

ADHKĀR TO BE PERFORMED AFTER ṢALĀH

THE 'ULAMĀ' AGREE unanimously that it is *mustahabb* to do *dhikr* after *ṣalāh*. There are many authentic hadiths on this subject, of which we will mention a few.

We relate in the book of at-Tirmidhī from Abū Umāmah رضي الله عنه that the Messenger of Allah ﷺ was asked: "Which *du'ā*' is most likely to be accepted?" He replied: "That which is made in the last part of the night or after a *farḍ ṣalāh*."¹ at-Tirmidhī described this hadith as *ḥasan*.

And we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Abbās رضي الله عنه said: "I used to recognise when the Messenger of Allah ﷺ had ended the *ṣalāh* because of his *takbīr*."² In a narration of Muslim it reads, "We used. . ." According to another report in the same *Ṣaḥīḥs* he [Ibn 'Abbās] رضي الله عنه said: "In the time of the Messenger of Allah ﷺ, when people had finished the *farḍ ṣalāh* they would raise their voices in *dhikr*." Ibn 'Abbās رضي الله عنه said: "I knew they had finished it when I heard them doing that."

We relate in the *Ṣaḥīḥ* of Muslim that Tawbān رضي الله عنه reported that when the Messenger of Allah ﷺ ended his *ṣalāh*, he asked for forgiveness thrice and said: "O Allah, You are Peace and from You comes peace. Blessed are You, Lord of Majesty and Honour."³

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Allāhumma Anta-s-Salāmu wa minka-s-salām,
tabārakta yā Dha-l-Jalāli wa-l-Ikrām.

Al-Awzā'ī, one of the narrators of these hadiths, was asked: "How is the asking for forgiveness?" He replied: "I ask Allah for forgiveness, I ask Allah for forgiveness."

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

Astaghfiru-llāh, astaghfiru-llāh.

And we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from al-Mughīrah ibn Shu'bah رضي الله عنه, that when the Messenger of Allah ﷺ had completed his *ṣalāh* and invoked salutations [upon himself] he would say: "There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has

¹ At-Tirmidhī (3494), *al-Futūḥāt* (3/30), and an-Nasā'ī (108) in *'Amal al-yawm wa al-laylah*. At-Tirmidhī states that this is a *ḥasan gharīb* hadith. Ibn Ḥajar says that at-Tirmidhī's statement needs looking into as the chain has some defects, among them the break between Ibn Thābit and Abū Umāmah, the *an'ānah* of Ibn Jurayj from Ibn Thābit and its irregularity (*shudhūdh*). Ibn Ḥajar goes on to say that it is *ṣaḥīḥ*, with witnessed narrations for the first part of the hadith.

² Al-Bukhārī (841) and Muslim (583).

³ Muslim (591), Abū Dāwūd (1513), at-Tirmidhī (300), and an-Nasā'ī (3/68).

power over all things. O Allah, none can withhold what You have granted and none can grant what You withhold; and the riches of the rich do not avail him against You."¹

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Lā ilāha illa-llāhu waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd,
wa Huwa 'alā kulli shay'in qadīr, Allāhumma lā māni'a li-mā a'tayt, wa
lā mu'ṭiya li-mā mana'ta, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn az-Zubayr رضي الله عنه who used to say after every *ṣalāh*, after pronouncing the *salām*: "There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things. There is no power and no strength except with Allah. There is no god but Allah and we worship none but Him. To Him belongs grace and to Him belongs bounteousness and to Him belongs noble praise. There is no god but Allah. We shall fulfil our religion sincerely for Him, even if the disbelievers dislike it." Ibn az-Zubayr رضي الله عنه reported that the Messenger of Allah ﷺ used to glorify Allah with these words after the *ṣalāh*.²

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ التَّيَمُّنَةُ وَلَهُ الْفَضْلُ،

وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

Lā ilāha illa-llāhu waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr, lā ḥawla wa lā quwwata
illā bi-llāh, lā ilāha illa-llāh, wa lā na'budu illā iyyāh, lahu-ni'matu wa lahu-l-faḍl, wa lahu-th-thana'u-l-ḥasan, lā ilāha
illa-llāhu mukhliṣīna lahu-d-dīna wa law kariha-l-kāfirūn.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah رضي الله عنه that the poor *Muhājirūn* came to the Messenger of Allah ﷺ and said: "The men of wealth have taken the high ranks and the everlasting bounties. They pray as we pray, they fast as we fast, they have their excess wealth with which they perform *Ḥajj* and *Umrah*, and they strive for the Cause of Allah and give charity." He replied: "Should I not teach you something that will enable you to catch up with those who have surpassed you and make you surpass those who are behind you, so that no-one will be better than you except for those who do the same as you do?" They said: "Yes, Messenger of Allah." He said: "Glorify Allah, praise Allah and magnify Allah thirty-three times after every

¹ Al-Bukhārī (844), Muslim (593), Abū Dāwūd (1505), and an-Nasā'ī (3/70) in *al-Mujtabā* and (129) in *'Amal al-yawm wa al-laylah*.

² Muslim (594), Abū Dāwūd (1506), and an-Nasā'ī (3/75) in *al-Mujtabā* and (155) in *'Amal al-yawm wa al-laylah*.

ṣalāh.” Abū Ṣāliḥ, the narrator of the hadith, reported that when Abū Hurayrah ؓ was asked how this should be done he said: “Say: *Glory be to Allah, Praise be to Allah, and Allah is Greatest*, until each of them has been said thirty-three times.”¹ The word *ad-duthur* is the plural of *dathr* with *fathah* on the letter *dāl* and *sukūn* on the letter *thā*, which means ‘abundance’.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ.

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa-llāhu akbar.

We relate in the *Ṣaḥīḥ* of Muslim that Ka'b ibn 'Ujrah ؓ related that the Messenger of Allah ﷺ said: “The *tasbīḥs* said sequentially are such that no-one who says them after every *farḍ ṣalāh* will be disappointed: thirty-three times *tasbīḥ*, thirty three times *taḥmīd* and thirty-four times *takbīr*.”²

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: “Whoever glorifies Allah thirty-three times after every *ṣalāh*, praises Allah thirty-three times and magnifies Allah thirty-three times and says, to finish, one hundred times *There is no god but Allah. He is One and has no partner. To Him belongs sovereignty, to Him belongs all praise, and He has power over all things*, his sins will be forgiven even if they be [as abundant] as the foam of the sea.”³

سُبْحَانَ اللَّهِ. الْحَمْدُ لِلَّهِ. اللَّهُ أَكْبَرُ.

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

Subḥāna-llāh. Al-ḥamdu li-llāh. Allāhu akbar.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

We relate in the *Ṣaḥīḥ* of al-Bukhārī in the first part of the Book of Jihād from Sa'd ibn Abī Waqqāṣ ؓ, that the Messenger of Allah ﷺ used to seek protection after *ṣalāh* with these words: “O Allah, I seek Your protection from cowardice, I seek Your protection from being brought back to a miserable old age, I seek Your protection from the trials of the world, and I seek Your protection from punishment in the grave.”⁴

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

¹ Al-Bukhārī (843), Muslim (595), *al-Muwatta'* (1/209), and Abū Dāwūd (1504).

² Muslim (596), at-Tirmidhī (3409), and an-Nasā'ī—(3/75) in *al-Mujtabā* and (155) in *'Amal al-yawm wa al-laylah*.

³ Muslim (595).

⁴ Al-Bukhārī (6374), at-Tirmidhī (3562), and an-Nasā'ī—(8/266) in *al-Mujtabā* and (131) in *'Amal al-yawm wa al-laylah*. Al-Bukhārī's version has a slight addition to the wording.

*Allāhumma innī a'ūdhu bika min al-jubn, wa a'ūdhu bika
an uradda ilā ardhalī-l-'umur, wa a'ūdhu bika min fitnati-
d-dunyā, wa a'ūdhu bika min 'adhābi-l-qabr.*

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that 'Abdullāh ibn 'Amr ibn al-'Āṣ ؓ reported that the Messenger of Allah ﷺ said: “There are two practices (*khaṣlah*)—or two habits (*khallah*)—which, if a Muslim slave keeps to them, he will enter Paradise. They are easy but those who perform them will be few. He should glorify Allah ﷻ ten times, praise Him ten times and magnify Him ten times after every *ṣalāh*. That will be one hundred and fifty on the tongue and one thousand five hundred on the scales. He should magnify Allah thirty-four times and praise Allah thirty-three times and glorify Him thirty-three times when he goes to bed. That will be one hundred on the tongue and one thousand on the scales.” He ؓ said: “I saw the Messenger of Allah ﷺ counting them with his hand.” Those present asked: “O Messenger of Allah, how is it that they are so easy yet so few people perform them?” He said: “He (that is, Shayṭān) comes to you before you go to sleep and he puts you to sleep before you can say them; and he comes to you in your *ṣalāh* and he reminds you of your needs before you can say them.”¹ The *isnād* of this hadith is *ṣaḥīḥ* except that 'Atā' ibn as-Sayyib is in it, and there is disagreement over him and his confusion in narrating (*ikhtilāf*). Ayyūb as-Sakhtiyānī has alluded to the authenticity of this narration.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others that 'Uqbah ibn 'Āmir ؓ reported: “The Messenger of Allah ﷺ instructed me to recite the *Mu'awwidhatayn* after every *ṣalāh*.” In the narration of Abū Dāwūd it is the *Mu'awwidhāt*. So one ought to recite: “Say: He is Allah, One,” “Say: I seek refuge in the Lord of the dawn” and “Say: I seek protection in the Lord of men.”²

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad. . .

Qul a'ūdhu bi-Rabbi-l-falaq. . .

Qul a'ūdhu bi-Rabbi-n-nās. . .

We relate with a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī from Mu'adh ibn Jabal ؓ that the Messenger of Allah ﷺ took him by the hand and said: “Mu'adh, by Allah, I love you. So do not neglect to say after every *ṣalāh*: O Allah, assist me in remembering You and in thanking You and in goodly worship of You.”³

¹ Abū Dāwūd (5065), at-Tirmidhī (3407), an-Nasā'ī (3/74), and *al-Futūḥāt* (1/51). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

² Abū Dāwūd (1532), at-Tirmidhī (2905), an-Nasā'ī (3/68), and *al-Futūḥāt* (3/53). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

³ Abū Dāwūd (1522), *al-Futūḥāt* (3/55), and an-Nasā'ī: (3/53) in *al-Mujtabā* and (109) in *'Amal al-yawm*

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'inni 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

And we relate from the *Kitāb* of Ibn as-Sunnī from Anas رضي الله عنه that when the Messenger of Allah صلى الله عليه وسلم completed the *ṣalāh* he wiped his face with his right hand and said: "I bear witness that there is no god beside Allah, the Beneficent, the Merciful. O Allah, remove worry and grief from me."¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الرَّحْمَنُ الرَّحِيمُ، اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ.

Ashhadu an lā ilāha illa-llāhu-r-Raḥmānu-r-Raḥīm,
Allāhumma adhhab 'anni-l-hamma wa-l-ḥuzn.

We relate from [Ibn as-Sunnī], from Abū Umāmah رضي الله عنه who said: "I never came near the Messenger of Allah صلى الله عليه وسلم after an obligatory or *nāfil ṣalāh* without hearing him say: 'O Allah, forgive all my sins and transgressions. O Allah, invigorate me, restore me and guide me to virtuous deeds and character, for none guides to the virtue thereof and none wards off the evil thereof but You.'²

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَايَ كُلَّهَا، اللَّهُمَّ انْعَشِنِي وَاجْبُرْنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ.

Allāhumma-ghfir li dhunūbi wa khaṭāyāya kullahā, Allāhumma-n'ashni wa-jburni wa-hdini li-ṣālihi-l-a'māli wa-l-akhlāq, innahu lā yahdi li-ṣālihihā wa lā yaṣrifu sayyi'ahā illā Ant.

We relate from Abū Sa'īd al-Khudrī رضي الله عنه that he reported: "When the Messenger of Allah صلى الله عليه وسلم completed his *ṣalāh*—I do not know whether it was before or after the *ṣalām*—he used to say: 'Glorified is your Lord, the Lord of Sovereign Might, above what they ascribe to Him. And peace be on the Messengers. And praise be to Allah, Lord and Cherisher of the worlds.'³

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى

الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Subḥāna Rabbika Rabbi-l-'izzati 'ammā yaṣifūn, wa salāmun
'āla-l-mursalīn, wa-l-ḥamdu li-llāh Rabbi-l-'ālamīn.

We relate from Anas رضي الله عنه that he said: "After completing *ṣalāh* the Prophet صلى الله عليه وسلم used

wa al-laylah. Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

1 Ibn as-Sunnī (110), with a slight change of wording.

2 Ibn as-Sunnī (114).

3 Qur'an 37:180–182.

to say: 'O Allah, make the best part of my lifespan the last of it, and the best of my deeds the last of them, and make the best of my days the day I meet You.'¹

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَاجْعَلْ خَيْرَ أَيَّامِي يَوْمَ الْقَالِكِ.

Allāhumma-j'al khayra 'umuri ākhirah, wa khayra 'amali
khawātimah, wa-j'al khayra ayyāmi yawma alqāk.

We relate from Abū Bakr رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said when he had finished *ṣalāh*: "O Allah, I seek protection in You from unbelief, poverty and punishment in the grave."²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ.

Allāhumma inni a'ūdhu bika mina-l-kufri wa-l-faqri wa 'adhābi-l-qabr.

We relate with a weak *isnād* from Fuḍālah ibn 'Ubayd رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "When any one of you has performed *ṣalāh*, let him begin by praising Allah and then praying for blessings upon the Prophet صلى الله عليه وسلم, and then let him make *du'ā*' for whatever he wants."³

ENCOURAGEMENT TO DO *DHIKR* OF ALLAH
AFTER THE *ṢALĀH* OF *ṢUBḤ*

KNOW THAT THE most momentous time for *dhikr* during the day is after the *ṣalāh* of *Ṣubḥ*.

We relate in Anas رضي الله عنه in the book of at-Tirmidhī and elsewhere that the Messenger of Allah صلى الله عليه وسلم said: "Whoever performs [the *ṣalāh* of] *Fajr* in congregation, then sits and remembers Allah صلى الله عليه وسلم until the sun rises and then performs two *rak'ahs* of *ṣalāh*, will get the reward of a *Hajj* and an *'Umrah* which are complete, which are complete, which are complete."⁴ At-Tirmidhī described this as a *ḥasan* hadith.

We relate in the book of at-Tirmidhī and others that Abū Dharr reported that the

1 Ibn as-Sunnī (119).

2 Ibn as-Sunnī (109) and *al-Futūḥāt* (3/60–61). Ibn Ḥajar states that this is a *ḥasan* hadith reported by Ahmad, an-Nasā'ī and Ibn Abi Shaybah. It was also reported by Ibn as-Sunnī from an-Nasā'ī with his chain. It is strange that an-Nawawī references only Ibn as-Sunnī when this hadith is present in one of the well-known *Sunan* compilations.

3 Ibn as-Sunnī (111) and *al-Futūḥāt* (3/62). Ibn Ḥajar grades it as *ṣaḥīḥ*.

4 At-Tirmidhī (586) and *al-Futūḥāt* (3/64). This hadith is *gharīb*, as Ibn Ḥajar states. However, it is strengthened by its supporting narrations.

Messenger of Allah ﷺ said: "Whoever says ten times, after the *ṣalāh* of *Ṣubḥ*, whilst sitting in the position of *tashahhud* and before speaking: *There is no god but Allah, He is One and has no partner. To Him belongs sovereignty and to Him belongs all praise, He gives life and He gives death, and He has power over all things* will have ten good deeds written for him, ten of his sins will be forgiven and ten stages will be raised for him. It will be a shield for him against all repulsive things, he will be guarded from Shayṭān, and no sin will be allowed to reach him that day unless it be from assigning partners to Allah ﷻ." At-Tirmidhī declared this to be a *ḥasan* hadith and in some texts *ḥasan ṣaḥīḥ*.

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

Lā ilāha illa-llāhu waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, yuḥyi wa yumīt, wa Huwa 'alā kulli shay'in qadīr.

And we relate from the *Sunan* of Abū Dāwūd, from Muslim ibn al-Ḥārith at-Tamīmī ﷺ, a Companion, who narrated that the Messenger of Allah ﷺ secretly told him: "When you end the *ṣalāh* of *Maghrib* say: 'O Allah protect me from Hell-Fire,' seven times. If you say that and then die during the night, it will be a protection for you from [Hell-Fire]. And after praying *Ṣubḥ* say the same. If you die on that day, it will be a protection for you from [Hell-Fire]."²

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ.

Allāhumma ajirnī mina-n-nār.

We relate in the *Musnad* of Imam Aḥmad, the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī from Umm Salamah ﷺ who reported that when the Messenger of Allah ﷺ had prayed *Ṣubḥ* he said: "O Allah, I ask You for beneficial knowledge, acceptable deeds and goodly sustenance."³

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَعَمَلًا مُتَقَبَّلًا، وَرِزْقًا طَيِّبًا.
Allāhumma innī aṣ'aluka 'ilman nāfi'ā, wa 'amalan mutaqqabbalan, wa rizqan ṭayyibā.

And we relate from Ṣuḥayb ﷺ who said: "The Messenger of Allah ﷺ used to move his lips to say something after the *ṣalāh* of *Fajr*. I asked: 'O Messenger of Allah, what

¹ At-Tirmidhī (3470), who also states that this is a *ḥasan ṣaḥīḥ gharīb* hadith. It was also graded as *ḥasan* by Ibn Ḥajar owing to its narrations by witnesses.

² Abū Dāwūd (5079). Ibn Ḥajar states that it is *ḥasan*.

³ Al-*Musnad* (6/294), Ibn Mājah (925), Ibn as-Sunnī (108), and an-Nasā'ī (102) in *'Amal al-yawm wa al-laylah*. Ibn Ḥajar states that this hadith is *ḥasan* by virtue of its supporting narrations.

is this that you are saying?' He replied: 'O Allah, by You I strive, by You I conquer, and by You I do battle.'¹

اللَّهُمَّ بِكَ أَحَاوِلُ، وَبِكَ أَصَاوِلُ، وَبِكَ أَقَاتِلُ.

Allāhumma bika uḥāwil, wa bika uṣāwil, wa bika uqātil.

The hadiths for the occasions that I have mentioned are many. They will be related in the chapter on the *adhkār* to say at the beginning of the day, if Allah wills.

We relate from Abū Muḥammad al-Baghāwī who said in *Sharḥ al-Sunnah*: "Alqamah ibn Qays said: 'It has reached us that the earth cries out to Allah vociferously when a learned man sleeps after the *ṣalāh* of *Ṣubḥ*.'" And Allah knows best.

WHAT TO SAY IN THE MORNING AND THE EVENING

KNOW THAT THIS chapter is very extensive and there is no lengthier chapter in this book. Allah ﷻ willing, I shall mention some concise sentences. If anyone is granted the ability and guidance to act on all of them it will be because of the favour and bounty that Allah has bestowed upon him. Congratulations to him! Anyone who is unable to act on all of them should limit themselves to what is concise, even if it be only one *dhikr*.

The foundation of this chapter is from the Noble Qur'ān. Allah ﷻ says: "And celebrate the praise of your Lord before the sun rises and before it sets."²

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

Allah ﷻ also says: "And celebrate the praise of your Lord in the evening and in the morning."³

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾

Allah ﷻ says: "And remember your Lord in your soul with fear and humility, and speaking quietly, in the mornings and evenings."⁴ Linguists say that evenings (*āṣāl*) is the plural of *aṣīl*, and means the time between *Aṣr* and *Maghrib*.

¹ Al-*Futūḥāt* (3/71) and Ibn as-Sunnī (115), who states that this hadith is *ḥasan* owing to its supporting narrations.

² Qur'ān 20:130.

³ Qur'ān 40:55.

⁴ Qur'ān 7:205.

﴿وَأَذْكُر رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ﴾

Allah ﷻ says: "Do not send away those who call on their Lord morning and evening, seeking His Face."¹ Linguists say that evening (*'ashi*) is the time between the sun's declination from the meridian up until sunset.

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

Allah ﷻ says: "In houses which Allah has allowed to be raised, in order that in them His name may be celebrated. In them is He glorified in the morning and in the evening, by men whom neither trading nor selling can distract from the remembrance of Allah."²

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾³ رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ.

Allah ﷻ also says: "We made the hills extol (Us), in unison with him, at evening and at break of day."³

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Shaddād ibn Aws ﷺ, from the Prophet ﷺ who said: "The chief formula for seeking forgiveness is: O Allah, You are my Lord; there is no god but You. You created me and I am Your slave; and I am under Your covenant and pledge [to fulfil it] to the best of my ability. I seek Your protection from the evil that I have done, acknowledging Your favour on me and admitting my sin. So forgive me, for none forgives sins but You. Whoever says it during the day and then passes away before the evening will be one of the people of Paradise. And whoever says it during the night and then passes away before the morning will be one of the people of Paradise."⁴ The meaning of 'I return' (*abū'u*) is 'I affirm or 'I acknowledge'.

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ لَكَ بِدُنْيِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allāhumma Anta Rabbī, lā ilāha illā Ant, khalaqtanī wa anā
'abduk, wa anā 'alā 'ahdika wa wa'dika mā ṣtaṭa't, a'ūdhu bika min

1 Qur'an 6:52.

2 Qur'an 24:36-37.

3 Qur'an 38:18.

4 Al-Bukhārī (6306), at-Tirmidhī (3390), and an-Nasā'ī (8/279).

sharri mā ṣana't, abū'u laka bi-ni'matika 'alayya wa abū'u laka bi-dhambi, fa-ghfir lī, fa-innahu lā yaḡfiru-dh-dhunūba illā Ant.

We relate in the *Ṣaḥīḥ* of Muslim, from Abū Hurayrah ﷺ, that the Messenger of Allah ﷺ said: "If anyone says one hundred times in the morning and in the evening: *Glory be to Allah and with His praise*, no-one will come up with anything better than what he has produced except for someone who has said the same as he said or added more to it."¹ In the narration of Abū Dāwūd, it reads: *Glory be to Allah the Tremendous and with His praise*.

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna-llāhi-l-'Aẓīmi wa bi-ḥamdih.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, as well as others, with *ṣaḥīḥ isnāds*, from 'Abdullāh ibn Khubayb ﷺ who narrated: "We went out on a dark and rainy night looking for the Prophet ﷺ to lead us in *ṣalāh*. We found him and he said: 'Speak' but I did not say anything. Then he said: 'O Messenger of Allah ﷺ, what should I say?' He replied: 'Say, "Say: He is Allah, One" and the *Mu'awwidhatayn* (*Sūrah*s 112-114) thrice in the morning and in the evening, and they will suffice for you in everything."² According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī, Ibn Mājah and others, with *ṣaḥīḥ isnāds*, from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷺ woke up he used to say: "O Allah, by You we have woken up in the morning and by You we have met the evening, by You we live and by You we die, and to You is the Resurrection"; and in the evening he said, "O Allah, by You we have seen evening come, by You we live and by You we die; and to You is the Resurrection."³ According to at-Tirmidhī, this is a *ḥasan* hadith.

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.
اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.

Allāhumma bika aṣḥānā, wa bika amsaynā, wa bika naḥyā, wa
bika namūt, wa ilayka-n-nushūr. Allāhumma bika amsaynā,
wa bika naḥyā, wa bika namūt, wa ilayka-n-nushūr.

We relate in the *Ṣaḥīḥ* of Muslim from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷺ was on a journey he used to say in the last part of the night: "May a listener hear the praise of Allah and hear about His good favour towards

1 Muslim (2691) and Abū Dāwūd (5091).

2 At-Tirmidhī (3570) and Abū Dāwūd (5082).

3 Abū Dāwūd (5068), Ibn Mājah (3868), and at-Tirmidhī (3388). Ibn Ḥajar considers this hadith to be *ṣaḥīḥ gharīb*.

us. O Lord, accompany us and confer Your bounty upon us. We seek the protection of Allah from Hell-Fire.”¹

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَاءِهِ عَلَيْنَا، رَبَّنَا صَاحِبُنَا،
وَأَفْضَلُ عَلَيْنَا، عَائِذًا بِاللَّهِ مِنَ النَّارِ.

Samma'a sāmi'un bi-ḥamdi-llāhi wa ḥusni balā'ihī 'alaynā, Rabbanā sāhibnā, wa afḍil 'alaynā, 'ā'idhan bi-llāhi min an-Nār.

Al-Qādi 'Iyāḍ, and the author of *al-Maṭāli'*, and others say that *samma'a* with an *a* on a doubled *mīm* means: “May whoever hears convey my words to others”, exhorting them to do *dhikr* before dawn and to make *du'a*'.

According to al-Khaṭṭābī and some others, the verb *sami'a* has an *i* on the un-doubled letter *mīm*. Imam Abū Sulaymān al-Khaṭṭābī said that '*sami'a sāmi'un*' (‘a listener hears’) means '*shahida shāhidun*' (‘a witness witnesses’) and its real meaning is: “Let the listener listen and the onlooker witness our praise of Allah Most High for His blessing and His good favour.”

And we relate from the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn Mas'ūd ؓ who reported that when it became evening the Messenger of Allah ﷺ used to say: “We have seen evening come and the Kingdom belongs to Allah this evening. Praise be to Allah. There is no god but Allah alone without partner.” The narrator said: I believe he said: “His is the kingdom and His is the praise, and He has power over all things. O my Lord, I ask You for the good that is in this night and the good that comes after it. O my Lord, I ask Your protection from the evil that is in this night and the evil that comes after it. I seek Your protection from laziness, senility and the harm of old age. [Lord] I seek Your protection from punishment in Hell-Fire and punishment in the grave.” When he got up in the morning he also said: “We have seen morning come, and the Kingdom belongs to Allah this morning.”²

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ
الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ
وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ
بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.
Amsaynā wa amsā-l-mulku li-llāhi wa-l-ḥamdu li-llāh, wa lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in Qadīr. As'aluka khayra mā fī hādhihi-l-laylati wa khayra mā ba'dahā, wa a'ūdhu bika min sharri mā fī hādhihi-l-

¹ Muslim (2718), Abū Dāwūd (5086), and an-Nasā'ī (536) in *ʿAmal al-yawm wa al-laylah*.

² Muslim (2723), Abū Dāwūd (5071), at-Tirmidhī (3387), and an-Nasā'ī (23) in *ʿAmal al-yawm wa al-laylah*.

laylati wa sharri mā ba'dahā. Rabbi a'ūdhu bika min al-kasali wa sū'i-l-kibar. Rabbi a'ūdhu bika min 'adhābi-n-Nāri wa 'adhābi-l-qabr.

