

*The Book of*  
**REMEMBRANCES**

KITĀB AL-ADHKĀR

Imām Yahya ibn Sharaf an-Nawawī

*Revised and edited by*

MUHAMMAD ISA WALEY



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## DEDICATION

For my grandparents: Ahmad Batha and  
Maryam Batha, Qari Mufti Mahmoud Pandor,  
Khadijah Pandor and Aisha Pandor.

And for my wife's grandparents who were her inspiration:  
Hakim Ismail and Maryam Ismail Hakim.



In remembrance of my beloved father  
Maulana Muhammad ibn Ahmad Batha  
whose constant encouragement  
enabled me to stay the course.

*May Allah illuminate their place of rest and  
raise them up in the company of those  
He has completely forgiven, Amīn.*



## Romanization Table

ā	آ	b	ب	t	ت
th	ث	j	ج	h	ح
kh	خ	d	د	dh	ذ
r	ر	z	ز	s	س
sh	ش	ṣ	ص	ḍ	ض
ṭ	ط	ẓ	ظ	‘	ع
gh	غ	f	ف	q	ق
k	ك	l	ل	m	م
n	ن	h	هـ	h, t	ة
w, ū	و	y, ī	ي	a	أ
i, -i	إ	u	أ	,	ء

al- (but following “sun letters”, ad-, ar-, as-, ash-, at-, az-, etc.)  
 In *du‘ā* or *dhikr* texts, elision is marked with hyphen instead of apostrophe; and long vowels have no macron sign (˘) where pronounced as short ones. Examples: *ihdīna-ṣ-ṣirāta-l-muṣṭaqīm*; *Allāhumma-j’alnā muflihīn*.

## Publisher’s Preface



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I**N THE NAME of Allah, most merciful and compassionate. I bear witness that there is no god but Allah, alone without partners; and that Muhammad is His servant and Messenger. I invoke the blessings of Allah and His peace upon on His final Messenger, Muhammad, his family and companions, along with all those who follow them in goodness till the Day of Rising.

Among the narrations that Imam at-Tirmidhī transmits in his collection is a hadith from Anas ؓ who relates that the Messenger of Allah ﷺ said: “*Du‘ā* is the very essence of worship.”

Worship itself, according to the text of the Qur’ān, is the meaning of our existence; and *du‘ā* lies at its core and is, in essence, a pure expression of utter neediness. A man resorts to *du‘ā* only when he realises that he has no one to turn to but Allah, and this is the fullest affirmation of *tawhīd*, or the Oneness of Allah, in the life of the believer.

In this book, Imam an-Nawawī gathers the *du‘ā*’s transmitted from the Messenger of Allah ﷺ, encompassing every movement and stillness, from the great events of life—birth, marriage, death—to the seemingly mundane—waking up, dressing, eating—through to the distressing events—illness, danger, loneliness; all of these are presented as opportunities to turn to Allah in *‘ubūdiyyah*, or submissive dependency, with *du‘ā*’. But this book is more than a simple collection of prayers. Interspersed amongst its chapters are passages expounding the etiquette of *du‘ā*’, how to guard the tongue from its deadly sins, and the moments of acceptance that the believer can seize upon.

We present the translation of each *du‘ā*’ in italicised text; this is then followed by the Arabic text of the *du‘ā*’ cited. Where the text of the *du‘ā*’ appears within a wider discussion, we present the Arabic at the end of the passage to avoid disrupting the natural flow of the text. A transliteration of the *du‘ā*’ into roman script appears im-

mediately after the Arabic and we have included a guide to assist the reader in using the system of transliteration. Translations of the Qur'ān are presented in bold text.

It is my hope that the reader will find in this publication a rich source of spiritual nourishment that will see them through to the Next World in safety and well-being.

I am indebted to my dear friend, Mufti Abdur-Rahman Mangera of White Thread Press, for bringing this work to our attention and for the final layout and design. I also owe thanks to the translators, Idris Esau, Safaruk Zaman Chowdury and Abdasamad Clarke. Many thanks are due to Sheikh Bilal Patel for highlighting portions of the *Adhkār* which were omitted from the original translation and for ensuring the text remained faithful to the original text of Imam an-Nawawī. I would also like to thank Uthman Ibrahim-Morrison and Muhammad Isa Waley for their contributions in editing the text, especially the latter, for his painstaking revision of the entire text, Saleh Malik for producing *takhrīj* references for each *du'ā'* in this collection, and all those who have contributed to making this work possible. I would also ask those readers who derive some benefit from this book to remember us in your supplications.

Finally, I ask Allah to bestow His mercy on Imam an-Nawawī, who in a short lifespan was the cause of tremendous blessings for the believers, among which is this book, which continues to bring us all benefit to this day. May Allah reward him well and unite us with him in the Hereafter.

YAHYA BATHA

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WHAT HAS BEEN NARRATED ABOUT THE VIRTUE OF  
DHIKR AND IS NOT RESTRICTED TO A SPECIFIC TIME

ALLAH ﷻ SAYS: "And the remembrance of Allah is greater."<sup>1</sup>

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

Allah ﷻ also said: "So remember Me and I will remember you."<sup>2</sup>

﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾

Allah ﷻ says: "Had it not been that he glorified Allah, he would certainly have remained inside its belly until the Day they are resurrected."<sup>3</sup>

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ \* لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾

Allah ﷻ also says: "They celebrate His praises night and day, and never do they slacken."<sup>4</sup>

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

We relate in the *Ṣaḥīḥs* of the Imams of hadith, Abū 'Abdullāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn Mughīrah al-Bukhārī al-Ju'fī, and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Nīsābūrī, may Allah be pleased with them, with their *isnāds* from Abū Hurayrah ﷺ, whose name is 'Abd ar-Raḥmān ibn Ṣakhr according to the soundest of almost thirty statements, and who narrated more hadiths than any other Companion, that the Messenger of Allah ﷺ said: "Two phrases that are light on the tongue but heavy in the scale and beloved to the All Merciful are *Glory*

1 Qur'an 29:45.

2 Qur'an 2:152.

3 Qur'an 37:143-144.

4 Qur'an 21:20.

be to Allah and with His praise, and Glory be to Allah the Tremendous.”<sup>1</sup> This hadith is the last thing in the *Ṣaḥīḥ* of al-Bukhārī.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

*Subhāna-llāhi wa bi-ḥamdihi, subhāna-llāhi-l-‘Azīm.*

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr رضي الله عنه reported: “The Messenger of Allah صلى الله عليه وسلم asked me: ‘Shall I not inform you of the dearest words to Allah صلى الله عليه وسلم? The dearest words to Allah are *Glory be to Allah and with His praise.*” According to another report, he said that the Messenger of Allah صلى الله عليه وسلم was asked: “Which words are the best?” He replied: “Those which Allah has chosen for His angels and His slaves: *Glory be to Allah and with His praise.*”<sup>2</sup>

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

*Subhāna-llāhi wa bi-ḥamdihi.*

We relate in the *Ṣaḥīḥ* of Muslim also that Samurah ibn Jundab رضي الله عنه reported: “The Messenger of Allah صلى الله عليه وسلم said: ‘The phrases most beloved to Allah are four: *Glory be to Allah, Praise be to Allah, There is no god but Allah, and Allah is greater.* No harm will befall you whichever of them you begin with.”<sup>3</sup>

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

*Subhāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.*

We relate in the *Ṣaḥīḥ* of Muslim that Abū Mālik al-Ash‘arī رضي الله عنه said: “The Messenger of Allah صلى الله عليه وسلم said: ‘Cleanliness is half of faith; *Praise be to Allah* fills up the scales; and *Glory be to Allah and all praise is due to Allah* fill up—or it fills up—what is between the heavens and the earth.”<sup>4</sup>

الْحَمْدُ لِلَّهِ.

*Al-ḥamdu li-llāh.*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ.

*Subhāna-llāhi wa-l-ḥamdu li-llāh.*

We also relate from the *Ṣaḥīḥ* of Muslim from Juwayriyah رضي الله عنها, the Mother of the Believers, that the Messenger of Allah صلى الله عليه وسلم once left her early, after performing the *ṣalāh* of *Subḥ*, while she was in her place of prayer. Then he returned at mid-morning and she was still sitting there. He asked: “Have you been in that same position since

<sup>1</sup> Al-Bukhārī (7563), Muslim (2694), at-Tirmidhī (3463).

<sup>2</sup> Muslim (2731), at-Tirmidhī (3587).

<sup>3</sup> Muslim (2137), Abū Dāwūd (4958), at-Tirmidhī (2838).

<sup>4</sup> Muslim (223), at-Tirmidhī (3512), an-Nasā‘ī (5/5–6), Ibn Mājah (270).

I left you?” She replied: “Yes.” The Messenger of Allah صلى الله عليه وسلم said: “After I left you, I said four things, thrice each. If they were weighed against what you have said, they would outweigh it. They are: *Glory be to Allah and with His praise, according to the number of His creations and to His pleasure and according to the weight of His throne and the ink of His words.*”<sup>1</sup>

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

*Subhāna-llāhi wa bi-ḥamdihi, ‘adada khalqihī wa riḍā nafsihī wa zinata ‘arshihī wa midāda kalimātih.*

According to another report he said: “*Glory be to Allah, according to the number of His creations, and Glory be to Allah according to His own pleasure; and Glory be to Allah according to the weight of His throne; and Glory be to Allah according to the ink of His words.*”

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ، سُبْحَانَ

اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.

*Subhāna-llāhi ‘adada khalqihī, subhāna-llāhi riḍā nafsihī, subhāna-llāhi zinata ‘arshihī, subhāna-llāhi midāda kalimātih.*

And we have narrated it in the book of at-Tirmidhī, where the wording is: “Shall I not teach you some phrases for you to say? *Glory be to Allah, according to the quantity of His Creation* (3 times), *Glory be to Allah, according to His own pleasure* (3 times), *Glory be to Allah, according to the weight of His Throne* (3 times), *Glory be to Allah, according to the ink of His Words* (3 times).”<sup>2</sup>

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ (٣)، سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ (٣)، سُبْحَانَ

اللَّهِ زِنَةَ عَرْشِهِ (٣)، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ (٣).

*Subhāna-llāhi ‘adada khalqihī (x 3), subhāna-llāhi riḍā nafsihī (x 3), subhāna-llāhi zinata ‘arshihī (x 3), subhāna-llāhi midāda kalimātih (x 3).*

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah reported that the Messenger of Allah صلى الله عليه وسلم said: “To say *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater* is dearer to me than all that the sun rises over.”<sup>3</sup>

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

<sup>1</sup> Muslim (2726), Abū Dāwūd (1503), at-Tirmidhī (3550), an-Nasā‘ī (4/77).

<sup>2</sup> At-Tirmidhī (3499) and *al-Futūḥāt* (1/200). The repetition of this *dhikr* three times, as mentioned in the hadith of Juwayriyah as well as in this transmission, is valid, since the additional narration of a trustworthy narrator is acceptable. Ibn Ḥajar states that this hadith has a supporting *shahīd* (witnessed) narration among the hadiths of Sa‘d ibn Abī Waqqāṣ which an-Nawawī mentions later.

<sup>3</sup> Muslim (2695), at-Tirmidhī (3591).

*Subhāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.*

We relate in the *Ṣaḥīḥs* of Muslim and al-Bukhārī that Abū Ayyūb al-Anṣārī reported that the Messenger of Allah ﷺ said: "Whoever says *There is no god but Allah, One without partners. His is the kingdom and His is the praise, and He has power over all things* ten times will receive the reward of freeing four of the descendants of Ismā'īl."<sup>1</sup>

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

*Lā ilāha illa-llāh, waḥdahū lā sharika lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr.*

We relate in the *Ṣaḥīḥs* of Muslim and al-Bukhārī that Abū Hurayrah reported that the Messenger of Allah ﷺ said: "Whoever says one hundred times a day *There is no god but Allah, One without partners; His is the kingdom and His is the praise, and He has power over all things* will be like someone who has set free ten slaves. One hundred good deeds will be written for him, one hundred of his sins will be forgiven, and it will be a shield for him against Shayṭān for that day until the evening. No one can produce anything better than it, except a man who does more than him. And whoever says *Glory be to Allah and with His praise* one hundred times a day will have his sins forgiven, even if they be [as abundant] as the foam of the sea."<sup>2</sup>

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

*Lā ilāha illa-llāh, waḥdahū lā sharika lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr. Subhāna-llāhi wa bi-ḥamdihi.*

And we relate from the books of at-Tirmidhī and Ibn Mājah that Jābir ibn 'Abdullāh reported that he heard the Messenger of Allah ﷺ say: "The best *dhikr* is to say: *There is no god but Allah.*"<sup>3</sup> At-Tirmidhī described this hadith as *ḥasan*.

لَا إِلَهَ إِلَّا اللَّهُ.

*Lā ilāha illa-llāh.*

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Mūsā al-Ash'arī reported that the Messenger of Allah ﷺ said: "He who remembers his Lord, compared to him who does not remember Him, is like the living compared to the dead."<sup>4</sup>

And we relate from the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ reported that a Bedouin came to the Messenger of Allah ﷺ and said: "Teach me something to

<sup>1</sup> Al-Bukhārī (6404), Muslim (2693), at-Tirmidhī (3584), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (24).

<sup>2</sup> Al-Bukhārī (6403), Muslim (2691), at-Tirmidhī (3464), *al-Muwatṭa'ā* (1/209), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (26).

<sup>3</sup> At-Tirmidhī (3380), who states that this is a *ḥasan gharib* hadith. We only know of it from the hadith of Mūsā. It is also reported by Ibn Mājah (3800).

<sup>4</sup> Al-Bukhārī (6407), Muslim (779), with a similar wording and meaning.

say." He replied: "Say: *There is no god but Allah, One, without partners. Allah is vastly greater and abundant praise is due to Allah. Glory be to Allah, the Lord of the Worlds. There is no power and no strength except through Allah, the Mighty, the All-Wise.*" The man said: "Those words are for my Lord. But what is for me?" He replied: "O Allah, forgive me, have mercy on me, guide me and sustain me."<sup>1</sup>

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ

كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ

الْحَكِيمِ. اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.

*Lā ilāha illa-llāhu, waḥdahū lā sharika lah, Allāhu akbaru kabiran wa-l-ḥamdu li-llāhi kathīrā, subhāna-llāhi Rabbī-l-ālamīn, lā ḥawla wa lā quwwata illā bi-llāhi-l-'Azīzi-l-Ḥakīm. Allāhumma-ghfir lī wa-rḥamnī wa-hdinī wa-rzuqnī.*

Again, we relate from the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ reported: "While we were with the Messenger of Allah ﷺ he asked: 'Are any of you unable to earn a thousand good deeds a day?' Somebody in the gathering asked: 'How can any one of us earn a thousand good deeds?' He answered: 'If he glorifies Allah one hundred times, a thousand good deeds will be written for him or one thousand wrong actions will be eliminated for him.'"<sup>2</sup>

The Imam and Ḥāfiẓ Abū 'Abdullāh al-Ḥumaydī said: It is thus in the *Ṣaḥīḥ* of Muslim in all the narrations with the wording *aw yuḥaṭṭu* (or He reduces, erases or eliminates). Al-Burqānī said: Shu'bah, Abū 'Awānah and Yaḥyā al-Qaṭṭān narrated it from Mūsā, from whom Muslim narrated it with *wa yuḥaṭṭu* (and He reduces. . .) without the letter *alif*.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr reported that the Messenger of Allah ﷺ said: "Every morning there is charity due on every joint of your bodies. Extolling the glory of Allah is charity, praising Allah is charity, declaring the oneness of Allah is charity and saying 'Allah is greater' is charity. To command good and forbid evil is charity. The equivalent of that is two *rak'ahs* of *ṣalāh* performed in the forenoon."<sup>3</sup> I say: the word *as-sulāmā* with a *ḍammah* on the letter *sīn* and no doubling of the letter *lām* means a member or limb (*'uḍw*), and the plural is *sulāmayāt* with *fathah* on the letter *mīm* and no doubling on the letter *yā*.

And we relate from the *Ṣaḥīḥs* of Muslim and al-Bukhārī that Abū Mūsā al-Ash'arī reported that the Messenger of Allah ﷺ said to him: "Shall I show you one of the treasures of Paradise?" He said: "Yes, Messenger of Allah." He said: "Say: *There is no power and no strength except by Allah.*"<sup>4</sup>

<sup>1</sup> Muslim (2696).

<sup>2</sup> Muslim (2698), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (152), at-Tirmidhī (3459), and Aḥmad (1/174).

<sup>3</sup> Muslim (720).

<sup>4</sup> Al-Bukhārī (6484) and Muslim (2704).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*Lā ḥawla wa lā quwwata illā bi-llāh.*

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Saʿd ibn Abī Waqqāṣ narrated that he went with the Messenger of Allah ﷺ to a woman, and in front of her were date stones or pebbles which she was using to make *tasbīḥ*. He said: "Should I not show you something that is easier and better than this? *Glory be to Allah, equal to what He has created in the heavens; Glory be to Allah, equal to what He has created on Earth; Glory be to Allah, equal to the amount of what is between them; Glory be to Allah, equal to what He will create. And Allah is greater, equal to that, and All praise is due to Allah, equal to that; and There is no god but Allah, equal to that; and There is no power and no strength [except by Allah], equal to that.*"<sup>1</sup> At-Tirmidhī described this hadith as *ḥasan*.

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاوَاتِ، سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،  
وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللَّهُ أَكْبَرُ مِثْلَ  
ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ مِثْلَ ذَلِكَ.

*Subḥāna-llāhi 'adada mā khalaqa fi-s-samā', subḥāna-llāhi 'adada mā khalaqa fi-l-ard, wa subḥāna-llāhi 'adada mā bayna dhālik, wa subḥāna-llāhi 'adada mā huwa khāliq, wa-llāhu akbaru mithla dhālik, wa-l-ḥamdu li-llāhi mithla dhālik, wa lā ilāha illa-llāhu mithla dhālik, wa lā ḥawla wa lā quwwata mithla dhālik.*

And we relate from both,<sup>2</sup> with an *isnād* that is *ḥasan*, that Yusayrah, a female Companion and Emigrant, reported that the Messenger of Allah ﷺ commanded them (the women Companions) to pay attention to doing *takbīr*, *taqdīs* and *tahlīl* and to count them on their fingers, for [their fingers] will be questioned and examined about them.<sup>3</sup>

And we relate from both and from the *Sunan* of an-Nasā'ī, with an *isnād* that is *ḥasan*, that 'Abdullāh ibn 'Amr said: "I saw the Messenger of Allah ﷺ counting the *tasbīḥ*,"<sup>4</sup> and in another narration "with his right hand".

And we relate from the *Sunan* of Abū Dāwūd that Abū Sa'īd al-Khudrī related that the Messenger of Allah ﷺ said: "Whoever says: *I am pleased with Allah as Lord*,

<sup>1</sup> At-Tirmidhī (3564), Abū Dāwūd (1500), and *al-Futūḥāt* (1/244–245). Ibn Ḥajar said that the hadith is *ṣaḥīḥ*; its narrators are the narrators of *ṣaḥīḥ* hadiths, except for Khuzaymah, whose lineage and condition are unknown; and that no-one quotes his narration except Sa'īd ibn Abī Hilāl, who is mentioned by Ibn Ḥibbān in *ath-Thiqāt*.

<sup>2</sup> The *Sunans* of Abū Dāwūd and at-Tirmidhī.

<sup>3</sup> Abū Dāwūd (1501) and at-Tirmidhī (3577).

<sup>4</sup> An-Nasā'ī (3/74–75), Abū Dāwūd (1502), and at-Tirmidhī (3482).

with Islam as religion, and with Muḥammad as Messenger, Paradise will be obligatory for him."<sup>1</sup>

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا.

*Raḍītu bi-llāhi Rabban, wa bi-l-Islāmi dīnan, wa bi-Muḥammadin Rasūlā.*

We relate in the book of at-Tirmidhī that 'Abdullāh ibn Busr—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—the Companion, reported that a man said: "O Messenger of Allah, the decrees of Islam have become too numerous for me, so tell me something that I can adhere (*ataḥabbathu*) to." He replied: "Let your tongue always be moist with *dhikr* of Allah."<sup>2</sup> At-Tirmidhī said, described this as a *ḥasan* hadith.<sup>3</sup>

I say that the verb *ataḥabbathu*, with the letters *tā'* and *thā'* followed by *bā'*, all with *fathah* means 'I adhere to' as well as 'I cling to'.

And we relate from it (the book of at-Tirmidhī) that Abū Sa'īd al-Khudrī said: "The Messenger of Allah ﷺ was asked: 'Which form of worship will be the best in rank in the sight of Allah on the Day of Judgment?' He said: 'Men and women who engage in Allah's remembrance abundantly', I asked: 'O Messenger of Allah, more than him who goes on military expeditions in the Way of Allah?' He said: 'Even if he strikes the *kāfirūn* and the *mushrikūn* with his sword until it breaks and is stained with blood, the one who remembers Allah will still be superior to him in rank.'<sup>4</sup>

And we relate from it and from the book of Ibn Mājah from Abū ad-Dardā' who reported that the Messenger of Allah ﷺ asked: "Shall I inform you of the best of your deeds, the purest in the sight of your King, the highest in your ranks, and better than spending gold and silver in charity, and better than you meeting the enemy and striking their necks and them striking yours?" [Those present] said: "Yes." He replied: "The remembrance of Allah."<sup>5</sup> Al-Ḥākim Abū 'Abdullāh says in his book *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* that this hadith has a *ṣaḥīḥ isnād*.

And we relate from the book of at-Tirmidhī that Ibn Mas'ūd narrated that the Messenger of Allah ﷺ said: "I met Ibrāhīm on the night I was taken to Heaven, and he said: 'O Muḥammad, convey my greetings to your *Ummah*, and inform them that Paradise has fertile soil and sweet water, but it is barren. Its plantations are: *Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is greater.*'"<sup>6</sup> At-Tirmidhī described this hadith as *ḥasan*.

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

*Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.*

<sup>1</sup> Abū Dāwūd (1529), and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (5). Ibn Ḥajar grades it as *ḥasan*. It is also mentioned in the *Mustadrak* of al-Ḥākim (1/518), who grades it as *ṣaḥīḥ*; and adh-Dhahabi agrees.

<sup>2</sup> At-Tirmidhī (3372) and *al-Futūḥāt* (1/257). Ibn Ḥajar grades it as *ḥasan*.

<sup>3</sup> At-Tirmidhī (3373); he also described this as a *gharīb* hadith.

<sup>4</sup> Ibn Mājah (3790), at-Tirmidhī (3374), and al-Ḥākim (1/496), who grades it as *ṣaḥīḥ*; and adh-Dhahabi agrees. It is also reported in *al-Muwafqa'* (1/211) in a *mawqūf* form from Abū ad-Dardā'.

<sup>5</sup> At-Tirmidhī (3458).

We also relate from the book of at-Tirmidhī that Jābir رضي الله عنه stated that the Messenger ﷺ said: "Whoever says *Glory be to Allah the Great and to Him belongs all praise* will have a date palm planted for him in Paradise."<sup>1</sup> At-Tirmidhī described the hadith as *hasan*.

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.

*Subhāna-llāhi-l-ʿAzīmi wa bi-ḥamdihī.*

Again, we relate from the book of at-Tirmidhī that Abū Dharr رضي الله عنه said: "I asked: 'O Messenger of Allah, which words are most beloved to Allah ﷻ?' He replied: 'What He has chosen for His angels: *Glory be to my Lord and to Him belongs all praise. Glory be to my Lord and to Him belongs all praise.*'"<sup>2</sup> According to at-Tirmidhī, this is *hasan ṣaḥīḥ*.

سُبْحَانَ رَبِّيَ وَبِحَمْدِهِ، سُبْحَانَ رَبِّيَ وَبِحَمْدِهِ.

*Subhāna Rabbī wa bi-ḥamdih, subhāna Rabbī wa bi-ḥamdih.*

I shall discuss the subject matter contained in this book in order. I will start with what one should say when he first gets up from sleep, and then move on sequentially until one goes to sleep at night, as well as when he wakes up at night. And from Allah comes all ability and success.

2



GETTING UP FROM SLEEP

WE RELATE FROM the *Ṣaḥīḥs* of two Imams of hadith, Abū ʿAbdullāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Muḡhīrah al-Bukhārī al-Juʿfī and Abū ʿl-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Naysābūrī, may Allah be pleased with them, with their *isnāds* from Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah ﷺ said: "Shayṭān ties three knots on the nape of a person while he is sleeping, putting each knot in place. He says: 'You have a long night, so sleep.' When the person wakes up and remembers Allah ﷻ, one knot is untied; when he performs *wuḍūʾ* one knot is untied; and when he performs *ṣalāh* all three knots are untied. Then he gets up [feeling] energetic and in good spirits. If he does not do this, he gets up in bad spirits and lazy."<sup>3</sup> That is the wording from al-Bukhārī's narration, whereas Muslim has *qāfiyat ar-raʾs*, 'the end' (i.e. the nape) of the neck.

<sup>1</sup> At-Tirmidhī (3460), and al-Ḥākim in *al-Mustadrak* (1/501-502), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

<sup>2</sup> At-Tirmidhī (3587).

<sup>3</sup> Al-Bukhārī (1142) and Muslim (776).

And we relate from the *Ṣaḥīḥ* of al-Bukhārī that Ḥudhayfah ibn al-Yamān رضي الله عنه and Abū Dharr رضي الله عنه reported that the Messenger of Allah ﷺ used to say when he went to his bed, "In Your name, O Allah, I live and I die."

بِسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ.

*Bismika-llāhumma aḥyā wa amūt.*

And when he awoke he said: "Praise be to Allah, Who has given us life after causing us to die, and to Him is the Resurrection."<sup>1</sup>

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

*Al-ḥamdu li-llāhi-lladhī aḥyānā baʿda mā amātanā wa ilayhi-n-nushūr.*

And we relate from the book of Ibn as-Sunnī with a *ṣaḥīḥ isnād* that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: "When you wake up you should say: *Praise be to Allah Who has returned my soul to me, given me good health in my body, and permitted me to remember Him.*"<sup>2</sup>

الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي وَعَافَانِي فِي جَسَدِي، وَأَذِنَ لِي بِذِكْرِهِ.

