by Imam Ibn al-Jawzī. Here are four examples:

First: The Imam of the Successors, Muḥammad ibn Sīrīn: It is mentioned that he had seven *awrād* he would recite at night; if he missed any, he would recite it during the day. (*Ṣifat al-Ṣafwah*, Vol.2/P.145).

Second: Abd al-Raḥmān ibn Maḥdī, a leading scholar of Ḥadīth: He would complete the Qurʾan every two nights, and his daily *wird* was half of the Qurʾan. (*Ṣifat al-Ṣafwah*, Vol.2/P.227).

Third: Abū al-Qāsim al-Junayd, Imam of the Sufis: His daily *wird* was 300 rakʿahs (units of prayer) and 30,000 glorifications. (*Ṣifat al-Ṣafwah*, Vol.1/P.518).

Imam Aḥmad ibn Ḥanbal, founder of the Hanbali school: He would pray 300 rakʿahs every day and night, recite one-seventh of the Qurʾan daily (completing it every seven days), and also complete it every seven nights. (*Ṣifat al-Ṣafwah* by Al-Ḥāfiẓ Ibn al-Jawzī, Vol.1/P.484).

Making Up for Missed *Awrād*

Whoever is preoccupied and misses their *wird* or forgets it is recommended to make it up. The Prophet, peace and blessings be



upon him, said: “Whoever sleeps through his portion or part of it, and then recites it between the Dawn Prayer and the Noon Prayer, it will be recorded for him as if he had recited it at night.” (Narrated by Muslim, 142).

A Muslim should not abandon their awrād—whether due to an excuse or without—or be negligent in them, lest they be deprived of divine support and heavenly reward. Imam Al-Nawawī said: “Whoever has a regular practice of remembrance at a specific time, night or day, after prayer, or in a particular situation, and misses it, should make up for it and perform it when able, and not neglect it. If one accustoms themselves to consistency, they will not risk missing it. If one is lenient in making it up, it becomes easy to neglect it at its appointed time.” (Al-Adhkār, p. 13).

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