Aṣbaḥnā wa aṣbaḥa-l-mulku li-llāhi. . .

We relate from *Ṣaḥīḥ* Muslim from Abū Hurayrah ؓ who narrated that a man came to the Messenger of Allah ﷺ and said: “Messenger of Allah ﷺ, what I have endured from the scorpion that stung me yesterday!” He replied: “If you had said in the evening: *I seek protection in the perfect words of Allah from the evil that He created*, it would not have harmed you.” Muslim narrated this with a continuous chain from a hadith reported by Khawlah bint Ḥakīm ؓ. And we relate from the book of Ibn as-Sunnī, who said in it: “Say three times ‘*I seek refuge in the perfect words of Allah from the evil He has created*’ and you will not be harmed.”¹

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tammāti min sharri mā khalaq.

We relate with a *ṣaḥīḥ isnād* in the *Sunan* of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah ؓ reported that Abū Bakr aṣ-Ṣiddīq ؓ once said: “Messenger of Allah, instruct me with some words to say in the morning and in the evening.” He ؓ replied: “Say: O Allah, Creator of the heavens and the earth, Knower of the Unseen and the Seen, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek refuge with You from the evil of my soul and the evil and polytheism of Shayṭān.” He continued: “Say this when you get up in the morning and in the evening and when you go to bed.”² At-Tirmidhī described this as a *ḥasan ṣaḥīḥ* hadith.

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكِهِ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ.

Allāhumma Fāṭira-s-samāwāti wa-l-arḍ, 'Alima-l-ghaybi wa-sh-shahāda, Rabba kulli shay'in wa Malīkah, ashhadu an lā ilāha illā Ant, a'ūdhu bika min sharri nafsi wa min sharri-sh-Shayṭāni wa shirkih.

We also relate something similar from the *Sunan* of Abū Dāwūd, in the narration of Abū Mālik al-Ash'arī ؓ who related that people said: “Messenger of Allah ﷺ, teach us some words to say in the morning and in the evening when we go to bed. . .” He mentioned [what was said in the previous] hadith and added, after “his polytheism”: “Or that we should inflict evil upon ourselves or bring evil upon a Muslim.”³

¹ Muslim (2709).

² At-Tirmidhī (3389) in *ad-Da'awāt*, grading it as *ṣaḥīḥ*, Abū Dāwūd (5067), Ibn as-Sunnī (45), an-Nasā'ī (11), both in *ʿAmal al-yawm wa al-laylah*, and al-Ḥākim (1/513), who grades it as *ṣaḥīḥ* and adh-Dhabī agrees. Ibn Ḥajar indicated that this hadith is *ṣaḥīḥ*. It is also reported by Ahmad (1/9), ad-Dārimī (2292), Ibn Ḥibbān in *Mawārid az-zamān* (3349), al-Bukhārī in *al-Adab al-mufrad* (1202), *al-Futūḥāt* (3/96), and others.

³ Abū Dāwūd (5083). Ibn Ḥajar states that this is a *gharīb* hadith reported by Abū Dāwūd, whose nar-

وَأَنْ تَقْتَرِفَ سُوءًا عَلَيَّ أَنْفُسِنَا أَوْ نَجْرَهُ إِلَى مُسْلِمٍ.

Wa an naqtarifa sū'an 'alā anfuninā aw najurrahu ilā muslim.

His words ﷺ "And his polytheism" (wa shirkīhi) are related in two ways. The clearer and more obvious of the two is with *kasrah* on the letter *shīn* and a silent vowel on the letter *rā'* in the sense of 'ishrāk' (association); this means the associating others with Allah Most High which he calls one to or insinuates. The second is 'sharakīhi' with *fathah* on the letters *shīn* and *rā'*, which means 'his snares and traps' (*habā'ilihi wa maṣā'idīhi*). The singular form is *sharakah* with *fathah* on the letters *shīn* and *rā'* and *hā'* as the last letter.

And we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī from 'Uthmān ibn Affān ﷺ who reported that the Messenger of Allah ﷺ said: "If one says thrice every morning and every evening: *In the name of Allah, against Whose name nothing on the earth or in the heavens can do harm; and He is the All-Hearing, the All-Knowing, nothing will harm him.*" According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*. The above hadith is in at-Tirmidhī's wording. Abū Dāwūd's narration reads 'and he will not be afflicted by sudden tribulation.'

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

Bismi-llāhi-lladhī lā yaḍurru ma' ismihī shay'un fī-l-
arḍi wa lā fī-s-samā'i, wa Huwa-s-Samī'u-l-'Alīm.

We relate in the book of at-Tirmidhī that Thawbān ﷺ reported that the Messenger of Allah ﷺ said: "If a person says in the evening: *I am pleased with Allah as Lord, with Islam as religion and with Muḥammad ﷺ as Prophet*, it will be an obligation for Allah to make him happy and pleased."² Its *isnād* includes Sa'īd ibn al-Marzubān Abū Sa'd al-Baqqāl—with *bā'*—of Kūfa, who was the freed slave of Ḥudhayfah ibn al-Yamān and who is considered a weak narrator by all the major memorisers and authorities. At-Tirmidhī, however, considered this to be a *ḥasan ṣaḥīḥ* hadith which is unusual in this narration; so perhaps it was *ṣaḥīḥ* in his view from another narration.

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا.

rators are all trustworthy except for Muḥammad ibn Ismā'il ibn 'Ayyāsh, who was deemed a weak narrator by Abū Dāwūd. Abū Ḥātim ar-Rāzī states that he did not hear anything from his father; however, this hadith has a *shāhid* narration (i.e. from a witness) reported by at-Tirmidhī (3526) from Abū Rashīd al-Ḥibrānī.

¹ Abū Dāwūd (5088, 5089) and at-Tirmidhī (3385), who states that this hadith is *ḥasan ṣaḥīḥ*, Ibn Mājah (3869), and an-Nasā'ī in 'Amal al-yawm wa al-laylah' (15). Its chain is *ḥasan ṣaḥīḥ*, as mentioned in *al-Futūḥāt* (3/99).

² Abū Dāwūd (5083) Ibn Ḥajar considered this a *gharīb* hadith reported by Abū Dāwūd, its narrators being trustworthy except for Muḥammad ibn Ismā'il ibn 'Ayyāsh, whom Abū Dāwūd considered weak. Abū Ḥātim ar-Rāzī said: He did not hear anything from his father; but it has a witnessed narration (*shāhid*) reported by at-Tirmidhī (3526) from Abū Rashīd al-Ḥibrānī.

Raḍītu bi-llāhi Rabbā, wa bi-l-Islāmi dīnā, wa bi-Muḥammadin—ṣalla-llāhu 'alayhi wa-sallam—Nabiyyā.

Abū Dāwūd and an-Nasā'ī narrated the same hadith with a good *isnād* from a man who served the Prophet ﷺ, from the Prophet ﷺ with the same wording. The sound basis of the hadith is thus assured, praise be to Allah.

Al-Ḥākim Abū 'Abdullāh states in *al-Mustadrak 'ala-ṣ-Ṣaḥīḥayn* that the *isnād* of this hadith is *ṣaḥīḥ*.

A different version of Abū Dāwūd and others has the wording: "And with Muḥammad as Messenger"; and at-Tirmidhī's version has "As Prophet". It is preferable to combine the two narrations and so to say: "As Prophet and Messenger". If one does restrict himself to only one of the narrations, he will have acted according to the hadith.

We relate in the *Sunan* of Abū Dāwūd, with a good *isnād* which he did not consider weak, that Anas ﷺ reported that the Messenger of Allah ﷺ said: "Whenever a person says in the morning or the evening: *O Allah, I have arisen calling on You to witness and calling on the bearers of Your Throne and Your angels and all of Your Creation to witness that You are Allah, there is no god but You, and Muḥammad is Your slave and Messenger*, Allah will liberate one quarter of him from Hell-Fire. If he says it twice, Allah will liberate half of him from Hell-Fire. If he says it thrice, Allah will free three quarters of him from Hell-Fire. If he says it four times Allah will liberate all of him from Hell-Fire."¹

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ
خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

Allāhumma innī aṣbahtu ushhiduka wa ushhidu ḥamalata 'arshika
wa malā'ikataka wa jamī'a khalqika annaka Anta-llāhu lā ilāha
illā Ant, wa anna Muḥammadan 'abduka wa Rasūluk.

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* which he did not consider weak from 'Abdallāh ibn Ghannām—with *ghayn* and a doubled *nūn*—al-Bayāqī ﷺ, a Companion, who reported that the Messenger of Allah ﷺ said: "If one says in the morning: 'O Allah, all the favours that I have received in the morning are from You Alone; You have no partner. To You belong all praise and all thanks,' then he has fulfilled the thanks [that are due] for that day. If he says it in the evening, then he has fulfilled the thanks [that are due] that night."²

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.

¹ Abū Dāwūd (5078), at-Tirmidhī (3501), an-Nasā'ī in 'Amal al-yawm wa al-laylah' (9), Aḥmad in *al-Musnad* (2/354, 522), and *al-Futūḥāt* (3/105). Ibn Ḥajar states that the description of this chain as good (*jayyid*) needs to be reassessed. Abū Dāwūd does not mention it, perhaps because it was reported via another route from Anas. For this reason I describe it as *ḥasan*.

² Abū Dāwūd (5073), and an-Nasā'ī in 'Amal al-yawm wa al-laylah' (7).

Allāhumma mā aṣbaḥa bī min ni'matin fa-minka waḥdaka
lā sharika lak, fa-laka-l-ḥamd, wa laka-sh-shukr.

And we relate with *ṣaḥīḥ isnāds* from the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah from Ibn 'Umar رضي الله عنه, who said that the Prophet صلى الله عليه وسلم never failed to say these words when he got up in the morning or in the evening: "O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly life, and my family and wealth. O Allah, hide my faults and grant me security from my fears. O Allah, protect me from what is in front of me and from what is behind me, and from what is to my right and my left and above me. I seek Your protection in Your Vastness from being misled from below me." According to al-Wakī, this last phrase refers to 'shame' (*al-khasf*). According to al-Ḥākim Abū 'Abdullāh, this is a hadith with a *ṣaḥīḥ isnād*.

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

Allāhumma innī as'aluka-l-'āfiyata fi-d-dunyā wa-l-ākhirah, Allāhumma
innī as'aluka-l-'afwa-l-'āfiyata fi dīnī wa dunyāya wa ahli wa māli,
Allāhumma-stur 'awrātī wa āmin raw'ātī, Allāhumma-ḥfaznī min
bayni yadayya wa min khalfī, wa 'an yamīnī wa 'an shimālī, wa
min fawqī, wa a'udhu bi-'azamatika an ughtāla min tahtī.

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and others, with a *ṣaḥīḥ isnād* from 'Alī رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said, when it was time to go to bed: "O Allah, I seek protection by Your Noble Countenance and by Your Perfect Words from the evil of all those whom You hold by the forelock. O Allah, You Alone remove debt and sin. O Allah, Your army is not defeated and Your promise is never broken. The power of the mighty does not avail him against You. Glory be to You, Allah, and to You belongs all praise."¹

اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ

¹ Abū Dāwūd (5074), Ibn Mājah (3871), *al-Futūḥāt* (3/109), and al-Ḥākim in *al-Mustadrak* (1/517), who grades it as *ṣaḥīḥ*, and adh-Dhababī agrees. Ibn Ḥajar states that this is *ḥasan gharīb* hadith which we only know from the hadith of 'Ubādah ibn Muslim. He also says that the statement of an-Nawawī that it was reported with a number of *ṣaḥīḥ* chains, gives the impression that it has a number of routes of transmission (*ṭuruq*) from Ibn 'Umar رضي الله عنه, which is not the case.

² Abū Dāwūd (5052), *al-Futūḥāt* (3/112), and an-Nasā'ī in *as-Sunan al-kubrā*. Ibn Ḥajar states that this hadith is *ḥasan*; its chain contains two defects, which bring it below the level of *ṣaḥīḥ*.

بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ، اللَّهُمَّ لَا يُهْزَمُ جُنْدُكَ، وَلَا
يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ.

Allāhumma innī a'ūdhu bi-wajhika-l-karīmi wa kalimātika-t-tāmmati
min sharri mā Anta ākhdhun bi-nāṣiyatih, Allāhumma Anta takshifu-l-
maghrama wa-l-ma'tham, Allāhumma lā yuhzamu junduk, wa lā yukhlafu
wa'duka, wa lā yanfa'u dha-l-jaddi minka-l-jadd. Subḥānaka wa bi-ḥamdik.

And we relate from the *Sunans* of Abū Dāwūd and Ibn Mājah with excellent *isnāds* from Abū 'Ayyāsh—with a *shīn*—رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever says in the morning: *There is no god but Allah. He is One and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things* will receive a reward like that given for freeing a slave who is of the progeny of Ismā'il, ten good deeds will be written for him, ten of his sins will be expunged, ten stages will be raised for him and it will be a protection for him from Shayṭān until the evening. If he says it in the evening, he will have the same until the morning."¹

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

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

And we relate from the *Sunan* of Abū Dāwūd, with an *isnād* that he did not consider weak, from Abū Mālik al-Ash'arī رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "When any of you get up in the morning, let him say: *We have risen in the morning and the Kingdom this morning belongs to Allah, Lord of the Worlds. O Allah, I ask You for the good of this day, its victory, its assistance, its light, its blessings and its guidance. And I seek Your protection from the evil that is in it and the evil that is after it.*"² Then in the evening he should say the same.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ
فَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَاتَهُ وَهُدَاهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

Aṣbaḥnā wa aṣbaḥa-l-mulku li-llāhi Rabbi-l-'ālamīn, Allāhumma innī as'aluka
khayra hādha-l-yawmi fathahu wa naṣrahu wa nūrahu wa barakatahu
wa hudāh, wa a'udhu bika min sharri mā fihi wa sharri mā ba'dah.

And we relate from the *Sunan* of Abū Dāwūd from 'Abd ar-Raḥmān ibn Abī Bakrah

¹ Abū Dāwūd (5077), Ibn Mājah (3867), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (27) and in *al-Musnad* (4/59), and *al-Futūḥāt* (3/114). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*. An-Nawawī's statement that it was reported with a number of chains needs to be reassessed, since Abū Dāwūd and Ibn Mājah both describe the chain as consisting of the same narrators from Ḥammād to the end of the chain.

² Abū Dāwūd (5084) and *al-Futūḥāt* (3/115). Ibn Ḥajar states that this is a *gharīb* hadith. An-Nawawī states that Abū Dāwūd declares it to be weak.

ﷺ, who said to his father: "Dear father, I hear you supplicating every morning: 'O Allah, give me health in my body, O Allah, give me health in my hearing, Allah, give me health in my sight. O Allah, I seek protection in You from disbelief and poverty. O Allah, I seek protection in You from punishment in the grave. There is no god but You.' You repeat it thrice in the morning and thrice in the evening." He said: "I heard the Messenger of Allah ﷺ making these supplications and I love to follow his Sunnah."¹

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ.

Allāhumma 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma
'āfinī fī baṣarī, Allāhumma innī a'ūdhu bika min al-kufri wa-l-faqr,
Allāhumma innī a'ūdhu bika min 'adhābi-l-qabr, lā ilāha illā Ant.

And we relate from the *Sunan* of Abū Dāwūd from Ibn 'Abbās from the Messenger of Allah ﷺ who said: "Whoever says in the morning: 'So glory be to Allah when you reach evening and when you rise in the morning; and to Him be praise, in the heavens and on Earth, and at eventide and at noontide. He brings out the living from the dead, and brings out the dead from the living. And He gives life to the earth after it is dead; and thus shall you be brought back out [from the dead]'² will attain what he may have lost in that day. Whoever says it in the evening will attain all that he may have missed that night."³ Abū Dāwūd did not consider the narration weak but al-Bukhārī did so in his *Tārīkh* as well as in his book *Kitāb aḍ-ḍu'afā'*.

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ * وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ * يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴾

Fa-Subhāna-llāhi hīna tumsūna wa hīna tuṣbiḥūn, wa lahu-l-ḥamdu
fi-s-samāwāti wa-l-arḍi wa 'ashīyyan wa hīna tuḥhirūn, yukhriju-
l-ḥayya min al-mayyiti wa yukhriju-l-mayyita mina-l-ḥayyi
wa yuhyi-l-arḍa ba'da mawtihā, wa kadhālika tukhrajūn.

We relate in the *Sunan* of Abū Dāwūd who reported that one of the daughters of the Messenger of Allah ﷺ said that the Prophet ﷺ taught them: "Say when you get up in the morning: *Glory be to Allah and with His praise. There is no power and no strength except with Allah. What Allah wills shall be and what He does not will shall not be. I know that Allah has power over all things and that Allah encompasses everything in*

¹ Abū Dāwūd (5090), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (22), and Ibn as-Sunnī (79). Ibn Ḥajar grades it as *ḥasan*.

² Qur'ān 30:17-19.

³ Abū Dāwūd (5076) and *Natā'ij al-afkār* (174). Ibn Ḥajar states that this is a *gharīb* hadith whose narration was deemed weak by al-Bukhārī in *at-Tārīkh* and *aḍ-ḍu'afā'*.

*His knowledge.*¹ Whoever says this in the morning will be protected until the evening, and whoever says it in the evening will be protected until the morning."

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

Subhāna-llāhi wa bi-ḥamdihi, lā ḥawla wa lā quwwata illā bi-llāhi, Mā
shā'a-llahu kāna wa mā lam yashā' lam yakun, a'lamu anna-llāha 'alā
kulli shay'in qadīr, wa anna-llāha qad aḥāṭa bi-kulli shay'in 'ilmā.

We relate again from the *Sunan* of Abū Dāwūd, that Abū Sa'īd al-Khudrī reported that the Messenger of Allah ﷺ entered the mosque one day and found there Abū Umāmah, one of the *Anṣār*. He asked: "Abū Umāmah, why do I see you sitting in the mosque when it is not time for *ṣalāh*?" He replied: "Worries that cling to me and debts, Messenger of Allah." He said: "Should I not teach a expression which, if you say it, will cause Allah to take away your worries and remove your debt?" He answered: "Yes, Messenger of Allah." He said: "Say morning and evening: *O Allah, I seek Your protection from worries and grief. I seek Your protection from feebleness and laziness; I seek Your protection from cowardice and avarice; and I seek Your protection from the oppression of debts and the tyranny of men.*" Abū Umāmah said: "I did so, and Allah removed my worries and concerns and settled my debts."²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ
بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

Allāhumma innī a'ūdhu bika min al-ḥammi wa-l-ḥazan, wa a'ūdhu
bika min al-'ajzi wa-l-kasal, wa a'ūdhu bika min al-jubni wa-l-
bukhl, wa a'ūdhu bika min ghalabati-d-dayni wa qahri-r-rijāl.

And we relate from the book of Ibn as-Sunnī with a *ṣaḥīḥ isnād* from 'Abdullāh ibn Abzī, who reported that the Messenger of Allah ﷺ said in the morning: "We have woken up in the natural disposition of Islam, and following words of sincerity, and in the

¹ Abū Dāwūd (5075), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (12), Ibn as-Sunnī (46), and *al-Futūḥāt* (3/122). Al-Ḥāfiẓ states that this hadith is *gharīb*: 'Abd al-Ḥamīd, who is one of the narrators in the chain, is unknown, as is Umm 'Abd al-Ḥamīd. Ibn Ḥajar adds: "I do not know her name or circumstances, but she was probably a female Companion, as all the daughters of the Prophet ﷺ died during his lifetime, except for Fāṭimah, who outlived him by six months or less. It is related that she (Umm 'Abd al-Ḥamīd) served for Fāṭimah, who outlived him by six months or less. It is related that she (Umm 'Abd al-Ḥamīd) served those that she reported from, but did not name them. If the narrator were other than Fāṭimah then the probability of her (being a female Companion) grows stronger; if not, then it is possible that she lived after the passing away of the Prophet ﷺ. But Allah knows best". I say: "This hadith has supporting narrations (*shawāhid*) with the same meaning, some of which will be mentioned in this chapter."

² Abū Dāwūd (1555) and *al-Futūḥāt* (3/123). Ibn Ḥajar states that this hadith is *gharīb*; Ghassān ibn 'Awf is mentioned by as-Sājī and al-'Uqayli in *aḍ-ḍu'afā'*. The *du'ā* is also narrated by witnesses, but without the story.

religion of our Prophet Muḥammad ﷺ and following the way of our father Ibrāhīm ؑ, a man by nature upright and a Muslim; and who was not one of the idolaters.”¹

I say: Thus it is in [Ibn as-Sunni’s] book “And the religion of our Prophet Muḥammad ﷺ and this is not impossible. Perhaps he ﷺ said it aloud so that someone else could hear it and learn it. But Allah knows best.

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ
نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

Aṣḥabnā ‘alā fiṭrati-l-Islām, wa ‘alā kalimati-l-ikhḷās, wa ‘alā
dīni Nabīyyinā Muḥammadin ṣalla-llāhu ‘alayhi wa sallam,
wa ‘alā millati abīnā Ibrāhīma ṣalla-llāhu ‘alayhi wa sallama
ḥanīfan, Musliman, wa mā kāna min al-mushrikīn.

And we relate from the book of Ibn as-Sunni from ‘Abdullāh ibn Abī Awfā ؓ who narrated that the Messenger of Allah ﷺ used to say in the morning: “We have woken up this morning and the Kingdom belongs to Allah this morning. Praise be to Allah. Grandeur and Majesty belong to Allah. The Creation and the Command, night and day and all that lives in them belong to Allah, Most High. O Allah, make the first part of this day righteousness, the middle of it success and the end of it prosperity, O Most Merciful of those who show mercy.”²

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْكَبْرِيَاءُ وَالْعَظَمَةُ لِلَّهِ، وَالْخَلْقُ
وَالْأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا لِلَّهِ تَعَالَى، اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا
النَّهَارِ صَلَاحًا، وَأَوْسَطَهُ نَجَاحًا، وَآخِرَهُ فَلَاحًا يَا أَرْحَمَ الرَّاحِمِينَ.

Aṣḥabnā wa aṣḥaba-l-mulku li-llāh, wa-l-ḥamdu li-llāh, wa-l-kibriyā’u
wa-l-‘azamatu li-llāh, wa-l-khālqu wa-l-amru wa-l-laylu wa-n-nahāru wa
mā sakana fihimā li-llāhi ta‘ālā. Allāhumma-j’al awwala hādhā-n-nahāri
ṣalāḥā, wa awṣaṭahu najāḥā, wa ākhirahu falāḥan yā Arḥama-r-rāḥimīn.

We relate in the books of at-Tirmidhī and Ibn as-Sunni with an *isnād* that has weakness in it, from Maqāl ibn Yaṣār who reported that the Messenger of Allah ﷺ said: “If anyone says thrice when he wakes up: *I seek protection in Allah, the All-Hearing, the All-Knowing from Shayṭān the rejected*, and then recites three verses from *Sūrat al-Ḥaṣhr*, Allah will appoint seventy thousand angels to pray for him until the evening.

¹ Ibn as-Sunni (33), an-Nasā’ī in *‘Amal al-yawm wa-l-laylah* (1), and Aḥmad (3/406). It is graded as *ḥasan* by Ibn Ḥajar and as-Suyūṭī, and as *ṣaḥīḥ* by al-‘Irāqī in *Takhrīj aḥādīth al-Iḥyā’*.

² Ibn as-Sunni (38).

If he dies that day, he will die as a *shahīd*¹. Whoever says it in the evening will also have that status [should he die].”

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A‘ūdhu bi-llāhi-s-Samī‘i-l-‘Alīmi mina-sh-Shayṭāni-r-rajīm.

And we relate from the book of Ibn as-Sunni from Muḥammad ibn Ibrāhīm from his father ؓ who said: “The Messenger of Allah ﷺ sent us out on an expedition and instructed us to recite in the morning and evening: ‘Did you suppose, then, that We had created you in jest?’² We recited it, and we won booty and were safe.”³

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا...﴾

A-faḥasibtum annamā khalaqnākum ‘abathan. . .

And we relate from Anas ؓ that the Messenger of Allah ﷺ would say these supplications in the morning and the evening: “O Allah, I ask You for unexpected good and I seek Your protection from unexpected evil.”⁴

اللَّهُمَّ أَسْأَلُكَ مِنْ فَجَاءَةِ الْخَيْرِ، وَأَعُوذُ بِكَ مِنْ فَجَاءَةِ الشَّرِّ.

Allāhumma aṣ’aluka min fujā’ati-l-khayr, wa a‘ūdhu bika min fujā’ati-sh-sharr.

We also relate from (the book of Ibn as-Sunni) from Anas ؓ that the Messenger of Allah ﷺ asked Fāṭimah ؓ: “What prevents you from hearing what I advise you to do? Say in the morning and in the evening: ‘O Living and Everlasting, from You I seek help. Set right all my affairs and do not entrust me to myself for the blink of an eye.’”⁵

يَا حَيُّ يَا قَيُّوْمُ بِكَ أَسْتَعِيْثُ فَأَصْلِحْ لِي شَأْنِي كُلَّهُ،
وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

Yā Ḥayyu yā Qayyūmu bika astaghīthu fa-aṣliḥ lī sha’nī
kullah, wa lā takilnī ilā nafsi ṭarfata ‘ayn.

We also relate from (the book of Ibn as-Sunni), with an *isnād* that has some weak-

¹ At-Tirmidhī (2923) states that this hadith is *gharīb*; we only know of it by this route (*wajīh*), Ibn as-Sunni (79), ad-Dārimī (2/458), and Aḥmad (5/26). The chain of this hadith contains Khālid ibn Tahmān, whom al-Mundhirī describes as a truthful Shī‘ī; his transmission was declared to be weak by Ibn Ma‘īn, but is regarded as trustworthy by Abū Ḥātim. Ibn Ḥajar states that this hadith is *gharīb* (177).

² Qur’ān 23:115.

³ Ibn as-Sunni (76) and *Natā’ij al-afkār* (177). Ibn Ḥajar states that this hadith is *gharīb*.

⁴ Ibn as-Sunni (39). The author of *Majma‘ az-zawā’id* (10/115) said that this hadith was reported by Abū Ya‘lā. Its chain includes Yūsuf ibn ‘Atīyyah, who is a disregarded (*matrūk*) narrator. Shaykh Yahyā al-Mullā, in his notes on the abridgement of *al-Adhkār*, says that as-Suyūṭī described it in *al-Jāmi‘ aṣ-ṣaḥīḥ* as *ḥasan*.