*Al-ḥamdu li-llāhi-lladhī radda ʿalayya rūḥī wa ʿafānī  
fi jasadī wa adhina li bi-dhikrih.*

We also relate from the book of Ibn as-Sunnī that ʿĀʾishah رضي الله عنها reported that the Messenger of Allah ﷺ said: "There is no-one who, when Allah returns his soul to him [i.e. after sleep], says: *There is no god but Allah alone without partner; His is the kingdom and His is the praise, and He has power over all things* without Allah forgiving his sins, even if they are [as abundant] as the foam of the sea."<sup>3</sup>

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

*Lā ilāha illa-llāh, waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa ʿalā kulli shayʿin qadīr.*

And we relate from the book of Ibn as-Sunnī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: "No man says, when he wakes up, *Praise be to Allah, Who created sleep and wakefulness; praise be to Allah, Who has resurrected me healthy and sound. I bear witness that Allah gives life to the dead and that He has power over all things* without Allah ﷻ saying: 'My slave has spoken the truth.'<sup>4</sup>

<sup>1</sup> Al-Bukhārī (6312).

<sup>2</sup> Ibn as-Sunnī (9), an-Nasāʾī (791), at-Tirmidhī (3398), who narrates part of the hadith, and *al-Futūḥāt* (1/291). Ibn Ḥajar grades it as *hasan*.

<sup>3</sup> Ibn as-Sunnī (10) and *al-Futūḥāt* (1/292). Ibn Ḥajar states that this hadith is very weak.

<sup>4</sup> Ibn as-Sunnī (13).

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النَّوْمَ وَالْيَقَظَةَ، وَالْحَمْدُ لِلَّهِ الَّذِي بَعَثَنِي سَالِمًا  
سَوِيًّا، أَشْهَدُ أَنَّ اللَّهَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*Al-ḥamdu li-llāhi-lladhī khalaqa-n-nawma wa-l-yaqazah, wa-l-ḥamdu li-llāhi-lladhī ba'athanī sāliman sawiyyā. Ashhadu annā-llāha yuḥyi-l-mawtā wa Huwa 'alā kulli shay'in qadīr.*

We relate in the *Sunan* of Abū Dāwūd that 'Ā'ishah رضي الله عنها reported that when the Messenger of Allah صلى الله عليه وسلم woke up in the night he would say "Allah is greater" ten times, "Praise be to Allah" ten times, "Glory be to Allah and with His praise" ten times, and "Glory be to the Holy King" ten times. Then he would ask for forgiveness ten times and say "There is no god but Allah" ten times and say "O Allah, I seek Your protection from anxiety in this world and anxiety on the Day of Judgment" ten times, and then he would begin the *ṣalāh*.<sup>1</sup>

اللَّهُ أَكْبَرُ. الْحَمْدُ لِلَّهِ. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. لَا  
إِلَهَ إِلَّا اللَّهُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ.

*Allāhu akbar. Al-ḥamdu li-llāh. Subḥāna-llāhi wa bi-ḥamdihi. Subḥāna-l-Maliki-l-Quddūs. Lā ilāha illa-llāh. Allāhumma innī a'ūdhu bika min ḍiqi-d-dunyā wa ḍiqi Yawmi-l-Qiyāmah.*

We relate from the *Sunan* of Abū Dāwūd that 'Ā'ishah رضي الله عنها also reported that when the Messenger of Allah صلى الله عليه وسلم woke up at night he would say: "There is no god but You. Glory be to You, O Allah, and to You belongs all praise. I ask Your forgiveness for my sins and I ask You for Your Mercy. O Allah, increase me in knowledge, and do not lead my heart astray after You have guided me. Bestow on me Your Mercy, for You are the Ever-Bestowing One."<sup>2</sup>

لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ لِدُنْيِي وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ  
زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ.

*Lā ilāha illā Ant, subḥānaka-llāhumma wa bi-ḥamdik, astaghfiruka li-dhanbī wa as'aluka raḥmatak, Allāhumma zidnī 'ilman wa lā tuzigh qalbi ba'da idh hadaytanī, wa hab lī min ladunka raḥmah, innaka Anta-l-Wahhāb.*

<sup>1</sup> Abū Dāwūd (5080) and an-Nasā'ī (2/284); also in *'Amal al-yawm wa al-laylah* (871).  
<sup>2</sup> Abū Dāwūd (5061), an-Nasā'ī (568) in *'Amal al-yawm wa al-laylah*, and al-Ḥākim (1/540), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

PUTTING ON CLOTHES

IT IS *MUSTAḤABB* to say 'In the name of Allah' [when putting on clothes]. Likewise, it is *mustaḥabb* to mention the name of Allah in all actions.

We relate in the book of Ibn as-Sunnī that Abū Sa'īd al-Khudrī رضي الله عنه, whose name was Sa'd ibn Mālik ibn Sinān, reported that when the Messenger of Allah صلى الله عليه وسلم put on clothes he would name each item—whether it was a shirt, pair of trousers or turban—and say: "O Allah, I ask You for the good of it and the good of what it is meant for, and I ask Your protection from the evil of it and the evil of what it is meant for."<sup>1</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا هُوَ لَهُ.  
Allāhumma innī as'aluka min khayrihi wa khayri mā huwa lah, wa a'ūdhu bika min sharrihi wa sharri mā huwa lah.

And we relate from the book of Ibn as-Sunnī that Mu'ādh ibn Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever puts on a garment and says: 'Praise be to Allah, Who has clothed me with this garment and granted it to me without any power or might on my part,' Allah will forgive all his past sins."<sup>2</sup>

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.  
Al-ḥamdu li-llāhi-lladhī kasānī hādha-th-thawba wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah.

PUTTING ON NEW GARMENTS, SHOES ETC.

IT IS *MUSTAḤABB* to say what was mentioned in the previous chapter.

And we relate that Abū Sa'īd al-Khudrī رضي الله عنه reported that whenever the Messenger of Allah صلى الله عليه وسلم put on new clothing he would mention its name—whether it was a turban, shirt or pair of trousers—and then say: "O Allah, to You belongs all praise. You have clothed me with this. I ask You for the good of it and the good for which it was created, and

<sup>1</sup> Ibn as-Sunnī (14), Abū Dāwūd (4020), at-Tirmidhī (1767), and al-Ḥākim (1/192), who regards it as fulfilling the criteria of Imam Muslim; and adh-Dhahabī agrees.  
<sup>2</sup> Ibn as-Sunnī (272). Ibn Ḥajar grades it as *ḥasan*.

*I seek Your protection from the evil of it and the evil of that for which it was created.*<sup>1</sup> The hadith is *ṣaḥīḥ* and was narrated by Abū Dāwūd Sulaymān ibn al-Ash'ath as-Sijistānī, Abū 'Isā Muḥammad ibn 'Isā ibn Sawrah at-Tirmidhī, and Abū 'Abd ar-Raḥmān Aḥmad ibn Shu'ayb an-Nasā'ī in their *Sunans*. According to at-Tirmidhī this is a *ḥasan* hadith.

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا  
صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allāhumma laka-l-ḥamd, Anta kasawtanīh, as'aluka khayrahu wa khayra  
mā ṣuni'a lah, wa a'ūdhu bika min sharrihi wa sharri mā ṣuni'a lah.

And we relate from the book of at-Tirmidhī that 'Umar رضي الله عنه reported: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'Whoever puts on new clothes and says 'Praise be to Allah, Who has dressed me in something with which to conceal my private parts and adorn myself while alive,' and then goes to the garment that he has worn out and gives it away in charity, will be under the protection, shelter and care of Allah in life and death.'"<sup>2</sup>

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي.

Al-ḥamdu li-llāhi-lladhī kasānī mā uwārī bi-hi  
'awratī wa atajammalu bi-hi fī ḥayātī.

5

WHAT TO SAY TO ONE'S COMPANION WHEN  
SEEING HIM IN NEW CLOTHES

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Umm Khālid bint Khālid رضي الله عنها said, "Several garments were brought to the Messenger of Allah, one of which was a black shirt. He صلى الله عليه وسلم asked: 'To whom do you think we should give this shirt to wear?' Those present said nothing. He said: 'Bring me Umm Khālid.' I was brought to the Messenger of Allah صلى الله عليه وسلم and he clothed me in it with his hand, and said: 'Wear it and wear it out' twice.<sup>3</sup>

أَبْلِي وَأَخْلِقِي.

Abli wa akhliqī.

<sup>1</sup> Abū Dāwūd (4020), at-Tirmidhī (1767), and an-Nasā'ī (309) in *Amal al-yawm wa al-laylah*. Ibn Ḥajar grades it as *ḥasan*. It is the same hadith, reported by Ibn as-Sunni, that was cited above.

<sup>2</sup> At-Tirmidhī (3555), who states that this hadith is *gharīb*.

<sup>3</sup> Al-Bukhārī (37). This is a prayer that she have a long life, meaning "May you live long and wear it out."

We relate in the books of Ibn Mājah and Ibn as-Sunni that Ibn 'Umar رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم saw a garment on 'Umar and asked: "Is this new or washed?" He said: "It is washed." So he صلى الله عليه وسلم said: "Wear new things, live laudably, and die as a shahīd, blessedly."<sup>1</sup>

إِلْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا سَعِيدًا.

Albis jadīdā, wa 'ish ḥamidā, wa mut shahīdan sa'īdā.

6

HOW TO PUT ON GARMENTS AND SHOES  
AND HOW TO TAKE THEM OFF

IT IS *MUSTAḤABB*, when putting on clothes, shoes, trousers and the like, to begin with the right sleeve or the right leg or foot. One should take off the left [part of the garment] first and then the right. The same applies when putting on kohl, using a toothstick (*siwāk*), cutting the nails, trimming the moustache, plucking the armpits, shaving the head, greeting in *ṣalāh*, entering the mosque, coming out of the lavatory, doing *wuḍū'*, bathing, eating and drinking, shaking hands, kissing the Black Stone, taking something from someone or giving it to someone, and so on. All these things should be done with the right. Their opposites should be done with the left.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Naysābūrī that 'Ā'ishah رضي الله عنها said: "The Messenger of Allah صلى الله عليه وسلم liked to begin with the right side in all that he did—in his ablution, combing his hair and putting on shoes."<sup>2</sup>

We relate in the *Sunan* of Abū Dāwūd that 'Ā'ishah رضي الله عنها said that the right hand of the Messenger of Allah صلى الله عليه وسلم was used for his ablution and eating and drinking, and his left hand was used for the lavatory and for anything harmful.<sup>3</sup>

We relate in the *Sunan* of Abū Dāwūd and the *Sunan* of al-Bayhaqī that Ḥaḥṣah رضي الله عنها said that the Messenger of Allah صلى الله عليه وسلم would use his right hand for eating, drinking and putting on clothes, and his left hand for other things.<sup>4</sup>

We relate in Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "When you put on clothes or make ablution, start with your right."<sup>5</sup> The hadith is

<sup>1</sup> Ibn Mājah (3558) and Ibn as-Sunni (269). Ibn Ḥajar grades it as *ḥasan gharīb*.

<sup>2</sup> Al-Bukhārī (168) and Muslim (268).

<sup>3</sup> Abū Dāwūd (33). Ibn Ḥajar grades it as *ḥasan*.

<sup>4</sup> Abū Dāwūd (32) and al-Bayhaqī (1/86).

<sup>5</sup> Abū Dāwūd (4141), Ibn Mājah (402), al-Bayhaqī (1/86), and at-Tirmidhī (1766), who states that this hadith is *ḥasan ṣaḥīḥ*. Ibn Ḥajar grades it as *ṣaḥīḥ gharīb*.



*hasan*, according to Abū Dāwūd, at-Tirmidhī, Abū ‘Abdullāh Muḥammad ibn Yazīd, Ibn Mājah and Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī.

There are many other narrations on the same subject. And Allah knows best.

## 7

WHAT TO SAY WHEN TAKING OFF GARMENTS  
TO WASH, GO TO SLEEP ETC.

WE RELATE FROM the book of Ibn as-Sunnī that Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “The way to conceal the private parts of the sons of Adam from the eyes of the *jinn* is to say, when about to take off one’s clothes: ‘*In the name of Allah, besides Whom there is no god.*’”<sup>1</sup>

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ.

*Bismi-llāhi-lladhī lā ilāha illā Hū.*

## 8

WHAT TO SAY WHEN LEAVING THE HOUSE

WE RELATE FROM Umm Salamah رضي الله عنها—whose given name was Hind—that whenever the Messenger of Allah صلى الله عليه وسلم left his house he used to say: “*In the name of Allah, I depend on Allah. O Allah, I seek Your protection from going astray or leading others astray; from slipping or letting others slip; from being oppressed or oppressing others; and from acting ignorantly or others acting ignorantly towards me.*”<sup>2</sup> This hadith is *ṣaḥīḥ*. Abū Dāwūd, at-Tirmidhī, an-Nasā’ī and Ibn Mājah narrated it. At-Tirmidhī described it as *ḥasan ṣaḥīḥ*. This is in Abū Dāwūd’s version: “from me going astray and me leading others astray”, “from slipping and letting others slip” and likewise with the rest of the wording, in singular form. At-Tirmidhī’s version has: “I seek refuge in You from us slipping” and, likewise, “us leading astray” and “us oppressing others” and “us acting ignorantly” in the plural form.

<sup>1</sup> Ibn as-Sunnī (274).

<sup>2</sup> Abū Dāwūd (5094), at-Tirmidhī (3423), Ibn Mājah (3884), and an-Nasā’ī—(8/268) in *al-Mujtabā* and (85) in *‘Amal al-yawm wa al-laylah*.

Abū Dāwūd’s version states: “The Messenger of Allah صلى الله عليه وسلم never left his house without lifting his head to the sky and saying: ‘O Allah, I seek refuge in You. . .’” Another version states: “When he used to leave his house, he would say. . .”, as already mentioned. And Allah knows best”.

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ،  
أَوْ أَزِلَّ أَوْ أُزِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

*Bismi-llāh, tawakkaltu ‘ala-llāh, Allāhumma innī a‘ūdhu bika an aḍilla aw uḍalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala ‘alayy.*

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā’ī and others from Anas رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: “Whoever says [when leaving his house]: *In the name of Allah, I depend on Allah, there is no power and no strength except by Allah*, will be told: ‘You have been provided for, you have been protected, and you have been guided’, and Shayṭān will withdraw from him.”<sup>1</sup> According to at-Tirmidhī, this hadith is *ḥasan*. Abū Dāwūd adds in his narration: “He says, i.e. the Shayṭān says to another Shayṭān, ‘How is it for you if a man has been guided, sufficed and protected?’”

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*Bismi-llāh, tawakkaltu ‘ala-llāh, lā ḥawla wa lā quwwata illā bi-llāh.*

We relate in the books of Ibn Mājah and Ibn as-Sunnī from Abū Hurayrah رضي الله عنه that when the Messenger of Allah صلى الله عليه وسلم left his house he would say: “*In the name of Allah, dependence is on Allah, there is no power or strength except by Allah.*”<sup>2</sup>

بِسْمِ اللَّهِ، التَّكْلَانُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*Bismi-llāh, at-tuklānu ‘ala-llāh, lā ḥawla wa lā quwwata illā bi-llāh.*

## 9

WHAT TO SAY WHEN ENTERING ONE’S HOUSE

IT IS *MUSTAḤABB* to say: ‘*In the name of Allah*,’ to remember Allah صلى الله عليه وسلم a great deal and to call out greetings, whether or not there is a human in the house because of

<sup>1</sup> Abū Dāwūd (5095) and at-Tirmidhī (3422), who states that it is *ḥasan gharīb*. We only know of it by this chain. Ibn Ḥajar states that its narrators are narrators of *ṣaḥīḥ* hadiths.

<sup>2</sup> Ibn Mājah (3885) and Ibn as-Sunnī (176).

the words of Allah ﷻ: "If you enter a house then greet one another, a greeting from Allah, blessed and pure."<sup>1</sup>

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً﴾

We relate in the book of at-Tirmidhī that Anas ﷺ said: "The Messenger of Allah ﷺ told me: "O my son, when you come to your family, greet them, for it will be a blessing on you and on the members of your family."<sup>2</sup> At-Tirmidhī described this hadith as *hasan ṣaḥīḥ*.

We relate in the *Sunan* of Abū Dāwūd that Abū Mālik al-Ash'arī ﷺ, whose name was al-Hārith—but some say 'Ubayd, some say Ka'b and some say 'Amr—reported that the Messenger of Allah said: "When a man enters his house he should say: O Allah, I ask You for the best entrance and the best exit. In the name of Allah do we enter and in the name of Allah do we leave, and in Allah our Lord do we trust. Then he should greet his family."<sup>3</sup> Abū Dāwūd did not consider this hadith weak.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِاسْمِ اللَّهِ  
وَلَجْنَا، وَبِاسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

Allāhumma innī as'aluka khayra-l-mawljaj, wa khayra-l-makhraj, bismi-llāhi walajnā wa bismi-llāhi kharajnā, wa 'ala-llāhi Rabbīnā tawakkalnā.

We relate in Abū Umāmah al-Bahilī ﷺ, whose name was Ṣuday ibn 'Ajlān ﷺ, that the Messenger of Allah ﷺ said: "Three people are under the protection of Allah ﷻ: a man who goes out striving for the Cause of Allah ﷻ will be the responsibility of Allah ﷻ and under His protection until he passes away and He enters him into Paradise, or He brings him back with whatever reward and booty he may attain; a man who goes out to the mosque will be the responsibility of Allah ﷻ and under His protection until he passes away and He enters him into Paradise, or He brings him back with whatever reward and booty he may attain; and a man who enters his house with a greeting will be under the protection of Allah ﷻ."<sup>4</sup> This hadith is *hasan* and was narrated by Abū Dāwūd, with a *hasan isnād*, as well as by others.

The meaning of 'protected by Allah' is to have 'protection' or be the owner of protection. 'Protection' means stewardship over something. For example, one says 'dates and milk', meaning somebody who has dates and milk. So, its meaning is that he is under the stewardship of Allah Most High. And how abundant this gift is! O Allah, grant us provision of it!

We relate that Jābir ibn 'Abdullāh ﷺ reported that he heard the Messenger of Allah ﷺ say: "If a man enters his home and remembers Allah when entering and eating,

1 Qur'ān 24:61.

2 At-Tirmidhī (2699). In some editions of at-Tirmidhī it is stated that this hadith is *hasan ṣaḥīḥ gharīb*. Ibn Ḥajar collated numerous chains of transmission for the hadith, which strengthen it.

3 Abū Dāwūd (5096).

4 Abū Dāwūd (2494).

Shayṭān says: 'There is no bed and no supper for you [with me]. If he enters and does not remember Allah on entering, Shayṭān says: 'You have found lodgings [with me]. If he does not remember Allah when he eats he says: 'You have found lodgings and supper [with me].'"<sup>1</sup> Muslim narrated this in his *Ṣaḥīḥ*.

We relate in the book of Ibn as-Sunnī from 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ that when the Messenger of Allah ﷺ returned to his house during the day he would say: "Praise be to Allah, Who has sufficed me and given me refuge; all praise is due to Allah, Who has fed me and quenched my thirst; all praise is due to Allah, Who has favoured me. I ask You to protect me from Hell-Fire."<sup>2</sup> The *isnād* of this hadith is weak.

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَالْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي،  
وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ، أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ.  
Al-ḥamdu li-llāhi-lladhī kafānī wa āwānī, wa-l-ḥamdu li-llāhi-lladhī aṭamanī wa saqānī, wa-l-ḥamdu li-llāhi-lladhī manna 'alayy, as'aluka an tujiranī mina-n-nār.

We relate from Mālik who reports in his *Muwattā'* that it had reached him that it is *mustaḥabb*, upon entering an uninhabited house, to say: "Peace be upon us and upon the righteous servants of Allah."

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.  
As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.

#### WHAT TO SAY WHEN WAKING UP AT NIGHT AND LEAVING THE HOUSE

IT IS *MUSTAḤABB*, when waking up at night and going out of one's house, to look at the sky and recite the last verses of *Sūrah Āl 'Imrān*, from "Verily in the Creation of the heavens and the earth"<sup>3</sup> to the end of the *sūrah*.

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ...﴾  
Inna fī khalqī-s-samāwāti wa-l-arḍ. . .

1 Muslim (2018), Abū Dāwūd (3765), and an-Nasa'ī (178) in *Amal al-yawm wa al-laylah*.

2 Ibn as-Sunnī (157), with a slight change in the wording. Ibn Ḥajar mentioned supporting narrations for it, which raise it to the level of *hasan*.

3 Qur'ān 3:190-200.

It is recorded in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that the Messenger of Allah ﷺ used to do this. His looking at the sky is mentioned in the *Ṣaḥīḥ* of al-Bukhārī, not in that of Muslim.<sup>1</sup>

It is recorded in the same two *Ṣaḥīḥs* that Ibn ‘Abbās reported that when the Messenger of Allah ﷺ got up in the night to perform the *Tahajjud ṣalāh* he would say: “O Allah, to You belongs all praise. You are the Everlasting Sustainer of the heavens and the earth and all who are in them. To You belongs all praise; You are the King of the heavens and the earth and all who are in them. To You belongs all praise; You are the Light of the heavens and the earth and all who are in them. To You belongs all praise; You are the Truth, Your promise is true, meeting You is true, Your Word is true, Paradise is true, Hell is true, Muḥammad ﷺ is true and the Hour is true. O Allah, to You I submit and in You I believe and on You I depend and to You I turn in repentance, and by You I contend and to You I refer judgment. Forgive me my past and future sins, those which I have done in secret and those which I have done openly. You are the One Who brings near and You are the One Who puts far away. There is no god but You.” Some of the narrators add: “And there is no power or strength except by Allah.”<sup>2</sup>

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، لَكَ مُلْكُ  
السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،  
وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ  
حَقٌّ، وَمُحَمَّدٌ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ  
أَنْبَتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ  
وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

WHAT TO SAY WHEN ENTERING THE LAVATORY

IT IS RECORDED in the two *Ṣaḥīḥs* that Anas reported that on entering the lavatory the Messenger of Allah ﷺ used to say: “O Allah, I seek Your protection from male and female devils.”<sup>3</sup>

1 Al-Bukhārī (4569) and Muslim (763).  
2 Al-Bukhārī (1120) and Muslim (769).  
3 Al-Bukhārī (142) and Muslim (375).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

Allāhumma innī a‘ūdhu bika min al-khubuthi wa-l-khabā’ith.

One can say either *al-khubuth* with a *u* on the *bā’* or a *sukūn* on it, and the ruling of those who repudiate the *sukūn* is not correct.

And we relate from another source that he would say: “In the name of Allah. O Allah, I seek Your protection from male and female devils.”<sup>1</sup>

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

Bismillāh, Allāhumma innī a‘ūdhu bika min al-khubuthi wa-l-khabā’ith.

And we relate from ‘Alī that the Messenger of Allah ﷺ said: “What veils the private parts of the son of Adam from the eyes of the *jinn* when he enters the lavatory is to say: *In the name of Allah.*”<sup>2</sup> At-Tirmidhī narrated it but said that the *isnād* is not strong. We have already discussed the fact that meritorious acts (*faḍā’il*) can be done on the basis of weak narrations.

Our [Shāfi‘ī] colleagues hold that this *dhikr* is *mustaḥabb* whether one is in a building or outdoors. Our colleagues, may Allah have mercy upon them, also hold that one should first say *In the name of Allah* and then *O Allah, I seek Your protection from male and female devils*.

We relate from Ibn ‘Umar that when the Messenger of Allah ﷺ entered the lavatory he used to say: “O Allah, I seek Your protection from the filthy, impure, wicked and malicious *Shayṭān* the rejected.”<sup>3</sup> Ibn as-Sunnī narrated it, as did aṭ-Ṭabarānī in *Kitāb ad-du‘ā’*.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

Allāhumma innī a‘ūdhu bika mina-r-rijsi-n-najis, al-khabīthi-l-mukhbith, ash-Shayṭāni-r-rajim.

1 At-Tirmidhī (5), Abū Dāwūd (4), an-Nasā‘ī (1/20), who gives a similar wording, and *al-Futūḥāt* (1/379). The *basmalah* at the beginning of this *dhikr* is reported by aṭ-Ṭabarānī, ad-Dāraquṭnī, and Ibn as-Sunnī.

2 At-Tirmidhī (606), who also said that this is a *gharīb* hadith which is only known of through this route, and its chain is not strong. However, Ibn Ḥajar mentioned a supporting narration for it, reported by al-Bazzār.

3 Ibn as-Sunnī (18), from Anas. Ibn Ḥajar grades it as *ḥasan gharīb*.



THE PROHIBITION OF DOING *DHIKR* OR  
TALKING WHILE IN THE LAVATORY

BOTH *DHIKR* AND talking are *makrūh* whilst relieving oneself, whether outdoors or in a building. This applies to *dhikr* and speech except what is necessary, so much so that some of our colleagues state that even if a person sneezes he should not praise Allah ﷻ, nor should he respond to one who sneezes, return a greeting, or respond to the *mu'adhdhin*. Anyone who greets him will be neglectful [of this ruling] and will not deserve a reply. All such talk is *makrūh* in order to be free of imperfection but it is not *ḥarām*. If one sneezes and praises Allah in his heart without moving the tongue there is no harm; one should do likewise during sexual intercourse.

And we relate from Ibn 'Umar ﷺ that a man passed by the Messenger of Allah ﷺ while he was urinating and greeted him, but he did not reply. Muslim narrated it in his *Ṣaḥīḥ*.<sup>1</sup>

Al-Muhājir ibn Qunfudh ﷺ said: "I came to the Prophet ﷺ while he was urinating and I greeted him. He did not reply until he had performed ablution. Then he apologised to me and said: 'I dislike making mention of Allah when I am not in a state of purity (*ṭuhr*)' – or else he said, 'ritual purity (*ṭahārah*)'."<sup>2</sup> This hadith is *ṣaḥīḥ*. Abū Dāwūd narrated it, as did an-Nasā'ī and Ibn Mājah with *ṣaḥīḥ isnāds*.



THE PROHIBITION OF GREETING A PERSON  
WHO IS SITTING TO RELIEVE HIMSELF

OUR SHAFI'Ī COLLEAGUES say that it is *makrūh* to greet a person in this state, and if one does so then one is not entitled to a reply. This is because of the hadith from Ibn 'Umar and Muhājir cited in the previous chapter.

<sup>1</sup> Muslim (370) and an-Nasā'ī (1/36).

<sup>2</sup> Abū Dāwūd (17), an-Nasā'ī (1/37), and Ibn Mājah (350).