⁵ Ibn as-Sunni (48) and *Natā’ij al-afkār* (178). Al-Mundhirī states that this hadith was reported by an-Nasā’ī and al-Bazzār with a *ṣaḥīḥ* chain, as well as by al-Ḥākim, who states that it is *ṣaḥīḥ* according to the criteria of al-Bukhārī and Muslim. It was also graded as *ḥasan* by Ibn Ḥajar.

ness, from Ibn 'Abbās ؓ, who reported that a man complained to the Messenger of Allah ﷺ that afflictions were befalling him. The Messenger of Allah ﷺ then told him: "Say in the morning: *In the name of Allah over my soul, family and wealth, and nothing will be lost to you.*" The man said that, and his afflictions went away.¹

بِسْمِ اللَّهِ عَلَى نَفْسِي وَأَهْلِي وَمَالِي.
Bismi-llāhi 'alā nafsi wa ahli wa māli.

And we relate from the *Sunan* of Ibn Mājah, as well as from the book of Ibn as-Sunnī from Umm Salamah ؓ, who narrated that the Messenger of Allah ﷺ said in the morning: "O Allah, I ask You for beneficial knowledge, good sustenance, and good deeds that are acceptable [to You]."²

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.
Allāhumma innī as'aluka 'ilman nāfi'ā, wa rizqan ṭayyibā, wa 'amalan mutaqqabalā.

And we relate from the book of Ibn as-Sunnī that Ibn 'Abbās ؓ reported that the Messenger of Allah ﷺ said: "If one says thrice in the morning and evening: O Allah, I have awoken having from You abundance, good health and protection; so complete that abundance, good health and protection in this world and the Hereafter, it is obligatory for Allah ﷻ to complete it for him."³

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ، فَأَتِمَّ نِعْمَتَكَ عَلَيَّ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ.
Allāhumma innī aṣbahtu minka fī ni'matin wa 'āfiyatin wa sitr fa-atimma ni'mataka 'alayya wa 'āfiyataka wa sitraka fi-d-dunyā wa-l-ākhirah.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from az-Zubayr ibn al-'Awwām ؓ, who reported that the Messenger of Allah ﷺ said: "There is no morning on which [Allah's] servants wake up without a caller calling out 'Glory to the All-Holy King.'" According to another report from Ibn as-Sunnī it is said: "without an announcer announcing: 'Glory to the All-Holy King.'"⁴

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.
Subhāna-l-Maliki-l-Quddūs.

1 Ibn as-Sunnī (50).

2 Ibn Mājah (925) and Ibn as-Sunnī from the client (*mawlā*) of Umm Salamah. In *az-Zawā'id* it is mentioned that all the narrators of the chain are trustworthy except for the *mawlā* of Umm Salamah, who did not hear the hadith herself. I have not seen anyone who has written regarding unknown narrators mention him, so his trustworthiness is not known.

3 Ibn as-Sunnī (54), Aḥmad (3/406), and ad-Dārimī (2/262).

4 Ibn as-Sunnī (62) and at-Tirmidhī (3564), who states that this hadith is *gharib*.

And we relate from the book of Ibn as-Sunnī from Buraydah ؓ, who reported that the Messenger of Allah ﷺ said: "Whoever says morning and evening: *My Lord is Allah; I rely on Him. There is no god but Him; on Him I rely, and He is the Lord of the Mighty Throne. There is no god but Allah, the Most High, the Mighty. What Allah wills shall be and whatever He does not will shall not. I know that Allah has power over all things and that Allah encompasses everything with His knowledge, and then passes away will enter Paradise.*"¹

رَبِّيَ اللَّهُ، تَوَكَّلْتُ عَلَيْهِ، لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمِ. مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

Rabbiyya-llāhu, tawakkaltu 'alayh, lā ilāha illā Hū, 'alayhi tawakkalt, wa Huwa Rabbu-l-'Arshi-l-'azīm, lā ilāha illa-llāhu-l-'Aliyyu-l-'Azīm. Mā shā'a llāhu kāna wa mā lam yashā' lam yakun, a'lamu anna-llāha 'alā kulli shay'in qadīr, wa anna-llāha qad aḥāṭa bi-kulli shay'in 'ilmā.

We relate from the book of Ibn as-Sunnī that Anas ؓ reported that the Messenger of Allah ﷺ asked: "Are any of you unable to be like Abū Ḍamḍam?" They asked: "Who is Abū Ḍamḍam, Messenger of Allah?" He replied: "He used to say in the morning: 'O Allah, I have given myself and my honour to You.' So he did not curse those who cursed him; he did not wrong those who wronged him; and he did not beat those who beat him."²

اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ نَفْسِي وَعَرَضِي لَكَ.

Allāhumma innī qad wahabtu nafsi wa 'irdī lak.

And we relate from it (the book of Ibn as-Sunnī) from Abū ad-Dardā', who reported that the Messenger of Allah ﷺ said: "Whoever says seven times in the morning and the evening: *Allah is sufficient for me, there is no god besides Him, in Him have I put my trust, and He is the Lord of the Mighty Throne, Allah will remove from him all that worries him about his affairs in this world and the Hereafter.*"³

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

Ḥasbiya-llāhu lā ilāha illā Hū, 'alayhi tawakkaltu wa Huwa Rabbu-l-'Arshi-l-'azīm.

1 Ibn as-Sunnī (42) and *Natā'ij al-afkār* (179). Ibn Ḥajar states that all of the narrators of this hadith are trustworthy except for 'Alī ibn Qadīm and Ja'far al-Aḥmar, whose transmissions are weak because they are Shī'i.

2 Ibn as-Sunnī (64) from Anas and *Natā'ij al-afkār* (176). Ibn Ḥajar states that this hadith is *gharib*.

3 Ibn as-Sunnī (70) and Abū Dāwūd (5081) in a *mawqūf* form to Abū ad-Dardā'. The text contains some *gharābah* (rarity).

And we relate from the books of at-Tirmidhī and of Ibn as-Sunnī with a weak *isnād*, from Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites [Sūrah] *Ḥā Mīm al-Mu'min* up to *He is the final destination* and the Verse of the Throne in the morning will be protected by them until the evening. Whoever recites them in the evening will be protected by them until morning."¹

"Ḥā Mīm. The revelation of the Book is from Allah, the Powerful, the All-Knowing, the Forgiver of Sin, Acceptor of Repentance, Severe in Punishment, and All-Bountiful. There is no god but He; to Him is the final return."²

﴿حَمَّ * تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ * غَافِرِ الذَّنْبِ وَقَابِلِ
التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ * لَا إِلَهَ إِلَّا هُوَ * إِلَيْهِ الْمَصِيرُ﴾

Hā Mīm. Tanzīlu-l-Kitābi mina-llāhi-l-'Azīzi-l-'Alīm, Ghāfiri-dh-dhanbi wa Qābili-t-tawb, Shadīdi-l-'iqābi Dhi-ṭ-ṭawl, lā ilāha illā Hū, ilayhi-l-maṣīr.

"Allah! There is no god but He, the Ever-Living, the Self-Subsisting. No slumber can seize Him, nor sleep. His are all things in the heavens and on Earth. Who can intercede in His presence except as He permits? He knows what is before or behind them; nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme."³

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

Allāhu lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūm, lā ta'khudhu sinatun wa lā nawm, lahū mā fī-s-samāwāti wa mā fī-l-arḍ, man dhā' lladhī yashfa'u 'indahū illā bi-idhnihi, ya'lamu mā bayna aydihim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im-min 'ilmihī illā bi-mā shā', wasī'a kursiyyuhu-s-samāwāti wa-l-arḍ, wa lā ya'ūduhu ḥifẓuhumā, wa Huwa-l-'Alīyyu-l-'Azīm.

That is the sum of the hadiths which we intended to mention. It is sufficient for anyone to whom Allah صلى الله عليه وسلم gives the capacity. We ask Allah the Exalted for the ability to practice it and all the ways of goodness.

We relate in the book of Ibn as-Sunnī, from Talq ibn Ḥabīb رضي الله عنه who narrated that a man came to Abū ad-Dardā' رضي الله عنه and said: "Abū ad-Dardā', your house has burnt down." He replied: "It has not burnt down. Allah صلى الله عليه وسلم will not do that, because of the

¹ At-Tirmidhī (2882) and Ibn as-Sunnī (75). At-Tirmidhī states that this hadith is *gharīb*.

² Qur'ān 40:1-3.

³ Qur'ān 2:255.

words that I heard from the Messenger of Allah صلى الله عليه وسلم. Whoever says them in the morning will be safe from calamity until the evening, and whoever says them in the evening will be safe from calamity until the morning: *Allah, You are my Lord. There is no god but You. In You I do trust and You are the Lord of the Mighty Throne. What Allah wills shall be, and what He does not will shall not. There is no power or strength but by Allah, the Most High, the Mighty. I know that Allah has power over all things and that He encompasses everything with His knowledge. O Allah, I seek protection with You from the evil of my soul and from the evil of every beast that You hold by the forelock. Verily my Lord is on a straight path.*"¹

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ
اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، اللَّهُمَّ أَعُوذُ بِكَ مِنْ
شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Allāhumma Anta Rabbī, lā ilāha illā Ant, 'alayka tawakkalt, wa Anta Rabbu-l-'Arshi-l-'azīm, mā shā'a-llāhu kāna wa mā lam yashā' lam yakun, wa lā ḥawla wa lā quwwata illā bi-llāhi-l-'Alīyyi-l-'Azīm. A'lamu anna-llāha 'alā kulli shay'in Qadir, wa anna-llāha qad aḥāṭa bi-kulli shay'in 'ilmā. Allāhumma a'ūdhu bika min nafsī wa min sharri kulli dabbatin Anta ākhdhun bi-nāṣiyātihā, inna Rabbī 'alā ṣirāṭim-mustaqīm.

This has also been reported concerning one of the Companions of the Messenger of Allah صلى الله عليه وسلم besides Abū ad-Dardā' رضي الله عنه. A person came to him repeatedly and said: "Go to your house, for it has burnt down." He repeated: "It has not burnt down, because I heard the Messenger صلى الله عليه وسلم say: "Nothing will happen to anyone who says in the morning (and he mentioned the above words), or to his family or his wealth that will displease him.' I have said that today." Then he said: "Come with us." He stood up and they stood up with him. They went to his house, and everything around it had burned down but nothing had happened to it.

¹ Ibn as-Sunnī (56) from Abū ad-Dardā' and (57) from a male Companion of the Messenger of Allah صلى الله عليه وسلم. Al-'Irāqī states in his *Takhrīj aḥādīth al-Iḥyā'* that this hadith is recorded by aṭ-Ṭabarānī with a weak chain.



WHAT TO SAY ON FRIDAY MORNINGS

KNOW THAT ANYTHING that is said on days other than Friday should also be said on Friday. It is *mustahabb* to perform more *dhikr* on Friday and to increase in praying for blessings upon the Messenger of Allah ﷺ.

We relate in the book of Ibn as-Sunni from Anas ؓ who reported that the Messenger of Allah ﷺ said: "If a person says thrice on Friday morning before the *Ṣubḥ ṣalāh*: *I ask forgiveness of Allah, besides Whom there is no 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."¹

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.

It is *mustahabb* to make *du'ā'* in abundance all day on Friday, from the breaking of the dawn until the setting of the sun, hoping to coincide with the moment of acceptance. There are different opinions about this. Some say it is after the break of dawn and before sunrise, some say it is after sunrise, some say it is after midday, some say it is after *ʿAṣr*, and some have other opinions. The most correct view, or rather the correct view—no other one being acceptable—is that which is expressed in the *Ṣaḥīḥ* of Muslim² on the authority of Abū Mūsā al-Ashʿarī: that the Messenger of Allah ﷺ said that it is between the time the Imam sits on the *minbar* and the time he says the *salām* to end the *ṣalāh*.



WHAT TO SAY WHEN THE SUN HAS RISEN

WE RELATE FROM the book of Ibn as-Sunni with a weak *isnād* from Abū Saʿīd al-Khudrī ؓ who reported that when the sun rose the Messenger of Allah ﷺ used to say: "Praise be to Allah, Who has covered us today with well-being from Him and brought the sun from its rising-place. O Allah, I have woken up bearing witness to You with what

¹ Ibn as-Sunni (82). Its chain is very weak, as it includes Ishāq ibn Khālid, who narrated from 'Abd al-'Aziz ibn 'Abdullāh, who narrated from Khusayf from Anas. There is a difference of opinion regarding Khusayf, who did not hear this hadith from Anas. 'Abd al-'Aziz was accused by Aḥmad of lying. As for Ishāq, Ibn 'Adī claims that he narrated *munkar* hadiths. See Ibn Ḥajar's *Natā'ij al-afkār* (187).

² Muslim (853).

You bear witness to Yourself, and what Your angels, the bearers of Your Throne, and all Your Creation bear witness to. Verily You are Allah. There is no god but You, Upright in justice. There is no god but You, the Mighty, the Wise. Write down my testimony after the testimony of the angels and the people of knowledge. O Allah, You are Peace and from You is peace and to You does peace return. I ask You, the Owner of majesty, bounty and honour, to answer our prayer, to grant us what we wish for, and to favour us with that with which You have favoured Your Creation. O Allah, correct for me my religion, in which is the preservation of my affairs, and improve for me my worldly life, in which is my existence, and improve for me my Hereafter, to which is my return."¹

الْحَمْدُ لِلَّهِ الَّذِي جَلَّلْنَا الْيَوْمَ عَافِيَتَهُ، وَجَاءَ بِالشَّمْسِ مِنْ مَطْلَعِهَا، اللَّهُمَّ أَصْبَحْتُ أَشْهَدُ لَكَ بِمَا شَهِدْتَ بِهِ لِنَفْسِكَ، وَشَهِدْتَ بِهِ مَلَائِكَتِكَ وَحَمَلَةَ عَرْشِكَ وَجَمِيعَ خَلْقِكَ: أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْقَائِمُ بِالْقِسْطِ، لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، أَكْتُبُ شَهَادَتِي بَعْدَ شَهَادَةِ الْمَلَائِكَةِ وَأُولِي الْعِلْمِ، اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، وَإِلَيْكَ السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَسْتَجِيبَ لَنَا دَعْوَتَنَا، وَأَنْ تُعْطِيََنَا رَغَبَتَنَا، وَأَنْ تُغْنِيَنَا عَمَّنْ أَعْنَيْتَهُ عَنَّا مِنْ خَلْقِكَ، اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعِيشَتِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مُنْقَلَبِي.

Al-ḥamdu li-llāhi-lladhī jallala lana-l-yawma 'āfiyatah, wa jā'a bi-sh-shamsi min maṭla'ihā, Allāhumma aṣbaḥtu ashhadu laka bimā shahidta bihi li-nafsika, wa shahidat bihi malā'ikatuka wa ḥamalatu 'arshika wa jamī'u khalqik: annaka Anta-llāhu lā ilāha illā Anta-l-Qā'imū bi-l-qist, lā ilāha illā Anta-l-'Azīzu-l-Ḥākīm, uktub shahādātī ba'da shahāhati-l-malā'ikati wa ūli-l-'ilm, Allāhumma Anta-s-Salāmu wa minka-s-salām, wa ilayka-s-salām, aṣ'aluka yā Dha-l-Jalāli wa-l-Ikrāmi an tastajiba lanā da'watanā, wa an tu'ṭiyanā raghbatanā, wa an tughniyanā 'amman aghnaytahu 'annā min khalqik, Allāhumma aṣliḥ li dīniyya-lladhī Huwa 'iṣmatu amrī, wa aṣliḥ li dunyāya-llatī fihā ma'ishatī, wa aṣliḥ li ākhiratiyya-llatī ilayhi munqalabī.

And we relate that 'Abdullāh ibn Mas'ūd ؓ appointed someone to look out for the sunrise for him. When he was informed that the sun had risen he said: "Praise be to Allah, Who has granted us this day and in it has waived our offences."²

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَنَا هَذَا الْيَوْمَ وَأَقَالَتَنَا فِيهِ عَثْرَاتِنَا.

Al-ḥamdu li-llāhi-lladhī wahaba lanā hādha-l-yawma wa aqālanā fihī 'atharātīnā.

¹ Ibn as-Sunni (146).

² Ibn as-Sunni (148).

WHAT TO SAY AFTER THE SUN HAS RISEN

we relate from the Book of Ibn as-Sunnī from 'Amr ibn 'Abasah ؓ who reported that the Messenger of Allah ﷺ said: "When the sun rises, there is none of the Creation of Allah ﷻ that does not hymn the glory of Allah ﷻ and praise Him, except for Shayṭān and the arrogant sons of Adam." He was asked about arrogant humans and he said: "The worst of Creation."¹

WHAT TO SAY BETWEEN MIDDAY AND 'AṢR

WE HAVE ALREADY discussed what one should say when dressing, leaving the house, entering and leaving the lavatory; when performing ablution, going to the mosque, reaching the door and entering it; when hearing the *mu'adhdhin* and the *muqīm*; what to say between the *adhān* and *iqāmah*; what to say when intending to stand up for *ṣalāh*; and what to say in *ṣalāh* from beginning to end; and what to say after it. These are the same for all of the *ṣalawāt*.

It is *mustahabb* to perform *dhikr* and other acts of worship in abundance after the sun has passed its zenith.

We relate in the book of at-Tirmidhī from 'Abdullāh ibn as-Sā'ib ؓ, who reported that the Messenger of Allah ﷺ used to perform four *rak'ahs* after midday before *Zuhr*, and that he said: "It is the hour in which the doors of the heavens are opened, so I like good deeds to ascend for me during it."² At-Tirmidhī described this as a *ḥasan* hadith.

It is *mustahabb* to perform much *dhikr* after one's usual acts of worship after *Zuhr*. That is the general meaning of the saying of Allah: "And celebrate the praises of your Lord in the evening and in the morning."³

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾

Wa sabbih bi-ḥamdi Rabbika bi-l-'ashiyyi wa-l-ibkār.

Linguists say that *al-'ashiyy* ('the evening') denotes the time between midday

¹ Ibn as-Sunnī (149).

² At-Tirmidhī (478), who states that this hadith is *ḥasan gharib*. It is also graded as *ḥasan* by Ibn Ḥajar.

³ Qur'an 40:55.

and the setting of the sun. Imam Abū Maṣṣūr al-Azhārī¹ said: "Evening (*al-'ashiyy*), according to the Arabs, is the time from when the sun passes its zenith until it sets."

WHAT TO SAY BETWEEN 'AṢR AND SUNSET

WE HAVE ALREADY discussed what one should say after *Zuhr* and similarly after *'Aṣr*. It is *mustahabb* to perform abundant *dhikr* after *'Aṣr*. This is more emphasised because it is 'the middle *ṣalāh*' [referred to in Qur'an] according to some groups of earlier and later 'ulamā'. Likewise, it is *mustahabb* to take more care to perform *dhikr* after the *ṣalāh* of *Ṣubḥ*. It is these two prayers which are most soundly said to be 'the middle *ṣalāh*'. It is *mustahabb* to do a great deal of *dhikr* after *'Aṣr* and even more towards the end of the day.

Allah ﷻ says: "And celebrate the praises of your Lord before the rising of the sun and before its setting."²

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

Wa sabbih bi-ḥamdi Rabbika qabla ṭulū'i-sh-shamsi wa qabla ghurūbihā.

Allah ﷻ also says: "And celebrate the praises of your Lord in the evening and in the morning."³

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾

Wa sabbih bi-ḥamdi Rabbika bi-l-'ashiyyi wa-l-ibkār.

Allah ﷻ also says: "And remember your Lord in your soul with fear and humility, and invoke [Him] without speaking loudly, in the mornings and evenings."⁴

﴿وَأذْكَرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ﴾

Wa-dhkur Rabbaka fi nafsika taḍarru'an wa khifatan wa dūna-l-jahri mina-l-qawli bi-l-ghuduwwi wa-l-āṣāl.

¹ *Al-I'lām* (5/311). Al-Azhārī is the shortened name for Muḥammad ibn Aḥmad ibn al-Azhar al-Harawī, also known as Abū Maṣṣūr, who was a leading scholar (*Imam*) of Arabic language and literature. He died in 370/980-1.

² Qur'an 20:130.

³ Qur'an 40:55.

⁴ Qur'an 7:205.

Allah ﷻ says: "In . . . which He is glorified in the mornings and in the evenings, by men whom neither trade nor sale can divert from the remembrance of Allah."

﴿يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ﴾

Yusabbiḥu lahū fihā bi-l-ghuduwwi wa-l-āṣāli rijālun lā tulhīhim tijāratun wa lā bay'un 'an dhikri-llāh.

We have seen previously that 'evening' (*āṣāl*) is the time between 'Aṣr and Maghrib. We relate in the book of Ibn as-Sunnī with a weak *isnād* from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "To sit with people who remember Allah ﷻ from the *ṣalāh* of 'Aṣr until sunset is something dearer to me than freeing eight children of Ismā'il."²

57

WHAT TO SAY UPON HEARING THE ADHĀN OF MAGHRIB

WE HAVE RELATED from the *Sunans* of Abū Dāwūd and at-Tirmidhī, from Umm Salamah ﷺ, who reported: "The Messenger of Allah ﷺ taught me to say at the time of the *adhān* of Maghrib: O Allah, this is the approach of Your night, the retreat of Your day and the time when voices call out to You, so forgive me."³

اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ.. اغْفِرْ لِي.

Allāhumma hādihā iqbālu laylika wa idbāru nahārika wa aṣwātu du'ātik, ighfir li.

58

WHAT TO SAY AFTER THE ṢALĀH OF MAGHRIB

WE HAVE ALREADY mentioned what should be said after every *ṣalāh*. It is *mustaḥabb* to add to this, and say the following after the Sunnah prayers of Maghrib.

1 Qur'ān 24:36.

2 Ibn as-Sunnī (675).

3 Abū Dāwūd (530) and at-Tirmidhī (3583).

We relate in the book of Ibn as-Sunnī from Umm Salamah ﷺ, who reported that when the Messenger of Allah ﷺ prayed the *ṣalāh* of Maghrib he would enter her house, pray two *rak'ahs* and say, among other words he supplicated with: "O Turner of hearts and eyesight, make our hearts firm in Your religion."¹

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ.

Yā Muqalliba-l-qulūbi thabbit qulūbanā 'alā dīnik.

And we relate from the book of at-Tirmidhī, from 'Ammār ibn Shabīb ﷺ who reported that the Messenger of Allah ﷺ said: "If a person says ten times after the setting of the sun: *There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise. He gives life and causes death and He has power over all things*, Allah will appoint guards for him who will protect him from Shayṭān until he gets up in the morning. Allah will also record for him ten accepted good deeds and expiate ten mortal sins; and he will get the reward due for freeing ten believing slaves."² At-Tirmidhī commented: We do not know of 'Ammār ibn Shabīb having listened to the Prophet ﷺ.

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

يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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

I say: an-Nasā'ī has narrated in his book *'Amal al-yawm wa al-laylah* from two chains. One of them is the hadith as mentioned above and the second is from 'Ammār from a man of the Anṣār. According to the Ḥāfiẓ [Ibn al-Ḥajar], the second of the narrations is the more correct.

I say: here the word 'guards' (*maslahatan*), with *fathah* on the letter *mīm*, *sukūn* on the letter *sīn* and *fathah* on the letters *lām* and *hā'*, means 'guardians' or 'protectors' (*al-ḥarasa*).

1 Ibn as-Sunnī (663) and *Natā'ij al-afkār* (186). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī via Sa'd ibn as-Salt, who narrated it from 'Aṭā ibn 'Ajlān. 'Aṭā has been declared to be a liar. However, I have found this hadith with a *ḥasan* chain which leads back to Umm Salamah, without a date.

2 At-Tirmidhī (3528), who states that this hadith is *ḥasan gharib*. We know only it from the hadith of al-Layth ibn Sa'd, and we do not know of 'Ammār ibn Shabīb having heard it from the Prophet ﷺ. Ibn Ḥajar grades it as *ḥasan*.



WHAT TO RECITE IN AND AFTER THE ṢALĀH OF WITR

IT IS SUNNAH for a person performing *Witr* with three *rak'ahs* to recite in the first, after *al-Fātiḥah*, *Sabbiḥi-sma Rabbika-l-A'lā* ("Glorify the name of your Lord, the Most High"¹); in the second *Qul Yā ayyuha-l-kāfirūn* ("Say: O you who reject faith"²); and in the third *Qul Huwa-llāhu Aḥad* ("Say: He is Allah, One"³) and the *Mu'awwidhatayn*. If he forgets to recite *Sabbiḥi-sma Rabbika-l-A'lā*, he should recite it with *Qul Yā ayyuha-l-kāfirūn* in the second. Likewise, if he forgets to recite *Qul Yā ayyuha-l-kāfirūn* in the second, he should recite it in the third together with *Qul Huwa-llāhu Aḥad* and the *Mu'awwidhatayn*.

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and others, with a *ṣaḥīḥ isna'd*, from Ubayy ibn Ka'b who reported that when the Messenger of Allah ﷺ said the *salām* in *Witr* he said: "Glory be to the King, the All-Holy,"⁴ and in the narration of an-Nasā'ī and Ibn as-Sunni "Glory be to the King, the All-Holy" three times.

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Subḥāna-l-Maliki-l-Quddūs.

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from 'Alī who reported that the Messenger of Allah ﷺ used to say at the end of *Witr*: "O Allah, I seek protection in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I seek protection from You in You. I cannot enumerate Your praise; You are as You have praised Yourself."⁵ At-Tirmidhī describes this hadith as *ḥasan*.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمَعَاذِكَ مِنْ عِقَابِكَ، وَأَعُوذُ

بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

Allāhumma innī a'ūdhu bi-riḍāka min sakḥāṭik, wa a'ūdhu bi-mu'āfātika min 'uqūbatik, wa a'ūdhu bika minka, lā uḥṣi thanā'an 'alayk, Anta kamā athnayta 'alā nafsik.

1 Qur'ān 87:1.

2 Qur'ān 109:1.

3 Qur'ān 112:1.

4 Abū Dāwūd (1423) and Ibn as-Sunni (711).

5 Abū Dāwūd (1423), at-Tirmidhī (3561), and an-Nasā'ī (3/249).



WHAT TO SAY WHEN ONE INTENDS TO SLEEP AND IS LYING IN BED

ALLAH ﷻ SAYS: "Truly in the creation of the heavens and the earth and the alternation of night and day there are signs for men of understanding: those who remember Allah standing, sitting, and lying on their sides."¹

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Hudhayfah ibn al-Yamān and Abū Dharr who reported that when the Messenger of Allah ﷺ went to bed he would say: "In Your Name, Allah, do I live and die."² We also relate it from the *Ṣaḥīḥ* of Muslim, from al-Barā' ibn 'Azib's narration.

بِسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ.

Bismika-llāhumma ahyā wa amūt.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from 'Alī who said that the Messenger of Allah ﷺ told him and Fāṭimah: "When you retire to bed or go to sleep, say *Allah is greater* thirty-three times, *Glory be to Allah* thirty-three times, and *Praise be to Allah* thirty-three times." According to another report he said: "And make *tasbīḥ* thirty-four times" and in another "And make *tabkīr* thirty-four times." 'Alī said: "I have never missed it since the time I heard it from the Messenger of Allah ﷺ." "Not even on the night before the battle of Ṣiffīn?" he was asked. "Not even on the night of Ṣiffīn," he replied.³

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ.

Subḥāna-llāh, al-ḥamdu li-llāh, Allāhu akbar.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Abū Hurayrah, who reported that the Messenger of Allah ﷺ said: "When any of you retires to bed, he should dust his bed off with the corner of his trousers, because he does not know what came [to it] after him. Then he should say: *In Your name, my Lord, I lay down my side and by You I raise it again. If You take my soul, then have mercy on it; and if You release it, protect it by that with which You protect Your righteous slaves.*"⁴

1 Qur'ān 3:190-191.

2 Al-Bukhārī (6324).

3 Al-Bukhārī (6318), Muslim (2727), and Abū Dāwūd (2988).

4 Al-Bukhārī (6320), Muslim (2714), Abū Dāwūd (5050), and at-Tirmidhī (3398).

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنَّ أَمْسَكَتَ نَفْسِي
فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاخْفِظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ.

*Bismika Rabbī waḍaʿtu jambī wa bika arfaʿuh, in amsakta naḥsī fa-
rḥamhā, wa in arsaltahā fa-ḥfazhā bimā taḥfazū bihi-ṣ-ṣāliḥīn.*

And we relate from the two *Ṣaḥīḥs*, from ʿĀʾishah رضي الله عنها that when the Messenger of Allah صلى الله عليه وسلم went to bed he blew onto his hands, recited *al-Muʿawwidhāt*, and passed them over his body.¹

And we relate from the two *Ṣaḥīḥs*, from ʿĀʾishah رضي الله عنها, who also reported that every night when the Messenger of Allah صلى الله عليه وسلم went to bed, he put his palms together, blew onto them, and recited over them “Say: He is Allah, One”, “Say: I seek protection in the Lord of the dawn”² and “Say: I seek protection in the Lord of men”. Then he passed them over whatever parts of his body he was able to, beginning with his head, his face, and the front part of his body. He did this thrice.³ The linguists say that the meaning of *an-naḥṭh* is ‘a light puff of breath without spittle’ (*naḥḥ laṭīf bi-lā riq*).

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

*Qul Huwa-llāhu Aḥad. . .
Qul aʿūdhu bi-Rabbī-l-falaq. . .
Qul aʿūdhu bi-Rabbī-n-nās. . .*

We relate in the two *Ṣaḥīḥs* from Abū Masʿūd al-Anṣārī al-Badrī, whose other name was ʿUqbah ibn ʿAmr رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: “Whoever recites two verses from *Sūrat al-Baqarah* at night, they will suffice for him.”⁴ The *ʿulamāʾ* differ about the meaning of “they will suffice for him”. Some say it means [they will protect him] from calamities and misfortune on that night. Others say it will suffice for him in place of the prayer at night (*Tahajjud*). I say that both are possible.

We relate in the two *Ṣaḥīḥs*, from al-Barāʾ ibn ʿĀzib رضي الله عنه who reported that Allah’s Messenger صلى الله عليه وسلم told him: “When you go to bed, perform ablution as you would for *ṣalāh*, then lie down on your right side and recite: *O Allah, I submit my soul to You, and I entrust my destiny to You. I retreat unto You for protection, with hope in You and fear of You. There is no refuge and no safety from You but with You. I affirm my faith in Your Book, which You revealed, and Your Messenger, whom You sent.* If you pass away

1 Al-Bukhārī (6319), Muslim (2192), *al-Muwattaʿa* (2/942), Abū Dāwūd (3902), and at-Tirmidhī (3399).
2 Qurʾān 114.
3 Al-Bukhārī (5017) and Muslim (2192).
4 Al-Bukhārī (5009), Muslim (808), Abū Dāwūd (1397), and at-Tirmidhī (2884).

that night, you will die in the true religion. Make these the last words that you say.”¹ This is the wording of one of al-Bukhārī’s versions, whereas the rest of the narration is Muslim’s version, which is very similar.

اللَّهُمَّ إِنِّي أَسَلْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ
ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ،
أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

*Allāhumma innī aslamtu naḥsī ilayk, wa fawwaḍtu amrī ilayk, wa aljaʿtu
zahri ilayk, raghbatan wa rahbatan ilayk, lā maljaʿa wa lā manjā minka
illā ilayk, āmantu bi-Kitābika-lladhī anzalt, wa Nabīyyika-lladhī arsalt.*

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه said: “The Messenger of Allah صلى الله عليه وسلم appointed me to look after the charity given for Ramaḍān. A person came to me and started to pick and take from the food.” He recounted the rest of the hadith and at the end he said: “When you go to bed, recite the Verse of the Throne (*Āyat al-Kursī*), [which begins] *Allāhu lā ilāha illā Hūwa al-Ḥayyu-l-Qayyūm*. It will continue to be a God-given protection for you, and Shayṭān will not come near to you until the morning.” The Messenger of Allah صلى الله عليه وسلم said: “[That person] told the truth even though he is a liar. That was Shayṭān.”² Al-Bukhārī narrated this hadith in his *Ṣaḥīḥ*, saying: “Uthmān ibn al-Haytham said that ʿAwf related to us from Muḥammad ibn Sīrīn from Abū Hurayrah”. This is a continuous (*muttaṣil*) chain. ʿUthmān ibn al-Haytham was one of the teachers of al-Bukhārī from whom he related in his *Ṣaḥīḥ*.

[However] Abū ʿAbdullāh al-Ḥumaydī said in his *al-Jamʿ bayn aṣ-Ṣaḥīḥayn* that al-Bukhārī narrated this hadith with its *isnād* in shortened form (*taʿlīq*). That is not acceptable. The correct and preferred position of scholars and researchers (*muḥaqqiqūn*) is that the statement of al-Bukhārī and others that ‘So-and-so said’ is taken to imply his having heard directly from him as well as there being continuity in the chain of transmission if [the narrator] was not someone who concealed gaps in his chains of transmission (*mudallis*) and he had encountered him. This is one of those. Where a narration’s *isnād* is in abridged (*muʿallaq*) form, this term denotes an *isnād* in which al-Bukhārī omits to mention his teacher or more [narrators between him and the narrator cited] by saying, regarding hadiths such as this: “ʿAwf said”, “Muḥammad ibn Sīrīn said”, and “Abū Hurayrah said”.³ And Allah knows best.

We relate in the *Sunan* of Abū Dāwūd that Ḥaḥṣah رضي الله عنها, the Mother of the Believers, reported that when the Messenger of Allah صلى الله عليه وسلم was about to lie down he put his right hand under his cheek, then said: “*O Allah, save me from Your punishment on the day*

1 Al-Bukhārī (6313), Muslim (2710), Abū Dāwūd (5046), and at-Tirmidhī (3391).
2 Al-Bukhārī (2311). Ibn Ḥajar states in *Fathī al-Bārī* (4/489) that this contains the merit of *Āyat al-kursī* and the last verses of *Sūrat al-Baqarah*, and that the *jinn* eat from the food upon which the name of Allah has not been mentioned.
3 None of whom al-Bukhārī met.

that You resurrect Your slaves." He said this thrice.¹ At-Tirmidhī narrated this from Ḥudhayfah from the Prophet ﷺ, and described this hadith as *ḥasan ṣaḥīḥ*. He also narrated a version from al-Barā' ibn 'Azib which did not mention "thrice".

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Allāhumma qīni 'adhābaka yawma tab'athu 'ibādak.

We relate in the *Ṣaḥīḥ* of Muslim, the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷺ retired to his bed he said: "O Allah, Lord of the heavens and the earth and the Lord of the Mighty Throne, our Lord and the Lord of all things, You Who split the seed and the grain, You Who revealed the Torah, the Gospels and the Qur'ān, I seek Your protection from the evil of every thing that You hold by the forelock. You are the First and there is none before You; You are the Last and there is none after You. You are the Manifest and there is none above You. You are the Hidden and there is none below You. Settle our debts for us and free us from poverty." Abū Dāwūd's version reads: "Settle my debts and enrich us from poverty."

اللَّهُمَّ رَبَّ السَّمَاوَاتِ، وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، إِفْضِ عَنَّا الدَّيْنَ، وَأَعِنَّا مِنَ الْفَقْرِ.

Allāhumma Rabba-s-samāwāt, wa Rabba-l-arḍ, wa Rabba-l-'Arshi-l-'azīm, Rabbanā wa Rabba kulli shay', fāliqa-l-ḥabbi wa-n-nawā, wa munazzila-t-Tawrāti wa-l-Injīli wa-l-Qur'ān, a'ūdhu bika min sharri kulli dhī sharrin Anta ākhidhun bi-nāṣiyatih, Allāhumma Anta-l-Awwalu fa-laysa qablaka shay', wa Anta-l-Ākhiru fa-laysa ba'daka shay', wa Anta-z-Zāhiru fa-laysa fawqaka shay', wa Anta-l-Bātinu fa-laysa dūnaka shay', iqḍi 'annā-d-dayn, wa aghninā min al-faqr.

We relate with a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī from 'Alī ﷺ, who narrated that the Messenger of Allah ﷺ used to say when it was time to go to bed: "O Allah, I seek protection by Your Noble Countenance and by Your Perfect Words from the evil of all that You hold by the forelock. O Allah, it is You Who remove debt and sin. O Allah, Your army is never defeated and Your promise is never broken."

¹ Abū Dāwūd (5040), at-Tirmidhī (3395), and Ibn Mājah (2873). Ibn Ḥajar grades it as *ḥasan*.
² Muslim (2713), Abū Dāwūd (5051), at-Tirmidhī (3397), and Ibn Mājah (2873).

The power of the mighty does not avail them against You. Glory be to You, Allah, and to You belongs all praise."¹

اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ، اللَّهُمَّ لَا يَهْزَمُ جُنْدُكَ، وَلَا يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَيَحْمَدُكَ.

Allāhumma innī a'ūdhu bi-wajhika-l-karīmi wa kalimātika-t-tāmmati min sharri mā Anta ākhidhun bi-nāṣiyatih. Allāhumma Anta takshifu-l-maghrama wa 'l-ma'tham. Allāhumma lā yuhzamu junduk, wa lā yukhlafu wa'duk, wa lā yanfa'u dha-l-jaddi minka-l-jadd, subḥānaka wa bi-ḥamdik.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunans* of Abū Dāwūd and at-Tirmidhī from Anas ﷺ who reported that when the Messenger of Allah ﷺ went to bed he said: "Praise be to Allah, Who has fed us, given us to drink, sufficed for us and given us shelter. How many there are who have no one to take care of them and give them shelter!"² According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَنَا وَأَوَانَا، فَكَم مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي.

Al-ḥamdu li-llāhi-lladhī aṭ'amanā wa saqānā, wa kafānā wa awānā, fa-kam mīm-man lā kāfiya lahu wa lā mu'wī.

And we relate with a *ḥasan isnād* from the *Sunan* of Abū Dāwūd from Abū al-Azhārī, better known as Abū Zuhayr al-Anmārī ﷺ, who reported that when the Messenger of Allah ﷺ went to bed at night he used to say: "In the name of Allah do I lay down my side. O Allah, forgive me my sins, ward off from me my shayṭān, settle for me my debts, and enter me into the Loftiest Assembly." The word *an-nādiyyu* has a *fathah* on the letter nūn, *kasrah* on the letter dāl, and *shaddah* on the letter yā. We relate in the Imam Abū Sulaymān Ḥamd ibn Muḥammad ibn Ibrāhīm ibn al-Khaṭṭāb al-Khaṭṭābī (Allah have mercy on him) in his commentary on this hadith, who said that the word *an-nādiyyu* means 'a gathering of people in a place'. This is similar to the word *an-nadī*, its plural being *andiyah*. He also said: "What is meant by the words *an-nādiyyu-l-a'lā* is 'the gathering of the angels', 'the highest assembly of the angels.'³

بِاسْمِ اللَّهِ وَضَعْتُ جَنِّي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِئْ شَيْطَانِي، وَفُكِّ رَهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

Bismi-llāhi waḍa'tu jambī, Allāhumma-ghfir li dhambī, wa akhsi' shayṭānī, wa fukka rihānī, wa-j'alnī fi-n-Nadiyyi-l-A'lā.

¹ Abū Dāwūd (5052). Ibn Ḥajar states that this hadith is *ḥasan*.
² Muslim (2715), at-Tirmidhī (3396), and Abū Dāwūd (5053).
³ Abū Dāwūd (5054).

And we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī from Nawfal al-Ashjā'ī ۞ who reported that the Messenger of Allah ۞ told him: "Recite *Qul Yā ayyuha-l-kāfirūn* ('Say: O you who reject faith'), then sleep after you have completed it, for it will absolve you of idolatry."²

And in the *Musnad* of Abū Ya'lā al-Mawṣilī from Ibn 'Abbās ۞ who narrated that the Messenger of Allah ۞ said: "Shall I not show you words that will save you from assigning partners to Allah? Recite *Qul Yā ayyuha-l-kāfirūn* ('Say: O you who reject faith') when you go to sleep."

And we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī, from 'Irbād ibn Sāriyah ۞, that the Messenger of Allah ۞ used to recite those chapters that begin with the glorification of Allah before he lay down.³ At-Tirmidhī considered this hadith *ḥasan*.

And we relate from 'Ā'ishah ۞ who said that the Messenger of Allah ۞ did not sleep until he had recited the chapters *Banī Isrā'īl* and *az-Zumar*.⁴ According to at-Tirmidhī this hadith is *ḥasan*.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* that Ibn 'Umar ۞ reported that the Messenger of Allah ۞ used to say when he went to bed: "Praise be to Allah Who has protected me, given me refuge, fed me and given me to drink; Who has been gracious to me and showered favours on me; Who has provided for me and has been most generous. Praise be to Allah in all conditions. O Allah, Lord of all things and Sovereign and God of all things, I seek Your protection from Hell-Fire."⁵

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ
فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، اللَّهُمَّ
رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، وَإِلَهَ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ.

Al-ḥamdu li-llāhi-lladhī kafānī wa āwānī, wa aṭamanī wa saqānī, wa-lladhī manna 'alayya fa-afḍal, wa-lladhī a'ṭānī fa-ajzal, al-ḥamdu li-llāhi 'alā kulli ḥāl. Allāhumma Rabba kulli shay'in wa Mālikah, wa Ilāha kulli shay', aūdhu bika mina-n-Nār.

And we relate from the book of at-Tirmidhī that Abū Sa'īd al-Khudrī ۞ reported that the Messenger of Allah ۞ said: "If a person, when going to bed, says: *I seek forgiveness of Allah, besides Whom there is no god, the Living, the Self-Subsisting, and*

1 Qur'ān 109:1.

2 At-Tirmidhī (3400), Abū Dāwūd (5055), and *al-Futūḥāt* (3/156). Ibn Hajar states that this hadith is *ḥasan*; however, there is a significant difference of opinion regarding its chain, due to the inclusion of Abū Ishāq aṣ-Ṣābi'ī.

3 At-Tirmidhī (4003), who describes it as *ḥasan gharīb*, Abū Dāwūd (5057), and *Natā'ij al-afkār* (196). Ibn Hajar grades it as *ḥasan*.

4 At-Tirmidhī (3402) and *al-Futūḥāt* (3/158). Ibn Hajar grades it as *ḥasan*.

5 Abū Dāwūd (5058) and *al-Futūḥāt* (3/158). Ibn Hajar states that this hadith is *ḥasan*. Further research is needed to ascertain whether it is *ṣaḥīḥ*.

I repent to Him, three times, Allah will forgive his sins even if they be as abundant as the foam of the sea, even if they be equal in number to the stars, even if they be as much as the sands of 'Ālij,¹ even if they be equal in number to the days of the world."²

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.

We relate in the *Sunans* of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that it is reported that a man from the Companions of the Messenger ۞ narrated: "I was sitting with the Messenger of Allah ۞ when a man from his Companions came and said: 'Messenger of Allah, I was bitten last night and I could not sleep until morning.' He asked: 'By what?' 'A scorpion,' the man replied. He ۞ said: 'If you had said in the evening: *I seek protection in the perfect words of Allah from the evil of that He created*, nothing would have harmed you, if Allah willed."³

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

We also relate from the *Sunans* of Abū Dāwūd and others and from Abū Hurayrah ۞. We have already narrated the hadith of Muslim in the chapter on what to say in the morning and evening.

We relate in the book of Ibn as-Sunnī, on the authority of Anas ۞, that the Messenger of Allah ۞ advised a man to recite *Sūrat al-Ḥashr* when he went to bed, and that he added: "If you die, you will die a martyr" or "As one of the people of Paradise."⁴

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar ۞ instructed a man to say when he went to bed: "O Allah, You created my soul and You will cause it to die; its death and its life are for You. If You keep it alive then protect it, and if You cause it to die then forgive it. O Allah, I ask You for good health and well-being." Ibn 'Umar said: "I heard it from the Messenger of Allah ۞."⁵

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا
فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا، اللَّهُمَّ أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma khalaqta nafsī wa Anta tawaffāhā, laka mamātuhā wa mahyāhā, in ahyaytahā fa-ḥfazhā, wa in amattahā fa-ghfir lahā, Allāhumma as'aluka-l-'āfiyah.

1 'Ālij is the name of a place where there is a lot of sand.

2 At-Tirmidhī (3394), who states that it is *ḥasan gharīb*, *al-Futūḥāt* (3/160), and *Natā'ij al-afkār* (196). Ibn Hajar states that this hadith is *gharīb*; al-Waṣṣāfi and his shaykh are both weak, but something similar is reported by 'Iṣām ibn Qudāmah from 'Atiyyah.

3 Abū Dāwūd (3898).

4 Ibn as-Sunnī (723) and *al-Futūḥāt* (3/161). Ibn Hajar states that this is a *gharīb* hadith; its chain is very weak because it includes Yazid ibn 'Ābān ar-Raqashī, who narrated the hadith from Anas.

5 Muslim (2712).

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī and others, with *ṣaḥīḥ isnāds* from the hadith of Abū Hurayrah رضي الله عنه, as we previously mentioned in the chapter on *What to Say in the Morning and Evening* (51) in which he told a story about Abū Bakr aṣ-Ṣiddīq رضي الله عنه. The Prophet صلى الله عليه وسلم said: “Say: O Allah, Creator of the heavens and the earth, Knower of the Unseen and the Seen, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek Your protection from the evil of my ego and the evil and polytheism of Shayṭān.” He said: “Say this when you get up in the morning and in the evening and when you go to bed.”²³⁷

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه.

Allāhumma Fāṭira-s-samāwāti wa-l-ard, ‘Ālima-l-ghaybi wa-sh-shahādah, Rabba kulli shay’in wa Malīkah, ashhadu an lā ilāha illā Ant. A’ūdhu bika min sharri nafsi wa min sharri-sh-Shayṭāni wa shirkih.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from Shaddād ibn Aws رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم said: “No Muslim goes to bed and then recites one chapter of the Book of Allah صلى الله عليه وسلم without Allah appointing an angel who does not allow anything harmful to come near him until he wakes up.”¹ The *isnād* of this hadith is weak. The meaning of the word *habba* is ‘to be attentive’ or ‘to stand up’.

We relate in the book of Ibn as-Sunnī from Jābir رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم said: “When a man goes to bed, an angel and a demon race one another [towards him]. The angel says: ‘O Allah, make him end well.’ The demon says: ‘May he end badly.’ If the man remembers Allah before he sleeps, the angel spends the night protecting him.”²

We also relate, in [the same source], from ‘Amr ibn al-‘Aṣ رضي الله عنه that when the Messenger of Allah صلى الله عليه وسلم lay down to sleep he used to say: “O Allah, in Your name, my Lord, do I lay down my side, so forgive me my sins.”³

اللَّهُمَّ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، فَاعْفِرْ لِي ذَنْبِي.

Allāhumma bismika Rabbī waḍa’tu jambī, fā-ghfir li dhambī.

We also relate, in [the same source], from Abū Umāmah رضي الله عنه who reported: “I heard the Prophet صلى الله عليه وسلم say: ‘Whoever goes to bed in a state of ablution and remembers Allah

¹ At-Tirmidhī (3404), Ibn as-Sunnī (751), and *al-Futūḥāt* (3/163). According to Ibn Ḥajar this hadith is *ḥasan* because it is narrated through other chains which corroborate each other.

² Ibn as-Sunnī (750) and *al-Futūḥāt* (3/164). Ibn Ḥajar mentions that those who report this hadith are: an-Nasā’ī, al-Ḥākim in *al-Mustadrak*, Ibn Ḥibbān, and Abū Ya’lā. He also states that he is surprised that an-Nawawī referenced only Ibn as-Sunnī, when this hadith is present in those well-known books.

³ Ibn as-Sunnī (719), with a slight change in wording, and *al-Futūḥāt* (3/164). Ibn Ḥajar references it from at-Ṭabarānī and graded it as *ḥasan*.

until slumber overtakes him will not move at any time in the night asking Allah for good in this world and the Hereafter without Him granting it to him.”¹

And we narrate from ‘Ā’ishah رضي الله عنها who reported that when the Messenger of Allah صلى الله عليه وسلم went to bed he said: “O Allah, let me enjoy my hearing and my sight and make them inherit from me. Help me against my enemy and show me how to avenge myself against him. O Allah, I seek Your protection from crippling debt, and from hunger, for it is the most evil companion.”²

اللَّهُمَّ أَمْتِعْنِي بِسَمْعِي وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى عَدُوِّي، وَأُرْزُقْنِي مِنْهُ ثَأْرِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَمِنْ الْجُوعِ، فَإِنَّهُ يَنْسُ الضَّجِيعَ.

Allāhumma amti’ni bi-sam’i wa baṣari, wa-j’alhumā’l-wāritha minnī, wa-nṣurnī ‘alā ‘aduwwī, wa arinī minhu tha’rī, Allāhumma innī a’ūdhu bika min ghalabati-d-dayn, wa mina-l-jū’, fa-innahu bi’sa-d-ḍajī’.

The ‘ulamā’ say that “make my hearing and my sight inherit from me” means that they should remain sound and healthy until one dies. Some say that it means that they should have endurance and strength in old age when the limbs and senses become weak, in other words, “Make them the inheritors of the strength of the other limbs that endure after them.” It is said that the meaning of *sam’* is ‘retaining what one hears and acting by it’ and the meaning of *baṣar* is ‘considering the moral of what one sees’. The wording ‘and make it my heir’ is also recorded, so that the pronoun [it] refers back to ‘let me enjoy’, which is the reason he made it singular.

We relate in the same source from ‘Ā’ishah رضي الله عنها that she said, “The Messenger of Allah صلى الله عليه وسلم—since I began accompanying him—never slept until he had sought protection from cowardice and laziness, boredom and miserliness, the evil of old age and from seeing a displeasing aspect of family and wealth, from punishment in the grave, and from Shayṭān and his idolatry.”³

It is reported that when ‘Ā’ishah رضي الله عنها was about to go to sleep she said: “O Allah, I ask You for a pious dream, true and not false, beneficial and not harmful.” When she said that, it was known that she was not to be spoken to until the morning or until she woke up at night.⁴

اللَّهُمَّ إِنِّي أَسْأَلُكَ رُؤْيَا صَالِحَةً، صَادِقَةً غَيْرَ كَاذِبَةٍ، نَافِعَةً غَيْرَ ضَارَّةٍ.

¹ Ibn as-Sunnī (724) and *al-Futūḥāt* (3/165). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī from Ismā’īl ibn ‘Ayyāsh, whose narrations from the Hijāzī narrators are weak, and this is one of them. His sheikhs ‘Abdullāh ibn ‘Abd ar-Raḥmān al-Makkī and Shahr ibn Ḥawshab have been criticised.

² Ibn as-Sunnī (739) and *Natā’ij al-afkār* (199). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī from Abū ‘l-Miqdām Hishām ibn Ziyād, who narrated it from Hishām ibn ‘Urwah, who narrated it from his father, who narrated it from her. There is consensus about the weakness of Abū ‘l-Miqdām’s transmission.

³ Ibn as-Sunnī (741). Ibn Ḥajar mentions that there are supporting narrations for different parts of this hadith.

⁴ Ibn as-Sunnī (748) and *al-Futūḥāt* (3/170). Ibn Ḥajar states that it was reported by Ibn as-Sunnī via two chains, and is a *mawqūf* narration with a *ṣaḥīḥ* chain.

*Allāhumma innī as'aluka ru'yā ṣāliḥah, ṣādiqatan
ghayra kādhibah, nāfi'atan ghayra dārrah.*

The Imam and Ḥāfiẓ Abū Bakr ibn Abū Dāwūd narrated with his *isnād* from 'Alī who said: "I have not known any intelligent person who went to sleep before reciting the last three verses of *Sūrat al-Baqarah*."¹ The *isnād* is *ṣāḥiḥ* according to the conditions of al-Bukhārī and Muslim.

And he also related from 'Alī that he said: "I have never known an intelligent person who entered into Islam and then went to sleep before reciting the Verse of the Throne."²

Ibrāhīm an-Nakha'ī said: "They used to teach them to recite the *Mu'awwidhatayn* (*Sūrah*s 113 and 114) before going to bed." According to another report he said: "They used to love reciting the chapters *Qul Huwa-llāhu Aḥad* (*al-Ikhlāṣ*) and *al-Mu'awwidhatayn* thrice every night."³ The *isnād* is *ṣāḥiḥ* according to the conditions of Muslim.

The hadiths and narrations on this subject are numerous. What we have mentioned is sufficient for those who have been given the ability to practice it. We have not mentioned any more than this in order not to bore the student. And Allah knows best. It is most appropriate that one should practice all that has been mentioned in this chapter. If one is unable to do so, then one should shorten it to what is most important, if one can.

THE DISAPPROVAL OF SLEEPING WITHOUT THE *DHIKR* OF ALLAH

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a good *isnād*, from Abū Hurayrah who related that the Messenger of Allah said: "Whoever sits in a place where Allah is not remembered will have loss and decrease from Allah, and whoever lies down without remembering Allah will have loss and decrease from Allah."⁴ The word *tirah*, with *kasrah* on the letter *tā* and *fathah* over the letter *rā*, means loss (*naqs*) or consequence (*tabī'ah*).