WHAT TO SAY WHEN COMING OUT OF THE LAVATORY

ONE SHOULD SAY: *I seek Your forgiveness. Praise be to Allah, Who has removed from me impurity and given me good health.*<sup>1</sup>

غُفْرَانَكَ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

*Ghufrānak, al-ḥamdu li-llāhi-lladhī adhhaba 'anni-l-adhā wa 'āfānī.*

It is recorded in the *Sunans* of Abū Dāwūd and at-Tirmidhī that the Messenger of Allah ﷺ used to say: "I seek Your forgiveness." And an-Nasā'ī and Ibn Mājah narrated the rest.

And we relate from Ibn 'Umar ﷺ who reported that when the Messenger of Allah ﷺ came out of the lavatory he would say: "Praise be to Allah, Who has let me enjoy its taste, made its strength remain in me and removed from me its harm."<sup>2</sup> Ibn as-Sunnī and at-Ṭabarānī narrated it.

الْحَمْدُ لِلَّهِ الَّذِي أَذَاقَنِي لَذَّتَهُ، وَأَبْقَى فِيَّ قُوَّتَهُ، وَدَفَعَ عَنِّي أَذَاهُ.

*Al-ḥamdu li-llāhi-lladhī adhāqanī ladhdhatah, wa abqā fiyya quwwatah, wa dafa'a 'anni adhāh.*



WHAT TO SAY WHEN POURING WATER TO PERFORM *WUḌŪ'*

IT IS *MUSTAḤABB* to say *In the name of Allah*, as we mentioned above.

<sup>1</sup> Abū Dāwūd (30), at-Tirmidhī (7), and Ibn Mājah (300), from 'Ā'ishah ﷺ. Imam an-Nawawī states in *al-Majmū'* that it is *ḥasan ṣaḥīḥ*.

<sup>2</sup> Ibn as-Sunnī (25) and *al-Futūḥāt* (1/405). Ibn Ḥajar said that its chain contains two weak narrators and a break; nevertheless, there are supporting narrations for this hadith.



## WHAT TO SAY DURING WUḌŪ'

IT IS *MUSTAḤABB* to say *In the name of Allah, the Beneficent, the Merciful* at the beginning. It is sufficient to say *In the name of Allah*. Our [Shāfi'i] colleagues hold that if one leaves out the name of Allah at the beginning of *wuḏū'* one should say it during it, and if one has still not said it when one has finished then one should not say it, because one has neglected the proper place for it; but the *wuḏū'* will be valid. This applies whether one leaves it out intentionally or out of forgetfulness. That is our view, and that of the majority of scholars. Weak hadiths have been reported about saying the name of Allah in *wuḏū'*. Aḥmad ibn Ḥanbal said: "I do not know of any established hadith about mentioning the name of Allah in *wuḏū'*." Among those weak hadiths is the following.

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "There is no *wuḏū'* for anyone who has not mentioned the name of Allah over it." Abū Dāwūd and others narrated it. We relate this from the narration of Sa'īd ibn Zayd, Abū Sa'īd, 'Ā'ishah, Anas ibn Malik and Sahl ibn Sa'd رضي الله عنه. We relate them all from the *Sunan* of al-Bayhaqī as well as others. Al-Bayhaqī and others consider them all to be *ḍa'īf*.

One of our colleagues, Shaykh Abū al-Faḥ al-Maqādisī the *zāhid* (abstinent), said: "It is *mustaḥabb* for someone making *wuḏū'* to say at the beginning, after [saying] the name of Allah, *I bear witness that there is no god but Allah, the One Who has no partner, and I bear witness that Muḥammad is His slave and Messenger*." There is no problem with what he said, except that this has not been established from the perspective of the Sunnah and we do not know any of our other colleagues or anyone else who have said this. But Allah knows best.

After completing *wuḏū'* one should say: *I bear witness that there is no god but Allah, One without partner, and I bear witness that Muḥammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves. Glory be to You, Allah, and to You belongs all praise. I bear witness that there is no god but You. I ask Your forgiveness and I repent to You.*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، سُبْحَانَكَ  
اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

*Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharika lah, wa ashhadu  
anna Muḥammadan 'abduhu wa rasūluh, Allāhumma-j'alnī mina-t-*

<sup>1</sup> Abū Dāwūd (101). According to al-Mundhirī, none of the chains of narration for the hadiths on this topic are above criticism; collectively however, they strengthen each other. See *at-Tarḥīb wa-t-tarḥīb* (1/164).

*tawwābīn, wa-j'alnī mina-l-mutaṭahhirīn, subḥānaka-llāhumma wa  
bi-ḥamdik, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk.*

And we relate from 'Umar ibn al-Khaṭṭāb رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "Whoever makes ablution and then says *I bear witness that there is no god but Allah alone without partner, and I bear witness that Muḥammad is His slave and Messenger*, the eight doors of Paradise will be opened for him, and he may enter by any of them that he wishes."<sup>1</sup>

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*Ashhadu al-lā ilāha illa-llāhu waḥdahu lā sharika lah, wa  
ashhadu anna Muḥammadan 'abduhu wa rasūluh.*

Muslim narrated this in his *Ṣaḥīḥ*. At-Tirmidhī narrated it and added: *O Allah make me one of the repentant and make me one of those who purify themselves.*

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

*Allāhumma-j'alnī mina-t-tawwābīn, wa-j'alnī mina-l-mutaṭahhirīn.*

He also narrated: *Glory be to You, Allah! Praise belongs to You. . . to the end. An-Nasā'ī in al-Yawm wa al-laylah*, and others, reported this with a weak *isnād*.

We relate in the *Sunan* of ad-Dāraquṭnī from Ibn 'Umar رضي الله عنه that the Messenger صلى الله عليه وسلم said: "Whoever performs *wuḏū'* and says *I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger* before he speaks will be forgiven for whatever happens between the two ablutions."<sup>2</sup> Its *isnād* is weak.

We relate in the *Musnad* of Aḥmad ibn Ḥanbal, the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī that Anas رضي الله عنه reported that the Messenger صلى الله عليه وسلم said: "Whoever performs *wuḏū'* and does so faultlessly, and then says thrice *I bear witness that there is no god but Allah, One without partner, and I bear witness that Muḥammad is His slave and Messenger* will have the eight doors of Paradise opened for him, and may enter by any of them that he wishes."<sup>3</sup> The *isnād* of this hadith is weak.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharika lah, wa  
ashhadu anna Muḥammadan 'abduhu wa rasūluh.*

We relate also the repetition of the declaration *There is no god but Allah* thrice in the book of Ibn as-Sunnī on the authority of 'Uthmān ibn 'Affān. Its *isnād* is weak. رضي الله عنه.

<sup>1</sup> Muslim (234), at-Tirmidhī (55), Ibn Mājah (470), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (84).

<sup>2</sup> *Sunan ad-Dāraquṭnī* (1/93). Ibn Ḥajar describes this hadith as *gharīb*.

<sup>3</sup> Aḥmad (3/265), Ibn Mājah (469), Ibn as-Sunnī (32), and *al-Futūḥāt* (2/21-22). Ibn Ḥajar said that this is a *gharīb* hadith reported by Aḥmad, Ibn Mājah, Abū Ya'lā, Ibn as-Sunnī and aṭ-Ṭabarānī. Its chain of narrators includes Umar ibn 'Abdullāh ibn Wahb, who is exceedingly truthful (*ṣadūq*), who narrated from Zayd al-Ummī, who came from Basra and whose narration is weak according to the majority.

According to Shaykh Naṣr al-Maqdisī one should say along with these *dhikrs*: O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad, and add to them and grant peace.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمْ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin wa sallim.

Our [Shāfi‘ī] colleagues hold that one should say these *adhkār* facing the *qiblah* after the completion of *wuḍū’*.

As for the *du‘ā’* to be said while washing the hands, arms and feet during *wuḍū’*, there is nothing that has been conveyed from the Messenger ﷺ. The jurists say that the supplications that have been conveyed from early Muslims are *mustahabb*, to which they added some things and from which they removed some. The upshot of what they said is that after saying the name of Allah one should say: Praise be to Allah, Who has made water pure and purifying.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا.

Al-ḥamdu li-llāhi-lladhī ja‘ala-l-mā‘a ṭahūrā.

After rinsing the mouth one should say: O Allah, give me a cup to drink from the pool of Your Prophet after which I will never thirst again.

اللَّهُمَّ أَسْقِنِي مِنْ حَوْضِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَسَالِ أَظْمَأُ بَعْدَهُ أَبَدًا.

Allāhumma asqinī min ḥawḍi Nabīyika ṣalla-llāhu ‘alayhi wa sallama ka’san lā azma‘u ba’dahu abadā.

After cleaning the nose one should say: O Allah, do not deprive me of the fragrance of Your bounty and Your Gardens.

اللَّهُمَّ لَا تَحْرِمْنِي رَائِحَةَ نَعِيمِكَ وَجَنَانِكَ.

Allāhumma lā taḥrimnī rā’iḥata na‘imika wa jinānik.

After washing the face one should say: O Allah, make my face white on the day when some faces will be whitened and some will be blackened.

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُّ وُجُوهُ.

Allāhumma bayyiḍ wajhī yawma tabyaḍḍu wujūhun wa taswaddu wujūh.

After washing the hands one should say: O Allah, give me my book in my right hand. O Allah, do not give me my book in my left hand.

اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي. اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي.

Allāhumma a‘ṭini kitābi bi-yamīnī. Allāhumma lā tu‘ṭini kitābi bi-shimālī.

After wiping the head one should say: O Allah, forbid my hair and skin to Hell-Fire, and grant me shade beneath Your Throne on the day when there will be no shade except the shade You grant.

اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ، وَأَظْلِنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

Allāhumma ḥarrim sha‘rī wa basharī ‘alā-n-nār, wa aẓillanī taḥta ‘arshika yawma lā ẓilla illā ẓilluk.

After wiping the ears one should say: O Allah, make me one of those who listen to the Word and follow the best of it.

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ.

Allāhumma-j‘alnī mina-lladhīna yastami‘ūna-l-qawla fa-yattabi‘ūna aḥsanah.

After washing the feet one should say: O Allah, make my feet firm on the Bridge. And Allah knows best.

اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ.

Allāhumma thabbit qadamayya ‘alā-ṣ-ṣirāt.

An-Nasā‘ī and his colleague Ibn as-Sunnī in their books *Kitāb ‘Amal al-yawm wa al-laylah* relate with *ṣaḥīḥ isnāds* that Abū Mūsā al-Ash‘arī ﷺ said: “I brought the Messenger of Allah ﷺ water for *wuḍū’* and he performed *wuḍū’*. I heard him say: ‘O Allah, forgive me my sins, give me expansion in my home, and bless me in my sustenance.’ I said: ‘O Messenger of Allah, I heard you supplicate saying such-and-such.’ He replied: ‘Have these words left anything out?’”<sup>1</sup> Ibn as-Sunnī comments on this hadith in the section on what to say in *wuḍū’*, and an-Nasā‘ī includes it in the section on what to say when completing *wuḍū’*; and both are acceptable.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي.

Allāhumma-ghfir li dhanbī, wa wassi‘ li fi dārī, wa bārik li fi rizqī.

<sup>1</sup> An-Nasā‘ī in *‘Amal al-yawm wa al-laylah* (80), Ibn as-Sunnī (28), and *al-Futūḥāt* (2/33). Ibn Ḥajar said that all of the narrators in the chain for this hadith are narrators of *ṣaḥīḥ* hadiths, except for Ubad ibn Ubad.

## WHAT TO SAY WHEN PERFORMING GHUSL (MAJOR ABLUTION)

it is *mustaḥabb*, when taking a *ghusl*, to say all that we have mentioned in connection with *wuḍū'*, such as the name of Allah and other things. It makes no difference whether one is doing *ghusl* because of ritual impurity or [after] menstruation. Some of our [Shāfi'i] colleagues say that people should not mention the name of Allah while in a state of major ritual impurity or menstruating. The correct view is that it is *mustaḥabb* for them, as for others; but it is not permissible for them if they intend thereby [to recite] the Qur'ān.

## WHAT TO SAY WHEN PERFORMING TAYAMMUM

it is *mustaḥabb* to say *In the name of Allah* when beginning [*tayammum*], even if one be in a state of ritual impurity or during menstruation, as we have mentioned in regard to making *ghusl*. As for the declaration of faith after it, and the rest of the *adhkār* of *wuḍū'* and the *da'awāt* of washing the face and hands which we have mentioned previously with respect to *wuḍū'*, we have not heard anything different from the opinions of our [Shāfi'i] colleagues or anyone else. It is obvious that the same ruling applies as in *wuḍū'*, because *tayammum*, like *wuḍū'*, is purification.

## WHAT TO SAY WHEN GOING TO THE MOSQUE

WE HAVE ALREADY mentioned what one should say when leaving the house to go anywhere. When a person leaves to go to the mosque it is *mustaḥabb* to add the following.

We relate in the *Ṣaḥīḥ* of Muslim the long hadith of Ibn 'Abbās رضي الله عنه about a night he spent in the house of his aunt Maymūnah رضي الله عنها. He mentions the hadith about the *Tahajjud* prayer of the Messenger صلى الله عليه وسلم and says: "The *mu'adhḥin* called the *adhān* for *Ṣubḥ*, and he went out to the mosque saying: 'O Allah, put light in my heart, light in

my tongue, light in my hearing, and light in my sight. Put light behind me and put light in front of me. Put light above me and put light beneath me. O Allah, grant me light."<sup>1</sup>

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي  
نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَأَمَامِي نُورًا،  
وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ أَعْظِنِي نُورًا.

Allāhumma-j'al fi qalbī nūrā, wa fi lisānī nūrā, wa-j'al fi sam'i nūrā,  
wa-j'al fi baṣarī nūrā, wa-j'al min khalfī nūrā, wa amāmī nūrā, wa-  
j'al min fawqī nūrā, wa min taḥtī nūrā, Allāhumma a'tinī nūrā.

We relate in the book of Ibn as-Sunnī that Bilāl رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم went out to *ṣalāh* he would say: "In the name of Allah. I believe in Allah, I trust in Allah, there is no power and no strength except by Allah. O Allah, by the right that supplicants have over You and by the right of my going out now, I have not gone out in arrogance or pride, or for show and pomp. I have gone out seeking Your pleasure and to ward off Your wrath. I ask You to protect me from Hell-Fire and let me enter Paradise."<sup>2</sup> This hadith is weak. One of the narrators, al-Wāzī' ibn Nāfi' al-'Uqaylī, is agreed by all to be so weak as to be rejected in hadith transmissions.

We relate the same meaning from the book of Ibn as-Sunnī in 'Aṭīyyah al-'Awfi's narration from Abū Sa'īd al-Khudrī رضي الله عنه from the Messenger of Allah صلى الله عليه وسلم. 'Aṭīyyah, too, is regarded as weak.

بِاسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.  
اللَّهُمَّ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ مَخْرَجِي هَذَا، فَإِنِّي لَمْ أَخْرُجْهُ  
أَشِيرًا وَلَا بَطِرًا، وَلَا رِيَاءً وَلَا سُمْعَةً، خَرَجْتُ ابْتِغَاءَ مَرْضَاتِكَ، وَاتِّقَاءَ  
سُخْطِكَ.. أَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَتُدْخِلَنِي الْجَنَّةَ.

Bismi-llāh, āmantu bi-llāh, tawakkaltu 'ala-llāh, lā  
ḥawla wa lā quwwata illā bi-llāh.

Allāhumma bi-ḥaqq-s-sā'ilīna 'alayk, wa bi-ḥaqqi makhraji  
hādha, fa innī lam akhrujhu asharan wa lā baṭarā, wa lā riyā'an  
wa lā sum'ah, kharajtu-btighā'a mardātik, wa-ttiqā'a sakhatik,  
as'aluka an tu'idhanī mina-n-Nāri wa tudkhillani-l-Jannah.

<sup>1</sup> Muslim (763), Abū Dāwūd (58), and an-Nasā'ī (2/218).

<sup>2</sup> Ibn as-Sunnī (83) and *al-Futūḥāt* (2/40-41). Ibn Ḥajar mentions a similar narration from Abū Sa'īd al-Khudrī, reported by Ibn as-Sunnī (84), who states that it is a *ḥasan* hadith reported by Ahmad, Ibn Mājah, Ibn Khuzaymah in *Kitāb at-Tawḥīd*, and Abū Nu'aym al-Aṣbahānī.

## WHAT TO SAY WHEN ENTERING AND LEAVING THE MOSQUE

IT IS MUSTAḤABB to say: *I seek protection with Allah the Tremendous and with His Noble Countenance and His Pre-eternal Sovereign Might from Shayṭān the rejected. Praise be to Allah. O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad. O Allah, forgive me my sins and open for me the doors of Your Mercy.* Then one should say *In the name of Allah.* He should enter with his right foot first. He should leave with his left foot first and say all that we mentioned above, except that he should say *the doors of Your Favour* instead of *Your Mercy*.

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. الْحَمْدُ لِلَّهِ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَاْفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، بِاسْمِ اللَّهِ.

*A'ūdhu bi-llāhi-l-'Azīm, wa bi-wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-Shayṭāni-r-rajīm. Al-ḥamdu li-llāh. Allāhumma ṣalli wa sallim 'alā Muḥammadin wa 'alā āli Muḥammad. Allāhumma-ghfir li dhunūbī wa-ftaḥ li abwāba raḥmatik. Bismi-llāh.*

We relate from Abū Ḥumayd, or Abū Usayd ؓ, that the Messenger of Allah ﷺ said: "When any one of you enters the mosque, he should invoke blessings upon the Messenger ﷺ and then say: *O Allah, open for me the doors of Your Mercy.* And when he leaves he should say: *O Allah, I ask of You from Your bounty.*"<sup>1</sup> Muslim relates this in his *Ṣaḥīḥ*. Abū Dāwūd, an-Nasā'ī, Ibn Mājah and others also relate it, with a *ṣaḥīḥ isnād*. In Muslim's narration there is no sentence: 'So, send greetings upon the Prophet ﷺ', although it is in the narrations of the rest.

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

*Allāhumma-ftaḥ li abwāba raḥmatik. Allāhumma innī as'aluka min faḍlik.*

Ibn aṣ-Ṣunni adds in his narration: "And when he leaves he should greet the Prophet ﷺ and say: *O Allah, protect me from Shayṭān the rejected.*" Ibn Mājah, Ibn Khuzaymah and Abū Ḥātim ibn Ḥibbān—with *kasrah* on the letter *ḥā'*—all narrated it in their *Ṣaḥīḥs*.

اللَّهُمَّ أَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma a'idhnī mina-sh-Shayṭāni-r-Rajīm.*

<sup>1</sup> Muslim (713), Abū Dāwūd (465), an-Nasā'ī (2/53), Ibn as-Sunni (85), Ibn Mājah (772), al-Ḥākim (1/207), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (90).

We relate in 'Abdullāh ibn 'Amr ibn al-'Āṣ ؓ that when the Prophet ﷺ entered the mosque he would say: "I seek protection in Allah the Tremendous, His Noble Countenance, and His Pre-eternal Sovereign Might from Shayṭān the rejected." He remarked that if one says this then Shayṭān says: "He has gained protection from me for the whole day."<sup>1</sup> This hadith is *ḥasan* and is narrated by Abū Dāwūd with a good *isnād*.

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu bi-llāhi-l-'Azīm, wa bi-wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-Shayṭāni-r-rajīm.*

We relate in the book of Ibn as-Sunni that Anas ؓ narrated that when the Messenger of Allah ﷺ entered the mosque he would say: "In the name of Allah. O Allah, send blessings upon Muḥammad." And when he left he would say: "In the name of Allah. O Allah, send blessings upon Muḥammad."<sup>2</sup>

We have also related the prayers upon the Prophet ﷺ as narrated by Ibn 'Umar in the section about entering and leaving the mosque.

بِاسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ.

*Bismi-llāh, Allāhumma ṣalli 'alā Muḥammad.*

We also relate from the book of Ibn as-Sunni that 'Abdullāh ibn al-Ḥasan reported from his mother that his grandmother said: "When the Messenger of Allah ﷺ entered the mosque he would praise Allah, mention His name, and say: 'O Allah, forgive me and open for me the doors of Your Mercy.' When he left he would say the same, then add: 'O Allah, open for me the doors of Your Bounty.'"<sup>3</sup>

اللَّهُمَّ اغْفِرْ لِي، وَاْفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

*Allāhumma-ghfir li wa-ftaḥ li abwāba raḥmatik.*

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

*Allāhumma-ftaḥ li abwāba faḍlik.*

We relate in Abū Umāmah that the Messenger ﷺ said: "When any of you go out

<sup>1</sup> Abū Dāwūd (466) and *al-Futūḥāt* (2/47). Ibn Ḥajar states that this is a *ḥasan gharīb* hadith, all of whose narrators but two—Ismā'īl ibn Bishr and 'Uqbah ibn Muslim—are trustworthy and are narrators of *ṣaḥīḥ* hadiths.

<sup>2</sup> Ibn as-Sunni (78) and *al-Futūḥāt* (2/48). As-Sakhāwī states that the chain of this hadith includes unknown narrators. It is also narrated by Ibn as-Sunni (88) from Ibn 'Umar ؓ but here too it is very weak.

<sup>3</sup> Ibn as-Sunni (86), at-Tirmidhī (314), Ibn Mājah (771), and Aḥmad (5/425). Ibn Ḥajar states that the narrators of the chain are trustworthy, but that there is a break in it. Abū 'Isā at-Tirmidhī states that the hadith of Fātimah is *ḥasan*, but its chain of narration is not continuous. Fātimah bint al-Ḥusayn did not meet Fātimah al-Kubrā, as the latter only outlived the Prophet ﷺ by a few years. Ibn Ḥajar states that Husayn's ؓ age at the time of his mother's death was less than eight years.



of the mosque, the army of Shayṭān call to one another and gather together as bees gather around their leader. So when any one of you stands at the door of the mosque he should say: *O Allah, I seek Your protection from Iblis and his armies.* If he says this, then they will not harm him.”<sup>1</sup> The meaning of *al-ya’sūb* is either male bees or their leader.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ إِبْلِيسَ وَجُنُودِهِ.

*Allāhumma innī a’ūdhu bika min Iblīsa wa junūdih.*



## WHAT TO SAY IN A MOSQUE

IT IS *MUSTAḤABB* to remember Allah abundantly and to say *tasbīh*, *tahlīl*, *taḥmīd*, *takbīr* and other *adhkār*. It is also *mustaḥabb* to recite Qur’ān abundantly, to read hadiths of the Messenger of Allah ﷺ, and to study jurisprudence and all other sciences of the *Shari’ah*. Allah ﷻ says: “In houses which Allah has permitted to be erected, and His Name to be exalted therein, and in which He is glorified in the morning and in the evening, by men. . .”<sup>2</sup>

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾

Allah ﷻ says: “And whoever honours the symbols of Allah, that comes from piety of the heart.”<sup>3</sup>

﴿وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

Allah ﷻ also says: “Whoever honours that which Allah has made sacrosanct, it is best for him in the sight of his Lord.”<sup>4</sup>

﴿وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾

We relate from Buraydah ﷺ that the Messenger of Allah ﷺ said: “Mosques were only built for what they were built for.”<sup>5</sup> Muslim related it in his *Ṣaḥīḥ*.

We relate from Anas ﷺ that the Messenger of Allah ﷺ told the Bedouin man who urinated in the mosque: “These mosques are not suitable places for any of this

1 Ibn as-Sunni (154).

2 Qur’ān 24:36.

3 Qur’ān 22:32.

4 Qur’ān 22:30.

5 Muslim (569).

urination or filth. They are only [meant] for the remembrance of Allah ﷻ, [*ṣalāh*], and the recitation of the Qur’ān,<sup>1</sup> or however it was the Messenger of Allah ﷺ said it. Muslim narrated this in his *Ṣaḥīḥ*.

It is imperative for anyone sitting in the mosque to make the intention for *I’tikāf*. This is valid, in our [Shāfi’ī] opinion, even if one only stays for a moment. One of our colleagues says that *I’tikāf* is valid even if one simply enters the mosque and passes through it without staying at all. Anyone passing through [a mosque] ought to make the intention for *I’tikāf* so that he may gain the merit of it, according to this person. It is best to stand for a while and then pass on. Anyone sitting in the mosque ought to enjoin whatever good he sees and prevent whatever evil he sees. We are enjoined to do this in places other than the mosque, so in the mosque it is even more essential in order to protect, glorify, dignify and honour it. Our [Shāfi’ī] colleagues hold that if one enters the mosque but is unable to perform the *ṣalāh* of greeting the mosque, because of impurity, being busy or any other reason, he should say four times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater.* Such was the opinion of one of our righteous predecessors, and there is no harm in it.

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

*Subḥāna-llāh, wa-l-ḥamdu li-llāh, wa lā ilāha illa-llāh, wa-llāhu akbar.*



## THE REJECTION AND CENSURE OF SOMEONE WHO LOOKS FOR LOST PROPERTY IN THE MOSQUE OR SELLS IN IT

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: “Whoever hears a man raising his voice looking for his lost property in the mosque should say to him: *May Allah not return it to you*, because this is not what mosques were built for.”<sup>2</sup>

We also relate from the *Ṣaḥīḥ* of Muslim that Buraydah ﷺ related that a man was raising his voice [searching for a stray animal of his] in the mosque, saying: “Who will call the red camel for me?” The Messenger ﷺ said: “May you not find it. Mosques were only built for what they were built for.”<sup>3</sup>

And we relate from the book of at-Tirmidhī, at the end of the chapter on transactions, that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: “If you see someone buying and selling in the mosque then say: *May Allah not make your trade*

1 Muslim (284).

2 Muslim (568), Abū Dāwūd (473), and at-Tirmidhī (1321).

3 Muslim (569).

profitable. And if you see someone raising his voice searching for his stray [animal] in the mosque then say: *May Allah not return it to you.*<sup>1</sup> At-Tirmidhī described this hadith as good.