¹ *Al-Futūḥāt* (3/170) and *Natā'ij al-afkār* (200). Ibn Ḥajar states that this hadith was reported by Abū Bakr 'Abdullāh ibn Abī Dāwūd Sulaymān ibn Ash'ath in the book *Sharī'at al-qārī* via two chains, the first of them being *ṣāḥiḥ* as an-Nawawī mentions.

² Ibn Ḥajar states that this was reported by Ibn Abī Dāwūd, and its chain is *ḥasan*.

³ *Al-Futūḥāt* (3/172). The report from an-Nakha'ī is reported by Ibn Abī Dāwūd via two chains, both of which are *ṣāḥiḥ*.

⁴ Abū Dāwūd (5059).

WHAT TO SAY WHEN WAKING UP AT NIGHT
AND WISHING TO SLEEP AFTERWARDS

KNOW THAT THERE are two types of people who wake up at night: one who does not sleep after waking up (we have already mentioned the *adhkār* appropriate for him); and one who wants to sleep afterwards. It is *mustahabb* for the latter to remember Allah until he falls asleep. Many *adhkār* have been conveyed in this regard. Some in the first category have already been quoted, such as [the following]:

We relate in the *Ṣāḥiḥ* of al-Bukhārī that 'Ubādah ibn aṣ-Ṣāmit reported that the Prophet said: "Whoever wakes up from his sleep and says: *There is no god but Allah, One without partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things. Praise be to Allah and glory be to Allah. There is no god but Allah. Allah is greater and there is no power and no strength except in Allah*, and then says: *O Allah, forgive me* or supplicates, his prayer will be answered. If he makes ablution and performs *ṣalāh*, his *ṣalāh* will be accepted."¹ The most approved text of al-Bukhārī states that one should say '*Lā ilāha illa-llāh*' before '*wa-llāhu akbar*'. This is not mentioned by al-Ḥumaydī in *al-Jam' bayn aṣ-Ṣāḥiḥayn*. The wording is recorded in at-Tirmidhī's narration and some others, but is omitted in Abū Dāwūd's narration.

Al-Walid ibn Muslim is in doubt as to the authenticity of the part of this hadith which reads, "Forgive me, or one supplicates". He was one of the transmitters of this hadith and one of the teachers of the teachers of al-Bukhārī, Abū Dāwūd, at-Tirmidhī and others.

The word *ta'arr*, with doubled letter *rā*, means 'he got up, awoke'.

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَالْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ،
وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ اغْفِرْ لِي.

Lā ilāha illa-llāh, waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr, wa-l-ḥamdu li-llāh, wa subḥāna-llāh, wa lā ilāha illa-llāh, wa-llāhu akbar, wa lā ḥawla wa lā quwwati illā bi-llāh, Allāhumma-ghfir li.

We relate in the *Sunan* of Abū Dāwūd, with an *isnād* he did not consider weak, from 'A'ishah that when the Messenger of Allah woke up at night he used to say: "There is no god but You, glory be to You. O Allah, I ask Your forgiveness for my sins and I ask You for Your Mercy. O Allah, increase me in knowledge and do not turn

¹ Al-Bukhārī (1154), at-Tirmidhī (3411), and Abū Dāwūd (5060).

my heart away after You have guided me. Grant me mercy from You. Verily You are the Ever-Bestowing.”¹

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

Lā ilāha illā Ant, subhānaka-llāhumma, astaghfiruka li-dhanbī, wa
as'aluka raḥmataḥ, Allāhumma zidnī 'ilmā, wa lā tuzigh qalbi ba'da idh
hadaytanī, wa hab lī min ladunka raḥmah, innaka Anta-l-Wahhāb.

We relate in the book of Ibn as-Sunnī from 'A'ishah ؓ who reported that when the Messenger of Allah ﷺ woke up at night (ta'arra) he would say: "There is no god but You: Allah, the One, the All-Conquering, Lord of the heavens and the earth and all that is between them, the Mighty, the All-Forgiving."²

لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

Lā ilāha illā Anta-llāhu-l-Wāḥidu-l-Qaḥḥār, Rabbu-s-samāwāti
wa-l-arḍi wa mā baynahuma-l-'Azīzu-l-Ghaḥfār.

And we relate in the same source with a weak *isnād* from Abū Hurayrah ؓ, who narrated that he heard the Messenger of Allah ﷺ say: "When Allah returns the soul of a Muslim servant to him at night, and he glorifies Him, asks Him for forgiveness and supplicates to Him, He will accept it from him."³

We relate in the books of at-Tirmidhī, Ibn Mājah and Ibn as-Sunnī with an excellent *isnād* from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: "When any one of you retires to his bed, he should dust his bed with the corner of his waist-wrapper (*izār*), because he does not know what came [to it] after him. Then he should say: *In Your name, my Lord, I lay down my side and by You I raise it up. If You take my soul then have mercy on it, and if You release it then protect it by that with which You protect Your righteous servants.*"⁴ According to at-Tirmidhī, this hadith is *ḥasan*. The linguists say that *ṣanifat al-izār* with *kasrah* on the letter *nūn* means the side of it on which there are no fringes. It also said that it means either side.

بِاسْمِكَ اللَّهُمَّ رَبِّي وَصَعْتُ جَنِّي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتْ نَفْسِي
فَارْحَمَهَا، وَإِنْ رَدَدْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Bismika-llāhumma Rabbi waḍa'tu janbī, wa bika arfa'uh, in amsakta nafsi
fa-rahmahā, wa in radadtahā fā-hfazhā bimā tahfazū bihi 'ibādika-ṣ-ṣāliḥīn.

And we relate from the *Muwaḥḥa*' of Imam Mālik, may Allah be merciful to him, in

1 Abū Dāwūd (5061).

2 Ibn as-Sunnī (762) and *Natā'ij al-afkār* (203). Ibn Ḥajar grades it as *ḥasan*.

3 Ibn as-Sunnī (758).

4 At-Tirmidhī (3392), Ibn Mājah (3874), and Ibn as-Sunnī (770).

the chapter on *du'ā'* at the end of the Book of *Ṣalāt*, from Mālik who said that it had reached him that when Abū ad-Dardā' got up in the middle of the night he would say: "The eyes have gone to sleep and the stars have set, but You are the Ever-Living, the Self-Subsisting."¹ The meaning of *ghārat* is 'set' (*gharubat*).

نَامَتِ الْعُيُونُ، وَغَارَتِ النُّجُومُ، وَأَنْتَ حَيٌّ قَيُّومٌ.

Nāmati-l-'uyūn, wa ghārati-n-nujūm, wa Anta Ḥayyun Qayyūm.

WHAT TO SAY WHEN UNABLE TO SLEEP

WE RELATE FROM the book of Ibn as-Sunnī that Zayd ibn Thābit ؓ narrated: "I complained to the Messenger of Allah ﷺ about my sleeplessness and he said: 'Say: O Allah, the stars have set and the eyes are resting, but You are Ever-Living, Self-Subsisting. You are not overcome by slumber or sleep. O Ever-Living, Self-Subsisting, make my night calm and my eyes sleep.' I said this and Allah took away from me what I had been experiencing."²

اللَّهُمَّ غَارَتِ النُّجُومُ، وَهَدَأَتِ الْعُيُونُ، وَأَنْتَ حَيٌّ قَيُّومٌ، لَا تَأْخُذُكَ
سِنَّةٌ وَلَا نَوْمٌ، يَا حَيُّ يَا قَيُّومُ، أَهْدِيءْ لَيْلِي وَأَنْمِ عَيْنِي.

Allāhumma ghārati-n-nujūm, wa hada'ati-l-'uyūn, wa Anta
Ḥayyun Qayyūm, lā ta'khudhuka sinatun wa lā nawm. Yā
Ḥayyu yā Qayyūm, ahdi' laylī wa anim 'aynī.

We relate in the same source that Muḥammad ibn Yaḥyā ibn Ḥabbān—with *fathah* on the letter *hā'* and doubled letter *bā'*—related that Khālid ibn Wālid ؓ complained to the Messenger of Allah ﷺ that he was afflicted by sleeplessness, so the Prophet ﷺ instructed him, when he went to sleep, to seek protection in the perfect words of Allah from His wrath, from the evil of His servants, from the insinuations of Shayṭān, and from them approaching him.³ This hadith is *mursal*, as Muḥammad ibn Yaḥyā was a *Tābi'i*. Linguists say that the word *al-araq* means 'sleeplessness' (*as-sahar*).

1 *Al-Muwaḥḥa*'(3).

2 Ibn as-Sunnī (754) and *al-Futūḥāt* (3/177). Ibn Ḥajar states that this is a *gharib* hadith, reported by Ibn as-Sunnī, Abū Aḥmad Ibn 'Adī in *al-Kāmil*, and at-Ṭabarānī in *al-Kabir*. Ibn al-'Adī states that 'Amr ibn al-Ḥusayn al-Ḥarrānī is the only narrator of this hadith; his transmission is extremely weak, as he narrates reprehensible things (*manākīr*) from trustworthy narrators which no-one else narrates.

3 Ibn as-Sunnī (755). Ibn Ḥajar states that this is a *mursal* narration with a *ṣaḥīḥ isnād*.

We relate in the book of at-Tirmidhī with a weak *isnād*—at-Tirmidhī considered it weak—from Buraydah رضي الله عنه, who narrated that Khālid ibn Wālid complained to the Messenger of Allah صلى الله عليه وسلم, saying: “Messenger of Allah, I did not sleep last night because of insomnia.” So the Prophet صلى الله عليه وسلم told him: “When you retire to bed, say: *O Allah, Lord of the Seven Heavens and all that they give shade to, Lord of the Earths and all that they support, Lord of the shayṭāns (demons) and all those whom they lead astray, be a Protector to me from all Your Creation, to prevent them from transgressing against me or oppressing me. Those whom You protect are mighty, glorious is Your praise, and there is no God other than You. There is no god but You.*”¹

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الْأَرْضِينَ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينِ
وَمَا أَضَلَّتْ، كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ
أَوْ أَنْ يَبْغِيَ عَلَيَّ. عَزَّ جَارُكَ، وَجَلَّ تَنَاوُكَ، وَلَا إِلَهَ غَيْرُكَ. لَا إِلَهَ إِلَّا أَنْتَ.

Allāhumma Rabba-s-samāwāti-s-sab'i wa mā azallat, wa Rabba-l-arḍina wa mā aqallat, wa Rabba-sh-shayāṭīni wa mā aḍallat, kun li jāran min sharri khalqika kullihim jamī'an an yafruṭa 'alayya aḥadun minhum aw an yabghī 'alayy, 'Azza jāruk, wa jalla thanā'uk, wa lā ilāha ghayruk, lā ilāha illā Ant.

64



WHAT TO SAY WHEN STARTLED IN ONE'S SLEEP

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn as-Sunnī, amongst others, from 'Amr ibn Shu'ayb who reported from his father who reported from his grandfather that the Messenger of Allah صلى الله عليه وسلم used to teach the Companions these words for moments of fear and terror: “*I seek protection in the perfect words of Allah from His wrath and from the evil of His slaves, and the enticements of demons, and from them approaching me.*”²

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ،
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍābihi wa sharri 'ibādih, wa min hamazāti-sh-shayāṭīni wa an yaḥḍurūn.

¹ At-Tirmidhī (3518) and *al-Futūḥāt* (3/181). Its chain contains al-Ḥakam ibn Zuhayr, whose narration is disregarded (*matrūk*) by scholars of hadith.

² Abū Dāwūd (3893), at-Tirmidhī (3519), Ibn as-Sunnī (753), Aḥmad (2/181), and al-Ḥākim (1/548).

'Abdullāh ibn 'Amr used to teach these words to those of his children who could understand, and for those who did not understand he wrote it down and hung it [around their necks]. At-Tirmidhī classed this hadith as *ḥasan*.

According to Ibn as-Sunnī's narration, a man complained to the Prophet صلى الله عليه وسلم that he had been startled in his sleep, so the Messenger of Allah صلى الله عليه وسلم said to him: “When you go to bed say: *I seek protection in the perfect words of Allah from His wrath and His punishment, from the evil of His slaves and from the enticements of demons; so prevent them from appearing to me.*” So he said that, and it left him.

65

WHAT TO SAY AFTER SEEING SOMETHING
ONE LIKES OR DISLIKES IN A DREAM

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī, from Abū Sa'īd al-Khudrī رضي الله عنه who reported that he heard the Prophet صلى الله عليه وسلم say: “If any of you sees something that he likes in a dream, it can only be from Allah صلى الله عليه وسلم, so let him praise Allah صلى الله عليه وسلم for it and let him tell people about it.” According to another report he said: “So he should not speak about it except to those whom he loves, and if he sees something that he does not like, it can only be from Shayṭān, so let him seek protection from his evil. He should not mention it to anyone, and then it will not harm him.”¹

And we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Abū Qatādah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: “A pious dream”—and according to another report, “A good dream”—“is from Allah, and a nightmare is from Shayṭān. So whoever sees something that he dislikes should spit thrice to his left and seek protection from Shayṭān, and then he will not harm him.”² Another version states *fa-l-yabṣuq* instead of *fa-l-yanfuth*. The plainest meaning is that it is *nafath*, which means ‘light puffs of breath without spittle’.

We relate in the *Ṣaḥīḥ* of Muslim from Jābir رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم said: “If any of you sees in a dream something that he dislikes, he should spit thrice to his left and seek protection from Shayṭān, and then turn away from the side that he was lying on.”³

At-Tirmidhī relates the narration of Abū Hurayrah رضي الله عنه, who related that the Messenger of Allah صلى الله عليه وسلم said: “If any one of you has a dream that he dislikes, he should not speak about it to anyone; and he should get up and perform *ṣalāh*.”⁴

¹ Al-Bukhārī (6985)

² Al-Bukhārī (5747) and Muslim (2262).

³ Muslim (2262) and Abū Dāwūd (5022).

⁴ At-Tirmidhī (2292) and *al-Futūḥāt* (3/191). Ibn Ḥajar expresses surprise that Imam an-Nawawī only

We relate in the book of Ibn as-Sunnī that he ﷺ said: "If any one of you has a dream that he dislikes, he should spit thrice towards his left and then say: *O Allah, I seek Your protection from the works of Shayṭān and from bad dreams, and no ill will come of it.*"

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَمَلِ الشَّيْطَانِ وَسَيِّئَاتِ الْأَحْلَامِ.
Allāhumma innī a'ūdhu bika min 'amali-sh-Shayṭāni wa sayyi'āti-l-aḥlām.

66

WHAT TO SAY WHEN TOLD ABOUT A DREAM

WE RELATE FROM the book of Ibn as-Sunnī that the Prophet ﷺ said to anyone who told him, "I have seen a dream": "You have seen goodness and may it become goodness [in reality]." According to another report he said: "May you encounter good and may you be protected from evil. It is good for us and bad for our enemies. Praise be to Allah, Lord of the Worlds."²

خَيْرًا رَأَيْتَ، وَخَيْرًا يَكُونُ. خَيْرًا تَلْقَاهُ، وَشَرًّا تُوقَاهُ، خَيْرًا
لَنَا وَشَرًّا عَلَيَّ أَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
Khayran ra'ayt, wa khayran yakūn. Khayran talqāh, wa sharran tawaqqāh,
khayran lanā wa sharran 'alā a'dā'inā, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.

referenced this hadith to at-Tirmidhī, when it is also reported by Imam Aḥmad, al-Bukhārī, and Muslim.
1 Ibn as-Sunnī (775) and *Natā'ij al-afkār* (207). Ibn Ḥajar mentioned that there is a break in this hadith's chain, and one of the narrators has been abandoned (*matrūk*).

2 Ibn as-Sunnī (777), *al-Futūḥāt* (3/193) and (3/186), and *Natā'ij al-afkār* (207). There is some weakness in this hadith's chain. Ibn Ḥajar al-Haytamī states in his work *Ṭaraf al-fawā'id wa zaraf al-farā'id* that the points of etiquette to be observed after seeing a good dream are: praising Allah for it, inferring glad tidings from it, and informing others about it, but only to those who like one and not to those who harbour enmity towards one. As for the points to be observed upon seeing a bad dream, they are: seeking refuge in Allah from its evil, seeking refuge in Allah from Shayṭān, doing optional prayers upon waking from sleep, and not mentioning it to anyone. Al-Bukhārī adds offering prayers, and Muslim adds changing the side one is lying on. Ibn 'Allān also mentions reciting *Āyat al-kursī*.

67

DU'Ā' AND REPENTANCE IN THE SECOND HALF OF THE NIGHT

WE RELATE FROM the Ṣaḥīḥs of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Our Lord comes down to the lowest Heaven in the last third of every night and says: 'Who will supplicate to Me, that I may answer his prayer? Who will ask of Me, that I may give to him? Who will ask Me for forgiveness, that I may forgive him?'"²⁵⁶ According to a narration in Muslim he ﷺ said: "Every night, Allah ﷻ comes down to the earthly Heaven when the first third of the night has passed and says: 'I am the King, I am the King. Who will supplicate to Me, that I may answer his prayer? Who will ask of Me, that I may give to him? Who will ask Me for forgiveness, that I may forgive him?' He continues to do this until the break of dawn." According to another report he said: "When half the night or two-thirds of the night has passed."

And we relate from the *Sunans* of Abū Dāwūd and at-Tirmidhī from 'Amr ibn 'Abasah ﷺ who reported that he heard the Prophet ﷺ say: "The closest that the Lord comes to His servants is during the last part of the night. So if you are able to be among those who remember Allah ﷻ at that time, do so."² At-Tirmidhī classes this hadith as *ḥasan ṣaḥīḥ*.

68

DU'Ā' IN ALL HOURS OF THE NIGHT, HOPING TO COINCIDE WITH THE MOMENT OF ACCEPTANCE

WE RELATE FROM the Ṣaḥīḥ of Muslim from Jābir ﷺ who reported: "I heard the Prophet ﷺ say: 'There is a time during the night in which no Muslim asks Allah ﷻ for good relating to things of this World or the Hereafter without Allah ﷻ granting it to him; and that is so every night.'³

1 Al-Bukhārī (7494) and Muslim (758). Ibn Ḥajar observes that this hadith shows that the last part of the night is a meritorious time to supplicate and ask for forgiveness, and that any supplication made at that time is answered.

2 Abū Dāwūd (875) and at-Tirmidhī (3574).

3 Muslim (757).

THE MOST BEAUTIFUL NAMES OF ALLAH

ALLAH ﷻ SAYS, "And Allah's are the Most Beautiful Names."¹

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ.

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ has ninety-nine Names: one hundred minus one. Whoever memorises them will enter Paradise. He is Single² and He loves the odd-numbered."³

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ،

الرَّحْمَنُ * الرَّحِيمُ * الْمَلِكُ * الْقُدُّوسُ * السَّلَامُ * الْمُؤْمِنُ * الْمُهِمِّنُ * الْعَزِيزُ *
الْجَبَّارُ * الْمُتَكَبِّرُ * الْخَالِقُ * الْبَارِئُ * الْمُصَوِّرُ * الْعَفَّارُ * الْقَهَّارُ * الْوَهَّابُ *
الرَّزَّاقُ * الْفَتَّاحُ * الْعَلِيمُ * الْقَابِضُ * الْبَاسِطُ * الْخَافِضُ * الرَّافِعُ * الْمُعِزُّ *
الْمُنِذِرُ * السَّمِيعُ * الْبَصِيرُ * الْحَكَمُ * الْعَدْلُ * اللَّطِيفُ * الْخَبِيرُ * الْحَلِيمُ *
الْعَظِيمُ * الْعَفُورُ * الشَّكُورُ * الْعَلِيُّ * الْكَبِيرُ * الْحَفِيظُ * الْمُقِيتُ * الْحَسِيبُ *
الْجَلِيلُ * الْكَرِيمُ * الرَّقِيبُ * الْمُجِيبُ * الْوَاسِعُ * الْحَكِيمُ * الْوَدُودُ * الْمَجِيدُ *
الْبَاعِثُ * الشَّهِيدُ * الْحَقُّ * الْوَكِيلُ * الْقَوِيُّ * الْمَتِينُ * الْوَلِيُّ * الْحَمِيدُ *
الْمُحْصِي * الْمُبْدِي * الْمُعِيدُ * الْمُخَيُّ * الْمُمِيتُ * الْحَيُّ * الْقَيُّومُ * الْوَاجِدُ *
الْمَاجِدُ * الْوَاحِدُ * الْأَحَدُ * الصَّمَدُ * الْقَادِرُ * الْمُقْتَدِرُ * الْمُقَدِّمُ * الْمُؤَخِّرُ *

¹ Qur'an 7:180.

² Ibn Hajar states in *Fath al-Bārī* (11/227) that what is meant by 'odd-numbered' here is the Oneness of Allah ﷻ, which is *tawhīd*. This therefore means that He ﷻ is Single as regards His essence, perfection and actions and that He ﷻ loves *tawhīd*.

³ Al-Bukhārī (6410) and Muslim (2677), up to the words "... loves odd numbers". The rest of the hadith is reported by at-Tirmidhī (3502), who states that this hadith is *gharīb*. It was narrated by Šafwān, who is trustworthy, and who narrated it from more than one person. We only know of it from his transmission. There is another transmission via Abū Hurayrah, and we do not know of any mention of the names in the narration except in this transmission. It is reported via another chain from Abū Hurayrah containing the mention of the names, but it does not have a *ṣaḥīḥ* chain. It was also reported by Ibn Hībbān (2382 *Mawāriḍ az-zamān*), al-Ḥākim (1/16), and Ibn Mājah (3861). Al-Būširī states in *az-Zawā'id* that none of the six Imams report the number of Allah's Beautiful Names in this way except for Ibn Mājah and at-Tirmidhī, with some differences in their order. At-Tirmidhī's chain is the most authentic, as that of Ibn Mājah contains some weakness. See *Jāmi' al-uṣūl* (4/174).

الْأَوَّلُ * الْآخِرُ * الظَّاهِرُ * الْبَاطِنُ * الْوَالِي * الْمُتَعَالِي * الْبَرُّ * التَّوَّابُ *
الْمُنْتَقِمُ * الْعَفْوُ * الرَّؤُوفُ * مَالِكُ الْمُلْكِ * ذُو الْجَلَالِ وَالْإِكْرَامِ * الْمُقْسِطُ *
الْجَامِعُ * الْعَنِي * الْمُغْنِي * الْمَانِعُ * الصَّارُ * النَّافِعُ * النُّورُ * الْهَادِي * الْبَدِيعُ *
الْبَاقِي * الْوَارِثُ * الرَّشِيدُ * الصَّبُورُ

Huwa-llāhu-lladhī lā ilāha illā Hū, ar-Raḥmān, ar-Raḥīm, al-Malik, al-Quddūs, as-Salām, al-Mu'min, al-Muḥaymin, al-'Azīz, al-Jabbār, al-Mutakabbir, al-Khāliq, al-Bārī, al-Muṣawwir, al-Ghaffār, al-Qaḥḥār, al-Waḥḥāb, ar-Razzāq, al-Fattāḥ, al-'Alīm, al-Qābid, al-Bāsiṭ, al-Khāfiḍ, ar-Rāfi'; al-Mu'izz, al-Mudhill, as-Samī', al-Baṣīr, al-Ḥakam, al-'Adl, al-Laṭīf, al-Khabīr, al-Ḥalīm, al-'Azīm, al-Ghafūr, ash-Shakūr, al-'Alī, al-Kabīr, al-Ḥafīz, al-Muqīt, al-Ḥasīb, al-Jalīl, al-Karīm, ar-Raqīb, al-Mujīb, al-Wāsi', al-Ḥakīm, al-Wadūd, al-Majīd, al-Bā'ith, ash-Shahīd, al-Ḥaqq, al-Wakīl, al-Qawī, al-Matīn, al-Walī, al-Ḥamīd, al-Muḥṣī, al-Mubdi', al-Mu'īd, al-Muḥyi, al-Mumit, al-Ḥayy, al-Qayyūm, al-Wājid, al-Mājid, al-Wāḥid, al-Aḥad, aṣ-Ṣamad, al-Qādir, al-Muqtadir, al-Muqaddim, al-Mu'akkhkhir, al-Awwal, al-Ākhir, az-Zāhir, al-Bāṭin, al-Wālī, al-Muta'aliy, al-Barr, at-Tawwāb, al-Muntaqim, al-'Afuww, ar-Ra'ūf, Māliku-l-Mulk, Dhu-l-Jalāli wa-l-Ikrām, al-Muqsit, al-Jāmi', al-Ghanī, al-Mughnī, al-Māni', aḍ-Ḍarr, an-Nāfi', an-Nūr, al-Hādī, al-Badī', al-Bāqī, al-Wārith, ar-Rashīd, aṣ-Ṣabūr.

Al-Muqīt, with the letters *qāf* and *tā*, has been narrated instead of *al-Mughīth*. *Al-Qarīb* has been narrated instead of *ar-Raqīb* and *al-Mubīn* with a *bā*' instead of *al-Matīn* with *tā*'; but the best known is with *tā*'.

The meaning of *aḥsāhā* is 'memorised them'. That is the explanation that al-Bukhārī and the majority have given. This explanation is corroborated by a narration in the *Ṣaḥīḥ* that says, 'Whoever memorises them (*man ḥafīzahā*). . . will enter Paradise'. It is also said to apply to anyone who knows their meanings and believes in them, and to anyone who is able to pay due attention to them and to embody them as much as he can in his actions.

RECITATION OF QUR'ĀN

KNOW THAT THE recitation of the Qur'ān is the best of all *adhkār*. The goal is to recite it with contemplation. Recitation has its etiquettes and objectives. I have previously compiled a concise book which contains valuable information on reciters and

recitation, the qualities of the latter, and all that pertains to it.¹ It is not befitting for anyone who recites the Qur'an to be ignorant of any of this. I have expressed these points succinctly in this book and have indicated that whoever wishes [to read about these points] and their clarifications [may look for them] in the appropriate places. And success is by Allah.

It is imperative to be mindful of recitation day and night, whether at home or on a journey. Our pious predecessors had various practices and habits when reciting the Qur'an in its entirety. One group would recite the whole Qur'an every two months, others every month, others every ten nights, others every eight days, and others every seven days. That was done by the majority of our forefathers. Others completed a recitation every six days, others in five, others in four, and many did it in three. Many completed a recitation in a day and a night. Another group completed a recitation twice in a day and a night; others completed a recitation thrice in a day and a night; and others completed a recitation eight times in a day and a night: four during the day and four during the night. Among those who completed four recitations during the day and four during the night was the esteemed master Ibn al-Kātib aṣ-Ṣūfī²; that is the most that we have heard of in a day and a night.

The esteemed master Aḥmad al-Dawraqī reports with his *isnād* that Maṣūf ibn Zādhān ibn 'Abbād, one of the *Tābi'ūn* devoted to worship, used to recite the whole Qur'an once between *Zuhr* and *Aṣr* and once between *Maghrib* and *Ishā'*. He did two complete recitations between *Maghrib* and *Ishā'* in Ramaḍān. They used to delay *Ishā'* in Ramaḍān until a quarter of the night had passed.

We relate in Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Mujāhid used to complete the recitation of the Qur'an nightly in Ramaḍān between *Maghrib* and *Ishā'*.

Those who completed a recitation of the Qur'an in one *rak'ah* are innumerable. Among them were 'Uthmān ibn 'Affān, Tamīm ad-Dārī, and Sa'īd ibn Jubayr.

This variance is in accordance with the differences between individuals. A person to whom the finer points of knowledge become clear only by meticulous reflection should restrict himself to the amount that will allow him to understand what he is reciting. Likewise, those who are engaged in disseminating knowledge or passing legal judgments between Muslims or other important affairs concerning religion and the benefit and welfare of the general Muslim public should restrict themselves to just enough to fulfil their portion, lest they lose it completely. Anyone not in the above-mentioned categories should increase [their recitation] to the amount they are able to do before becoming exceedingly bored or reciting mindlessly.

A group of the earlier *'ulamā'* abhorred reciting the entire Qur'an in one day. They cite the following as proof.

It is related with a *ṣaḥīḥ isnād* in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others that 'Abdullāh ibn 'Amr ibn al-'Ās³ reported that the Messenger

¹ The name of the book is *at-Tibyān fī ādāb ḥamalāt al-Qur'ān*.

² *Al-Futūḥāt* (3/232). Ibn al-Kātib's full name is Abū 'Alī, Hasan ibn Aḥmad aṣ-Ṣūfī. He died after the year 340/951-2.

of Allah ﷺ said: "A person who reads the Qur'an in less than three days will not understand it."

The time for starting a recitation of the entire Qur'an is up to the reader. If he is one of those who complete a recitation in one week, then [he should bear in mind that] 'Uthmān used to start his recitation on a Thursday night and complete it on a Wednesday night. Imam Abū Ḥamid al-Ghazālī said in his *Ihyā'*: "It is best is to complete one recitation at night and another during the day. The completion that is done within a day should be on Monday, during or after the two *rak'ahs* of *Fajr*. The completion that is done during the night should be on Thursday, in the *ṣalāh* of *Maghrib* or after it. This is so that one may coincide with the beginning and end of the day."

Abū Dāwūd reports that 'Amr ibn Murrah, an esteemed *Tābi'ī*,² said: "They liked to complete the recitation of the Qur'an in the first part of the night or the first part of the day."

It is related from Ṭalḥah ibn Muṣarrif, the great *Tābi'ī* and Imam, that he said: "Whoever completes the recitation of the Qur'an any time during the day, the angels invoke blessings upon him until the evening; and if he does so at any time during the night, the angels invoke blessings upon him until the morning. Mujāhid related something similar.

And we relate from the *Musnad* of the Imam whose power of memorisation, greatness, precision and expertise are unanimously agreed upon, Abū Muḥammad ad-Dārimī, who reported that Sa'd ibn Abī Waqqāṣ³ said: "If the completion of the Qur'an coincides with the beginning of the night, the angels pray for the reciter until morning; and if the completion of the Qur'an coincides with the end of the night, the angels pray for him until the evening." Ad-Dārimī states that this hadith is *ḥasan* from Sa'd.

THE PREFERRED TIMES FOR RECITATION

Know that the best recitation is that which is in *ṣalāh*. The view of ash-Shāfi'ī and others is that lengthening the standing in *ṣalāh* is better than lengthening the *sujūd* and other acts. As for recitation outside *ṣalāh*, the best is at night, and the latter half is better than the first. Recitation between *Maghrib* and *Ishā'* is *mustaḥabb*. The best recitation during the day is after the *ṣalāh* of *Ṣubḥ*. It is never *makrūh* to recite the Qur'an, even in those times when it is *makrūh* to perform *ṣalāh*. As for what Abū Dāwūd reported from Ma'ān ibn Rafā'ah—that his mentors disliked recitation after

¹ Abū Dāwūd (1394), at-Tirmidhī (1950), an-Nasā'ī, Ibn Mājah (1347), and *al-Futūḥāt* (3/235). Ibn Hajar says that this hadith is *ḥasan gharīb* and only has one chain.

² *Tābi'ī*, or *Follower*, means a person who was of the generation after the Companions of the Prophet of Allah ﷺ.

³ The *Sunan* of ad-Dārimī (2/470) and *al-Futūḥāt* (3/238). Ibn Hajar disagrees about this hadith being graded as *ḥasan*, since its chain contains Layth ibn Abi Salim (or Sulaym), whose memory was weak, and Muḥammad ibn Ḥamid, about whom there is a difference of opinion. It seems that it was graded as *ṣaḥīḥ* owing to its supporting narrations in *at-Tadhākīr* of al-Qurṭubī, *Musnad al-Firdaws*, and *al-Ḥilyah*.

'Aṣr because that was the time when the Jews would study—this is to be rejected and has no basis. The preferred days are Friday, Monday and Wednesday and the Day of 'Arafāt. The preferred ten days are the first ten days of Dhū al-Ḥijjah and the last ten days of Ramaḍān. The best month is the month of Ramaḍān.

THE ETIQUETTES OF COMPLETING THE RECITATION AND RELATED MATTERS

As we have already stated, it is *mustahabb* that the completion of the recitation by a reader reciting on his own be within *ṣalāh*. It is *mustahabb* for a group completing the recitation together outside *ṣalāh* to do so at the beginning of the day or the beginning of the night, as already stated. It is *mustahabb* to fast on the day of completion, unless that is one of the days on which it is forbidden to fast. Ṭalḥah ibn Muṣarraf, Muṣayyab ibn Rāfi', and Ḥabīb ibn Abī Thābit (*Tābi'ūn* from Kūfah) used to fast on the morning that they completed the recitation of the Qur'ān. It is *mustahabb* that those who cannot recite or do not recite well should attend the completion.

And we relate from the two *Ṣaḥīḥs* that the Messenger of Allah ﷺ ordered menstruating women to come out on the day of 'Īd to experience the goodness and the supplication of the Muslims.¹

We relate in the *Musnad* of ad-Dārimī, from Ibn 'Abbās ﷺ that he used to appoint a man to watch a Qur'ān reciter. When he was about to complete it, he would inform Ibn 'Abbās ﷺ and he came and witnessed it.²

Ibn Abī Dāwūd narrated with two *ṣaḥīḥ isnāds* from Qatādah, the esteemed *Tābi'* and Imam and companion of Anas ﷺ, that when Anas ibn Mālik finished a recitation, he gathered his family together and supplicated. Al-Ḥakam ibn 'Utaybah, the esteemed *Tābi'*, reported: "Mujāhid and 'Abdah sent for me and said: 'We sent for you because we wanted to complete the Qur'ān, and *du'ā'* is accepted upon completion of the Qur'ān.'" He is also reported to have said: "Mercy descends when the recitation of Qur'ān is completed." It is reported that Mujāhid said: "They would gather together at the completion of a Qur'ān recitation, saying: 'Mercy is descending.'"³

Du'ā' is definitely *mustahabb* upon completing the Qur'ān recitation, for the reasons we have mentioned.

We relate in the *Musnad* of ad-Dārimī from Ḥumayd ibn al-A'raj who said: "Whoever recites the Qur'ān and then supplicates, four thousand angels say *Āmīn* to his *du'ā'*."⁴

One ought to be persistent, to supplicate for important things and to use compre-

1 Al-Bukhārī (974), Muslim (980), Abū Dāwūd (1136), at-Tirmidhī (539), and an-Nasā'ī (3/180).

2 Ad-Dārimī (2/468)

3 Ibn Abī Dāwūd in his work *al-Maṣāḥif* and *al-Futūḥāt* (3/244). Ibn Ḥajar describes this hadith as *mawqūf ṣaḥīḥ*.

4 The *Sunan* of ad-Dārimī (2/470) and *al-Futūḥāt* (3/246). Ibn Ḥajar said that it was a *maqṭū'* report (*athar*), and that its chain is weak; however, the reports from Mujāhid and 'Abdah in the previous chapter have the same meaning.

hensive and succinct words. The greater part or all of it ought to be for things of the Hereafter, the concerns of the Muslims, and the welfare and guidance of their rulers and those in authority: that they be guided and given the ability to obey Allah and protected from disagreement; that they cooperate in good deeds and in fear of Allah; that they establish the truth and be united in this; and that they have victory over their enemies and all those who oppose them. I have alluded to that in my book on the etiquettes of the reciter. I have mentioned the *du'ā's* in brief, for those who want to refer to them. It is *mustahabb* for one recitation to be combined with another when it has been completed. Both earlier and later *'ulamā'* have deemed this preferable, citing as proof the following hadith.

Anas ﷺ reported that the Messenger of Allah ﷺ said: "The best of deeds is to dismount and set out." It is said that this means to begin the Qur'ān and to complete it.¹

OVERSLEEPING DURING ONE'S DAILY LITANY OF QUR'ĀN

We relate in the *Ṣaḥīḥ* of Muslim, from 'Umar ibn al-Khaṭṭāb ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever oversleeps his night's litany or a part of it and then recites it between the *ṣalāh* of *Ṣubḥ* and the *ṣalāh* of *Zuhr* will have it written for him as though he had recited it at night."²

MEMORISING AND MAINTAINING ONE'S MEMORISATION OF THE QUR'ĀN

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Abū Mūsā al-Ash'arī ﷺ, who reported that the Messenger of Allah ﷺ said: "Preserve [i.e. memorise] the Qur'ān; for by Him who holds the life of Muḥammad in His hands, it is more likely to escape [from him] than a camel from its bonds."³

We relate in the *Ṣaḥīḥs* from Ibn 'Umar ﷺ, who narrated that the Messenger of Allah ﷺ said: "For one who keeps company with the Qur'ān, it is like a camel that is bound. If one preserves and maintains it, one will retain it; but if one leaves it loose, it will go away."⁴

And we relate from the books of Abū Dāwūd and at-Tirmidhī from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "The good deeds of my *Ummah* were presented to me—even the dirt that a man removes from the mosque—and the bad

1 At-Tirmidhī (2949) and *al-Futūḥāt* (3/248). Al-Bayhaqī cites this hadith in *Shu'ab al-īmān* from the hadith of Ibn 'Abbās with a similar meaning. Its chain revolves around Ṣāliḥ al-Murri, whose transmission is weak. Ibn Ḥajar states that the hadith narrated by Anas is reported by Ibn Abī Dāwūd with a chain containing a liar. It is strange that an-Nawawī only mentions this one, and attributes it to earlier scholars, citing it as a proof, and not mentioning the well-known hadith of Ibn 'Abbās which has been reported by some of the Six and graded as *ṣaḥīḥ* by some *ḥuffāz*.

2 Muslim (747).

3 Al-Bukhārī (5033) and Muslim (791).

4 Al-Bukhārī (5031), Muslim (789), *al-Muwaffa'* (1/202), and an-Nasā'ī (2/154).

deeds of my *Ummah* were presented to me, and I did not find any sin greater than a chapter or verse that a man was granted and then forgot.”¹

We relate in the *Sunan* of Abū Dāwūd and the *Musnad* of ad-Dārimī from Sa‘īd ibn ‘Ubādah ؓ, who reported that the Messenger of Allah ﷺ said: “Whoever recites the Qur’ān and then forgets it will meet Allah on the Day of Judgment leprous.”²

SOME ISSUES AND MATTERS OF COURTESY THAT THE RECITER OUGHT TO BE CAREFUL ABOUT

These are numerous. We will mention a few of them, omitting the sources lest the reader become bored and the book unduly lengthy. The first thing that the reciter is enjoined to do is to be sincere in recitation, and to seek the pleasure of Allah ﷻ thereby, not seeking to gain anything else. He should follow the proper etiquette of the Qur’ān and remember in his heart that he is having a private conversation with Allah and that he is reciting His Book. So he should recite it as though he could see Him, for even if he cannot see Him Allah ﷻ sees him.

ON USING MISWĀK BEFORE RECITING QUR’ĀN AND THE MANNER OF DOING SO

One ought, when about to recite the Qur’ān, to clean the mouth with a *siwāk*. It is preferable that the *siwāk* be from a twig of the *Arak* tree, but it is permissible with any other twig, and with Cyperus, potash or saltwort, or with a coarse rag or anything else that cleans. The *siwāk* should be used horizontally, starting from the right side of the mouth, and one should make the intention to fulfil the Sunnah. When using *siwāk* one should say: *O Allah, bless me in it, O Most Merciful of those who show mercy.*

اللَّهُمَّ بَارِكْ لِي فِيهِ يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma bārik li fihi yā Arḥama-r-Rāḥimīn.

One should brush the outer and inner recesses of the teeth, and move the *siwāk* over the extremities of the teeth and the seat of the molars, and lightly over the roof of the throat. A *siwāk* should be a twig of medium hardness, not too dry and not too soft. If it is very dry, it should be softened with water.

If one’s mouth is impure with blood or something else, then it is disapproved of to recite the Qur’ān before washing it. As to whether or not it is *ḥarām*, there are two views on that, the more sound of which is that it is not *ḥarām*; this matter has already been examined at the beginning of the book. In this section there are some

¹ Abū Dāwūd (461), at-Tirmidhī (2917), who states that this is a *gharīb* hadith, and *al-Futūḥāt* (3/351). We do not know of it except from this transmission, but Ibn Ḥajar cites some other narrations which support it.

² Abū Dāwūd (1474), ad-Dārimī (2/437).

matters remaining which were mentioned previously in the introductory sections at the beginning of the book.

CAREFULLY CONSIDERING THE QUR’ĀN, AND THE RECOMMENDATION TO WEEP OR TRY TO WEEP WHILE RECITING IT

The reciter ought to be in a state of humility, contemplation and submission. This is the desired objective and through this the breast will expand and the heart be illuminated. The proofs of this are too many to enumerate and too well-known to mention. A group of our pious predecessors spent the whole night with one such reciter, who only recited one verse while they meditated on its meaning. Some of them fell unconscious and some of them passed away.

It is *mustahabb* to weep—or to try to weep if one is unable to. Weeping during recitation is one of the traits of the erudite and a hallmark of the righteous servants of Allah. Allah ﷻ says: “They fall down on their faces in tears, and it increases them in awe.”¹

﴿وَيَخْرُونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

I have also mentioned many traditions that are transmitted on that subject in *at-Tibyān fi ādāb ḥamalāt al-Qur’ān*.

The Sayyid, the great, the one given miraculous feats (*ṣāhib al-karāmāt*), the Knower of Allah, the gifted and the subtle Ibrāhīm al-Khawwāṣ said: “The panacea of the heart is in five things: recitation of Qur’ān with contemplation and consideration, emptiness of the stomach, standing in *ṣalāh* during the night, humility and submission in the last part of the night, and sitting in the gatherings of the pious.”

Recitation of the Qur’ān from the *muṣḥaf*² is better than reciting from memory. Thus say our [Shāfi‘ī] colleagues, and it is well-known from the sayings of the pious predecessors. But this is not so under all circumstances. If the reciter from memory attains more reflection, contemplation, presence of heart and insight than he would attain by reciting from the *muṣḥaf*, then it is better for him to recite from memory. If they are equal, then reciting from the *muṣḥaf* is better. That is the view of the predecessors.

RAISING AND LOWERING THE VOICE IN RECITATION

There are narrations about the merit of reciting aloud, and narrations about the merit of reciting silently. According to the learned, to find the middle ground between these views, reciting silently is further from ostentation and it is better for one who is afraid of committing it. If one does not fear ostentation reading aloud is better, as long as one does not disturb those who are engaged in *ṣalāh*, sleeping and so on. The proof of the merit of reciting aloud is that the effort needed for it is greater, and it allows

¹ Qur’ān 17:109.

² *Muṣḥaf* means the written text of Qur’ān.

others to benefit from it. It awakens the heart of the reciter, combines his attention with contemplation, turns his hearing towards it because it wards off sleep, increases his zeal, and wakes up others who are sleeping or forgetful and motivates them. If any of these intentions apply, reciting aloud is better.

CLARIFICATION OF WHAT IS RECOMMENDED IN
RECITATION AND WHAT IS PROHIBITED

It is *mustahabb* to beautify the voice in recitation, and to ornament it as long as one does not go beyond of the limits of recitation by elongating [the words], for if he goes to excess to such an extent that he adds a letter or omits a letter then it is *haram*. As for recitation with melodies, it is as we have mentioned: if one goes to excess it is *haram*, but otherwise it is not. The hadiths in the sense that we have mentioned concerning making the voice beautiful are numerous and very well-known in the *Ṣaḥīḥ* and elsewhere, and I have mentioned in *Ādāb al-qurrā'* a number of them.

EXPLAINING WHAT IS RECOMMENDED FOR THE RECITER IF
HE STARTS FROM THE MIDDLE OF A SŪRAH OR STOPS

It is *mustahabb* for the reciter, if he starts the recitation in the middle of a chapter, to start from a phrase that is not linked to another, and likewise to stop at the end of a phrase and statement. The point where he starts or ends should not be related to the thirtieth parts of the Qur'ān (*ajzā'*), the sixtieth parts of the Qur'ān (*aḥzāb*) or the tenths thereof. This is because many of them are in the middle of phrases and statements that are linked to one other. One should not be deceived by the large number of those who do what is forbidden and who do not take heed of the etiquettes of recitation.

Al-Fuḍayl ibn 'Iyād said: "Do not feel lonely on the path of guidance because of the small number that are on it, and do not be deceived by the large number of those who are ruined."

For this reason the *'ulamā'* say that to recite a complete chapter is better than reciting the equivalent [in length] from the long chapters. This is because the connection is obscure to many or most people in certain circumstances and places.

CLARIFICATION OF A REPUDIATED INNOVATION COMMITTED
BY MANY IGNORANT PEOPLE WHEN PRAYING

One of the repudiated innovations which some of those who lead people in the *ṣalāh* of *Tarāwīḥ* commit is that of reciting the whole of *Sūrat al-An'ām* in the last *rak'ah* of the seventh night [of Ramaḍān]. They also believe it to be *mustahabb*, claiming that it was revealed all at once. They perpetrate various other abominations. Among these are believing that it is *mustahabb*, making the common people believe this, making the second *rak'ah* longer than the first, making the *ṣalāh* too long for the followers, prattling in their recitation, and going to extremes in shortening the *rak'ah* before it.

ON THE PERMISSIBILITY OF SAYING 'SŪRAT AL-BAQARAH',
OR THE 'RECITATION OF SO-AND-SO' AND THE LIKE

It is permissible to speak of *Sūrat al-Baqarah*, *Sūrat Āl 'Imrān*, *Sūrat an-Nisā'*, *Sūrat al-Ankabūt* and so on; it is not *makrūh*. Some of the earlier *'ulamā'* say it is *makrūh*. According to them, one should say "the chapter in which the cow is mentioned," "the chapter in which women are mentioned," etc. The first opinion is more correct, being the opinion of the majority of the *'ulamā'* of the earlier and later Muslims. The hadiths reported from the Messenger of Allah ﷺ supporting this view are innumerable, as are the sayings of the Companions and those after them. Similarly, it is not *makrūh* to say: "This is the recitation of Abū 'Amr," "This is the recitation of Ibn Kathīr," and so on. This is the sound and authoritative position on which was based the practice of the first community (*salaf*) and the later generations (*khalaf*) without any repudiation. It has been narrated from Ibrāhīm an-Nakha'ī, may Allah be merciful to him, that he said, "They used to disapprove of 'the Sunnah of so-and-so' and 'the recitation of so-and-so'"; but the correct position is as stated above.

THE DISAPPROVAL OR PERMISSIBILITY OF SAYING CERTAIN
THINGS UPON FORGETTING A PORTION OF THE QUR'ĀN

It is *makrūh* to say: 'I forgot such-and-such a chapter.' One should rather say: 'I was made to forget it' or 'It has escaped my memory.'

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Ibn Mas'ūd ؓ who narrated that the Messenger of Allah ﷺ said: "None of you should say 'I forgot such-and-such a verse'; in fact he was made to forget." According to another hadith he said: "It is vile for anyone to say 'I forgot such-and-such a verse'; in fact he was made to forget it."

We relate in the same *Ṣaḥīḥs* from 'Ā'ishah ؓ who narrated that the Messenger of Allah ﷺ heard a man reciting and said: "May Allah have mercy on him! He has reminded me of a verse that had slipped my mind." According to another version of the *Ṣaḥīḥ* he said: "that I was made to forget."²

EXPLANATION THAT THERE ARE MANY RULES FOR RECITATION
AND THAT WHOEVER WISHES FOR MORE SHOULD REFER TO THEM

Know that the rules for the reciter and recitation cannot be [fully] studied and comprehended except in lengthy tomes. But we wanted to allude to some of the important points of what we have mentioned in these brief sections. We have already mentioned the etiquettes of performing *dhikr* and reciting Qur'ān in the chapters at the beginning of the book. We have mentioned in the *adhkār* of *ṣalāh* a number of the rules relating to recitation. We have also made reference to the book *at-Tibyān fī*

¹ Al-Bukhārī (5032), Muslim (790), with a slight variation in the wording, at-Tirmidhī (2943), and an-Nasā'ī (2/154).

² Al-Bukhārī (5042), Muslim (788), and Abū Dāwūd (1331).

ādāb hamalat al-Qur'ān, for those who wish for more. All ability is from Allah, and He is Sufficient for me and Excellent as a Guardian.

URGING PERSEVERANCE IN THE RECITATION OF THE QUR'ĀN

Know that the recitation of Qur'ān is the most emphasised of all *adhkār*, so it is essential to be consistent in it, and not to miss it even for one day or night. One will fulfil the essential conditions of recitation by reciting a few verses.

We relate in the book of Ibn as-Sunnī from Anas رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites fifty verses in [the space of] a day and night will not be recorded as one of the neglectful; whoever recites one hundred verses will be recorded as one of the obedient; on the Day of Judgment the Qur'ān will not argue against anyone who recites two hundred verses; and whoever recites five hundred verses will have a *qintār*¹ of reward written for him." Another hadith has "Whoever recites forty verses" instead of "fifty," and another narration states "twenty."²

And in a narration from Abū Hurayrah رضي الله عنه, he reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites ten verses will not be recorded among the neglectful." There are many hadiths on the same subject.

There are numerous hadiths about reciting specific chapters during the day and night. Among these are *Yā Sin*, *Tabārah* (*al-Mulk*), *al-Wāq'ah*, and *ad-Dukhān*.³

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites *Sūrah Yā Sin* during the day and the night, seeking the Face of Allah, will be forgiven."⁴

Another narration says: "Whoever recites *Sūrah ad-Dukhān* will wake up forgiven."⁵

According to another hadith, Ibn Mas'ūd narrated that he heard the Messenger of Allah صلى الله عليه وسلم say: "Whoever recites *Sūrah al-Wāq'ah* every night will not be afflicted with poverty."⁶

Jābir reported that the Messenger of Allah صلى الله عليه وسلم did not go to sleep until he had recited *Alif Lām Mīm*, *Tanzīl al-Kitāb* and *Tabārah* (*al-Mulk*).⁷

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever recites *Idhā zulzilati-l-arḍ* in a night will get a reward equal to half of the Qur'ān; whoever recites *Qul Yā ayyuha-l-kāfirūn* will get a reward equal to a quarter of the Qur'ān; and whoever recites *Qul Huwa-llāhu Aḥad* will get a reward equal to a third of the Qur'ān."⁸

1 *Qintār* is a variously defined measure of weight. It is sometimes translated simply as 'a heap'.

2 Ibn as-Sunnī (676, 677) and *al-Futūḥāt* (3/275). There are other supporting narrations, as mentioned by Ibn Ḥajar.

3 Qur'ān 36, 67, 56, 44.

4 Ibn as-Sunnī (679).

5 Ibn as-Sunnī (684).

6 Ibn as-Sunnī (685) and *al-Futūḥāt* (3/280). Ibn Mas'ūd would order his daughters to recite it each night. The chain of the hadith is weak because of the break in transmission between Abū Dhabyyah and Ibn Mas'ūd.

7 Qur'ān 32 (also known as *as-Sajdah*), 67. Ibn as-Sunnī (680). Ibn Ḥajar observes that its chain contains some weakness.

8 Ibn as-Sunnī (691).

In another hadith it is said: "Whoever recites the Verse of the Throne and *Hā Mīm* will be protected on that day from all evil."¹

There are many hadiths similar to those we have mentioned. We have indicated what is the essence of the matter. And Allah knows best what is correct. To Him belong all praise and gratitude; and all ability and protection come from Him.

PRAISE OF ALLAH صلى الله عليه وسلم

ALLAH صلى الله عليه وسلم SAYS: "Say: Praise belongs to Allah, and peace be upon His servants whom He has chosen."²

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾

Allah صلى الله عليه وسلم says: "And say: Praise belongs to Allah; He will surely show you His signs."³

﴿وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ﴾

Allah صلى الله عليه وسلم says: "Say: Praise belongs to Allah, Who has had no son."⁴

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

Allah صلى الله عليه وسلم says: "If you are grateful, I will assuredly increase you (in favours)."⁵

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

Allah صلى الله عليه وسلم says: "Then remember Me, and I will remember you. Be grateful to Me, and not thankless."⁶

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

The verses that explicitly tell us to praise and show gratitude to Allah, and that mention the merits of doing so, are many and well-known.

1 Ibn as-Sunnī (692).

2 Qur'ān 27:59.

3 Qur'ān 27:93.

4 Qur'ān 17:111.

5 Qur'ān 14:7.

6 Qur'ān 2:152.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah, and from the *Musnad* of Abū 'Awānah al-Isfarā'īni extracted (*mukharraj*) from the *Ṣaḥīḥ* of Muslim, may Allah have mercy on him, from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: "Every action of importance that is not started with the praise of Allah is defective and devoid of blessings."¹ According to another hadith he said: "Every speech that is not started with the praise of Allah is mutilated." According to another hadith he said: "Every important undertaking that is not started with *In the name of Allah, the Beneficent, the Merciful* is defective."