## 23

CENSURING SOMEONE WHO CHANTS POETRY IN THE  
MOSQUE IN WHICH THERE IS NO PRAISE FOR ISLAM OR  
FOR ABSTEMIOUSNESS, NOR ANY ENCOURAGEMENT OF  
THE NOBLE QUALITIES OF CHARACTER AND THE LIKE

WE RELATE FROM the book of Ibn as-Sunni that Thawbān رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "If you see someone reciting poetry in the mosque then tell him: *May Allah make your mouth dumb*" thrice.<sup>2</sup>

## 24

## THE MERIT OF THE ADHĀN

WE RELATE FROM Abū Hurayrah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "If people knew what was in the call [to prayer] and in the front prayer line and then they had to draw lots for it, they would draw lots."<sup>3</sup> Al-Bukhārī and Muslim narrated it in their *Ṣaḥīḥs*.

Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "When the call is made for the *ṣalāh* Shayṭān flees, breaking wind so that he cannot hear the *adhān*."<sup>4</sup> Al-Bukhārī and Muslim narrated it.

Mu'āwiyah رضي الله عنه said: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'The people who call the *adhān* will have the longest necks [owing to their uprightness] on the Day of Judgment.'"<sup>5</sup> Muslim narrated it.

Abū Sa'īd al-Khudrī رضي الله عنه said: "I heard the Messenger of Allah صلى الله عليه وسلم say: 'Nothing comes

<sup>1</sup> At-Tirmidhī (1321), who states that this hadith is *ḥasan gharīb*.

<sup>2</sup> Ibn as-Sunni (152). Ibn Ḥajar describes this hadith as *gharīb*.

<sup>3</sup> Al-Bukhārī (615), Muslim (437), and an-Nasā'ī (2/23).

<sup>4</sup> Al-Bukhārī (608), Muslim (389), *al-Muwatta'* (1/69-70), Abū Dāwūd (516), and an-Nasā'ī (2/21-22).

<sup>5</sup> Muslim (387).

within earshot of the voice of the *mu'adhhdhin*—jinn, man, or anything else—that will not bear witness for him on the Day of Judgment."<sup>1</sup> Narrated by al-Bukhārī.

The hadiths on its merit are numerous.

Our [Shāfi'ī] colleagues disagree about which is the more meritorious: calling the *adhān*, or leading the prayer. They have four opinions. The most authoritative is that calling the *adhān* is better; the second is that leading the *ṣalāh* is better; the third is that they are equal; the fourth is that if one knows how to fulfil the duties of leading *ṣalāh* and has the [right] qualities, then leading the *ṣalāh* is better, but if not, then calling the *adhān* is the better.

## 25

## THE DESCRIPTION OF THE ADHĀN

THE WORDS OF the *adhān* are well-known. The practice of *tarjī'* is Sunnah, in our opinion: it means that after calling at the top of his voice: *Allah is greater, Allah is greater, Allah is greater*, *Allah is greater* [the *mu'adhhdhin*] should say quietly, so that he and those nearby can hear: *I bear witness that there is no god but Allah, I bear witness that there is no god but Allah. I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah.* Then he should return to the top of his voice, saying: *I bear witness that there is no god but Allah, I bear witness that there is no god but Allah. I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah.*

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،  
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ،  
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ،  
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
لَا إِلَهَ إِلَّا اللَّهُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar, Allāhu akbar,  
Ashhadu a-l-lā ilāha illa-llāh, ashhadu a-l-lā ilāha illa-llāh,

<sup>1</sup> Al-Bukhārī (609).

THE BOOK OF REMEMBRANCES

Ashhadu anna Muḥammada-r-Rasūlu-llāh,  
ashhadu anna Muḥammada-r-Rasūlu-llāh,  
Ḥayya 'alā-ṣ-ṣalāh, hayya 'alā-ṣ-ṣalāh,  
Ḥayya 'alā-l-falāh, ḥayya 'alā-l-falāh,  
Allāhu akbar, Allāhu akbar,  
Lā ilāha illa-llāh.

*Tathwīb* is also Sunnah in our view. This means saying in the *adhān* of *Ṣubḥ*, after *Come to success, come to success: "Prayer is better than sleep, prayer is better than sleep."*

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

*Aṣ-ṣalātu khayrum-min an-nawm, aṣ-ṣalātu khayrum-min an-nawm.*

There are various hadiths confirming the validity of *tarjī'* and *tathwīb*, and these are well-known. If [the *mu'adhdhin*] leaves out *tarjī'* and *tathwīb*, the *adhān* will be valid but he will be leaving out [the practice] that is more meritorious. An *adhān* called by a child who has not yet reached the age of rational thought is not valid, nor that of a woman or that of a disbeliever. The *adhān* of a rational child [i.e. after he has reached puberty] is valid. If a disbeliever calls the *adhān* and [in doing so] utters the declaration of faith, it is considered as acceptance of Islam, according to the authoritative and acknowledged opinion. Others say that his acceptance of Islam [in that form] is not valid. There is no disagreement that this *adhān* would be invalid, because it was first uttered before the ruling of Islam applied. There are many related rulings on this subject, which are set down in the books of jurisprudence, but this is not the place to relate them.

26



DESCRIPTION OF THE IQĀMAH

ACCORDING TO THE authoritative and acknowledged position, which is supported by authentic hadiths, the *iqāmah* is made up of eleven phrases: *Allah is greater, Allah is greater. I bear witness that there is no god but Allah, I bear witness that Muḥammad is the Messenger of Allah. Come to ṣalāh, come to success. The ṣalāh has been established, the ṣalāh has been established. Allah is greater, Allah is greater. There is no god but Allah.*

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،

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Kitāb al-Adhkār

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،  
حَيَّ عَلَى الصَّلَاةِ،  
حَيَّ عَلَى الْفَلَاحِ،  
قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ.  
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
لَا إِلَهَ إِلَّا اللَّهُ.

Allāhu akbar, Allāhu akbar,  
Ashhadu a-l-lā ilāha illa-llāh,  
Ashhadu anna Muḥammada-r-Rasūlu-llāh,  
Ḥayya 'alā-ṣ-ṣalāh,  
Ḥayya 'alā-l-falāh,  
Qad qāmati-ṣ-ṣalāh, qad qāmati-ṣ-ṣalāh.  
Allāhu akbar, Allāhu akbar,  
Lā ilāha illa-llāh.

Know that the *adhān* and *iqāmah* are both Sunnahs, in our view, according to the authoritative and acknowledged position, whether the *adhān* be for *Jumu'ah* or for something else. Some of our colleagues are of the view that they are a communal obligation.<sup>1</sup> Some of them say they are only a communal obligation for *Jumu'ah* and not for other *ṣalāh*. If we say that they are a communal obligation and the people of a town omit them, then they should be fought for refusing to perform them. If we say that it is Sunnah, then they should not be fought, according to the authoritative and acknowledged view, just as they will not be fought for abandoning the Sunnah *ṣalāh* of *Zuhr* etc. Some of our colleagues say that they should be confronted, because it is one of the manifest symbols of Islam.

It is *mustahabb* to chant the *adhān* and to raise the voice. It is *mustahabb* to utter the *iqāmah* rapidly and to make the voice quieter than for the *adhān*. It is *mustahabb* for the *mu'adhdhin* to have a beautiful voice and that he be reliable, trustworthy, competent and knowledgeable about the times of *ṣalāh* and that he do it voluntarily without thought of compensation. It is *mustahabb* that the *adhān* and the *iqāmah* be made while standing in a state of purity and in a high place, facing the *qiblah*. If a person calls the *adhān* and the *iqāmah* with his back to the *qiblah*, sitting, lying down or in a state of minor or major impurity, his *adhān* will be valid, but will be *makrūh*. The sinfulness of a person in major impurity will be greater than that of the one in

<sup>1</sup> فرض كفاية—*Fard kifāyah*—communal obligation. This means that it is the responsibility of the entire community, but if just one of them fulfils it, the whole community is absolved of the responsibility. If no one does it, it is a sin which applies to the whole community.

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minor impurity. The sinfulness of an *iqāmah* called by a person in a state of major impurity will be more severe.

The *adhān* is only required for the five *ṣalawāt*: *Ṣubḥ*, *Zuhr*, *Aṣr*, *Maghrib*, and *'Ishā'* and it is the same for the *ṣalāh* performed in its proper time, and for a missed *ṣalāh* which is being made up. It is the same whether at home or on a journey, and it is the same if one prays alone or in congregation. If one person calls the *adhān*, it will suffice for the rest. If a person performs a number of missed *ṣalawāt* at one time, he should call the *adhān* for the first and the *iqāmah* for each *ṣalāh*. If he combines two *ṣalāhs*, then he should call the *adhān* for the first and the *iqāmah* for both. For *ṣalawāt* other than the five [main] *ṣalawāt* there is no *adhān*; this opinion is unanimous. In the same category there are *ṣalawāt* before which, when one wants to do them in congregation, it is *mustaḥabb* to say *The ṣalāh has assembled*, such as the *'Id ṣalāh*, the eclipse *ṣalāh*, and the *ṣalāh* of asking for rain. For some prayers it is not *mustaḥabb*, such as the *sunan* prayers and all the optional prayers. There are some over which there is disagreement, like the *Tarāwīḥ* and the funeral prayer. The correct view is that [the *iqāmah*] should be called before *Tarāwīḥ* but not before the funeral prayer.

The *iqāmah* is not valid except in its proper time and when one intends to proceed to the *ṣalāh*; and the *adhān* is not valid until the time of the *ṣalāh* has arrived, except for *Ṣubḥ* for which it is permissible to call the *adhān* before the time comes in. There are differences of opinion as to the time at which it is permissible. The most correct view is that it is permissible after half the night has passed. Other opinions are that it is permissible in the pre-dawn (*saḥar*); that it is permissible all night, but this [view] is of no consequence; and that it is permissible after two-thirds of the night have passed. The preferred view is the first-mentioned.

A woman or ambivalent hermaphrodite may call the *iqāmah* [for themselves]. They may not call the *adhān* because it is prohibited for them to raise their voices.



## WHAT TO SAY UPON HEARING THE ADHĀN AND THE IQĀMAH

IT IS *MUSTAḤABB* for anyone who hears the *adhān* and the *iqāmah* to repeat [each phrase], except when [the *mu'adhhdhin*] says: *Hasten to ṣalāh* and *Hasten to success*, when he should say: *There is no power or strength except by Allah*.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Lā ḥawla wa lā quwwata illā bi-llāh.

And when he says: *Prayer is better than sleep* one should reply: *You have spoken the truth and you have been honest*.

صَدَقْتَ وَبَرَرْتَ.

Ṣadaqta wa barart.

It is also said that one should say: *The Messenger of Allah ﷺ has spoken the truth: Prayer is better than sleep*.

صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

Ṣadaqa Rasūlu-llāhi ṣalla-llāhu 'alayhi wa sallam, aṣ-ṣalātu khayru-m-mina-n-nawm.

After the two words of the *iqāmah*, one should respond: *May Allah establish it and perpetuate it*.

أَقَامَهَا اللَّهُ وَأَدَامَهَا.

Aqāmaha-llāhu wa adāmahā.

After his words: *I bear witness that there is no god but Allah* one says: and *I bear witness that there is no god but Allah*. After his words: *I bear witness that Muḥammad is the Messenger of Allah*, one says: and *I bear witness that Muḥammad is the Messenger of Allah*. Then he should say: *I am pleased with Allah as Lord, with Muḥammad as Messenger, and with Islam as religion*.

رَضِيْتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا، وَبِالْإِسْلَامِ دِينًا.

Raḍītu bi-llāhi Rabbā, wa bi-Muḥammadin ṣalla-llāhu 'alayhi wa sallama Rasūlā, wa bi-l-Islāmi dīnā.

When one has finished responding to the whole *adhān* one should say: *May He bless and grant peace to the Prophet, may Allah bless him and grant him peace*. And then one says: *O Allah, Lord of this perfect call and established prayer, grant Muḥammad status and virtue and resurrect him to the praiseworthy station that You have promised him*. Then one should supplicate for whatever one wishes by way of things of this world or the Hereafter.

صَلَّى وَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتُهُ.

Ṣalla wa sallama 'ala-n-Nabiyyi ṣalla-llāhu 'alayhi wa sallam. Allāhumma Rabba hādhihi-d-da'wati-t-tāmmah, wa-ṣ-ṣalāti-l-qā'imah, āti Muḥammadani-l-wasilata wa-l-faḍilah, wa-b'athhu maqāma-m-maḥmūdani-lladhī wa'adtah.

We relate from Abū Sa'īd al-Khudrī ؓ that the Messenger of Allah ﷺ said: "When you hear the call then repeat what the *mu'adhdhin* says."<sup>1</sup> Narrated by al-Bukhārī and Muslim in the *ṣaḥīḥ*.

'Amr ibn al-ʿĀṣ ؓ narrated that he heard the Prophet ﷺ say: "When you hear the *mu'adhdhin*, say what he says, and then pray for blessings upon me. Whoever prays for blessings upon me, Allah will send ten blessings upon him. So ask Allah for intercession for me, for it is a rank in Paradise that only one servant of Allah is entitled to, and I hope that I will be that person. Whoever asks for intercession for me will enjoy my intercession."<sup>2</sup> Muslim narrated this in his *Ṣaḥīḥ*.

'Umar ibn al-Khaṭṭāb ؓ reported that the Messenger of Allah ﷺ said: "If, when the *mu'adhdhin* says *Allah is greater, Allah is greater*, any of you says *Allah is greater, Allah is greater*; and when he says *I bear witness that there is no god but Allah* he says *I bear witness that there is no god but Allah*; and when he says *I bear witness that Muḥammad is the Messenger of Allah* he says *I bear witness that Muḥammad is the Messenger of Allah*; and when he says *Come to ṣalāh* he says *There is no power and no strength but with Allah*; and when he says *Come to success* he says *There is no power and no strength but in Allah*; and when he says *Allah is greater, Allah is greater* he says *Allah is greater, Allah is greater*; and when he says *There is no god but Allah* he says from his heart *There is no god but Allah*, he shall enter Paradise."<sup>3</sup> Muslim narrated this in his *Ṣaḥīḥ*.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،  
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
لَا إِلَهَ إِلَّا اللَّهُ.

Allāhu akbar, Allāhu akbar,  
Ashhadu a-l-lā ilāha illa-llāh,  
Ashhadu anna Muḥammada-r-Rasūlu-llāh,  
Lā ḥawla wa lā quwwata illā bi-llāh,  
Lā ḥawla wa lā quwwata illā bi-llāh,  
Allāhu akbar, Allāhu akbar,  
Lā ilāha illa-llāh.

<sup>1</sup> Al-Bukhārī (611), Muslim (383), *al-Muwattaʿa* (1/67), Abū Dāwūd (522), at-Tirmidhī (208), and an-Nasāʿī—(2/23) in *al-Mujtabā* and (34) in *ʿAmal al-yawm wa al-laylah*.

<sup>2</sup> Muslim (384), Abū Dāwūd (523), at-Tirmidhī (3619), and an-Nasāʿī (2/25).

<sup>3</sup> Muslim (385), Abū Dāwūd (527), and an-Nasāʿī (40) in *ʿAmal al-yawm wa al-laylah*.

Sa'īd ibn Abi Waqqāṣ ؓ reported that the Messenger of Allah ﷺ said: "Whoever says, on hearing the *mu'adhdhin*: *I bear witness that there is no god but Allah Who is One and has no partner, and I bear witness that Muḥammad is His slave and Messenger. I am pleased with Allah as Lord, with Muḥammad as Messenger and with Islam as religion*, will have his sins forgiven."<sup>1</sup>

According to another account he said: "Whoever says when he hears the *mu'adhdhin*: *And I bear witness*." Muslim narrated this in his *Ṣaḥīḥ*.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

رَضِيْتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا، وَبِالْإِسْلَامِ دِينًا.

Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharika lah, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh. Raḍītu bi-llāhi Rabbā, wa bi-Muḥammadin Rasūlan ṣalla-llāhu 'alayhi wa sallam, wa bi-l-Islāmi dīnā.

And we relate from the *Sunan* of Abū Dāwūd that 'Ā'ishah ؓ reported that when the Messenger of Allah ﷺ heard the *mu'adhdhin* make the declaration of faith he would say: "And I [also bear witness], and I [also bear witness]."<sup>2</sup>

Jābir ؓ reported that the Messenger of Allah ﷺ said: "Whoever, on hearing the call to *ṣalāh*, says *O Allah, Lord of this perfect call and established prayer, grant Muḥammad status and virtue and resurrect him to the praiseworthy station that You have promised him*, my intercession will be available to him on the Day of Judgment."<sup>3</sup> Al-Bukhārī narrated this in his *Ṣaḥīḥ*.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا

الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

Allāhumma Rabba hādhihi-d-da'wati-t-tāmmati wa-ṣ-ṣalāti-l-qā'imah, āti Muḥammadan-il-wasilata wa-l-faḍīlah, wa-b'athhu maqāma-m-mahmūdan-illadhī wa'adtah.

We relate in the book of Ibn as-Sunnī from Mu'āwiyah ؓ that when the Messenger of Allah ﷺ heard the *mu'adhdhin* say: *Come to success*, he would say: "O Allah, make us successful."<sup>4</sup>

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ.

Allāhumma-j'alnā muflīḥīn.

<sup>1</sup> Muslim (386), Abū Dāwūd (525), at-Tirmidhī (210), Ibn Mājah (721), and an-Nasāʿī (2/26) and (73) in *ʿAmal al-yawm wa al-laylah*.

<sup>2</sup> Abū Dāwūd (526) and *al-Futūḥāt* (2/128). Ibn Ḥajar states that an-Nawawī mentions that Abū Dāwūd reports it with a *ṣaḥīḥ* chain, and that is correct.

<sup>3</sup> Al-Bukhārī (614), Abū Dāwūd (529), at-Tirmidhī (211), and an-Nasāʿī (2/27).

<sup>4</sup> Ibn as-Sunnī (90) and *al-Futūḥāt* (2/130). Ibn Ḥajar states that this hadith is *gharib*, as its chain contains a narrator whose transmissions are disregarded.

And we relate from the *Sunan* of Abū Dāwūd from Abū Umāmah, or another of the Companions of the Prophet ﷺ, that once when Bilāl ﷺ began the *iqāmah* and said: “The ṣalāh has been established,” the Messenger of Allah ﷺ said: “May Allah establish it and perpetuate it.”<sup>1</sup> And he said with respect to all the other expressions of the *iqāmah* just as is mentioned in the hadith of ‘Umar with respect to the *adhān*.

أَقَامَهَا اللَّهُ وَأَدَامَهَا.

*Aqāmahā Allāhu wa adāmahā.*

And we relate from the book of Ibn as-Sunnī that when Abū Hurayrah ﷺ heard the *mu’adhdhin* call the *iqāmah* he said: “O Allah, Lord of this perfect call and established prayer, bless Muḥammad and grant him his petitions on the Day of Resurrection.”

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، صَلِّ

عَلَى مُحَمَّدٍ وَآلِهِ سُؤْلُهُ يَوْمَ الْقِيَامَةِ.

*Allāhumma Rabba hādhihi-d-da’wati-t-tāmmah, wa-ṣ-ṣalāti-l-qā’imah, ṣalli ‘alā Muḥammadin wa ātihi su’lahu Yawma-l-Qiyāmah.*

If one hears the *mu’adhdhin* or the *iqāmah* whilst engaged in *ṣalāh* one should not respond until one has finished *ṣalāh*. After one has said the *salām* to end the *ṣalāh*, he should respond as one who is not in *ṣalāh* responds. If one responds in *ṣalāh*, it is *makrūh* but the *ṣalāh* is not invalid. Likewise, if one hears him whilst in the lavatory, one should not respond immediately but when one comes out. If, however, one is reciting the Qur’ān, glorifying Allah, or reading hadith or some other [form of sacred] knowledge, he should interrupt all this and respond to the *mu’adhdhin*, and then return to what he was doing. This is because [the time for] the response would otherwise be lost, but what one is occupied with will usually not be lost. If one fails to follow the *mu’adhdhin* while he is calling the *adhān* it is *mustaḥabb* to make it up, unless a long time has elapsed.

<sup>1</sup> Abū Dāwūd (528) and *al-Futūḥāt* (2/131). Ibn Ḥajar states that this hadith is *gharīb*. It was reported with this wording by Abū Dāwūd and he did not comment on it. Its chain contains an unknown (*mubham*) narrator, and there is some criticism of Shahr ibn Ḥawshab; but his hadiths are considered *ḥasan* as long as they do not conflict with other narrations.



## THE DU‘Ā’ TO BE SAID AFTER THE ADHĀN

WE RELATE FROM Anas ﷺ that the Messenger of Allah ﷺ said: “A supplication between the *adhān* and the *iqāmah* is never rejected.”<sup>1</sup> Abū Dāwūd, at-Tirmidhī, an-Nasā’i and Ibn as-Sunnī narrated it, as well as others. At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*. At-Tirmidhī added in his version in the Book of Prayers from his *Jāmi’*: They asked: “What should we say, Messenger of Allah?” He said: “Ask Allah for well-being in this world and the Hereafter.”

And we relate from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ﷺ that a man said: “O Messenger of Allah, the callers of the *adhān* are superior to us.” The Messenger of Allah ﷺ said: “Say what they say; and when you have finished, ask and you will be given.”<sup>2</sup> Abū Dāwūd narrated it and did not consider it weak.

And we relate from the *Sunan* of Abū Dāwūd, again from the chapter on Jihād with a *ṣaḥīḥ isnād* from Sahl ibn Sa’d ﷺ that the Messenger of Allah ﷺ said: “Two supplications are never rejected”—or “Are rarely rejected”: “one at the time of the call to prayer, and one at the time of strife when some do battle with others.”<sup>3</sup>

In some reliable texts, the word *yulḥimu* with the letter *ḥā’* appears, whereas other narrations have the letter *jīm*. Both are clear in their meaning.



## WHAT TO SAY AFTER THE TWO SUNNAH RAK‘ĀT OF ṢUBḤ

WE RELATE FROM the book of Ibn as-Sunnī that Abū al-Maliḥ, whose name was ‘Āmir ibn Usāmah, reported from his father [from his grandfather Usāmah ibn ‘Umayr] that he performed the two *rak‘ahs* of *Fajr* and the Messenger of Allah ﷺ prayed two quick *rak‘ahs* near him. Then he heard him say thrice while sitting: “O Allah, Lord of *Jibril*, *Isrāfil*, *Mikā’il* and Muḥammad the Prophet ﷺ, I seek refuge with You from Hell-Fire.”<sup>4</sup>

<sup>1</sup> Abū Dāwūd (521), at-Tirmidhī (212), Ibn as-Sunnī (100), *al-Futūḥāt* (2/135), and an-Nasā’i in *‘Amal al-yawm wa al-laylah*. Ibn Ḥajar grades it as *ḥasan*.

<sup>2</sup> Abū Dāwūd (524) and *al-Futūḥāt* (2/137). Ibn Ḥajar states that this is a *ḥasan* hadith, reported by Abū Dāwūd and an-Nasā’i in *al-Kubrā*, and that all of its narrators are trustworthy *ṣaḥīḥ* narrators except for one, regarding whom there is disagreement. However, there is another narrator to replace him in narrating it.

<sup>3</sup> Abū Dāwūd (2540) According to Ibn Ḥajar this hadith is *ḥasan ṣaḥīḥ*.

<sup>4</sup> Ibn as-Sunnī (101) and *al-Futūḥāt* (2/139). Ibn Ḥajar grades it as *ḥasan*.

اللَّهُمَّ رَبَّ جِبْرِيلَ وَإِسْرَافِيلَ وَمِكَايِيلَ وَمُحَمَّدٍ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَعُوذُ بِكَ مِنَ النَّارِ.

*Allāhumma Rabba Jibrīla wa Isrāfīla wa Mikā'ila wa Muḥammadin  
in-Nabiyyi, ṣalla-llāhu 'alayhi wa sallam, a'ūdhu bika mina-n-nār.*

We relate in it [the book of Ibn as-Sunnī] from Anas رضي الله عنه that the Prophet صلى الله عليه وسلم said: "Whoever says thrice on Friday morning before the early morning *ṣalāh*: *I ask the forgiveness of Allah, besides Whom there is no other god, the Living, the Self-Subsisting, and I repent to Him*, Allah will forgive his sins even if they be as abundant as the foam of the sea."<sup>1</sup>

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

*Astaghfiru-llāha-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.*

30

## WHAT TO SAY WHEN COMING TO THE PRAYER LINE

WE RELATE FROM Sa'd ibn Abi Waqqāṣ رضي الله عنه, who said that a man came to the *ṣalāh* while the Messenger of Allah صلى الله عليه وسلم was performing *ṣalāh*. He said when he came to the prayer line: "O Allah, grant me the best that You grant Your pious slaves." When the Messenger of Allah صلى الله عليه وسلم completed the *ṣalāh* he asked: "Who spoke?" [The man] replied: "I, Messenger of Allah." He said: "Then your horse will be hamstrung and you will become a *shahīd* in the Way of Allah."<sup>2</sup> An-Nasā'ī and Ibn as-Sunnī narrated it. Al-Bukhārī also narrated it in his *Tārīkh*, under the entry for Muḥammad ibn Muslim ibn 'Ā'idh.

اللَّهُمَّ آتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ.

*Allāhumma ātinī afḍala mā tu'tī 'ibādaka-ṣ-ṣāliḥīn.*

<sup>1</sup> Ibn as-Sunnī (82) and *al-Futūḥāt* (2/142). Ibn Ḥajar states that this is a *gharīb* hadith and its chain is weak; however, it does have supporting narrations which are *ḥasan*.

<sup>2</sup> Ibn as-Sunnī (104), an-Nasā'ī in *as-Sunan al-kubrā* and *al-Futūḥāt* (2/143). Ibn Ḥajar classifies it as *ḥasan*.

31

## WHAT TO SAY WHEN INTENDING TO STAND UP FOR ṢALĀH

WE RELATE FROM the book of Ibn as-Sunnī that Umm Rafī' رضي الله عنها said: "Messenger of Allah, show me a deed for which Allah صلى الله عليه وسلم will reward me." He said: "Umm Rafī', when you stand up for *ṣalāh* glorify Allah صلى الله عليه وسلم ten times, say *There is no god but Allah* ten times, praise Him ten times, say *Allah is greater* ten times, and ask His forgiveness ten times. For when you glorify Allah He says: 'This is for Me.' When you say *There is no god but Allah* He says: 'This is for Me.' And when you praise Allah He says: 'This is for Me.' When you say *Allah is greater* He says: 'This is for Me.' And when you ask Him to forgive you He says: 'I have done so.'"<sup>1</sup>

32

## THE DU'Ā' TO BE SAID DURING THE IQĀMAH

IMĀM ASH-SHĀFI'Ī NARRATES in *al-Umm* a hadith with an *isnād* that is *mursal*, according to which the Messenger of Allah صلى الله عليه وسلم said: "Seek acceptance of *du'ā'* when armies meet, when the *iqāmah* for *ṣalāh* has been called, and when rain falls." Ash-Shāfi'ī said: "I have memorised from more than one person [reports enjoining] the seeking of acceptance when rain falls and at the time of the *iqāmah* for *ṣalāh*."<sup>2</sup>

33

## WHAT TO SAY WHEN ṢALĀH BEGINS

know that this subject is very extensive. Many different authentic hadiths have been narrated about it. There are numerous subsidiary discussions in the books of jurisprudence, so we will discuss the basics and the objectives without discussing

<sup>1</sup> Ibn as-Sunnī (105) and *al-Futūḥāt* (2/144). Ibn Ḥajar grades it as *ḥasan*.