And we relate all these wordings in the *Kitāb al-Arba'in* of al-Hāfiẓ 'Abd al-Qādir ar-Ruhāwī. It is a *ḥasan* hadith which has been narrated in *mawṣūl* form, as we mentioned, and in *mursal* form; and the *mawṣūl* form has an excellent *isnād*. When a hadith is narrated in both *mawṣūl* and *mursal* form then according to the majority of the 'ulamā' the ruling on it is that it is *mawṣūl*, because it is an additional trustworthy narrator which is acceptable according to the masses [of the people of knowledge].

The meaning of 'of importance' (*dhū bāl*) is that its circumstances are of some concern. The meaning of 'defective and devoid of blessings' (*aqṭa*) is that it has a shortcoming and little blessing in it. 'Mutilated' (*ajdham*) has the same sense, and it is spelt with *jīm* and *dhāl*.

CLARIFYING THE CIRCUMSTANCES IN WHICH PRAISE OF ALLAH IS RECOMMENDED

According to the 'ulamā', it is *mustaḥabb* for every author, student, teacher, preacher and suitor to begin speaking with the praise of Allah and to mention it in all important matters. Ash-Shāfi'ī said: "I like a man to praise Allah, extol Him ﷺ and invoke blessings on the Messenger of Allah ﷺ before proposing [marriage] and before anything else that he may wish."

Know that saying '*al-ḥamdu li-llāh*' is *mustaḥabb* in every important matter, as was already mentioned. It is also *mustaḥabb* after eating, drinking and sneezing and when proposing to a woman. Furthermore, it is *mustaḥabb* on making a marriage contract and on coming out of the lavatory. The explanation of these [cases] will come in the relevant chapters, together with the proof and a discussion of the rulings, if Allah desires. We have already mentioned what to say on coming out of the lavatory. It is *mustaḥabb* in written books, for teachers giving lessons, and for students when reading, whether they read hadith, jurisprudence or any other subject, to begin with the praise of Allah. The best wording for this is *Praise be to Allah, Lord of the Worlds*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Al-ḥamdu li-llāhi Rabbi-l-'ālamīn.

¹ Abū Dāwūd (4840) and Ibn Mājah (1894). Al-Mundhirī said it was reported by an-Nasā'ī in a *musnad* and *mursal* form.

EXPLANATION OF WHAT IS A FUNDAMENTAL MATTER AND WHAT IS A PRECONDITION OF THE KHUṬBAH OF THE JUMU'AH ETC.

The praise of Allah is a basic element of the sermon on Friday and at other times, without which it is not valid. The mandatory minimum is *Praise be to Allah*. It is best to augment the exaltation. The details of this are commonly found in books of jurisprudence. It is essential that it be in Arabic.

IT IS RECOMMENDED TO BEGIN AND CONCLUDE A DU'Ā' WITH PRAISE OF ALLAH

It is *mustaḥabb* to conclude supplications (*da'awāt*) with the praise of Allah, Lord of the Worlds. They should likewise commence with the praise of Allah. Allah ﷻ says: "And the end of their prayer will be: 'Praise be to Allah, the Lord and Sustainer of the Universe.'"¹

﴿وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

The proof that it is essential to start *da'awāt* with praise and glorification of Allah will be cited in the chapter on salutations upon the Messenger of Allah ﷺ, if Allah wishes.

IT IS RECOMMENDED TO PRAISE ALLAH ON RECEIVING A BLESSING OR AVOIDING SOMETHING UNPLEASANT

Praising Allah is *mustaḥabb* when one is shown kindness or is diverted from something abhorrent, whether from oneself, a friend, or the Muslims in general.

And we relate from the *Ṣaḥīḥ* of Muslim from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ was brought two goblets on the night that he was taken to heaven. One contained wine and the other contained milk. He looked at them and chose the milk. Jibrīl ؑ said: "Praise be to Allah, Who guided you to the natural religion. If you had taken the wine your *Ummah* would have gone astray."²

EXPLANATION OF WHAT A SLAVE OF ALLAH SHOULD SAY IF ONE OF HIS CHILDREN DIES

We relate in the book of at-Tirmidhī and others, from Abū Mūsā al-Ash'arī ؓ who narrated that the Messenger of Allah ﷺ said: "When the son of one of Allah's servants passes away, Allah ﷻ asks His angels: 'Have you taken the son of My servant?' They reply: 'Yes.' He asks: 'Did you take away the fruit of his heart?' They say: 'Yes.' He says: 'What did My servant say?' They say: 'He praised You and said "Verily we are from

¹ Qur'an 10:10.

² Muslim (168).

Allah and verily to Him do we return.” Allah ﷻ says: ‘Build a house for My servant and name it The House of Praise.’¹ According to at-Tirmidhī, this hadith is *ḥasan*.

The hadiths regarding the virtues of *ḥamd* are many and well-known. We have already mentioned in the first part of this book the *ṣaḥīḥ* narrations on the excellence of saying ‘*Subhāna-llāh, al-ḥamdu li-llāh*’ and the like.

According to the latter-day scholars among our [Shāfi‘ī] colleagues in Khurāsān, if a man makes a vow to praise Allah ﷻ with the most comprehensive praise—or, as one of them said, ‘with the most magnificent of praise’—then he may fulfil that vow by saying: *Praise be to Allah, such praise as fully befits His favours and suffices for increase from Him.*”

الْحَمْدُ لِلَّهِ حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِيهِ مَزِيدَهُ.

Al-ḥamdu li-llāh ḥamdan yuwāfi ni‘amahu wa yukāfi‘u mazīdah.

The meaning of ‘befits His favours’ (*yuwāfi ni‘amahu*) i.e. corresponding to them so that they are produced along with it. ‘Suffices’ (*yukāfi‘u*) with a *hamzah* on the end: that is, it matches the increase in His blessings, means that one undertakes to show gratitude for the blessings and good treatment He has granted by way of increase.

It has been said that if one makes a vow to extol Allah ﷻ with the best exaltation, the way to fulfil that vow is to say: *I am unable to exalt You sufficiently; You are as You have praised Yourself.*

لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِيكَ.

Lā uḥṣī thanā’an ‘alayk, Anta kamā athnayta ‘alā nafsik.

Some say that one should add at the end of the *du‘ā*: *And so to You be praise enough to please You.*

فَلَكَ الْحَمْدُ حَتَّى تَرْضَى.

Fa-laka-l-ḥamdu ḥattā tarḍā.

Abū Sa’d al-Mutawallī pictured the case of someone who swears an oath to praise Allah with most magnificent praises and the greatest of them and adds at the beginning of the *dhikr*: *Glory be to You.*

سُبْحَانَكَ.

Subḥānak.

There is also a tradition from Abū Naṣr at-Tammār from Muḥammad ibn an-Nadr, who stated that Adam ﷺ said: “O Lord, You have kept me occupied with earning by my hands, so teach me something that contains complete praise and exaltation.”

¹ At-Tirmidhī (1021), who states that this hadith is *ḥasan gharīb*, and *al-Futūḥāt* (3/296). Ibn Ḥajar grades it as *ḥasan*.

So Allah ﷻ revealed to him: “O Adam, say thrice when you get up in the morning and thrice in the evening: *Praise be to Allah, Lord of the Worlds—such praise as fully befits His favours and suffices for increase from Him.* That will be complete praise and glorification.” And Allah knows best.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِيهِ مَزِيدَهُ.

Al-ḥamdu li-llāh ḥamdan yuwāfi ni‘amahu wa yukāfi‘u mazīdah.



PRAYING FOR BLESSINGS UPON THE MESSENGER OF ALLAH ﷺ

ALLAH ﷻ SAYS: “Allah and His angels invoke blessings upon the Prophet. O you who believe, pray for blessings upon him, and salute him with complete devotion.”¹

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

The hadiths on its merit and those exhorting us to say it are too numerous to be counted; but we will mention a few of these, drawing attention to some others and seeking blessings for this book by virtue of their being mentioned.

We relate in the *Ṣaḥīḥ* of Muslim from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ, who related that he heard the Messenger of Allah ﷺ say: “Anyone who prays to Allah for blessings upon me receives ten blessings himself.”²

And we relate from the *Ṣaḥīḥ* of Muslim from Abū Hurayrah, who reported that the Messenger of Allah ﷺ said: “Whoever prays for one blessing upon me, Allah will send ten blessings upon him.”³

We relate in the book of at-Tirmidhī from ‘Abdullāh ibn Mas‘ūd, who related that the Messenger of Allah ﷺ said: “The person who will be most deserving and the closest to me on the Day of Judgment will be the one who prayed for the most blessings upon me.”⁴ At-Tirmidhī describes this hadith as *ḥasan*. At-Tirmidhī also states that in the same section there are narrations from ‘Abd ar-Raḥmān ibn ‘Awf, ‘Amir ibn Rabī‘ah, ‘Ammār and Abū Ṭalḥah, Anas and Ubayy ibn Ka‘b, may Allah be pleased with them all.

And we relate from the *Sunans* of Abū Dāwūd, an-Nasā‘ī and Ibn Mājah with

¹ Qur’ān 33:56.

² Muslim (384), Abū Dāwūd (523), at-Tirmidhī (3619), and an-Nasā‘ī (2/25).

³ Muslim (408), Abū Dāwūd (1530), at-Tirmidhī (485), and an-Nasā‘ī (3/50).

⁴ At-Tirmidhī (484), with a slight variation in the wording.

ṣaḥīḥ isnāds from Aws ibn Aws ؓ, who reported, "The Messenger of Allah ﷺ said: 'One of your best days is Friday, so pray for blessings upon me more on Fridays, for your blessings will be presented to me.' They said: 'O Messenger of Allah, how will our blessings be presented to you when *aramta*?' (The narrator explained that this means 'you have decomposed'.) "He ﷺ said: 'Allah has made the bodies of the Prophets unlawful for the earth [to consume].'"¹

I say *aramta* has *fathah* on the letter *rā*, *sukūn* on the letter *mīm* and *fathah* on the letter *tā*. Al-Khaṭṭābī said that originally it was *armamta* but one of the *mīms* was omitted, which is a dialect form used by some Arabs, as when they say: 'I continued (*zaltu*) to do that' i.e. *zalaltu*, which is a comparable instance of a similar nature. Others have said it means *arammat* 'it decomposed' with *fathah* on the letter *rā* and double vowel letter *mīm*, with a vowel on the letter *tā* which means 'the bones decomposed'. It is also said that there are other opinions. And Allah knows best.

We relate in the *Sunan* of Abū Dāwūd at the end of the Book of Ḥajj in the section on visiting graves with a *ṣaḥīḥ isnād* from Abū Hurayrah ؓ, who reported that the Messenger of Allah ﷺ said: "Do not make my grave a place of celebration but pray for blessings upon me, for your blessings reach me wherever you are."²

We also relate from the same source, with a *ṣaḥīḥ isnād*, from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: "No-one sends a greeting to me without Allah returning my soul to me so that I may reply to his greeting."³

73

THE ORDER TO THOSE IN WHOSE PRESENCE THE
MESSENGER ﷺ IS MENTIONED TO PRAY FOR
BLESSINGS AND SALUTATIONS UPON HIM

WE RELATE FROM the book of at-Tirmidhī that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "Woe betide the man in whose presence I am mentioned and who does not pray for blessings upon me."⁴ According to at-Tirmidhī, this hadith is *ḥasan*.

We relate in the book of Ibn as-Sunnī with a good *isnād* from Anas ؓ, who related that the Messenger of Allah ﷺ said: "When I am mentioned in anyone's presence, let him pray for blessings upon me, because whoever prays for blessings upon me once, Allah will send ten blessings upon him."⁵

¹ Abū Dāwūd (1047), an-Nasā'ī (3/91), and Ibn Mājah (1085).

² Abū Dāwūd (2042).

³ Abū Dāwūd (2041). Its chain of narration is *ṣaḥīḥ*. See *al-Futūḥāt* (3/316).

⁴ At-Tirmidhī (3539) and *al-Futūḥāt* (3/319). According to Ibn Ḥajar, this hadith is *ḥasan ṣaḥīḥ*.

⁵ Ibn as-Sunnī (382) and an-Nasā'ī (61) in *'Amal al-yawm wa al-laylah*.

We relate in the same source, with a weak *isnād* from Jābir ؓ, who narrated that the Messenger of Allah ﷺ said: "Anyone in whose presence I am mentioned but who does not invoke blessings upon me is made wretched."¹

We relate in the book of at-Tirmidhī from 'Alī ؓ, who related that the Messenger of Allah ﷺ said: "The miser is he in whose presence I am mentioned and who does not then pray for blessings upon me."² At-Tirmidhī classed this hadith as *ḥasan ṣaḥīḥ*.

We have also related it from the book of an-Nasā'ī from the narration of al-Ḥusayn ibn 'Alī ؓ from the Prophet ﷺ.

The Imam Abū 'Īsā at-Tirmidhī said about this hadith: "It is related from one of the people of knowledge that he said that if a person invokes blessing upon the Prophet ﷺ once in a gathering, that is enough for him to make up for whatever may have happened in that gathering".

74

HOW TO PRAY FOR BLESSINGS UPON THE
MESSENGER OF ALLAH ﷺ

WE HAVE MENTIONED praying for blessings upon the Messenger of Allah ﷺ and matters related to it in the Book on the *adhkār* of *ṣalāh*. We have explained the most complete formulas as well as the minimum. Although some of our colleagues and the Mālikī Ibn Abī Zayd hold that it is *mustaḥabb* to add 'And have mercy on Muḥammad and the family of Muḥammad', it is a baseless innovation. The Mālikī Imam Abū Bakr Ibn al-'Arabī has gone to some lengths in his book *Sharḥ at-Tirmidhī* to repudiate that and criticise Ibn Abī Zayd for it, and has declared those who practice it ignorant. He said this because the Messenger of Allah ﷺ taught us the way to pray for blessings upon him, so any addition to that would amount to considering his words inadequate and to correcting a shortcoming on his part. And all success is by Allah.

IT IS RECOMMENDED TO ASK FOR BOTH BLESSINGS
AND PEACE UPON THE PROPHET ﷺ

When one asks for blessings on the Prophet ﷺ one should ask for both blessings and peace and not confine oneself to one of them, and not say 'May Allah bless him' on its own or 'peace be upon him' on its own.

¹ Ibn as-Sunnī (383).

² At-Tirmidhī (3540), an-Nasā'ī (55) in *'Amal al-yawm wa al-laylah*, and al-Ḥākim in *al-Mustadrak* (1/549), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees. Its chain of narration is graded as *ḥasan* in *al-Futūḥāt* (3/323).

IT IS RECOMMENDED TO RAISE THE VOICE IN ASKING
FOR BLESSINGS AND PEACE UPON THE MESSENGER
OF ALLAH ﷺ WHEN HE IS MENTIONED DURING THE
READING OF HADITHS AND IN THE TALBIYAH

It is *mustahabb* for anyone reading hadiths or the like to raise his voice in praying for blessings and greetings when the Messenger of Allah ﷺ is mentioned. However, one should not exaggerate by raising his voice excessively. One of those who stipulated that one should raise one's voice is the Imam and Ḥāfiẓ Abū Bakr al-Khaṭīb al-Baghdādī, among others. I have carried that over to the sciences of hadith.

The 'ulamā' among our colleagues and others specify that it is recommended to raise the voice in asking for blessings and peace upon the Messenger of Allah ﷺ in the *talbiyah*. And Allah knows best.

BEGINNING DU'Ā' BY INVOKING BLESSINGS AND
SALUTATIONS UPON THE MESSENGER ﷺ

WE HAVE RELATED in the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from Fuḍālah ibn 'Ubayd ﷺ that the Messenger of Allah ﷺ heard a man supplicating in his *ṣalāh* who did not magnify Allah or pray for blessings on the Messenger ﷺ. So the Messenger of Allah ﷺ observed: "This man has rushed." Then he called him and told him him or someone else: "When any one of you performs *ṣalāh*, he should begin with the magnification of his Lord ﷻ and extol Him; next he should pray for blessings on the Messenger ﷺ; and after that he should supplicate for whatever he wants."¹ At-Tirmidhī describes this as a *ḥasan ṣaḥīḥ* hadith.

We related in the book of at-Tirmidhī that 'Umar ibn al-Khaṭṭāb ﷺ said: "Du'ā' is halted between Heaven and Earth; none of it will ascend [to Allah] until you have prayed for blessings upon your Prophet ﷺ."²

I say: the 'ulamā' are unanimous that it is *mustahabb* to start *du'ā'* by praising Allah ﷻ and extolling Him, and then to invoke blessings upon the Messenger of Allah ﷺ. The *du'ā'* should also be concluded with them. The narrations in this regard are many and well-known."

¹ At-Tirmidhī (3473), Abū Dāwūd (1481), an-Nasā'ī (3/44), and al-Ḥākim (1/231), who grades it as *ṣaḥīḥ* and adh-Dhababī agrees.

² At-Tirmidhī (486) and *al-Futūḥāt* (3/334). It is *mawqūf* and its chain contains Abū Qurrah al-Asadī, about whom neither his name nor his trustworthiness are known.



PRAYING FOR BLESSINGS UPON THE PROPHETS AND
THEIR DESCENDANTS IN SUCCESSION, MAY ALLAH
BLESS THEM AND GRANT THEM PEACE

The 'ulamā' agree about sending salutations to our Prophet Muḥammad ﷺ, and they likewise agree about the permissibility and the merit of invoking blessings upon all of the Prophets and angels independently. As for persons other than the Prophets, the majority are of the opinion that blessings (*ṣalawāt*) are not to be invoked on them. So one cannot say 'Abū Bakr, may Allah bless him'. However, there is disagreement over this prohibition. Some of our colleagues say it is *ḥarām*. The majority say that it is *makrūh tanzihī*. Others say that it is not proper, but it is not *makrūh*. The correct view is that it is *makrūh tanzihī*, because it is one of the rites of the innovators and we are forbidden to perform their rites. *Makrūh* is something about which a specific prohibition has been narrated.

Our [Shāfi'ī] colleagues say that what is reliable in that regard is that, in the usage of the first community, asking for *ṣalawāt* blessings came to be used specifically for the Prophets, may Allah bless them and grant them peace, just as we say 'Mighty and Majestic is He' exclusively of Allah ﷻ.

One cannot say: 'Muḥammad, mighty and majestic is He', even though he is mighty and great. Likewise, one cannot say for Abū Bakr or 'Alī, 'may Allah bless him', even though the meaning and purport of that are correct.

They agree that it is permissible to make others besides the Prophets follow them and share in their blessings. One may therefore say: "O Allah, bless Muḥammad and the family of Muḥammad and his Companions, wives, offspring and followers," because of the authentic hadiths on the subject. We have been commanded to do this in the *tashahhud*, and the first community continued doing that outside the *ṣalāh* as well.

As for asking for peace, Abū Muḥammad al-Juwaynī, one of our colleagues, holds that it is like invoking blessings (*ṣalawāt*) and cannot be done for anyone who is absent; nor should it be done for an individual other than the Prophets. One cannot say 'Alī, upon him be peace.' This applies whether the person is alive or deceased. A person who is present, however, may be addressed with: 'Peace be upon you'—*salām 'alayk, salām 'alaykum, as-salām 'alayk, as-salām 'alaykum*. There is unanimity about this. The explanation of this will come in the relevant chapter, if Allah wills.

IT IS RECOMMENDED TO ASK FOR THE PLEASURE AND
MERCY OF ALLAH FOR THE COMPANIONS AND THE
FOLLOWERS AND THOSE WHO CAME AFTER THEM

It is *mustahabb* to seek the pleasure and mercy of Allah upon the Companions, the *Tābi'ūn*, the 'ulamā' who came after them, the worshippers of Allah, and all good

people. One may say: 'may Allah be pleased with him' (*raḍiya-llāhu 'anhu*), or 'may Allah have mercy on him' (*raḥimahu-llāh*). Some 'ulamā say that 'may Allah be pleased with him' is specific and exclusively for the Companions of the Messenger of Allah ﷺ. Others say that for others, only *raḥimahu-llāh* 'may Allah have mercy on him' may be used. That is not so. The correct view is that it is *mustaḥabb*, and the proofs of this are innumerable. When a Companion and his son are mentioned, one should say: *raḍiya-llāhu 'anhumā*—may Allah be pleased with both of them. After Ibn 'Umar's name one should say the same, and likewise with Ibn 'Abbās, Ibn az-Zubayr, Ibn Ja'far and Usāmah ibn Zayd, to include all their fathers.

WHAT IS TO BE SAID AFTER MENTIONING SAYYIDUNĀ
LUQMĀN AND SAYYIDAH MARYAM

One might ask: if Luqmān and Maryam are mentioned, ought one to invoke salutations upon them as one would with the rest of the Prophets? Or is one to salute them [with words] like 'Allah be pleased with him or her' as in the case of the Companions and the *awliyā*? Or ought one to say 'upon them be peace'? The answer to that question is that the majority of scholars do not consider them to be Prophets; anyone who considers them Prophets has erred, and it is not permissible to hold such an opinion. This has been explained by me in the book *Tahdhīb al-asmā' wa-l-lughāt*, if one wants to know more. One of the scholars said words from which it is to be understood that he means: 'Luqmān or Maryam, may Allah bless the Prophets and him or her and grant them peace . . .'. He said that is because both are exalted above the state of those about whom one says 'may Allah be pleased with them' according to texts in the Mighty Qur'an which exalt them. There is no harm in holding this view, but it would be preferable to say 'Allah be pleased with him or her'. That is a fitting thing to say for someone who is not a Prophet; and they have not been proven to be Prophets. Imām al-Ḥaramayn [Al-Juwaynī] has transmitted in his book *al-Irshād* the consensus that Maryam is not a Prophet. If someone does say 'upon him or her be peace', then there is no apparent harm in that. And Allah knows best.



THE DU'Ā' OF ISTIKHĀRAH

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Jābir ibn 'Abdullāh reported: "The Messenger of Allah ﷺ used to teach us how to seek guidance in all our affairs, just as he would teach us a *sūrah* from the Qur'an. He said: 'When any one of you intends to do anything then he should perform two *rak'ahs* of supererogatory *ṣalāh*. Then he

should say: O Allah, I seek guidance from You through Your knowledge; I seek strength through Your omnipotence; and I implore You through Your immense grace. For You have power and I have no power, You know and I do not know, and You are the Knower of all unseen things. O Allah, if You know that this matter is good for me in my religion, my livelihood and my ultimate destiny (or he said: my immediate concern and its final outcome) then decree it for me, make it easy for me and bless me in it. But if You know that this matter is bad for me in my religion, my livelihood and my ultimate destiny (or he said: my immediate concern and its final outcome) then turn it away from me and turn me away from it and decree good for me wherever it may be, then make me pleased with it. Then you should mention your need."¹

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي—أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ—فَأَقْضِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي—أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ—فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ.

Allāhumma innī astakhīruka bi-'ilmik, wa astaqdiruka bi-quadratik, wa as'aluka min faḍlika-l-'azīm, fa-innaka taqdiru wa lā aqdir, wa ta'lamu wa la a'lam, wa anta 'allāmu-l-ghuyūb. Allāhumma in kunta ta'lamu anna hādha-l-amra khayrun li fi dīni wa ma'āshī wa 'āqibati amri—or: 'ājili amri wa ājilihi—fa-qdurhu li wa yassirhu li, thumma bārik li fih, wa in kunta ta'lamu anna hādha-l-amra sharrun li fi dīni wa ma'āshī wa 'āqibati amri—or: fi 'ājili amri wa ājilihi—fa-ṣrifhu 'annī wa-ṣrifnī 'anhu wa-qdur li-l-khayra haythu kān, thumma arḍinī bih.

According to the 'ulamā, it is *mustaḥabb* to perform *istikhārah* with *ṣalāh* and the above-mentioned *du'ā*. The *ṣalāh* should be two *rak'ahs* of supererogatory *ṣalāh*. What is commonly accepted is that it can be done with two *rak'ahs* of regular Sunnah *ṣalāh*, or with the *ṣalāh* of greeting the mosque or other *nawāfil*.

One should recite *Qul Yā ayyuha-l-kāfirūn* ("Say: O you who reject faith") in the first *rak'ah* and *Qul Huwa-llāhu Aḥad* ("Say: He is Allah, One") in the second. If it is difficult for one to perform *ṣalāh*, one may do the *istikhārah* with *du'ā*. It is *mustaḥabb* to begin the *du'ā* with the praise of Allah and blessings and salutations on the Messenger of Allah ﷺ. *Istikhārah* is *mustaḥabb* in all affairs, as has been explained in an authentic hadith. Once a person has performed *istikhārah*, he should go towards that to which his heart inclines. And Allah knows best.

¹ Al-Bukhārī (6382), Abū Dāwūd (1538), at-Tirmidhī (480), and an-Nasā'ī (6/80–81) in *al-Mujtabā* and (498) in *ʿAmal al-yaʿm wa al-laylah*.

We relate in the book of at-Tirmidhī, with a weak *isnād* which at-Tirmidhī, as well as others, considered weak, that Abū Bakr رضي الله عنه reported that when the Prophet صلى الله عليه وسلم wanted something he would say: "O Allah, choose for me and decide for me."¹

اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي.

Allāhumma khir li wa-khtar li.

We relate in the book of Ibn as-Sunnī from Anas رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "Anas, when you intend to do something, seek the guidance of your Lord seven times. Then look at what comes first to your heart, for the good is in it."² This hadith's *isnād* is irregular: it contains some individuals who are not known to me.



DU'Ā' AGAINST AFFLICTION AND DU'Ā'
FOR IMPORTANT CONCERNS

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to say in times of difficulty: "There is no god but Allah, the Tremendous, the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and the earth and Lord of the Noble Throne."³ And in a narration of Muslim there is, "When the Prophet صلى الله عليه وسلم was distressed by some concern . . . he would say that." His words 'hazabahu amrun' mean 'when an important matter arose' or 'when he was afflicted by distress'.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا
إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ.

Lā ilāha illa-llāhu-l-'Azīmu-l-Halīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'azīm,
lā ilāha illa-llāhu, Rabbu-s-samāwāti wa Rabbu-l-arḍi Rabbu-l-'Arshi-l-karīm.

We relate in the book of at-Tirmidhī from Anas رضي الله عنه, who reported that when something was difficult for him the Prophet صلى الله عليه وسلم used to say: "O Living and Everlasting, I seek help through Your Mercy."⁴ According to al-Ḥākim, this hadith has a *ṣaḥīḥ isnād*.

¹ At-Tirmidhī (3511). Ibn Ḥajar states that this hadith is *gharīb*, as stated by at-Tirmidhī and al-Bazzār. Zānāl is the only person to have reported it.

² Ibn as-Sunnī (603) and *al-Futūḥāt* (3/357). The chain of narrators contains the narrator Ibrāhīm ibn al-Barā', who is known to have narrated false reports.