<sup>2</sup> Imam ash-Shāfi'ī in *Kitāb al-Umm* (1/223-224). Ibn Ḥajar states that this is a good *maqṭū'* narration (i.e. attributed to one of the *Ṭābi'ūn*, the generation after the Companions) which falls into the category of a *mursal* narration (i.e. lacking a Companion's name in the chain of transmission).

details or uncommon rulings. I have omitted most of the evidence for the sake of brevity, because this book has not been composed to explain the evidence but merely to explain what should be practiced. And it is Allah ﷻ who grants ability and success.



## THE TAKBĪRĀT AL-IHRĀM

KNOW THAT ṢALĀH is not valid without the *takbīrāt al-ihrām*, whether the *ṣalāh* be compulsory or supererogatory. According to the Shāfi'is and some others, the *takbīr* is part of the *ṣalāh* and is one of its essential elements. According to Abū Ḥanīfah, it is a precondition of *ṣalāh* but not a part of it.

Know that the words of the *takbīr* are *Allah is greater*. The two forms that are permissible are: *Allah is greater* or *Allah is the Greatest*.

اللهُ أَكْبَرُ or اللهُ الْأَكْبَرُ.

*Allāhu akbar* or *Allāhu-l-akbar*.

Both of these forms are permissible according to ash-Shāfi'i and Abū Ḥanīfah. According to Imam Mālik, only the first is permissible. As a precaution, one should use the first in order to avoid controversy. *Takbīr* is not permissible with any other words. If one said: 'Allah is the Sublime,' 'Allah is the Most High,' 'Allah is the Most Magnificent,' or anything like that, the *ṣalāh* would not be valid, according to ash-Shāfi'i and the majority [of scholars], although according to Abū Ḥanīfah it would be valid. If one said: 'The Greatest is Allah'—reversing the order of the words—it would not be valid according to what is the correct position in our view. Some of our colleagues say that it would be valid, as it is valid, according to the correct position, to say: 'Upon you be peace' at the end of *ṣalāh*.

Know that the *takbīr* and all other *adhkār* [in *ṣalāh*] are not valid unless one utters them with the tongue so that he can hear himself, provided that there is no impediment. We have already explained this in the sections at the beginning of this book. If a person is mute or has some defect in his tongue, then he should move his tongue as much as he is able to and his *ṣalāh* will be valid.

Know that *takbīr* is not valid in any other language, if one is able to utter it in Arabic. If one is unable to do so, it will be valid but it will be compulsory to learn [the necessary] Arabic. If someone is negligent in learning it, his *ṣalāh* is not valid. It will be compulsory for him to repeat all the *ṣalawāt* that he performed while he was negligent.

Know that the correct and preferred view is that the *takbīrāt al-ihrām* should not be elongated, but should be kept short and said quickly. Some say that it should be

elongated; but the first view is correct. It is *mustahabb* to extend the rest of the *takbīrāt* until one reaches the element or part of *ṣalāh* after them, according to the correct and preferred view. It is also said that it should not be elongated. If one elongates what should not be elongated and fails to lengthen what should be lengthened, one's *ṣalāh* will not be invalid, but one will forfeit the merit [of correctness].

Note that the place to elongate the *alif* is after the *lām* in *Allāh* and nothing else should be lengthened.

It is Sunnah for the Imam to say the *takbīrāt al-ihrām* and the other *takbīrāt* aloud so that those following can hear him. Those following should say it softly in such a manner that they can hear themselves. If a follower says it loudly and the Imam says it softly the *ṣalāh* is not invalidated; but one should strive to make one's *takbīr* correct. If one elongates the initial *alif* in *Allāh* or lengthens the *bā'* in *akbar* so that it becomes *akbār*, one's *ṣalāh* will be invalid.

Know that in a *ṣalāh* which comprises two *rak'ahs*, eleven *takbīrāt* are prescribed. Those which comprise three *rak'ahs* have seventeen *takbīrāt*, while those which comprise four *rak'ahs* have twenty-two *takbīrāt*. Every *rak'ah* has five *takbīrāt*: one for the *rukū'* and four for the prostration and coming up from it, besides which there are the *takbīrāt al-ihrām* and the *takbīr* for the first *tashahhud*.

Know also that all of these *takbīrāt* are Sunnah. If a person omits one, whether intentionally or out of forgetfulness, his *ṣalāh* will not be invalid and it is not *ḥarām* for him. He does not have to perform the prostration of forgetfulness, unless he has omitted the *takbīrāt al-ihrām*, for the unanimous opinion is that the *ṣalāh* does not begin to take place without it. And Allah knows best.



## WHAT TO SAY AFTER THE TAKBĪRĀT AL-IHRĀM

THERE ARE MANY hadiths which collectively require one to say: *Allah is greater, abundant praise is due to Allah and glory be to Allah in the morning and in the evening. I turn my face towards the One Who created the heavens and the earth, following the true religion as a Muslim; I am not one of the idolaters. Verily my ṣalāh and my sacrifice and my life and my death are for Allah, Lord of the Worlds, Who has no partners. Thus I have been commanded to do, and I am one of the Muslims. O Allah, You are the King; there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin; so forgive me all my sins, for no one forgives sins but You. Guide me to the best of character, for no one guides to the best of it but You; and turn the evil of it away from me, for no one turns it away except You. I am present and at Your command,*



and all good is in Your hands and no evil is attributed to You. I am from You and [am returning] to You; Blessed are You and You are Most Exalted. I ask for Your forgiveness and repent to You.

Then one should say: O Allah, put a distance between me and my sins like the distance between the East and the West.

O Allah, purify me of sin as a white robe is purified of dirt.

O Allah, wash me of sin with snow, water and ice.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَجَهْتُ وَجْهِي لِلَّذِي  
فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي  
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ  
أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي، فَأَعْفِرْ  
لِي ذُنُوبِي جَمِيعًا، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا  
إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَاتِي لَا يَصْرِفُ سَيِّئَاتِي إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ  
فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقِّي التَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ.

اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

Allāhu akbaru kabirā wa-l-ḥamdu li-llāhi kathirā, wa subḥāna-llāhi bukratan wa  
aṣīlā, wajjahtu wajhi li-lladhi faṭara-s-samāwāti wa-l-arḍa ḥanīfan musliman wa  
mā anā mina-l-mushrikīn, inna ṣalātī wa nusukī wa maḥyāya wa mamātī li-llāhi  
Rabbī-l-‘ālamīn, lā sharīka lah, wa bi-dhālika umirt, wa anā mina-l-muslimīn,  
Allāhumma Anta-l-Maliku lā ilāha illā Ant, Anta Rabbī wa anā ‘abduk, ḥalamtu  
nafsi wa tarāftu bi-dhanbī, fa-ghfir lī dhunūbī jamī‘ā, lā yaghfiru-dh-dhunūba  
illā Ant, wa-hdinī li-aḥsani-l-akhlāq lā yahdī li-aḥsanihā illā Ant, wa-ṣraf ‘annī  
sayyi‘ahā, lā yaṣrifu sayyi‘ahā illā Ant, labbayka wa sa‘dayk, wa-l-khayru kulluhu  
fī yadayk, wa-sh-sharru laysa ilayk, anā bika wa ilayk, tabārakta wa ta‘alayt,  
astaghfiruka wa atūbu ilayk.

Allāhumma bā‘id baynī wa bayna khaṭāyāya kamā  
bā‘adta bayna-l-mashriqi wa-l-maghrib.

Allāhumma naqqinī min khaṭāyāya kamā yunaqqi-  
th-thawbu-l-abyaḍu mina-d-danas.

Allāhumma-ghsilnī min khaṭāyāya bi-th-thalji wa-l-mā‘i wa-l-barad.

All that we have mentioned has been established from authentic narrations from the Messenger of Allah ﷺ. There are other hadiths on this subject, including the following.

‘A’ishah reported that when the Messenger of Allah ﷺ started the ṣalāh he said: “Glory be to You, Allah, and with Your praise, and blessed is Your Name and exalted Your Majesty; there is no god other than You.” This is narrated by at-Tirmidhī, Abū Dāwūd and Ibn Mājah with weak isnāds. Abū Dāwūd, at-Tirmidhī and al-Bayhaqī and others consider it weak.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

Subḥānaka-llāhumma wa bi-ḥamdik, wa tabāraka-  
smuk, wa ta‘ālā jadduk, wa lā ilāha ghayruk.

Abū Dāwūd, at-Tirmidhī, an-Nasā’ī, Ibn Mājah and al-Bayhaqī quote from the narration of Abū Sa‘īd al-Khudrī but they consider it weak. Al-Bayhaqī said: “Commencing with ‘Glory be to You, Allah, and blessed be Your Name!’ is narrated from Ibn Mas‘ūd and Anas in *marfū* form and all of the narrations are weak. The most authentic is that narrated by ‘Umar ibn al-Khaṭṭāb.”

Al-Bayhaqī narrates, with his isnād from ‘Umar, that [the Prophet ﷺ] performed the *takbīr* and then said: “Glory be to You, O Allah, and with Your praise, and blessed is Your name, and lofty is Your majesty, and there is no god but You.” And Allah knows best.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

Subḥānaka-llāhumma wa bi-ḥamdik, tabāraka-  
smuk, wa ta‘ālā jadduk, wa lā ilāha ghayruk.

We relate in the *Sunan* of al-Bayhaqī that ‘Alī reported that when the Messenger of Allah ﷺ began the ṣalāh he would say: “There is no god but You. Glory be to You. I have wronged myself and I have done evil, so forgive me, for none forgives sins except You. I have turned my face” and so on.<sup>2</sup> This is a weak hadith, since the narrator, al-Ḥārith al-A‘war, is agreed by all to be weak. Ash-Sha‘bī calls al-Ḥārith a liar. Allah knows best.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، ظَلَمْتُ نَفْسِي وَعَمِلْتُ سُوءًا فَأَعْفِرْ

لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَجَهْتُ وَجْهِي...

Lā ilāha illā Anta subḥānak, ḥalamtu nafsi wa ‘amiltu sū‘an fa-ghfir  
lī, innahu lā yaghfiru-dh-dhunūba illā Ant, wajjahtu wajhi. . .

Concerning the Messenger of Allah ﷺ saying “And no evil is attributable to You”, you should know that it is the opinion of the people of truth among hadith scholars,

1 Abū Dāwūd (776), at-Tirmidhī (243), Ibn Mājah (806) from ‘A’ishah, Abū Dāwūd (775), at-Tirmidhī (243), and Ibn Mājah (804) from Abū Sa‘īd al-Khudrī. Ibn Ḥajar grades it as *ḥasan*. This hadith is also mentioned in the *Mustadrak* (1/235) of al-Ḥākim, who classes it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

2 Al-Bayhaqī (2/33) and *al-Futūḥāt* (2/178-179). Ibn Ḥajar mentions that the narrator, al-Ḥārith al-A‘war, was declared trustworthy by some hadith scholars.

jurists from among the Companions of the Messenger of Allah ﷺ, the generation that followed them, and the 'ulamā' of the Muslims, that all creation—good and bad, beneficial and harmful—comes from Allah ﷻ. It is by His Will and His Decree. Once this is established, then it is essential to interpret and understand this hadith. The 'ulamā' have mentioned some answers to this.

Firstly, and this is the best-known, an-Nadhdhār ibn Shumayl and the Imams after him say it means: 'One cannot come close to You with evil.' The second interpretation is 'It cannot go up to You' as only good words go up. Thirdly, 'It is not associated with You.' So one should not say: 'O Creator of evil,' although He is its Creator, or: 'O Creator of pigs,' although He is their Creator. Lastly, 'It is not evil in relation to Your Wisdom, because You do not create anything in vain.' And Allah knows best.

It is *mustahabb* for a person performing *ṣalāh* alone and for the Imam, if the followers allow him, to recite in the opening supplication all of the *adhkār* mentioned above. If the followers do not give the Imam permission, he should not make the *ṣalāh* long but should restrict himself to some of those *adhkār*. It is best for him to confine himself to saying: *I turn my face . . . one of the Muslims*.<sup>1</sup> Similarly, a person praying alone should also confine himself to this.

Know that these *adhkār* are *mustahabb* in both the compulsory and voluntary *ṣalawāt*. If a person leaves them out in the first *rak'ah*, whether intentionally or unintentionally, he should not do them afterwards because he has omitted them from their proper place. If he does so, it will be *makrūh* but his *ṣalāh* will not be invalid. If he leaves them out after the *takbīr* until after starting the recitation and the seeking of protection, then he has missed their place and he should not recite them, although if he does recite it [then], his *ṣalāh* will not be invalid. If he comes in late to join the *ṣalāh* and he finds the Imam in one of the *rak'ahs*, he should recite the *adhkār*, unless he fears that he will miss *al-Fātiḥah* (the opening chapter) by reciting them. He should instead engage in reciting *al-Fātiḥah*, as it is more important, being compulsory, while these *adhkār* are Sunnah. If a late comer joins the Imam in *rukū'*, prostration or sitting, he should perform the *takbīrat al-iḥrām* and recite the *dhikr* that the Imam is occupied with. He should not recite the opening *du'ā'* at that point or after it.

Our [Shāfi'i] colleagues disagree as to whether or not the opening *du'ā'* is *mustahabb* in the funeral *ṣalāh*. The more correct view is that it is not *mustahabb*, because the prayer is based on brevity. The opening *du'ā'* is Sunnah and not compulsory, and if one leaves it out he does not have to prostrate for forgetfulness. It is Sunnah to say it softly. To say it aloud is *makrūh* but does not invalidate the *ṣalāh*.

The majority of [our colleagues] say that ash-Shāfi'i has two *mas'alahs*. The first is that he makes no difference between silent and loud recitations; and this is found in [*Kitāb*] *al-Umm*. The second is that he deems it Sunnah to recite aloud; this is found

<sup>1</sup> "I turn my face towards the One Who created the heavens and the earth, following the true religion as a Muslim; I am not one of the idolaters. Verily my *ṣalāh*, my sacrifice, my life and my death are for Allah the Lord of the Worlds. He has no partners. Thus I have been commanded to do, and I am one of the Muslims." For the Arabic see the beginning of the chapter.

in [the book] *al-Imlā'*. Others hold that there are two opinions: the first is that it is better to recite out loud and the second that it is better to recite silently.

The correct view in general is that one should recite out loud. This was pronounced correct and authentic by Shaykh Abū Ḥāmid al-Isfarā'inī, the Imam of our colleagues from Iraq, and that is what Abū Hurayrah used to do. Ibn 'Umar, however, used to recite softly, and this is the most correct view, according to the majority of our colleagues, and is to be preferred. Allah knows best.



SEEKING PROTECTION FROM SHAYṬĀN  
AFTER THE OPENING DU'Ā'

KNOW THAT TO seek protection from Shayṭān after the opening *du'ā'* is Sunnah by agreement [of Shāfi'i scholars]. It is a prelude to recitation. Allah ﷻ says: "And when you recite the Qur'an, seek protection from Shayṭān the rejected."<sup>1</sup>

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

*Fa-idhā qara'ta-l-Qur'āna fa-sta'idh bi-llāhi mina-sh-shayṭāni-r-rajīm.*

The meaning of this, according to the majority of the 'ulamā', is: "If you intend to recite the Qur'an, seek the protection. . . ." The preferred words for seeking protection are: *I seek protection in Allah from Shayṭān the rejected*. One may also say: *I seek protection in Allah, the All-Hearing and the All-Knowing, from Shayṭān the rejected*; there is no harm in this, but the better-known and preferred of these formulae is the first.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu bi-llāhi mina-sh-shayṭāni-r-rajīm. A'ūdhu bi-llāhi-s-Samī'i-l-'Alīmi mina-sh-shayṭāni-r-rajīm.*

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'i, Ibn Mājah, al-Bayhaqī and others that the Messenger of Allah ﷺ said before his recitation in *ṣalāh*: "I seek protection in Allah, from Shayṭān the rejected; from his conceit, his [obscene] poetry and his slander."<sup>2</sup> Another narration has: "I seek refuge in Allah the All-Hearing and All-knowing from the accursed Shayṭān, his [obscene] poetry, his pride and his madness."

<sup>1</sup> Qur'an 16:98.

<sup>2</sup> Abū Dāwūd (764), at-Tirmidhī (242), al-Bayhaqī, and an-Nasā'i in *al-Kubrā*. Ibn Ḥajar grades it as *hasan* and mentions narrations which support it.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مَنْ تَفَجَّحَ وَنَفَّحَ وَهَمَزَهُ.

*A'ūdhu bi-llāhi-s-Samī'i-l-'Alīmi mina-sh-shayṭāni-r-rajīm, min nafkhihi wa nafathihi wa hamzih.*

The commentary on this verse, as stated, has been narrated in the hadith that 'hamzuhu' means 'his madness,' 'nafkhuhu' means 'his arrogance' and 'nafathuhu' means 'his poetry' and Allah knows best.

Know that seeking protection (*ta'awwudh*) is *mustahabb* and not compulsory. If one leaves it out he is not sinning and his *ṣalāh* is not invalid. If one does not say it in the first *rak'ah*, he should say it in the second, and if one does not say it then, he should do so after that. If one seeks protection in the first, does he have to say it in the second? There are two opinions. The more correct view is that it is *mustahabb* but is more emphasised in the first. If one seeks protection in those *ṣalawāt* which are silent, he should do so silently. If one does so in those in which the recitation is aloud, should he say it aloud? There is disagreement on this. Some of our [Shāfi'i] colleagues say that one should say it softly. The majority say that ash-Shāfi'i had two rulings on the issue. The first is that saying it aloud and silently are equal, and that is from the text that is in *al-Umm*. The second is that saying it aloud is the Sunnah, and that is from text of *al-Imlā'*. Some of them say that the two rulings are: first, out loud, and second, silently.

The sound position overall is that one should say it out loud, and Shaykh Abū Hāmid al-Isfarā'īni, the imam of our Iraqi colleagues and the companion of al-Maḥāmili and others, corroborated this. That is what Abū Hurayrah رضي الله عنه used to do, and Ibn 'Umar رضي الله عنه used to do it silently, which is the more correct position according to the majority of our colleagues and is the chosen position; and Allah knows best.



## RECITATION OF QUR'ĀN AFTER SEEKING PROTECTION

KNOW THAT IT is compulsory to recite Qur'ān in *ṣalāh* according to the consensus, which is supported by the Qur'ānic text. This is our view and the view of the majority. The recitation of the opening chapter (*al-Fātiḥah*) is compulsory and nothing else will suffice instead on the part of those who have the ability to recite it. This is because of the authentic hadith in which the Messenger of Allah صلى الله عليه وسلم said: "Ṣalāh does not take place without the *Fātiḥah* of the Book." Ibn Khuzaymah and Abū Hātim ibn Hibbān—with an *i* after the *h*—both narrated it in their *Ṣaḥīḥs*. In both *Ṣaḥīḥs*, this is related from the Messenger of Allah صلى الله عليه وسلم: "There is no *ṣalāh* without the *Fātiḥah* of the Book."

To say 'In the name of Allah, the Beneficent, the Merciful' is compulsory because it is a complete verse at the beginning of *al-Fātiḥah*.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

*Bismi-llāhi-r-Raḥmāni-r-Raḥīm.*

It is compulsory to recite *al-Fātiḥah* with all of the doubled consonants (*tashdīd*). There are fourteen: three in the name (*basmalah*) and the rest after it. If a person fails to pronounce one of the *tashdīds*, his recitation is invalid [according to the Shāfi'i position]. It is mandatory to recite it uninterrupted and in order. If a person changes the order or interrupts it, his recitation is not valid. He is excused for remaining silent for as long as it takes to draw a breath. If a person following the Imam in *ṣalāh* makes the prostration for recitation with the Imam, or hears the *Āmīn* of the Imam and says *Āmīn* because of his *Āmīn*, or asks for mercy or seeks protection from Hell-Fire because of the recitation of the Imam, that [ruling about interrupting the recitation] does not apply. The recitation of a follower in *ṣalāh* who is in the process of reciting *al-Fātiḥah* is not unacceptable in these two instances because he has an excuse.

If a person recites *al-Fātiḥah* ungrammatically in a way that distorts its meaning, his *ṣalāh* is invalid. If it does not distort its meaning, his recitation is valid. Examples of mispronunciation that distort the meaning are saying: *an'amtu* (I have favoured) or *an'amtī* (You [fem.] have favoured), or *iyāki na'budu* (You [fem.] alone do we worship). Among the things which do not distort the meaning is saying: *Rabbu-l-'ālamīn* or *Rabba-l-'ālamīn* with a *u* on the *bā'* or an *a*. If a person says: *wa la-z-zāllīn* his *ṣalāh* is invalid according to the weightier of two views, unless he is unable to pronounce the *dād* even after receiving instruction, in which case he is excused.

If a person has not perfected [his pronunciation of] *al-Fātiḥah*, he may recite other verses of the Qur'ān which are equivalent to it [in length]. If he has not perfected [his knowledge of] anything from the Qur'ān he may recite any *dhikr*, like *tasbīḥ* or *tahlīl*, which is equivalent to reciting the verses of *al-Fātiḥah*. If he has not perfected any *dhikr* and the time to learn any is restricted, then he should stand for as long as it takes to recite and then bow. His *ṣalāh* will be accepted provided he has not been neglectful and negligent in learning. If he has been neglectful in learning *al-Fātiḥah*, it will be compulsory for him to repeat it. When he is able to learn, it is compulsory for him to learn *al-Fātiḥah*. If he has perfected *al-Fātiḥah* in any language other than Arabic but he has not learnt it in Arabic, it will not be permissible for him to recite it. He should substitute for it one of the things mentioned above.

After *al-Fātiḥah*, one should recite a chapter or part of a chapter. This is Sunnah and if a person omits it, his *ṣalāh* is still valid and he does not have to prostrate for forgetfulness, whether his *ṣalāh* was compulsory or supererogatory. It is not *mustahabb* to recite a chapter in the funeral *ṣalāh*, according to the most authoritative view, because it is based on brevity. One has a choice: if he wants he may recite a chapter, and if he wants he may recite part of a chapter. A short chapter is better than its equivalent from a longer chapter. It is *mustahabb* to recite the chapters according to their order

in the Qur'an. One should recite in the second *rak'ah* a chapter that comes after the chapter recited in the first *rak'ah*, so that they be sequential. If he goes against this order it is still permissible. It is Sunnah to recite this chapter after *al-Fātiḥah*, so if one recites it before *al-Fātiḥah* he will not be considered as having recited a chapter.

It is *mustahabb* to recite the *sūrah*s according to the order of the *muṣḥaf* and to recite in the second a *sūrah* after the first *sūrah* that follows it. If he diverges from this, it is valid. It is Sunnah that the *sūrah* come after *al-Fātiḥah*, but if it comes before *al-Fātiḥah* it is not reckoned that one has recited a *sūrah*.

Know that what we have mentioned about recitation of the *sūrah* being *mustahabb* applies to the imam, a person who reciting alone and a person who follows the imam in that which the imam recites silently. As for that in which the imam recites aloud, then the person who follows the imam does not do more than recite *al-Fātiḥah* if he has heard the imam's recitation. But if he has not heard him or has heard him recite so quietly that he cannot understand him, then it is *mustahabb* for him to recite a *sūrah*, according to the soundest view, as long as he does not disturb others.

It is Sunnah that the chapter in *Ṣubḥ* and *Zuhr* be one of the longer chapters,<sup>1</sup> in *ʿAṣr* and *Ishā'* one of the medium-length chapters<sup>2</sup> and in *Maghrib* one of the shorter chapters.<sup>3</sup> The Imam should recite the shorter ones, unless he knows that the followers prefer them to be longer. It is Sunnah to recite *Sūrat as-Sajdah* in the first *rak'ah* of *Ṣubḥ* on Friday and *Sūrat al-Insān* in the second. One should recite them in their entirety. What some people do, reciting part of them, is contrary to the Sunnah. It is Sunnah, in the *ṣalāh* of *ʿId* and the *ṣalāh* asking for rain, to recite *Qāf* in the first *rak'ah* after *al-Fātiḥah* and *al-Qamar* in the second. If one wishes, he may recite *al-A'lā* and in the second *al-Ghāshiyah*. Both of these are Sunnah. It is Sunnah to recite *al-Jumu'ah* in the first *rak'ah* of the *ṣalāh* of *Jumu'ah* and *al-Munāfiqūn* in the second. If one wishes one may recite *al-A'lā* in the first and *al-Insān* in the second. Both are Sunnah.

One should beware of confining himself to part of a *sūrah* in these places, but if he wishes to lighten it, he should proceed slowly in his recitation without such a haste as would lead to him mispronouncing the letters.

It is Sunnah to recite *Say, 'We believe in Allah and what has been sent down to us. . . (2:135) after al-Fātiḥah in the first rak'ah of Sunnah ṣalāh of Fajr and Say, 'People of the Book, come to a common declaration . . . (3: 64) in the second. If a person wishes he may recite Sūrat al-Kāfirūn in the first and Sūrat al-Ikhlāṣ in the second. It is authentically recorded in the Ṣaḥīḥ of Muslim that the Messenger of Allah ﷺ did both.*

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا . . .

Qūlū āmannā bi-llāhi wa mā unzila ilaynā . . .

قُلْ يَا هَلْ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ . . .

1 طول الفصل—The *Tiwāl al-Mufaṣṣal* are the chapters from al-Ḥujurāt to al-Burūj.

2 أوساط الفصل—The *Awsāṭ al-Mufaṣṣal* are from aṭ-Ṭāriq to al-Bayyinah.

3 قصار الفصل—The *Qisār al-Mufaṣṣal* are from az-Zalzalah to an-Nās.

Qul Yā ahla-l-Kitāb ta'ālaw ilā kalimatin sawā' . . .

In the two Sunnah *rak'ah*s of *Maghrib* and the two *rak'ah*s of *tawāf* and *istikhārah*, one should recite *al-Kāfirūn* in the first and *al-Ikhlāṣ* in the second.

In the *Witr ṣalāh* one should recite *Sūrat al-A'lā* after *al-Fātiḥah* in the first *rak'ah*, *al-Kāfirūn* in the second, and *al-Ikhlāṣ* in the third, together with the *Mu'awwidhatayn* (Surahs 113–114). All of this that we have mentioned has been narrated in hadiths from the *Ṣaḥīḥ* collections and elsewhere which are well-known and because of their fame we have no need to mention them. And Allah knows best.

If a person leaves out *Sūrat al-Jumu'ah* in the first *rak'ah* of *Jumu'ah*, he should recite it in the second with *Sūrat al-Munāfiqūn*. Likewise, in the *ṣalāh* of *ʿId* or the *ṣalāh* for rain, in *Witr* and the Sunnah of *Fajr* and others that we have mentioned, those things that are of the same sense, if one leaves out what is Sunnah in the first he should recite it with what is Sunnah in the second, so that his *ṣalāh* is not devoid of those two chapters. If a person recites *al-Munāfiqūn* in the first *rak'ah* of *Jumu'ah* he should recite *al-Jumu'ah* in the second and not repeat *al-Munāfiqūn*. The proof of this has been discussed in the commentary on *al-Muḥadhdhab*.

It has been established in authentic narrations that the Messenger of Allah ﷺ used to make the first *rak'ah* of *Ṣubḥ* and other *ṣalāh*s longer than the second. Most of our [Shāfi'i] colleagues prefer to interpret this, and they say that the first should not be longer than the second. The people of precise investigation take the position that lengthening the first is *mustahabb* because of this authentic hadith. They agree that the third and the fourth *rak'ah*s should be shorter than the first and the second. The soundest position is that reciting a chapter of the Qur'an in them is not *mustahabb*, but if we say that it is *mustahabb* then the soundest position is that the third should be like the fourth, but some have said that it should be made longer than it.

The 'ulamā' agree unanimously that recitation should be audible in the *ṣalāh* of *Ṣubḥ* and in the first two *rak'ah*s of *Maghrib* and *Ishā'*; and that recitation should be silent in *Zuhr* and *ʿAṣr*, in the third *rak'ah* of *Maghrib* and in the third and fourth *rak'ah*s of *Ishā'*. They agree that recitation should be audible in *Jumu'ah*, the two *ʿIds*, *Tārāwīḥ*, and the *Witr* after it. This is *mustahabb* for the Imam and for anyone performing *ṣalāh* alone. There is consensus that when following the Imam one should not recite any of this aloud. It is Sunnah to recite audibly in the *ṣalāh* for lunar eclipse and silently in the *ṣalāh* for solar eclipse, and to recite audibly in the *ṣalāh* for rain and in the funeral *ṣalāh*, whether it be performed in the day or the night. The daytime *Nawāfil* prayers should not be recited out loud, except those for the *ʿId* and for rain.

Our colleagues disagree about *Nawāfil* prayers at night: some say that they should not be recited out loud, while others say that they should. The third view—which is the view of al-Qāḍi Ḥusayn and al-Baghāwī—is that they should be recited somewhere between loud and silent. If a person misses a prayer at night he should make it up during the day, or [if he misses a prayer] during the day he should make it up at night. Does one take into consideration the loud or silent recitation of the time he missed the *ṣalāh* or the time he fulfils it? There are two opinions. The more obvious is that

one should take into consideration the time of fulfilling it. Another version is that one should recite it silently under all circumstances. Reciting out loud or silently according to circumstances is Sunnah and not *wājib*. So if a person recites out loud when he should have recited silently, or vice versa, his *ṣalāh* is still valid, and although this is *makrūh* he will not have to prostrate for forgetfulness. We have stated previously that in the silent recitation during *Fajr*, the *Qur'ān* and the *adhkār* that are prescribed in *ṣalāh* have to be loud enough so that the reciter can hear himself. If he cannot hear himself and there is no impediment, his recitation and his *dhikr* are not valid.

According to our [Shāfi'i] colleagues: "It is *mustahabb* for the Imam in *ṣalāh* performed out loud to make four silent pauses. The first is after the *takbīrat al-ihrām*, so that one may recite the opening *du'ā'*. The second is a slight pause between the completion of *al-Fātiḥah* and the *Āmīn* so that it may be known that the *Āmīn* is not part of *al-Fātiḥah*. The third pause is after the *Āmīn* so that the follower may recite *al-Fātiḥah*. The fourth is after the recitation of the chapter so that he may separate the recitation from the *takbīr* of going into *rukū'*.

When one has finished *al-Fātiḥah* it is *mustahabb* to say *Āmīn*. There are many authentic and well-known hadiths about its virtue and great reward. This *Āmīn* is *mustahabb* for everyone who recites, whether in *ṣalāh* or outside it. There are four variants, the most eloquent and the best known of which is *Āmīn* with an elongation and without doubling of the letter [*mīm*]. The second is *Āmīn* without elongation and without doubling of the letter [*mīm*]. The third is *Āmīn* with *imālah*<sup>1</sup>. The fourth is *Āmmīn* with an elongation and with doubling of the letter [*mīm*]. The first two are well-known. Al-Wāḥidī cited the third and the fourth at the beginning of *al-Basīf*. The first is the most preferable one.

The *Āmīn* is *mustahabb* for the Imam, those following him, and those performing *ṣalāh* alone in any *ṣalāh* in which recitation is done out loud. The correct view is that the follower should say the *Āmīn* whether the congregation be large or small. It is *mustahabb* that the *Āmīn* of those following should coincide with the *Āmīn* of the Imam, and not come before him or after him. There is no place in the *ṣalāh* where the utterance of a follower may coincide with that of the Imam except when saying *Āmīn*; the rest should come after the Imam.

It is Sunnah for anyone reciting [Qur'ān], whether in *ṣalāh* or outside it, when he hears or recites a verse about mercy, to ask of Allah ﷻ from His bounty; and when he hears or recites a verse about punishment to ask His protection from Hell-Fire or from punishment, or from evil and iniquity, or to say: O Allah, I ask You for well-being or something like that.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma innī as'aluka-l-'āfiyah.

<sup>1</sup> Pronouncing the *a* inclining towards an *i* like *Aymin* where the first vowel is like the sound of the English word 'eh'. Saying *Āmīn* aloud is *makrūh* for Mālikis following an Imam (Editors).

If one hears or recites a verse that glorifies Allah ﷻ, he should glorify Him and say: *Peerless and Exalted is He*.

سُبْحَانَهُ وَتَعَالَى.

Subḥānahu wa ta'ālā.

He may also say: *Blessed is Allah, Lord of the Worlds*.

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

Tabāraka-llāhu Rabbu-l-'ālamīn.

He may also say: *Glorious is the Vastness of our Lord*.

جَلَّتْ عَظَمَةُ رَبِّنَا.

Jallat 'azamatu Rabbīnā.

Ḥudhayfah ibn al-Yamān ﷺ said: "I performed *ṣalāh* with the Messenger ﷺ one night and he started *al-Baqarah*. I said to myself: 'He will perform *rukū'* after one hundred verses.' Then he continued and I said: 'He will pray the *rak'ah* with it.' He continued. I said to myself: 'He will perform *rukū'* with it.' Then he started *an-Nisā'* and recited it all. Then he started *Āl 'Imrān* and recited it all. He recited slowly, when he came to a verse in which there was glorification he glorified Allah, when he came to a request he made a supplication, and when he came to a verse of seeking protection he sought protection."<sup>1</sup> Muslim narrated it in his *Ṣaḥīḥ*.

Our Shāfi'i colleagues say that this glorification, asking and seeking protection is *mustahabb* whether reciting in *ṣalāh* or outside it, and for the Imam, a follower and a person performing *ṣalāh* alone, because it is a *du'ā'* and they are equal in it as they are in saying *Āmīn*.<sup>2</sup>

It is *mustahabb* [for Shāfi'is], when one recites: "Is not Allah the wisest of judges?"<sup>3</sup> to say: *Yes, and I am one who testifies to that*.

«أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ»

بَلَى، وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

A-laysa-llāhu bi-aḥkami-l-ḥākīmīn.

Balā, wa anā 'alā dhālika mina-sh-shāhidīn.

It is *mustahabb* [for Shāfi'is], when one recites: "Has not that One the power to give life to the dead?"<sup>4</sup> to say: *Yes indeed; I bear witness*.

<sup>1</sup> Muslim (772), Abū Dāwūd (871), and an-Nasā'i (2/176).

<sup>2</sup> In the Ḥanafī *madhhab*, however, to do so invalidates the *ṣalāh*.

<sup>3</sup> Qur'ān 95:8.

<sup>4</sup> Qur'ān 75:40.

﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى﴾

بَلَى، أَشْهَدُ.

*A-laysa dhālika bi-qādirin 'alā an yuhyiya-l-mawtā.*

*Balā, ashhadu.*

It is *mustahabb* [for Shāfi'is], when one recites: "So in what message after this will they believe?"<sup>1</sup> to say: *I believe in Allah.*

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

آمَنْتُ بِاللَّهِ.

*Fa-bi-ayyi ḥadīthin ba'dahu yu'minūn.*

*Āmantu bi-llāh.*

It is *mustahabb* [for Shāfi'is], when one recites: "Glorify the name of your Guardian-Lord, the Most High,"<sup>2</sup> to say: *Glorious is your Lord, the Most High.*

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

*Sabbiḥi-sma Rabbika-l-'Alā.*

سُبْحَانَ رَبِّيَ الْأَعْلَى.

*Subḥāna Rabbiya-l-'Alā.*

One should, if following the Shāfi'ī *madhhab*, say all of the above, whether reciting in *ṣalāh* or not. I have explained the proof for this in the book *at-Tibyān fī ādāb ḥamalāt al-Qur'ān.*



AUTHENTIC REPORTS OF the Messenger of Allah ﷺ support the view that he used to pronounce *takbīr* for each *rukū'*, and that it is Sunnah. Leaving it out is *makrūh*

<sup>1</sup> Qur'ān 7:186.

<sup>2</sup> Qur'ān 87:1.

*tanzīhī*; it does not invalidate the *ṣalāh* and one does not have to prostrate for forgetfulness. That is the ruling for all the *takbīrat* of *ṣalāh* except the *takbīrat al-iḥrām*, which is an essential part of the *ṣalāh* without which it is not valid. We have discussed the number of the *takbīrāt* in the first chapter on entering into *ṣalāh*.

Imam Aḥmad has a report which states that all these *takbīrāt* are compulsory. Is it *mustahabb* to prolong this *takbīr*? Ash-Shāfi'ī has two opinions. The later and more authoritative is that it is *mustahabb* to prolong it until one reaches the point of *rukū'*, and then one should engage in the *adhkār* of *rukū'* so that no part of his *ṣalāh* is devoid of the remembrance of Allah. This is unlike the *takbīrat al-iḥrām*. The correct view is that one should not prolong it, for that requires the formulation of intention; if one prolongs it, it will become difficult, but if he shortens it, it will be easy. The same ruling applies to the rest of the *takbīrāt*. We have already discussed this in the chapter on the *takbīrat al-iḥrām*. And Allah knows best.

When a person has bowed fully in *rukū'*, he should engage in the *adhkār* of *rukū'* and say: *Glory be to my Lord, the Tremendous. Glory be to my Lord, the Tremendous. Glory be to my Lord, the Tremendous.*

سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ.

*Subḥāna Rabbiya-l-'Azīm, subḥāna Rabbiya-l-'Azīm, subḥāna Rabbiya-l-'Azīm.*

It is recorded in the *Ṣaḥīḥ* of Muslim that Ḥudhayfah ؓ reported that the Messenger of Allah ﷺ, in his long *rukū'*—which was as long as the recitation of the chapters *al-Baqarah, an-Nisā' and Āl 'Imrān*—said: "Glory be to my Lord, the Great."<sup>1</sup> This means that he ﷺ repeated "Glory be to my Lord, the Tremendous" in it, as is explained in the *Sunan* of Abū Dāwūd.

It is reported in the *Sunan* books that he ﷺ said: "When any of you says *Glory be to my Lord, the Tremendous* thrice, he has made his *rukū'* complete."<sup>2</sup>

It is recorded in both *Ṣaḥīḥs* that 'Ā'ishah ؓ reported that the Messenger of Allah ﷺ said in his *rukū'* and *sujūd*: "Glory be to You, Allah our Lord, and to You be all praise. O Allah, forgive me." He interpreted the Qur'ān.<sup>3</sup>

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

*Subḥānaka-llāhumma Rabbanā wa bi-ḥamdik, Allāhumma-ghfir li.*

It is recorded in the *Ṣaḥīḥ* of Muslim that 'Alī ؓ reported that when the Messenger of Allah ﷺ performed *rukū'* he used to say: "O Allah, to You have I made *rukū'*, in You I believe, and to You have I submitted. My hearing, sight, brain, bones and nerves are humble to You."<sup>4</sup>

<sup>1</sup> Muslim (772), Abū Dāwūd (871), and an-Nasā'ī (3/226).

<sup>2</sup> Abū Dāwūd (886), at-Tirmidhī (261), and Ibn Mājah (890) from Ibn Mas'ūd. At-Tirmidhī states that its chain of narration is not continuous, because 'Awn never met Ibn Mas'ūd.

<sup>3</sup> Al-Bukhārī (794), Muslim (484), Abū Dāwūd (877), and an-Nasā'ī (2/219).

<sup>4</sup> Muslim (771).

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، خَشَعَ لَكَ  
سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي.

Allāhumma laka raka't, wa bika āmant, wa laka aslamt, khasha'a  
laka sam'i wa baṣarī wa mukhkhī wa 'azmī wa 'aṣabī.

In the books of the *Sunan* it reads: "My hearing, sight, brain, bones, nerves and all that my feet rise are humble to Allah, Lord of the Worlds."

خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ.

Khasha'a sam'i wa baṣarī wa mukhkhī wa 'azmī wa ma-  
staqallat bihi qadamī li-llāh Rabbi-l-'ālamīn.

It is recorded in the *Ṣaḥīḥ* of Muslim that 'A'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم used to say in his *rukū'* and *sujūd*: "Most Glorious and Most Holy, Lord of the angels and the Spirit."<sup>1</sup> Scholars of the Arabic language say that 'Subbūhun Quddūsun', with the *ḍammah* on the first of the two but sometimes *fathah*, and these are two variants, the best, most well-known and most often used is that with the *ḍammah*.

سُبْحُوحُ قُدُّوسُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

Subbūhun Quddūsun Rabbu-l-malā'ikati wa-r-rūḥ.

We relate from 'Awf ibn Mālik رضي الله عنه who said: "I stood with the Messenger of Allah صلى الله عليه وسلم and he stood up and recited *Sūrat al-Baqarah* (the Chapter of the Cow). He did not come to any verse of mercy without stopping and asking for it, and he did not come to any verse of punishment without stopping to seek protection from it. Then he bowed for the same length of time as he stood. He said in his *rukū'*: 'Glory be to the Owner of might, dominion, grandeur and immensity.' Then he said the same in his *sujūd*."<sup>2</sup> This hadith is *ṣaḥīḥ* and Abū Dāwūd and an-Nasā'ī narrated in their *Sunans* as well as at-Tirmidhī in his *Shamā'il* with *ṣaḥīḥ isnāds*.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥāna Dhi-l-jabarūti wa-l-malakūti wa-l-kibriyā'i wa-l-'azamah.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "As for the *rukū'*, magnify the Lord in it."<sup>3</sup>

Know that this last hadith expresses the essence of this chapter, which is to magnify and glorify the Lord صلى الله عليه وسلم in *rukū'* using any words and expressions. However, the best thing is to combine all of these *adhkār*, if possible, in such a manner as not to cause difficulty to others. Preference should be given to the *tasbīḥ*. If one wishes to limit

<sup>1</sup> Muslim (487), Abū Dāwūd (872), and an-Nasā'ī (2/224).

<sup>2</sup> Abū Dāwūd (873) and an-Nasā'ī (2/191).

<sup>3</sup> Muslim (479), Abū Dāwūd (876), and an-Nasā'ī (2/189).

oneself [to one *dhikr*], then *tasbīḥ* is *mustahabb*. The minimum required is three *tasbīḥāt*. If a person limits himself to saying it once, he will have fulfilled the essence of *tasbīḥ*. It is *mustahabb*, if one limits oneself to only a few, to employ the others at other times. In this way one will employ all of them. One should do the same with the *adhkār* mentioned in the other chapters.

Know that the *dhikr* in *rukū'* is Sunnah in our opinion and according to the majority of 'ulamā'. If a person leaves it out, whether intentionally or out of forgetfulness, his *ṣalāh* will not be invalid, he will not be sinning, and he will not have to prostrate for forgetfulness. Imam Aḥmad ibn Ḥanbal and others are of the opinion that it is *wājib*. Therefore it is imperative for the worshipper to be mindful of it, because of the authentic and explicit hadiths that command one to do it, such as the saying of the Messenger of Allah صلى الله عليه وسلم: "As for the *rukū'*, magnify the Lord in it." This should be done in order not to be unaffected by the difference of opinion between the 'ulamā', may Allah have mercy on them. And Allah knows best.

It is *makrūh* to recite Qur'an in *rukū'* and *sujūd*, although if one recites anything besides *al-Fātiḥah* his *ṣalāh* is not invalidated. Likewise, if one recites *al-Fātiḥah* his *ṣalāh* will not be invalidated, according to the most reliable opinions. Some of our [Shāfi'i] colleagues are of the opinion that it is invalidated.

We relate from 'Alī رضي الله عنه, that he said: "The Messenger of Allah صلى الله عليه وسلم forbade us to recite [Qur'an] whilst in *rukū'* and *sujūd*."<sup>1</sup>

Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "I have been forbidden to recite the Qur'an whilst in *rukū'* and *sujūd*."<sup>2</sup>

#### WHAT TO SAY WHEN RAISING THE HEAD FROM RUKŪ' AND STANDING UPRIGHT

IT IS SUNNAH to say when lifting the head: *Allah has heard the one who praised Him*. It is also permissible to say: *The one who praised Allah, He has heard him*, as ash-Shāfi'i stated in *al-Umm*.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

Sami'a-llāhu li-man ḥamidah.

When standing upright one should say: *O our Lord, to You belongs praise, praise that is good and blessed—praise to fill the heavens and the earth and all that is between*

<sup>1</sup> Muslim (480), Abū Dāwūd (4044), and an-Nasā'ī (2/188–189).

<sup>2</sup> Muslim (480).

them, and to fill whatever You desire besides. You are most worthy of adulation and praise; You are entitled to whatever the servant says, and all of us are servants to You. O Allah, none can withhold what You grant and none can grant what You withhold. The might of the mighty does not avail him before You.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمْدًا طَيِّبًا مُبَارَكًا فِيهِ، مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدًا لَا مَانِعَ لَكَ عَبْدًا لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma Rabbanā laka-l-ḥamd ḥamdan ṭayyiban mubārakan fih, mil'a-s-samāwāti wa mil'a-l-arḍi wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd. ahla-th-thanā'i wa-l-majd, aḥaqqu mā qāla-l-'abdu—wa kullunā laka 'abdun—lā māni'a li-mā a'tayt, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to say: "Allah has heard the one who praised Him" when he rose from *rukū'*. Then he used to say, when he stood up: "Our Lord, to You belongs praise." According to another report he said: "And to You belongs praise", adding the word "And". Both of these are good; they have been reported by a number of the Companions رضي الله عنهم.<sup>1</sup>

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī رضي الله عنه and Ibn Abī Awfā رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم rose from *rukū'* he would say: "Allah has heard the one who praised Him. O our Lord, to You belongs praise—praise to fill the heavens and the earth, and whatever You desire besides."<sup>2</sup>

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ  
وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamd, mil'a-s-samāwāti wa mil'a-l-arḍi wa mil'a mā shi'ta min shay'in ba'd.

We also relate from the *Ṣaḥīḥ* of Muslim that Abū Sa'īd al-Khudrī رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم raised his head from *rukū'* he would say: "O Allah, our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and whatever You desire besides. You are worthy of adulation and praise. You are best entitled to whatever the servant says, and all of us are servants to You. O Allah, none can withhold what You grant and none can grant what You withhold. The might of the mighty does not avail him before You."<sup>3</sup>

<sup>1</sup> Al-Bukhārī (784) and Muslim (392).

<sup>2</sup> Muslim (476), Abū Dāwūd (846), and at-Tirmidhī (3541).

<sup>3</sup> Muslim (477), Abū Dāwūd (847), and an-Nasā'ī (2/198–199).

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَالْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ—وَكُنَّا لَكَ عَبْدًا—اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma Rabbanā laka-l-ḥamdu mil'a-s-samāwāti wa-l-arḍ, wa mil'a mā shi'ta min shay'in ba'd, Ahl ath-thanā'i wa-l-majd, aḥaqqu mā qāla-l-'abdu—wa kullunā laka 'abd—Allāhumma lā māni'a li-mā a'tayt, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dhā-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās رضي الله عنه reports that he رضي الله عنه said: "O our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and to fill whatever You desire besides."<sup>1</sup>

رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ وَمَا  
بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Rabbanā wa laka-l-ḥamdu mil'a-s-samāwāti wa mil'a-l-arḍi  
wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.

And we relate from the *Ṣaḥīḥ* of al-Bukhārī that ar-Rifā'ah ibn Rāfi' az-Zuraqī رضي الله عنه narrated: "One day we were performing *ṣalāh* with the Messenger of Allah صلى الله عليه وسلم and he said: 'Allah has heard the one who praised Him.' A man said: 'O our Lord, to You belongs praise, praise that is abundant, good and blessed.' When he صلى الله عليه وسلم turned around he صلى الله عليه وسلم said: 'Who was it who spoke?' The man said: 'It was I.' He صلى الله عليه وسلم said: 'I saw about thirty angels hastening to see which of them would write it first.'<sup>2</sup>

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

Rabbanā wa laka-l-ḥamdu ḥamdan kathīran ṭayyiban mubārakan fih.

Know that it is *mustaḥabb* to combine all the *adhkār* mentioned, as we stated about the *adhkār* of *rukū'*. If one wishes to shorten them, he should shorten them to: Allah has heard the one who praised Him. Our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and to fill whatever You desire besides.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَمِلْءُ  
الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamdu mil'a-s-samāwāti  
wa mil'a-l-arḍi wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.

<sup>1</sup> Muslim (478) and an-Nasā'ī (2/198).

<sup>2</sup> Al-Bukhārī (799), *al-Muwatta'* (1/212), Abū Dāwūd (770), at-Tirmidhī (404), and an-Nasā'ī (2/196).



If one wants to shorten them even more, he should say: *Allah has heard the one who praised Him. Our Lord, to You belongs praise.*

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ.

*Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamd.*

Know that these *adhkār* are *mustahabb* for the Imam and those following, and for those praying alone. However, the Imam should not utter all of them unless he knows from the condition of the followers that they prefer prolongation. Note also that this *dhikr* is Sunnah and not *wājib*; so if one leaves it out, that is *makrūh* but one does not have to prostrate for forgetfulness. It is *makrūh* to recite Qur'ān while standing up at this point of the prayer, just as it is *makrūh* in *rukū'* and *sujūd*. And Allah knows best.

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THE ADHKĀR OF SUJŪD

AFTER COMPLETING THE *adhkār* of standing, one should pronounce *takbīr* and go down into *sujūd*, prolonging the *takbīr* until he places his forehead on the ground. We have already mentioned the ruling that this *takbīr* is Sunnah, and that if one leaves it out his *ṣalāh* will not be invalidated and he does not have to prostrate for forgetfulness. When he prostrates, he should utter the *adhkār* of *sujūd*, of which there are many:

Such as that which we have related in the *Ṣaḥīḥ* of Muslim from the preceding narration of Ḥudhayfah رضي الله عنه about *rukū'* in the description of the *ṣalāh* of the Messenger of Allah صلى الله عليه وسلم when he recited the chapters *al-Baqarah* and *Āl 'Imrān* in a single *rak'ah*. He did not come to any verse about mercy without asking for it and he did not come to any verse of punishment without seeking protection from it. Then he performed *sujūd* and said "Glory be to my Lord, the Most High." His *sujūd* was close to his standing [in duration].<sup>1</sup>

سُبْحَانَ رَبِّيَ الْأَعْلَى.

*Subḥāna Rabbiya-l-'Alā.*

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم used to say in his *rukū'* and *sujūd*: "Glory be to You, Allah our Lord, and to You be all praise. O Allah, forgive me."<sup>2</sup>

<sup>1</sup> Muslim (772).

<sup>2</sup> Al-Bukhārī (794) Muslim (484).

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

*Subḥānaka-llāhumma Rabbanā wa bi-ḥamdik, Allāhumma-ghfir li.*

We relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that according to 'Ā'ishah رضي الله عنها, the Messenger of Allah صلى الله عليه وسلم used to say in his *rukū'* and *sujūd*: "Most Glorious and Most Holy, Lord of the angels and the spirit."<sup>1</sup>

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

*Subūḥun Quddūsun, Rabbu-l-malā'ikati wa-r-rūḥ.*

We relate in the *Ṣaḥīḥ* of Muslim as well as from 'Alī رضي الله عنه that when the Messenger of Allah صلى الله عليه وسلم prostrated he said in his *sujūd*: "O Allah, to You have I prostrated and in You I believe and to You I submit. My face has prostrated to the One Who created and shaped it and formed my hearing and sight. Blessed is Allah, the Best of Creators."<sup>2</sup>

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصُورَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

*Allāhumma laka sajadat, wa bika āmant, wa laka aslamt, sajada wajhi li-lladhī khalaqahu fa-ṣawwarah, wa shaqqa sam'ahu wa baṣarah, fa-tabāraka-llāhu Aḥsanu-l-Khāliqīn.*

We relate a *ṣaḥīḥ* hadith from the *Sunan* books mentioned previously that 'Awf ibn Mālik رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم made his *rukū'* long and said in it: "Glory be to the Owner of might, dominion, grandeur and immensity." Then he said the same in his *sujūd*.<sup>3</sup>

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

*Subḥāna Dhi-l-jabarūti wa-l-malakūti wa-l-kibriyā'i wa-l-'azamah.*

In the *Sunans* it is reported that the Messenger of Allah صلى الله عليه وسلم said: "When any of you prostrates, let him say: *Glory be to my Lord, Most High* thrice; and that is the least [he should do]."<sup>4</sup>

سُبْحَانَ رَبِّيَ الْأَعْلَى.

*Subḥāna Rabbiya-l-'Alā.*

<sup>1</sup> Muslim (487).

<sup>2</sup> Muslim (771), Abū Dāwūd (760), at-Tirmidhī (3417), an-Nasā'ī (2/130).

<sup>3</sup> Abū Dāwūd (873), an-Nasā'ī (2/191), and at-Tirmidhī.

<sup>4</sup> Abū Dāwūd (886), at-Tirmidhī (261), and Ibn Mājah (890), from 'Abdullāh ibn Mas'ūd. At-Tirmidhī states that this is the practice of the people of knowledge, and that they regard it as advisable that a person say no less than three *tasbīhāt* each in *rukū'* and *sujūd*.

And we relate from the *Ṣaḥīḥ* of Muslim that 'Ā'ishah رضي الله عنها said: "One night, I could not see the Messenger of Allah صلى الله عليه وسلم, so I searched for him. He was performing *rukū'* or *sujūd* and saying: 'Glory be to You and to You be praise. There is no god but You.'"

سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ.

*Subḥānaka wa bi-ḥamdik, lā ilāha illā Ant.*

According to a report in Muslim, [*Ā'ishah* رضي الله عنها said]: "I laid my hands on the soles of his outstretched feet whilst he was in the mosque. He was saying: 'O Allah, I seek protection in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I seek protection from You through You. I cannot enumerate Your praise. You are as You have praised Yourself.'"

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمَعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

*Allāhumma innī a'ūdhu bi-riḍāka min sakḥatik, wa a'ūdhu bi-mu'āfātika min 'uqūbatik, wa a'ūdhu bika mink. Lā uḥṣī thanā'an 'alayk. Anta kamā athnayta 'alā nafsik.*

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "As for the *rukū'*, magnify the Lord in it and as for the *sujūd*, exert yourself in *du'ā'*, for it is most likely (*qaman*) to be accepted."

One says '*qaman*' with *fathah* or [*qamin*' with] *kasrah* on the letter *mīm*. One may also pronounce it '*qamin*'. Its meaning is 'deserving' or 'worthy'.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The closest that the slave can be to his Lord is when he is prostrating, so make abundant supplication."<sup>3</sup>

And we relate from Abū Hurayrah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم used to say in his *sujūd*: "O Allah, forgive me my sins, the minor and the major thereof, the first and the last thereof, the open and the hidden thereof."<sup>4</sup> The words *diqqahu* and *jillahu* (with the *kasrah* on the first part) mean 'little' and 'much'.

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ، دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.

*Allāhumma-ghfir li dhanbī kullah, diqqahu wa jillah, wa awwalahu wa ākhirah, wa 'alāniyatahu wa sirrah.*

Know that it is *mustaḥabb* to combine in *sujūd* all that we have mentioned. If one is not able to utter them all at once, he should utter them at different times, as we have stated in the previous chapters. If one shortens this *dhikr*, he should shorten it

<sup>1</sup> Muslim (486), *al-Muwatta'* (1/214), Abū Dāwūd (879), at-Tirmidhī (3491), and an-Nasā'ī (2/225).

<sup>2</sup> Muslim (479), Abū Dāwūd (876), and an-Nasā'ī (2/189).

<sup>3</sup> Muslim (482).

<sup>4</sup> Muslim (483) and Abū Dāwūd (878).

to *tasbīḥ* and a little *du'ā'*. He should first utter the *tasbīḥ*. The ruling about recitation of the Qur'ān is the same as that which we have mentioned about *rukū'*.

The '*ulamā'* disagree as to whether *sujūd* is better than standing in *ṣalāh*. Ash-Shāfi'ī and those who agree with him say that standing is better, because of the saying of the Messenger of Allah صلى الله عليه وسلم: "The best *ṣalāh* is that in which the worshipper stands for a long while." This is because the *dhikr* of standing is the Qur'ān and the *dhikr* of *sujūd* is *tasbīḥ*; and the Qur'ān is superior. That which is lengthened is better.

Some of the '*ulamā'* are of the opinion that *sujūd* is better, because of the saying of the Messenger of Allah صلى الله عليه وسلم in the hadith mentioned earlier: "The closest that the slave can be to his Lord is when he is prostrating."

Imam Abū 'Isā at-Tirmidhī says in his book: "On this point, some of the people of knowledge have said that prolonging the standing in the prayer is better than a great many *rukū's* and *sujūds*. Others have said that a great many *rukū's* and *sujūds* are both better than prolonging the *qiyām* (standing). Aḥmad ibn Ḥanbal said that two hadiths have been narrated from the Prophet صلى الله عليه وسلم on this matter. Ibn Ḥanbal did not give his ruling on it. Ishāq said: 'During the day, many *rukū's* and *sujūds* are preferable; but at night, prolonging the *qiyām* is preferable, except if there is a part of the night that one completes, in which case many *rukū's* and *sujūds* in this regard are preferable, in my view, because one has completed his portion and has gained the reward for doing many many *rukū's* and *sujūds*."

According to at-Tirmidhī, Ishāq only said this because the Prophet's صلى الله عليه وسلم prayer at night was described as 'prolonging the *qiyām*'.

As for prolonging the *qiyām* during the day, he صلى الله عليه وسلم has not been described as doing this in his prayer as he did in the night.

When one prostrates during recitation of the Qur'ān, it is *mustaḥabb* to say in *sujūd* what we have mentioned about the *sujūd* for *ṣalāh*. It is *mustaḥabb* to say with it: O Allah, make it a treasure for me in Your keeping, magnify my reward for it with You, remove from me my sins because of it, and accept it from me as You accepted it from Dāwūd, upon him be peace.

اللَّهُمَّ اجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَأَعْظِمْ لِي بِهَا أَجْرًا، وَصَعْ عَنِّي بِهَا  
وِزْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ دَاوُدَ عَلَيْهِ السَّلَامُ.

*Allāhumma-j'alhā li 'indaka dhukhrā, wa a'zim li bi-hā ajrā, wa ḍa' annī bi-hā wizrā, wa taqabbalhā minnī kamā taqabbaltahā min Dāwūd 'alayhi-s-salam.*

Ash-Shāfi'ī held that it is also *mustaḥabb* to say: "Glory to our Lord! Truly the promise of our Lord is ever fulfilled."<sup>1</sup>

﴿سُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

*Subḥāna Rabbīnā in kāna wa'du Rabbīnā la-mafūlā.*

<sup>1</sup> Qur'ān 17:108.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم used to say in *sujūd* when reciting Qur'ān: "My face has prostrated to the One Who created it and formed its hearing and sight by His Might and His Power."<sup>1</sup> At-Tirmidhī said this is a *ṣaḥīḥ* hadith. Al-Ḥākim added: "Tabāraka-llāhu Aḥsanu-l-Khāliqīn" (blessed be Allah, the Best of Creators) and said that this addition complies with the qualifications of both *Ṣaḥīḥs*.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ.

Sajada wajhī li-lladhī khalaqah, wa shaqqa sam'ahu  
wa baṣarahu bi-ḥawlihi wa quwwatih.

Al-Ḥākim adds: "So blessed is Allah, the Best of Creators."<sup>2</sup>

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

Fa-tabāraka-llāhu Aḥsanu-l-Khāliqīn.

His words 'O Allah, make it a treasure from me to You. . . ' are narrated by at-Tirmidhī in *marfū'* form from Ibn 'Abbās رضي الله عنه with a *ḥasan isnād*. According to al-Ḥākim, this hadith is *ṣaḥīḥ*. And Allah knows best.

WHAT TO SAY WHEN RAISING THE HEAD FROM *SUJŪD*  
AND WHILE SITTING BETWEEN THE TWO *SUJŪDS*

IT IS *SUNNAH* to pronounce *takbīr* when starting to rise, and to prolong the *takbīr* until sitting upright. We have previously explained the number of *takbīrāt*, the difference of opinion about prolonging it, and the kind of prolongation which nullifies it. When one has completed the *takbīr* and sits up straight, it is *Sunnah* to make *du'ā'*.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and al-Bayhaqī, as well as others, that Ḥudhayfah رضي الله عنه, in the hadith cited earlier, described the long *ṣalāh* of the Messenger of Allah صلى الله عليه وسلم in which he recited the *Sūrahs al-Baqarah, an-Nisā'* and *Āl 'Imrān* and in which his *rukū'* and his *sujūd* were as long as the time he spent standing. He صلى الله عليه وسلم said between the two prostrations: "Lord forgive me, Lord forgive me", and he sat for as long as his *sujūd*.<sup>3</sup>

<sup>1</sup> Abū Dāwūd (1414), at-Tirmidhī (580), an-Nasā'ī (2/222), and al-Ḥākim in *al-Mustadrak* (1/220), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

<sup>2</sup> Qur'ān 23:14.

<sup>3</sup> Muslim (772), Abū Dāwūd (871), and an-Nasā'ī (3/226).

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

Rabbi-ghfir lī, Rabbi-ghfir lī.

We relate in the *Sunan* of al-Bayhaqī that Ibn 'Abbās رضي الله عنه narrated the hadith about spending the night with his maternal aunt Maymūnah رضي الله عنها and the *ṣalāh* of the Messenger of Allah صلى الله عليه وسلم at night. [Ibn 'Abbās] recounted that when he صلى الله عليه وسلم lifted his head from *sujūd* he said: "Lord, forgive me, have mercy on me, be charitable to me, elevate me, sustain me and guide me."<sup>1</sup>

رَبِّ اغْفِرْ لِي، وَأَرْحَمْنِي، وَأَجْبُرْنِي، وَأَرْزُقْنِي، وَأَهْدِنِي.

Rabbi-ghfir lī, wa-rḥamnī, wa-jburnī, wa-rzuqnī, wa-hdinī.

According to a report by Abū Dāwūd he added: "And grant me health and well-being"; and the *isnād* is *ḥasan*. And Allah knows best.

وَعَافِي.

Wa 'āfinī.

When performing the second *sujūd*, the worshipper should say whatever he said in the first. When he lifts his head he should rise pronouncing *takbīr* and sit in a relaxed position, coming to a complete stop. Then he should stand up for the second *rak'ah* and prolong the *takbīr* in which he rises from *sujūd* until he stands upright. The prolongation should be after the *lām* in *Allah*. This is the most correct of views from our [Shāfi'ī] colleagues. They also have another view, which is that one should raise one's head without making *takbīr* sitting in the *istirāḥah* position so that as he begins to rise, he pronounces the *takbīr*. A third view is that one should rise from *sujūd* saying *takbīr* so that when he sits, he stops the *takbīr* and then rises without saying *takbīr*. It makes no difference if one does not complete two *takbīrs* in this position. Our colleagues say that the first view is the most correct, so that no part of the prayer is forgotten.

Know that sitting in repose during *ṣalāh* is a *Sunnah* established from the practices of the Messenger of Allah صلى الله عليه وسلم in the *Ṣaḥīḥ* of al-Bukhārī and others. Our doctrine is that it is *mustaḥabb* because of this authentic *Sunnah*. Then it is *Sunnah* after the second *sujūd* of every *rak'ah* after which one stands up. It is not *mustaḥabb* after the *sujūd* of recitation in *ṣalāh*.<sup>2</sup> And Allah knows best.

<sup>1</sup> *Sunan al-Bayhaqī* (2/122).

<sup>2</sup> In one of the manuscripts of the *Adhkār* of Imam an-Nawawī it states: "I have also explained this in *Sharḥ al-Muḥadhdhab* and *Sharḥ al-Bukhārī*. My intention in [writing] this book is to mention only specific *adhkār*." The commentary on the *Ṣaḥīḥ* of al-Bukhārī which Imam an-Nawawī refers to was started by him, but he passed away before he could complete it.



## THE ADHKĀR OF THE SECOND RAK'AH

know that the *adhkār* in the first *rak'ah* which we have mentioned should also be performed in the second, in both the compulsory and the supererogatory *ṣalāh*. The other rulings also apply. However, there are certain secondary factors. First, the first *rak'ah* has the *takbīrat al-ihrām*, which is a vital element of *ṣalāh*. That is not the case in the second; the previous *takbīr* is done while coming up from *sujūd*, and is *Sunnah*. Second, the opening *du'ā'* is not prescribed in the second, unlike the first. Third, as we have already previously mentioned that protection should be sought in the first about which there is no disagreement. As regards the second there is disagreement; the more authoritative view is that one should seek protection in it. Fourth, the preferable view is that there should be less recitation in the second *rak'ah* than in the first, about which there is the disagreement already discussed. And Allah knows best.



## THE QUNŪT IN THE ṢUBḤ ṢALĀH

KNOW THAT QUNŪT is a *Sunnah* in the *ṣalāh* of *Ṣubḥ* because of the *ṣaḥīḥ* hadith concerning *qunūt* from Anas رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم continued to supplicate with *qunūt* in *Ṣubḥ* until his death.<sup>1</sup>

In our [Shāfi'is'] opinion, *qunūt* supplication is prescribed in *Ṣubḥ* and is an emphasised *Sunnah*. If a person omit it, that does not nullify his *ṣalāh* but one must prostrate for forgetfulness, whether one omitted it intentionally or unintentionally. As for the other *ṣalawāt* besides *Ṣubḥ*, should one supplicate with *qunūt* in them? Ash-Shāfi'ī, may Allah have mercy on him, has three opinions. The most authoritative and well-known is that when a calamity befalls the Muslims they may supplicate with *qunūt*; otherwise they may not. The second is that they may supplicate with *qunūt* in any circumstances. The third is that they may not supplicate with *qunūt*. And Allah knows best.

It is *mustaḥabb*, in our opinion, to supplicate in the last *rak'ah* of the *Witr ṣalāh* during the latter half of the month of Ramaḍān. There is also an opinion that one

<sup>1</sup> Al-Ḥākim (1/225) and *al-Futūḥāt* (2/286). Ibn 'Allān states that an-Nawawī said in *al-Khulāṣah* that this hadith is *ṣaḥīḥ*, being reported by groups of the *ḥuffāz* (plural of *ḥāfiẓ*) who grade it as *ṣaḥīḥ*. Among those who declared it to be *ṣaḥīḥ* are Abū 'Abdullāh Muḥammad ibn 'Alī al-Balkhī, al-Ḥākim in *al-Mustadrak*, and al-Bayhaqī in one of his books. It is also reported by ad-Dāraquṭnī via various routes with *ṣaḥīḥ* chains.

may supplicate in it throughout the month of Ramaḍān. And a third point of view is that it may be done throughout the year, and that is the position of Abū Ḥanīfah; but what is most recognized in our [Shāfi'ī] *madhhab* is the first, and Allah knows best.

Know that the correct place for the *qunūt* in the *Ṣubḥ ṣalāh* is after rising from *rukū'* in the second *rak'ah*. According to Mālik, one should supplicate before the *rukū'*. Our colleagues hold that if a person following the Shāfi'ī *madhhab* supplicates before the *rukū'* it is not to be taken into consideration. According to another opinion, however, it is taken into consideration. The most authoritative view is that the worshipper should repeat it after the *rukū'* and prostrate for forgetfulness, but some say one should not prostrate. The preferred wording is given below.

We relate a *ṣaḥīḥ* hadith from the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ibn Mājah, al-Bayhaqī and others, with a *ṣaḥīḥ isnād* from al-Ḥasan ibn 'Alī رضي الله عنه who narrated: "The Messenger of Allah صلى الله عليه وسلم taught me what to say in *Witr*: O Allah, guide me among those whom You have guided; grant me health and well-being among those whom You have granted well-being; and take charge of my affairs among those whose affairs You have taken charge of. Bless me in that which You have granted me, and protect me from the evil that You have decreed. For You decree and You are not decreed against, and those whom You have protected are not humiliated. Blessed are You, our Lord, and Exalted."<sup>1</sup>

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allāhumma-hdini fi-man hadayt, wa 'āfini fi-man 'āfayt, wa tawallanī fi-man tawallayt, wa bārak li fi-mā a'tayt, wa qini sharra mā qaḍayt, fa-innaka taqḍī wa lā yuqḍā 'alayk, wa innahu lā yadhillu man wālayt, tabārakta Rabbanā wa ta'ālayt.

At-Tirmidhī declared this hadith to be *ḥasan*. He said: "We do not know of anything conveyed from the Messenger of Allah صلى الله عليه وسلم about the *qunūt* that is better than this."

According to a report by al-Bayhaqī on the authority of Muḥammad ibn al-Ḥanafīyya, the son of 'Alī ibn Abī Ṭālib رضي الله عنه, he said: "This *du'ā'* is the *du'ā'* that my father used to supplicate with in the *qunūt* of *Fajr ṣalāh*. It is *mustaḥabb* to say after this *du'ā'*: O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمْ.

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin wa sallim.

<sup>1</sup> Abū Dāwūd (1425), at-Tirmidhī (464), an-Nasā'ī (3/248), and Ibn Mājah (1178). Ibn Ḥajar grades it as *ḥasan ṣaḥīḥ*.

It is narrated in another report by an-Nasā'ī of this hadith with a *ḥasan isnād*:  
 "And may Allah bless the Prophet."

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ .

Wa ṣalla-llāhu 'ala-n-Nabiyyi .

Our [Shāfi'ī] colleagues say that it is good to supplicate with the *qunūt* that 'Umar ibn al-Khaṭṭāb رضي الله عنه supplicated with. He used to supplicate in *Ṣubḥ* after *rukū'*, saying: "O Allah, we seek Your help, we beg Your forgiveness, we are not ungrateful to You, we believe in You and we abjure those who sin against You. O Allah, You alone do we worship, to You do we pray and prostrate and for You we strive and hasten. We hope for Your Mercy and we dread Your punishment. Surely Your just punishment will befall the unbelievers. O Allah, punish the disbelievers who hinder Your path, deny Your Messengers, and fight Your friends. O Allah, forgive the believing men and women and the Muslim men and women. Rectify their affairs and put mutual love, faith and wisdom in their hearts. Make them firm in the nation of the Messenger of Allah ﷺ and inspire them to fulfil Your pact which You have taken with them, and assist them against Your enemies and their enemies, O God of Truth. And make us to be among them."<sup>2</sup>

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْلَعُ مِنْ يَفْجُرُكَ، اللَّهُمَّ  
 إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَحْشَى عَذَابَكَ،  
 إِنَّ عَذَابَكَ الْجَدِّ بِالْكَفَّارِ مُلْحِقٌ، اللَّهُمَّ عَذِّبِ الْكَفْرَةَ الَّذِينَ يَصُدُّونَ عَن سَبِيلِكَ،  
 وَيُكَذِّبُونَ رَسُولَكَ، وَيُقَاتِلُونَ أَوْلِيَاءَكَ، اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ  
 وَالْمُسْلِمَاتِ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلْفَ بَيْنِ قُلُوبِهِمْ، وَاجْعَلْ فِي قُلُوبِهِمُ الْإِيمَانَ  
 وَالْحِكْمَةَ، وَتَبَيَّنْهُمْ عَلَى مِلَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَوْزِعْهُمْ أَنْ يُوفُوا بِعَهْدِكَ  
 الَّذِي عَاهَدْتَهُمْ عَلَيْهِ، وَأَنْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، إِلَهَ الْحَقِّ، وَاجْعَلْنَا مِنْهُمْ.

Allāhumma innā nasta'inuk, wa nastaghfiruka wa lā nakfuruk, wa nu'minu  
 bik, wa nakhla'u man yafjuruk. Allāhumma iyyāka na'budu wa laka nuṣallī wa  
 nasjud, wa ilayka nas'ā wa nahfid, narjū raḥmataka wa nakhshā 'adhābak, inna  
 'adhābaka-l-jidda bi-l-kuffāri mulḥiq. Allāhumma 'adhhibi-l-kafarata-lladhīna  
 yaṣuddūna 'an sabilik, wa yukadhhibūna Rusulak, wa yuqātilūna awliyā'ak.  
 Allāhumma-ghfir li-l-mu'minīna wa-l-mu'mināt, wa-l-muslimīna wa-l-muslimāt,  
 wa aṣliḥ dhāta baynihim, wa allif bayna qulūbihim, wa-j'al fi qulūbihimu-l-īmāna

<sup>1</sup> *Al-Futūḥāt* (2/299). Ibn Ḥajar states that the basis of this hadith is *ḥasan*. It was reported via numerous chains from al-Ḥasan; however, the additional wording in this chain is *gharībah* (unusual) and not well-established. Furthermore, the chain contains unknown narrators and has a break in its continuity, which means that this chain does not fulfil the criteria of *ḥasan* hadiths.

<sup>2</sup> *Sunan al-Bayhaqī* (2/210-211).

wa-l-ḥikmah, wa thabbit-hum 'alā millati Rasūlika ṣallā'llāhu 'alayhi wa sallam,  
 wa awzi'hum an yūfū bi-'ahdika-lladhī 'āhadtahum 'alayh, wa-nṣurhum 'alā  
 'aduwwika wa 'aduwwihim, Ilāha-l-Ḥaqq, wa-j'alnā minhum.

Know that what is transmitted from 'Umar is [the wording] 'punish the disbelievers of the People of the Book' because the struggle at that time was with the disbelievers of the People of the Book. However, today it is better to say 'punish the disbelievers. . .', as this is more general.

His saying 'we abjure' (*nakhla'u*) means 'we reject'; 'those who sin against You' means 'those who disbelieve in Your attributes'; 'we hasten' means 'we urge and hurry'; 'stern' (*al-jidd*) with *kasrah* on the letter *jīm* means 'rightful'; 'befalling' (*mulḥiq*) has a *kasrah* on the letter *hā* as is well-known, or [*mulḥaq*] with *fathah* as mentioned by Ibn Qutaybah and others; 'rectify their affairs' means 'rectify their concerns and relationships'; 'wisdom' means 'avoiding any repugnant thing that is prohibited'; 'inspire them' means 'arouse them'; and 'make us amongst them' means 'amongst those who possess such characteristics'.

Our [Shāfi'ī] colleagues hold that to combine the *qunūt* of 'Umar and the one quoted before it is *mustahabb*. If one combines the two, he should defer the *qunūt* of 'Umar. If one shortens it, he should shorten it to the first. It is only *mustahabb* to combine them when praying alone or if one is the Imam of people who prefer it to be prolonged. And Allah knows best.

Know that no *du'ā'* is specified in the *qunūt* according to the preferred *madhhab*. Any *du'ā'* that one supplicates with will suffice for *qunūt*, even if one supplicates with a verse or verses of the Qur'an which contain *da'awāt*. However, the best is that which is conveyed from the Sunnah. One group of our colleagues are of the opinion that it is specified and nothing else will suffice.

Know that if the person praying is the Imam it is *mustahabb* for him to use the plural and say: 'O Allah, guide us.' If he says: 'O Allah, guide me,' the *qunūt* will have effect but it is *makrūh*, because it is *makrūh* for the Imam to single himself out in *du'ā'*.

And we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī that Thawbān رضي الله عنه related that the Messenger of Allah ﷺ said: "One should not lead people in *ṣalāh* and single himself out in *du'ā'*, so excluding them. If he does, then he has cheated them."<sup>1</sup> According to at-Tirmidhī, this hadith is *ḥasan*.

Our [Shāfi'ī] colleagues have three opinions about lifting the hands in the *qunūt* and passing them over the face. The most authoritative is that one should raise his hands but not pass them over the face. The second opinion is that one should raise them and pass them over the face. The third is that one should neither raise them nor pass them over the face. They agree that one should not pass the hands over anything but the face, such as the chest. They consider that to be *makrūh*.

About reciting the *qunūt* loudly or softly, our colleagues have expressed the following opinions. According to the first, if the worshipper prays alone he should recite

<sup>1</sup> Abū Dāwūd (90) and at-Tirmidhī (357). It is also reported by Aḥmad in *al-Musnad* (5/250) from the hadith of Abū Umāmah.

it silently, but if he is the Imam then he should recite it loudly. This is the preferred and correct view, which is held by the majority. The other opinion is that one should recite it silently like all the other *da'awāt* in *ṣalāh*. Even if the Imam does not recite the *qunūt* aloud, the followers should recite it silently, like all the *da'awāt* in *ṣalāh*. They should follow the Imam's words silently. If the Imam recites the *qunūt* loudly and the follower can hear him, he should say *Āmīn* to his *du'ā'* and join him in the praise at the end of it. If he cannot hear him, he should recite it silently. One view is that he should say *Āmīn*. Another is that he should join him, together with those who can hear him. The first view is preferable.

As for saying *qunūt* in a *ṣalāh* other than *Ṣubḥ*, if it is to be said aloud—that is, in *Maghrib* or *'Ishā'*—then it will be the same as in *Ṣubḥ*. In *Zuhr* and *Aṣr* one recites the *qunūt* silently. Others say that it is the same as *Ṣubḥ*. The authentic hadith about the *qunūt* of the Messenger of Allah ﷺ for the reciters of the Qur'an who were killed at Bi'r Mā'unah indicates that he said the *qunūt* aloud in all of the *ṣalawāt*. In the *Ṣaḥīḥ* of al-Bukhārī, in the chapter of the commentary on the verse "You have nothing to do with the matter", Abū Hurayrah states that the Messenger of Allah ﷺ recited the *qunūt* aloud in the *qunūt* because of some disastrous occurrence.<sup>1</sup>



THE TASHAHHUD IN ṢALĀH

KNOW THAT IF the *ṣalāh* has only two *rak'ahs*, like the *Ṣubḥ* or supererogatory (*nāfil*), then there is only one *tashahhud*. If it has three or four *rak'ahs*, then there are two *tashahhuds*: the first and the last.

A person who arrives late for *ṣalāh* may conceivably perform three *tashahhuds*. It is also conceivable that he may perform four *tashahhuds* in *Maghrib*. If he joins the Imam after *rukū'* in the second *rak'ah*, he follows him in the first and second *tashahhud* but he has completed only one *rak'ah* of the *ṣalāh*. When the Imam pronounces the *salām*, he should rise to complete the *rak'ahs* that remain. He prays one *rak'ah* and says *tashahhud* after it, for it is his second. Then he prays the third and says *tashahhud* after it. If he offers a *nāfil ṣalāh* and performs more than four *rak'ahs*, even if he makes the intention to pray one hundred *rak'ahs*, the preferred view is that he should restrict himself to two *tashahhuds*. He should perform all that he intended to perform except for two *rak'ahs*, then say *tashahhud*, then perform the final two *rak'ahs* and say *tashahhud* again and *salām*. A group of our colleagues say that it is not permissible to say more than two *tashahhuds* and it is not permissible that there be more than two *rak'ahs* between the first and the second *rak'ah*. It is permissible that

<sup>1</sup> Al-Bukhārī (4560).

there be only one *rak'ah*. If a person prays more than two *rak'ahs* or there are more than two *rak'ahs* between them, his *ṣalāh* is invalid. Others say that it is permissible to say *tashahhud* in every *rak'ah*. The correct view is that it is permissible after every two *rak'ahs*, not every one. And Allah knows best.

The last *tashahhud* is *wājib* according to ash-Shāfi'i, Aḥmad and the majority of the 'ulamā'. It is *Sunnah* according to Abū Ḥanīfah and Mālik. The first *tashahhud* is *Sunnah* according to ash-Shāfi'i, Mālik, Abū Ḥanīfah and many other 'ulamā'. According to Aḥmad it is *wājib*. So, according to ash-Shāfi'i, if a person leaves it out his *ṣalāh* will be valid but he must prostrate for forgetfulness, whether he left it out intentionally or unintentionally. And Allah knows best.

As for the wording of the *tashahhud*, there are three *tashahhuds* that have been reported from the Messenger of Allah ﷺ.

First is the report of Ibn Mas'ūd ﷺ that the Messenger of Allah ﷺ said: "Greetings (*taḥiyyāt*) belong to Allah, as do prayers (*ṣalawāt*) and good things (*ṭayyibāt*). Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muḥammad is His slave and Messenger."<sup>1</sup> Al-Bukhārī and Muslim reported this in their *Ṣaḥīḥs*.

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*At-taḥiyyātu li-llāh, wa-ṣ-ṣalawātu wa-ṭ-ṭayyibāt, as-salāmu 'alayka  
ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-salāmu  
'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-  
llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.*

The second is the report of Ibn 'Abbās ﷺ from the Messenger of Allah ﷺ: "Blessed greetings and excellent prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is the Messenger of Allah."<sup>2</sup> Muslim narrated this hadith in his *Ṣaḥīḥ*.

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا  
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*At-taḥiyyātu-l-mubārakātu-ṣ-ṣalawātu-ṭ-ṭayyibātu li-llāh, as-*

<sup>1</sup> Al-Bukhārī (831), Muslim (402), Abū Dāwūd (968), at-Tirmidhī (289), and an-Nasā'i (2/237).

<sup>2</sup> Muslim (403), Abū Dāwūd (974), at-Tirmidhī (290), and an-Nasā'i (2/242-243).

salāmu 'alayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh,  
as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā  
ilāha illa-llāh, wa ashhadu anna Muḥammadan Rasūlu-llāh.

The third is the report of Abū Mūsā al-Ash'arī رضي الله عنه from the Messenger of Allah صلى الله عليه وسلم: "Beautiful greetings and prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger." Muslim narrated this in his *Ṣaḥīḥ*.<sup>1</sup>

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ  
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu-ṭ-ṭayyibātu-ṣ-ṣalawātu li-llāh, as-salāmu 'alayka  
ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-salāmu  
'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-  
llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.

And we relate from the *Sunan* of al-Bayhaqī, with a good *isnād* from al-Qāsim who reported that 'Ā'ishah رضي الله عنها taught him: "This is the *tashahhud* of the Messenger of Allah صلى الله عليه وسلم: 'Greetings belong to Allah, and the prayers and good things. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger.'" <sup>2</sup>

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu li-llāhi wa-ṣ-ṣalawātu wa-ṭ-ṭayyibāt. As-salāmu  
'alayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-  
salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha  
illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.

<sup>1</sup> Muslim (404), Abū Dāwūd (972), and an-Nasā'ī (2/242).

<sup>2</sup> *Sunan al-Bayhaqī* (2/144) and *al-Futūḥāt* (2/327). Ibn Ḥajar states: "The chain for this hadith includes Muḥammad ibn Ṣāliḥ ibn Dinār, about whom there is a difference of opinion. Aḥmad, Abū Dāwūd and others declare him to be trustworthy, while Abū Ḥātim ar-Rāzī states that his transmission is not strong. Likewise, ad-Dāraquṭnī casts doubts on his reputation, and I could find neither praise nor criticism for his son Ṣāliḥ, who therefore falls into the category of *mastūr* narrators. I do not know the basis for Imam an-Nawawī describing this chain as good, since al-Bayhaqī states after relating it: 'ṣaḥīḥ' from 'Ā'ishah in a *mawqūf* form, indicating the irregularity (*shudhūdh*) of the additional wording. But Allah knows best."

In this there is a great benefit, which is that his *tashahhud* صلى الله عليه وسلم is in the wording of our *tashahhud*. We relate in the *Muwaṭṭa'* of Mālik, the *Sunan* of al-Bayhaqī, and others with a *ṣaḥīḥ isnād* from 'Abd ar-Raḥmān ibn 'Umar al-Qāriyy— with a doubled *yā'*— that he heard 'Umar ibn al-Khaṭṭāb رضي الله عنه say, while he was on the *minbar* teaching the people the *tashahhud*: "Greetings belong to Allah. Pure actions belong to Allah. Good words and prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger."<sup>1</sup>

التَّحِيَّاتُ لِلَّهِ، الرَّا كِيَاتُ لِلَّهِ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ. السَّلَامُ عَلَيْكَ أَيُّهَا  
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu li-llāh, az-zākiyātu li-llāh, aṭ-ṭayyibātu-ṣ-ṣalawātu li-llāh.  
As-salāmu 'alayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh,  
as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha  
illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.

We relate, again in the *Muwaṭṭa'* and the *Sunan* of al-Bayhaqī and others as well, with a *ṣaḥīḥ isnād*, from 'Ā'ishah رضي الله عنها who used to say in her *tashahhud*: "Greetings, good words, prayers, pure actions belong to Allah. I bear witness that there is no god but Allah and that Muḥammad is His slave and Messenger. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah."<sup>2</sup>

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّا كِيَاتُ لِلَّهِ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.

At-taḥiyyātu-ṭ-ṭayyibātu-ṣ-ṣalawātu-z-zākiyātu li-llāh, ashhadu  
an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa  
Rasūluh, as-salāmu 'alayka ayyuha-n-Nabiyyu wa rahmatu-llāhi  
wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.

According to another account she said: "Greetings, good words, prayers, pure actions belong to Allah. I bear witness that there is no god but Allah, the One Who has no partner, and that Muḥammad is His slave and Messenger. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us, and upon the righteous servants of Allah."

<sup>1</sup> *Al-Muwaṭṭa'* (1/90), *Sunan al-Bayhaqī* (2/142).

<sup>2</sup> *Al-Muwaṭṭa'* (1/91), *Sunan al-Bayhaqī* (2/142).

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الرَّكِيَّاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

*At-tahiyātu-t-ṭayyibātu-ṣ-ṣalawātu-z-zākiyātu li-llāh, ashhadu  
an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa  
Rasūluh, as-salāmu 'alayka ayyuha-n-Nabiyyu wa raḥmatu-llāhi  
wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.*

And we relate in the *Muwaṭṭa'* and the *Sunan* of al-Bayhaqī with a *ṣaḥīḥ isnād*, from Mālik from Nāfi' that Ibn 'Umar رضي الله عنه used to say when he made *tashahhud*: "In the name of Allah. Greetings belong to Allah. Prayers belong to Allah. Pure actions belong to Allah. Peace be upon the Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I have borne witness that there is no god but Allah and I have borne witness that Muḥammad is the Messenger of Allah."<sup>1</sup>

بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ لِلَّهِ، الرَّكِيَّاتُ لِلَّهِ، السَّلَامُ عَلَى  
النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،  
شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

*Bismi-llāh, at-tahiyātu li-llāh, aṣ-ṣalawātu li-llāhi, az-zākiyātu  
li-llāh, as-salāmu 'ala-n-Nabiyyi wa raḥmatu-llāhi wa barakātuh,  
as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, shahidtu an lā  
ilāha illa-llāh, shahidtu anna Muḥammadan Rasūlu-llāh.*

And Allah knows best.

These are the different forms of the *tashahhud*. There are three hadiths which have been established to be from the Messenger of Allah ﷺ: those of Ibn Mas'ūd, Ibn 'Abbās and Abū Mūsā رضي الله عنه. That is the pronouncement of al-Bayhaqī. Others say that all three are authentic but the most rigorously authentic is the hadith of Ibn Mas'ūd رضي الله عنه.

It is permissible to make *tashahhud* with any of the above-mentioned forms of *tashahhud* that one wishes. This was stated by ash-Shāfi'ī and other 'ulamā'. The best, according to ash-Shāfi'ī, is the hadith of Ibn 'Abbās رضي الله عنه because of the addition of the word *al-mubārakāt*. Ash-Shāfi'ī and other 'ulamā' say that the words of the narrators differ because the matter is one of scope and choice. And Allah knows best.

The preferred view is that one should recite [one of] the first three *tashahhuds* completely. Would it suffice to leave out some of it? The position in detail is as follows. The words *blessings*, *goodness* and *pious deeds* are Sunnah and not a condition of *tashahhud*. If one leaves out all of it and says: *Greetings are for Allah, peace be upon*

<sup>1</sup> *Al-Muwaṭṭa'* (1/91) and *Sunan al-Bayhaqī* (2/142). Ibn Ḥajar classifies this hadith as *mawqūf ṣaḥīḥ*.

*you, O Prophet* to the end, that will suffice. There is no difference of opinion about this. As for the rest of the wording, such as 'Peace be upon you, O Prophet. . .', to the end, this is *wājib* and one is not permitted to omit anything of it except for the phrase 'and Allah's mercy and blessings. . .' There are three views, according to our [Shāfi'ī] colleagues. The first and most correct one is that it is not permitted to omit anything from it. This is what is necessitated by the evidence that is agreed upon. The second view is that it is permitted to omit, and the third view is that it is permitted to omit 'His blessing' but not 'Allah's mercy'.

Abū al-'Abbās ibn Surayj, one of our colleagues, said that it is permitted to confine oneself to saying [in *tashahhud*]: 'Greetings belong to Allah. Peace upon you, O Prophet, Peace upon the righteous servants of Allah. I bear witness that there is no god but Allah and that Muḥammad is His Messenger'.

التَّحِيَّاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ، سَلَامٌ عَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

*At-tahiyātu li-llāh, salāmun 'alayka ayyuha-n-Nabī, salāmun 'alā 'ibādi-llāhi-  
ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa anna Muḥammadan Rasūlu-llāh.*

As for the wording 'peace', most of the versions have 'peace upon you, O Prophet', as well as 'peace be upon us' with the definite article. Some versions it have merely 'peace', both [letters of the definite article] being omitted.

According to our colleagues, both are permitted, although the better one is 'peace' with the definite article, owing to its preponderance [in the narrations] as additions.

As for the *tasmīyah* before the *tashahhud*, we have related a *marfū'* hadith from the *Sunans* of an-Nasā'ī, al-Bayhaqī and others, establishing its [veracity] in the narration of Ibn 'Umar, as previously cited. However, al-Bukhārī and an-Nasā'ī as well as other scholars of hadith say that the addition of *tasmīyah* is not authenticated from the Prophet ﷺ. Therefore, the majority of scholars hold that *tasmīyah* is not *mustaḥabb*. Others of our colleagues hold that it is *mustaḥabb*. The preferred view is that it should not be performed, because the majority of the Companions that narrated the *tashahhud* did not do so.

The sequence in *tashahhud* is *Sunnah* and not *wājib*. It is permissible to say some things before others. This is the correct and preferred view of the majority, as ash-Shāfi'ī states in *al-Umm*. Some hold that it is not permissible, as with the wording of *al-Fātiḥah*. Its permissibility is indicated because in some reports the words of greeting come before the bearing of witness and in others they come after. The words and their order in *al-Fātiḥah* are a divine miracle and it is not permissible to change them. It is not permissible to say the *tashahhud* in another language if one has the ability to recite Arabic. Anyone who is unable to should say the *tashahhud* in his own language and learn [the Arabic], as we have already explained about the *takbīrat al-iḥrām*.

It is *Sunnah* to say the *tashahhud* silently, according to the consensus of the Muslims, as is indicated by the hadith which we related in the *Sunans* of Abū Dāwūd,



at-Tirmidhī and al-Bayhaqī from ‘Abdullāh ibn Mas‘ūd رضي الله عنه said: “It is *Sunnah* to say the *tashahhud* silently.”<sup>1</sup> At-Tirmidhī said the hadith is *hasan* and al-Ḥākim said it is *ṣaḥīḥ*. One [Shāfi‘ī] colleague says that this is *Sunnah*,” which is like saying: “The Messenger of Allah ﷺ said such-and-such.” This is the preferred and correct view held by the majority of ‘*ulamā*’, jurists, and scholars of hadith (may Allah have mercy on them), experts in juristic principles (*uṣūl*) and scholars of theology (*kalām*). Reciting it aloud, although disliked, does not nullify the *ṣalāh* and one does not have to prostrate for forgetfulness.

45

INVOKING BLESSINGS UPON THE MESSENGER  
OF ALLAH ﷺ AFTER THE TASHAHHUD

KNOW THAT TO pray for blessings upon the Messenger of Allah ﷺ after the last *tashahhud* is *wājib* according to ash-Shāfi‘ī. If one leaves it out, his *ṣalāh* is invalid. It is not *wājib* to pray for blessings upon the family of the Messenger of Allah ﷺ in it, but it is *mustaḥabb*. The best salutation on the Prophet ﷺ is to say: *O Allah, send salutations upon Muḥammad, Your servant and Messenger, the unlettered Prophet, and upon the family of Muḥammad, as You sent salutations upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad, the unlettered Prophet, and the family of Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm in [all] the worlds. Truly You are most Praiseworthy, most Majestic.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ  
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ  
عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allāhumma ṣalli ‘alā Muḥammadin ‘Abdika wa Rasūlika-n-Nabiyyi-l-ummiyyi,  
wa ‘alā āli Muḥammadin wa azwājihi wa dhurriyyatih, kamā ṣallayta ‘alā  
Ibrāhīm wa ‘alā āli Ibrāhīm, wa bārik ‘alā Muḥammadi-n-Nabiyyi-l-ummiyyi,  
wa ‘alā āli Muḥammadin wa azwājihi wa dhurriyyatih, kamā bārakta ‘alā  
Ibrāhīma wa ‘alā āli Ibrāhīm, fi-l-‘ālamīna, innaka Ḥamīdun Majīd.*

<sup>1</sup> Abū Dāwūd (986), at-Tirmidhī (291), al-Bayhaqī (2/146), and al-Ḥākim (1/230), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

We have narrated this method in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Ka‘b ibn ‘Ujrah from the Messenger of Allah ﷺ except for a part of it, but it is *ṣaḥīḥ* in narrations other than that of Ka‘b. Details will be provided in the Book of Sending Blessings on the Prophet ﷺ, Allāh willing. And Allah knows best.

The compulsory part of it is to say: *O Allah, send salutations upon Muḥammad.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ.

*Allāhumma ṣalli ‘alā Muḥammad.*

If a person wishes he may say: *May Allah send salutations on Muḥammad.* One may also say: *May Allah send salutations on His Messenger,* or: *May Allah send salutations on the Prophet.*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ.

صَلَّى اللَّهُ عَلَى رَسُولِهِ.

صَلَّى اللَّهُ عَلَى النَّبِيِّ.

*Ṣallā-llāhu ‘alā Muḥammad.*

*Ṣallā-llāhu ‘alā Rasūlih.*

*Ṣallā-llāhu ‘alā-n-Nabī.*

We have a viewpoint that it is not valid to say anything but *O Allah, send salutations upon Muḥammad*, we have a viewpoint that it is valid to say *And may Allah send salutations on Aḥmad*; and a viewpoint that one says *May Allah bless him*.

In the first *tashahhud* it is not *wājib* to pray for blessings upon the Prophet ﷺ. Is it *mustaḥabb*? There are two opinions. The more correct view is that it is *mustaḥabb* to do so but it is not *mustaḥabb* to pray for blessings upon his family. It is not *mustaḥabb* to make *du‘ā* in the first *tashahhud* in our opinion. Some of our colleagues hold that it is *makrūh* because it is based on brevity, unlike the second *tashahhud*. And Allah knows best.

46

THE DU‘Ā’ AFTER THE LAST TASHAHHUD

KNOW THAT *DU‘Ā*’ is prescribed after the last *tashahhud*, there being no disagreement about that.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from ‘Abdullāh ibn Mas‘ūd رضي الله عنه that the Messenger of Allah ﷺ taught his Companions the *tashahhud* and said afterwards:

"Then one may make one's choice of supplication." According to a report by al-Bukhārī he said: "Whatever appeals to a person he may supplicate with." According to a report in Muslim he said: "Then he may choose whichever he wishes by way of supplication."<sup>1</sup>

Know that this *du'ā* is *mustahabb* and not *wājib*, and that it is *mustahabb* to prolong it, unless one is the Imam. A person may supplicate for what he wants by way of things of the Hereafter and this world. He may use the supplications that have been conveyed from the Messenger of Allah ﷺ or he may use supplications that he has conceived and devised for himself. That which has been conveyed from the Messenger of Allah ﷺ is best.

On this topic many *du'ā*'s have been established, among them:

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "When any of you has completed the last *tashahhud*, let him seek protection from four things: from the punishment of Hell, from punishment in the grave, from the trials of life and death, and from the evil of the anointed *Dajjāl* [Antichrist]."<sup>2</sup>

Muslim narrated this through many chains, and one of the related reports is that he ﷺ said: "When any of you says the *tashahhud* then he should seek protection from four things. He should say: *O Allah, I seek Your protection from the punishment of Hell, from punishment in the grave, from the trials of life and death, and from the evil trials of the anointed Dajjāl.*"

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

*Allāhumma innī a'ūdhu bika min 'adhābi Jahannam, wa min 'adhābi-l-qabr,  
wa min fitnati-l-mahyā wa-l-mamāt, wa min sharri fitnati-l-masihi-d-Dajjāl.*

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from 'Ā'ishah ﷺ who reported that the Messenger of Allah ﷺ used to make *du'ā*' in *ṣalāh* saying: "O Allah, I seek Your protection from the punishment in the grave, I seek Your protection from the trials of the anointed *Dajjāl*, and I seek Your protection from the trials of death and life. O Allah, I seek Your protection from misdeeds and debt."<sup>3</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ،  
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَعْرَمِ.

*Allāhumma innī a'ūdhu bika min 'adhābi-l-qabr, wa a'ūdhu bika min  
fitnati-l-masihi-d-Dajjāl, wa a'ūdhu bika min fitnati-l-mahyā wa-l-  
mamāt, Allāhumma innī a'ūdhu bika min al-ma'thami wa-l-maghrām.*

<sup>1</sup> Al-Bukhārī (831), Muslim (402).

<sup>2</sup> Al-Bukhārī (1377), Muslim (588), Abū Dāwūd (983), and an-Nasā'ī (3/58).

<sup>3</sup> Al-Bukhārī (832), Muslim (589), Abū Dāwūd (880), and an-Nasā'ī (3/56).

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī ﷺ narrated that when the Messenger of Allah ﷺ performed *ṣalāh*, the last thing he would say between the *tashahhud* and the salutation was: "O Allah, forgive me for what I have done in the past and for what I have delayed, for what I have done in secret and for what I have done in public, for what I have squandered and for that which You know better than I. You are the One Who brings forward and the One Who puts behind, and there is no god but You."<sup>1</sup>

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ  
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

*Allāhumma-ghfir li mā qaddamtu wa mā akhkhart, wa mā asrartu  
wa mā a'lant, wa mā asraftu wa mā Anta a'lamu bihi minnī, Anta-  
l-Muqaddimu wa Anta-l-Mu'akhkhiru lā ilāha illā Ant.*

And we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ narrated that Abū Bakr aṣ-Ṣiddīq ﷺ reported that he asked the Messenger of Allah ﷺ: "Teach me a *du'ā*' that I may supplicate with in my *ṣalāh*." He said: "Say: *O Allah, I have wronged myself greatly and no-one forgives sins except You; so grant me forgiveness from You, and have mercy on me. You are the Most Forgiving and the Most Merciful.*"<sup>2</sup>

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ  
لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

*Allāhumma innī zalamtu nafsī zulman kathīran, wa lā  
yaghfiru-dh-dhunūba illā Ant, fa-ghfir li maghfiratan min  
'indik, wa-rhamnī, innaka Anta-l-Ghafūru-r-Raḥīm.*

This is how we spell the term 'much wrong' (*zulman kathīran*) with the letter *thā* in most narrations, although some narrations of Muslim use the word 'great' (*kabīr*) with *bā*. Both are good, so one ought to combine them to give 'many great sins' (*zulman kathīran kabīran*). Al-Bukhārī, in his *Ṣaḥīḥ*, and al-Bayhaqī as well as other Imams have used this hadith for the *du'ā*' at the end of the *ṣalāh*, and this is valid reasoning. His saying 'in my *ṣalāh*' generalises the whole and the appropriate time for *du'ā*' in *ṣalāh* is in this place.

We relate with a *ṣaḥīḥ isnād* in the *Sunan* of Abū Dāwūd from Abū Ṣāliḥ Dhakwān from one of the Companions of the Prophet ﷺ who asked a man: "What do you say in the *ṣalāh*?" He replied: "I say the *tashahhud* and then I say: 'O Allah, I ask you for Paradise and I seek refuge in You from Hell-Fire', but I do not do the murmuring (*dandanah*) very well which you and Mu'ādh do." The Prophet ﷺ replied: "About them we murmur (*hawlahā nudandinu*)."

<sup>1</sup> Muslim (771) and at-Tirmidhī (3417).

<sup>2</sup> Al-Bukhārī (834), Muslim (2705), at-Tirmidhī (3521), and an-Nasā'ī (3/53).

'Murmuring' (*dandanah*) means speech whose meaning is not understood. The phrase '*hawlahā nudandinu*' means [murmuring] about Paradise and Hell-Fire, or about asking for them. The first is asking in the sense of seeking [Paradise] and the second is asking in the sense of seeking refuge [from Hell-Fire]. And Allah knows best.

It is *mustahabb*, under all circumstances, to make *du'ā*' by saying: 'O Allah, I ask You for forgiveness and well-being. O Allah, I ask You for guidance, piety, modesty, and independence.'

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتَّقْيَ وَالْعَفَافَ وَالْغِنَىٰ.

Allāhumma innī as'aluka-l-'afwa wa-l-'āfiyah, Allāhumma innī as'aluka-l-hudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā.

And Allah knows best.

47



THE GREETING TO END ṢALĀH

KNOW THAT THE *salām* to end *ṣalāh* is an obligatory element of the *ṣalāh*, without which it is not valid. Such is the opinion of ash-Shāfi'i, Mālik, Aḥmad, and the majority of scholars of the past and the present. Authentic hadiths are unequivocal about this.

Know that the complete *salām* is to say to the right 'May peace and the mercy of Allah be upon you' and to the left side 'May the peace and mercy of Allah be upon you.'

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

As-salāmu 'alaykum wa raḥmatu-llāh.

It is not *mustahabb* to add: 'and His blessings' as this is contrary to what is well-known from the Messenger of Allah ﷺ even if it does occur in a narration by Abū Dāwūd. A number of our [Shāfi'i] colleagues have mentioned it, among them Imām al-Ḥaramayn, Zāhir as-Sarakhsī and ar-Rūyānī in *al-Ḥilyah*, but it is an irregular narration (*shādhah*) and what we have presented is the well-known position. And Allah knows best.

This applies whether one is the Imam or follower or is praying alone, whether in a small or large congregation, and whether in a compulsory or *nāfil ṣalāh*. In all of these there are two greetings in which one turns to both sides. One *salām* is *wājib*. The second is *Sunnah*, and if one omits it it will not harm him. That which is *wājib* to utter is 'As-salāmu 'alaykum'—Peace be upon you. If one says: 'Salāmun 'alaykum'—Some peace be upon you—it does not suffice according to the most correct view. If one says 'Alaykum as-salām'—Upon you be peace—it suffices according to the most

correct view. If one says 'As-salāmu 'alayka'—Peace be upon you (singular) or 'Salāmī 'alayka'—My peace be upon you (singular) or 'Salāmī 'alaykum'—My peace be upon you (plural) or 'Salāmu-llāhi 'alaykum'—The peace of Allah be upon you or 'Salāmu 'alaykum'—Peace be upon you without nunation (i.e., instead of saying 'Salāmun') or he says 'As-salāmu 'alayhim'—Peace be upon them, then none of that suffices and there is no disagreement about that. It invalidates the prayer if it is said deliberately and knowingly in all of that apart from 'As-salāmu 'alayhim'—Peace be upon them, which does not invalidate the prayer because it is a *du'ā*'. If it is said out of forgetfulness that does not invalidate the prayer, but one has not said what is necessary to finish the prayer: one is then required to do a new greeting of *salām* and to do it correctly. If the Imam confines himself to a single *salām*, those following him should say two.

One of our [Shāfi'i] colleagues, the Qāḍī Abū 'ṭ-Ṭayyib aṭ-Ṭabarī, and others hold that when the Imam has said the *salām*, the follower has a choice: he may say the *salām* immediately or he may continue sitting for *du'ā*' and prolong it for as long as he wishes. And Allah knows best.

48



WHAT TO SAY TO A PERSON WHO SPEAKS TO ONEWHILST ONE IS ENGAGED IN ṢALĀH

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Sahl ibn Sa'd as-Sa'dī رضي الله عنه, that the Messenger of Allah ﷺ said: "If anyone is disturbed by something in his *ṣalāh*, he should say: *Glory be to Allah*." According to an authentic report, he also said: "If anything occurs to any one of you [in *ṣalāh*], let the men glorify Allah and let the women clap their hands." According to another report: "Saying *Subḥāna-llāh* is for men and clapping the hands is for women."<sup>1</sup>

سُبْحَانَ اللَّهِ.

Subḥāna-llāh.

<sup>1</sup> Al-Bukhārī (684), Muslim (421), *al-Muwatta'* (1/163-164), Abū Dāwūd (940), and an-Nasā'i (2/77-78).