³ Al-Bukhārī (6345), Muslim (2730), at-Tirmidhī (3431), and an-Nasā'ī (652).

⁴ At-Tirmidhī (3522).

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

Yā Ḥayyu yā Qayyūmu bi-rahmatika astaghīth.

We relate from Abū Hurayrah رضي الله عنه, who reported that when the Messenger of Allah صلى الله عليه وسلم was worried about something he would raise his head towards the sky and say: "Glory be to Allah the Tremendous."¹ And when exerting himself in making *du'ā'* he would say: "O Living, O Eternally Self-Sustaining".

سُبْحَانَ اللَّهِ الْعَظِيمِ. يَا حَيُّ يَا قَيُّوْمُ.

Subhāna-llāhi-l-'Azīm. Yā Ḥayyu yā Qayyūm.

We relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas رضي الله عنه said that the most frequent *du'ā'* of the Messenger صلى الله عليه وسلم was: "O Allah, our Lord, grant us good in this world and good in the Hereafter and spare us the punishment of Hell-Fire."²

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Allāhumma Rabbanā ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā 'adhāba-n-Nār.

Muslim added in one narration that he said, "And when Anas wanted to supplicate with a single *da'wah*. . . he would supplicate with it. If he wanted to supplicate with a *du'ā'* he would include that in his supplication."

We relate in the books of an-Nasā'ī and Ibn as-Sunnī, from 'Abdullāh ibn Ja'far who reported that 'Alī رضي الله عنه said: "The Messenger of Allah صلى الله عليه وسلم taught me these words and told me to say them whenever a problem or calamity befell me: *There is no god but Allah, the Noble, the Tremendous; Glory be to Him. Blessed is Allah, Lord of the Tremendous Throne. Praise be to Allah, Lord of the Worlds.*" 'Abdullāh ibn Ja'far used to say this and then blow it over the feverishly sick (*maw'ūk*). He also used to teach it to his daughters who were married to people not of their kindred (*mughtaribah*).³

لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْعَظِيمُ، سُبْحَانَهُ، تَبَارَكَ اللَّهُ رَبُّ
الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Lā ilāha illa-llāhu-l-Karīmu-l-'Azīm, subhānah, tabāraka-llāhu
Rabbu-l-'Arshi-l-'Azīm, al-ḥamdu li-llāhi Rabbi-l-'ālamīn.

A *maw'ūk* is a person with a fever. Some say it is a person who is struggling with a severe fever. Women who are *mughtaribah* are those who are married off to non-relatives.

We relate in the *Sunan* of Abū Dāwūd that Abū Bakrah رضي الله عنه reported that the Mes-

¹ At-Tirmidhī (3432), who states that this hadith is *gharīb*.

² Al-Bukhārī (6389) and Muslim (2690).

³ An-Nasā'ī (630), Ibn as-Sunnī (343), and *al-Futūḥāt* (4/7). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

senger of Allah ﷺ said: "The *du'ā*' for people in difficulty to say is: O Allah, I hope for Your Mercy, so do not entrust me to myself for the blink of an eye. Put all my affairs right for me. There is no god but You."¹

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

Allāhumma raḥmataka arjū, fa-lā takilnī ilā nafsī ṭarfata
'ayn, wa aṣliḥ li sha'nī kullah, lā ilāha illā Ant.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah, from Asmā' bint 'Umays who narrated that the Messenger of Allah ﷺ said to her: "Shall I not teach you words for you to say in times of distress?" or "when in distress?" Allah, Allah is my Lord, I do not assign anything as a partner to Him."²

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

Allāhu Allāhu Rabbī lā ushriku bihi shay'ā.

We relate in the book of Ibn as-Sunnī from Abū Qatādah who reported that the Messenger of Allah ﷺ said: "Whoever recites the Verse of the Throne and the last verse of the Chapter of the Cow (*Sūrat al-Baqarah*) when in distress, Allah will help him."³

We relate in Ibn as-Sunnī from Sa'd ibn Abī Waqqās, who reported that he heard the Messenger of Allah ﷺ say: "I will teach you something to say which no person in distress says without it being removed from him. It is what my brother Yūnus said: 'So he cried through the depths of darkness, "There is no god but You. Glory to You; indeed, I have been one of those who do wrong."⁴

﴿فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

Fa-nādā fi-z-ẓulumāti al-Lā ilāha illā Anta
subḥānaka innī kuntu mina-z-ẓālimīn.

At-Tirmidhī related it thus from Sa'd, and said: "Sa'd reported that the Messenger of Allah ﷺ said: 'The supplication of Dhū an-Nūn when he supplicated to his Lord while in the belly of the fish was: *There is no god but You. Glory to You; indeed, I have*

1 Abū Dāwūd (5090) and an-Nasā'ī (651).

2 Abū Dāwūd (345).

3 Ibn as-Sunnī (346) and *al-Futūḥāt* (4/11). There is a break in the chain of this hadith and it contains narrators who are unknown.

4 Qur'an 21:87.

been one of those who do wrong.¹ No Muslim man ever supplicates with it without Allah answering him."

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Anta subḥānaka innī kuntu mina-z-ẓālimīn.

WHAT TO SAY WHEN FRIGHTENED

WE RELATE FROM Ibn as-Sunnī from Thawbān who related that when the Messenger of Allah ﷺ was frightened by something he would say: "He is Allah. Allah is my Lord; He has no partner."²

هُوَ اللَّهُ، اللَّهُ رَبِّي لَا شَرِيكَ لَهُ.

Huwa-llāh, Allāhu Rabbī lā sharika lah.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī from 'Amr ibn Shu'ayb, who reported from his father, who reported from his grandfather, that the Messenger of Allah ﷺ used to teach them these words for when they felt fear and terror: "I seek protection in the perfect words of Allah from His wrath and the evil of His servants, and from the promptings of the shayṭāns and from them approaching me."³

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَسَخَرِ عِبَادِهِ،

وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍābihi wa sharri
'ibādih, wa min hamazāti-sh-shayāṭīn, wa an yaḥḍurūn.

'Abdullāh ibn 'Amr used to teach these words to those of his children who could understand, and for those who could not understand he would write it down and hang it [around their necks].

1 At-Tirmidhī (3500) and al-Ḥākim in *al-Mustadrak* (1/505), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

2 Ibn as-Sunnī (337).

3 Abū Dāwūd (3893) and at-Tirmidhī (3519).



WHAT TO SAY WHEN AFFLICTED WITH WORRY OR GRIEF

WE RELATE FROM Ibn as-Sunnī from Abī Mūsā al-Ash'arī   who reported that the Messenger of Allah   said: "Anyone afflicted with worry or grief should supplicate with these words: *O Allah, I am Your slave and the son of Your male slave and the son of Your female slave, in Your grasp. My forelock is in Your hand, I am subject to Your decree, and Your decision on me is justice itself. I ask You by every name that is Yours, by which You have named Yourself, or which You have revealed in Your Book, or which You have taught any one of Your Creation, or which You have kept to Yourself in the knowledge of the Unseen with You, that You make the Qur'ān the light of my breast, the springtime of my heart, the removal of my sorrow, and the departure of my worries.*" A man said: "O Messenger of Allah, anyone who is deprived of these words has been wronged." He   replied: "Yes! So say them and teach them, for Allah will remove the grief of anyone who says them seeking what is in them, and will prolong his happiness."¹

أَنَا عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمَّتِكَ، فِي قَبْضَتِكَ، نَاصِيَتِي بِيَدِكَ، مَا ضِ فِي حُكْمِكَ،
عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ،
أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ
نُورَ صَدْرِي، وَرَبِيعَ قَلْبِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي.

Ana 'abduk, ibnu 'abdik, ibnu amatik, fi qabdatik, nāsiyatī bi-yadik, māḍin fiyya
ḥukmuk, 'adlun fiyya qaḍā'uk, as'aluka bi-kulli-smīn Huwa lak, sammayta
bihi naḥsak, aw anzalatahu fi Kitābik, aw 'allamtahu aḥadan min khalqik, awi-
sta'thartā bihi fi 'ilmi-l-ghaybi 'indak, an taj'ala-l-Qur'āna nūra ṣadrī, wa rabī'a
qalbī, wa jalā'a ḥuznī, wa dhahāba hammī.

¹ Ibn as-Sunnī (334) and *al-Futūḥāt* (4/13). Ibn Ḥajar states that this hadith is *gharib*, and goes on to mention that Ibn as-Sunnī also narrates another, similar hadith from Ibn Mas'ūd, which is *ḥasan* and was graded as *ṣaḥīḥ* by some of the Imams of hadith.



WHAT TO SAY WHEN IN A FIX

WE RELATE FROM Ibn as-Sunnī from 'Alī  , who reported that the Messenger of Allah   said: "Alī, should I not teach you the words which you should say when you are in a fix?" He said: "Yes, may Allah make me your ransom." He said: "If you are in a fix, say: *In the name of Allah, the Beneficent, the Merciful. There is no power or strength except by Allah, the High, the Tremendous.* With this Allah will turn away any tribulation He wishes."¹ I say 'plight' (*al-warṭah*) with a *faṭḥah* on the *wāw* and a *sukūn* on the *rā'* means to 'destruction' (*al-halāk*).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Bismi-llāhi-r-Raḥmāni-r-Raḥīm, wa lā ḥawla wa
lā quwwata illā bi-llāhi-l-'Alīyyi-l-'Aẓīm.



WHAT TO SAY WHEN AFRAID OF ANY GROUP OF PEOPLE

WE RELATE WITH a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī, from Abū Mūsā al-Ash'arī   who related that when the Messenger of Allah   was apprehensive of [a group of] people he would say: "O Allah, we make You responsible for their slaughter and we seek refuge in You from their evil."²

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fi nuḥūrihim, wa na'ūdhu bika min shurūrihim.

¹ Ibn as-Sunnī (331) and *al-Futūḥāt* (4/14–15). Ibn Ḥajar states that this is a *gharib* hadith; its chain contains 'Amr ibn Bishr, whose transmission is undisputedly regarded as weak.

² Abū Dāwūd (1537), an-Nasā'ī in *al-Kubrā*, and *al-Futūḥāt* (4/16–17). Ibn Ḥajar states that it is a *ḥasan gharib* hadith; its narrators are those who narrated *ṣaḥīḥ* hadiths.

WHAT TO SAY WHEN AFRAID OF A RULER

WE RELATE FROM Ibn as-Sunnī from Ibn 'Umar رضي الله عنه, who reported that the Messenger of Allah ﷺ said: "If you fear a ruler or anyone else, say: *There is no god but Allah, the Forbearing, the Noble. Glory be to Allah, Lord of the Seven Heavens and Lord of the Mighty Throne. There is no god but You. Whoever You give protection to becomes mighty, and magnificent is Your acclaim.*"¹

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ
وَرَبِّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا أَنْتَ، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ.

*Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm, Subḥāna-llāhi Rabbi-s-samāwāti-s-sab'i
wa Rabbi-l-'Arshi-l-'aẓīm, lā ilāha illā Ant, 'azza jāruk, wa jalla thanā'uk.*

It is *mustahabb* to say what has been narrated in the previous chapter in the hadith related by Abū Mūsā al-Ash'arī رضي الله عنه.

WHAT TO SAY UPON SEEING THE ENEMY

WE RELATE FROM Ibn as-Sunnī from Anas رضي الله عنه, who related: "We were with the Prophet ﷺ on a military campaign, when he encountered the enemy and I heard him say: 'O Master of the Day of Judgment, You alone do I worship and You alone do I ask for help.' I saw men fall to the ground with the angels beating them from the front and the back." It is *mustahabb* to say what has been narrated in the previous chapter in the hadith related by Abū Mūsā al-Ash'arī رضي الله عنه.²

يَا مَالِكِ يَوْمَ الدِّينِ، إِيَّاكَ أَعْبُدُ وَإِيَّاكَ أَسْتَعِينُ.
Yā Mālika Yawmi-d-Dīn, iyyāka a'budu wa iyyāka asta'in.

¹ Ibn as-Sunnī (347) and *al-Futūḥāt* (4/18). There is some weakness in the chain of this hadith, but there are other narrations which strengthen and support it.

² Ibn as-Sunnī (336) and *al-Futūḥāt* (4/19). Ibn Ḥajar describes this hadith as *gharīb*.

WHAT TO SAY IF A SHAYTĀN APPEARS TO ONE OR ONE IS AFRAID OF HIM

ALLAH ﷻ SAYS: "And whenever an incitement to discord is made to you by Shaytān, seek refuge in Allah. He is the All-Hearing, the All-Knowing."¹

﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

Allah ﷻ also says: "When you recite the Qur'ān, We put between you and those who believe not in the Hereafter an invisible veil."² So one ought to seek refuge and then recite whatever is easy of the Qur'ān.

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا﴾

We relate in the *Ṣaḥīḥ* of Muslim from Abū ad-Dardā' رضي الله عنه who narrated: "The Messenger of Allah ﷺ once stood up to perform *ṣalāh* and I heard him say: 'I seek protection in Allah from you.' Then he said thrice: 'I curse you with the curse of Allah.' He stretched out his hand as if he was holding on to something. When he had completed the *ṣalāh* we said: 'O Messenger of Allah, we heard you say something in *ṣalāh* which we have never heard you say before; and we saw you stretch out your hand.' He replied: 'The enemy of Allah, Iblīs, came with a flame of fire and put it in my face. I said: "I seek protection in Allah from you" thrice. Then I said thrice: "I curse you with the curse of Allah." Then he retreated three times. I was on the point of catching him. Had it not been for the *du'ā'* of my brother Sulaymān, he would have been bound up and had the children of Madinah playing with him."³

I say: "[If Shaytān appears, or if one fears that he may do so,] one should call the *adhān* as for *ṣalāh*."

أَعُوذُ بِاللَّهِ مِنْكَ. أَلْعَنَكَ بِعَنَةِ اللَّهِ.

A'ūdhu bi-llāhi mink. Al'anuka bi-la'nati-llāh.

We relate in the *Ṣaḥīḥ* of Muslim from Suhayl ibn Abi Ṣāliḥ, who related: "My father sent me to the Banī Ḥārith, and with me there was a servant or companion. Someone called him by his name from behind a wall. The person who was with me looked at the wall but could not see anything. I mentioned this to my father and he said: 'If you realise that it is him you are encountering [i.e. Shaytān], he will not let

¹ Qur'ān 41:36.

² Qur'ān 17:45.

³ Muslim (542). The *du'ā'* of Sulaymān is: "He said: 'O my Lord, forgive me, and grant me a kingdom such as will not belong to another after me; for You are the Bestower of bounties.'" Qur'ān 38:35.

you go. But if you hear a voice then make the call for *ṣalāh*, for I heard Abū Hurayrah رضي الله عنه report that the Messenger of Allah صلى الله عليه وسلم said: "Shayṭān turns his back in retreat when the call for *ṣalāh* is made."¹

86

WHAT TO SAY WHEN OVERCOME BY WEAKNESS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "A strong believer is better and dearer to Allah صلى الله عليه وسلم than a weak believer, although there is good in both. Be eager for that which will benefit you and seek the help of Allah, and do not be weak. If something befalls you, do not say: 'If only I had done such-and-such it would have been like this or like that.' Instead, say: 'Allah has decreed, and what Allah wishes He does.' Indeed, 'If only' opens the works of Shayṭān."²

We relate in the *Sunan* of Abū Dāwūd that 'Awf ibn Mālik رضي الله عنه said that the Messenger of Allah صلى الله عليه وسلم gave judgment between two men, and the one against whom the judgment was given said when he turned away: "Allah is Sufficient for me and how excellent a Guardian is He!"³ The Messenger صلى الله عليه وسلم said: "Allah rebukes people for weakness. You must be strong. If something overwhelms you, say: Allah is Sufficient for me and how excellent a Guardian is He."³ I say *al-kays* with *fathah* on the letter *kāf* and *sukūn* on the letter *yā'* can have two meanings. One of them is *ar-rifq* (gentleness), which means—and Allah knows best—acting with kindness whenever possible.

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

Hasbiya-llāhu wa ni'ma-l-Wakīl.

¹ Muslim (389).

² Muslim (2664) and an-Nasā'ī (621) in *ʿAmal al-yawm wa al-laylah*.

³ Abū Dāwūd (3627) and *al-Futūḥāt* (4/24–25). Ibn Ḥajar states that this hadith is *ḥasan*. It was reported by Abū Dāwūd and an-Nasā'ī, and its chain contains Sayf ash-Shāmī, who was declared to be trustworthy by al-Ijlī. I do not know the name of his father. The rest of the narrators are of Muslim; it also contains the *ʿanānah* of Bāqiyah, but from his narrating from ash-Shāmī.

87

WHAT TO SAY WHEN FINDING SOMETHING TO BE DIFFICULT

WE RELATE FROM Ibn as-Sunnī from Anas رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "O Allah, there is nothing easy except that which You make easy; and You make the difficult easy if You wish to."¹ *Ḥazn*, with a *fathah* on the *ḥā'* and a *sukūn* on the *zā'*, means the rough, rugged or stony part of the earth.

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

*Allāhumma lā saḥla illā mā ja'altahu sahlā, wa
Anta taj'alu-l-ḥazna idhā shi'ta sahlā.*

88

WHAT TO SAY WHEN EARNING ONE'S
LIVELIHOOD BECOMES DIFFICULT

WE RELATE FROM the book of Ibn as-Sunnī from Ibn 'Umar رضي الله عنه, who reported that the Messenger صلى الله عليه وسلم asked: "Is there anything to prevent any of you, when earning his livelihood becomes difficult, from saying when he goes out of his house: 'With the name of Allah on myself, my wealth and my religion. O Allah, make me pleased with Your decree, and bless me in that which I have been allotted, so that I do not like to hasten what You have delayed, or to delay that which You have hastened?'"²

بِسْمِ اللَّهِ عَلَى نَفْسِي وَمَالِي وَدِينِي، اللَّهُمَّ رَضِّنِي بِقَضَائِكَ، وَبَارِكْ لِي
فِيمَا قَدَّرَ لِي، حَتَّى لَا أُجِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَّلْتَ.

*Bismi-llāhi ʿalā nafsi wa māli wa dīni, Allāhumma raḍḍini bi-qadā'ik, wa bārik
li fīmā quddira li, ḥattā lā uḥibba ta'jila mā akkharta wa lā ta'khira mā ʿajjalt.*

¹ Ibn as-Sunnī (353). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

² Ibn as-Sunnī (352) and *al-Futūḥāt* (4/26). According to Ibn Ḥajar, this is a *gharib* hadith which was reported by Ibn as-Sunnī and by Ibn 'Adī in *al-Kāmil*. Its chain contains 'Isā ibn Maymūn, whose transmission is very weak.



WHAT TO SAY TO WARD OFF CALAMITY

WE RELATE FROM the book of Ibn as-Sunnī from Anas ibn Mālik رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "When Allah bestows a favour on a person, whether in his family, wealth or children, if he says: *'As Allah desires. There is no power except in Allah'* he will experience no misfortune in it except death."¹

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ.

Mā shā'a-llāh, lā quwwata illā bi-llāh.



WHAT TO SAY WHEN VISITED BY MISFORTUNES, BE THEY FEW OR MANY

ALLAH صلى الله عليه وسلم SAYS: "And give glad tidings to those who patiently persevere, and who say, when afflicted with calamity: 'To Allah we belong, and to Him is our return.' They are those on whom (descend) blessings from their Lord, and mercy. And they are the truly guided."²

﴿وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

We relate in Ibn as-Sunnī from Abū Hurayrah رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم said: "Let every one of you say: 'To Allah we belong, and to Him is our return' for everything, even for [a broken] sandal-thong, because it is a misfortune."³

I say: *ash-Shis'*, with a *kasrah* on the *shīn* and with a *sukūn* on the *sīn*, means one of the thongs of a sandal which is fastened to the thong between the middle toe and the one next to it.

¹ Ibn as-Sunnī (359).

² Qur'ān 2:155-157.

³ Ibn as-Sunnī (354) and *al-Futūḥāt* (4/28). Ibn Ḥajar states that this hadith is *gharīb* and its chain contains some weakness; however, it has a supporting narration which is from a witness.



WHAT TO SAY WHEN BURDENED BY DEBTS WHICH ONE IS UNABLE TO REPAY

WE RELATE FROM the book of at-Tirmidhī from 'Alī رضي الله عنه, who narrated that a slave who was buying his freedom came to him and said: "I am unable to pay the price for my freedom, so help me." He صلى الله عليه وسلم said: "Shall I not teach you words that the Messenger of Allah صلى الله عليه وسلم taught me? Were your debts like mountains Allah would settle them for you. Say: O Allah, make what You have made lawful sufficient for me so that I need not what You have made unlawful; and make me independent of all but You by Your Generosity." At-Tirmidhī states that this is a *ḥasan* hadith.

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنِ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhumma-kfinī bi-ḥalālīka 'an ḥarāmīka, wa aghninī bi-faḍlīka 'amman siwāk.

We have already mentioned, in the chapter about what is to be said morning and evening, the hadith of Abū Dāwūd from Abū Sa'īd al-Khudrī رضي الله عنه about the story of the man called Abū Umāmah who said: "Worries and debts have remained with me."



WHAT TO SAY WHEN AFFLICTED WITH LONELINESS

WE RELATE FROM Ibn as-Sunnī from Walid ibn Walid رضي الله عنه, who said: "Messenger of Allah, I suffer from loneliness." He صلى الله عليه وسلم said: "When you go to bed, say: *I seek protection in the perfect words of Allah from His wrath and His punishment, the evil of His servants, and the suggestions of the shayṭāns and from them appearing to me,*² for then it will not harm you" (or, "it will not approach you").

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ
عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍābihī wa 'iqābihī wa sharrī 'ibādih, wa min hamazāti-sh-shayāṭīn, wa an yaḥḍurūn.

¹ At-Tirmidhī (3558). Ibn Ḥajar states that this hadith is *ḥasan gharīb*.

² Ibn as-Sunnī (643).

We relate in Ibn as-Sunnī from al-Barā' ibn 'Azib ؓ, that a man came to the Messenger of Allah ﷺ and complained of loneliness. He ﷺ said: "Make sure you say in abundance: *Peerless is the King, the Holy, Lord of the angels and the Spirit (Rūḥ). You have made the heavens and the earth majestic with might, the Jabarūt (Supraformal Realm)*. The man said this and the loneliness disappeared".

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، رَبِّ الْمَلَائِكَةِ وَالرُّوحِ، جَلَلَتْ

السَّمَاوَاتِ وَالْأَرْضِ بِالْعِزَّةِ وَالْجَبْرُوتِ.

*Subḥāna-l-Maliki-l-Quddūs, Rabbi-l-malā'ikati wa-r-rūḥ,
jallalta-s-samāwāti wa-l-arḍa bi-l-'izzati wa-l-Jabarūt.*

WHAT TO SAY WHEN TROUBLED BY SATANIC DISTURBANCE

ALLAH ﷻ SAYS: "And whenever any incitement to discord is made to you by Shayṭān, seek refuge in Allah. He is the All-Hearing, the All-Knowing." The best that can be said is that which Allah, exalted is He, instructed us and ordered us to say.

﴿وَمَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: "Shayṭān will come to one of you and say: 'Who created this?' 'Who created that?' until he says: 'Who created your Lord?' When he reaches that stage, seek protection from Allah and stop."² According to another hadith he said: "People will continue to ask until people say: 'Allah created Creation, so who created Allah?' Whoever experiences that must say: 'I believe in Allah and His Messengers.'"³

أَمَنْتُ بِاللَّهِ وَرُسُلِهِ.

Āmantu bi-llāhi wa Rusulih.

We relate in the book of Ibn as-Sunnī from 'Ā'ishah ؓ who reported that the Messenger of Allah ﷺ said: "Whoever experiences any of these insinuations should say thrice, 'I believe in Allah and His Messengers',⁴ and it will leave him."

1 Qur'ān 41:36.

2 Al-Bukhārī and Muslim.

3 Al-Bukhārī (3276), Muslim (135), and Abū Dāwūd (4721).

4 Ibn as-Sunnī (629).

We relate in the *Ṣaḥīḥ* of Muslim from 'Uthmān ibn Abī al-'Āṣi ؓ who reported: "I said: 'Messenger of Allah, Shayṭān has interfered with my *ṣalāh* and in my recitation and has caused confusion in me.' The Messenger of Allah ﷺ said: "That *shayṭān* is called *Khinzab*. When you sense his presence, seek the protection of Allah from him and spit towards your left thrice.' I did so, and Allah took away what I had been experiencing."

I say: 'Khinzab' is spelled with *khā'* and then a *nūn* with a *sukūn*, then a *zāy* with a *fathah* and then *bā'*. The '*ulamā'* differ about how to vowel the *khā'*: some of them put a *fathah* on it and others put a *kasrah*, and these two are the most well-known. Some put a *ḍammah*, as Ibn al-Athīr cited in his *Nihāyat al-gharīb*, but what is well-known is with a *fathah* or a *kasrah*.

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* from Abū Zumayy who reported: "I asked Ibn 'Abbās ؓ: 'What is this that I am experiencing?' He answered: 'What is it?' I said: 'By Allah, I cannot talk about it.' He asked me: 'Is it something to do with doubt?' [When I answered that it was], he smiled and said: 'No-one was safe from it until Allah revealed: "If you are in doubt concerning what We have revealed unto you [O Prophet], ask those who read the Scripture from before your time. The truth has indeed come to you from your Lord, so be not one of those in doubt."'"²

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ

قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

*Fa-in kunta fi shakki-m-mimmā anzalnā ilayka fa-s'ali-
lladhina yaqra'ūna-l-Kitāba min qablik. La-qad jā'aka-l-
ḥaqqu mi-r-Rabbika fa-lā takūnanna mina-l-mumtarīn.*

[Ibn 'Abbās] told me: 'If you find any [doubt] within yourself, say: "He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things."'³

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

*Huwa-l-Awwalu wa-l-Ākhiru wa-z-Zāhiru wa-l-
Bāṭin, wa Huwa bi-kulli shay'in 'Alīm.*

We relate with our *ṣaḥīḥ isnād* from the *Riṣalāh* of Ustādh Abū al-Qāsim al-Qushayrī, may Allah have mercy upon him, from Aḥmad ibn 'Aṭā' ar-Rūdhabārī, the great master ؓ, who said: "I was going to extremes of excess in my purification. One night my breast was constricted because of the great volume of water I had poured over

1 Muslim (2203).

2 Qur'ān 10:94.

3 Qur'ān 57:3. This hadith is reported by Abū Dāwūd (5110) and in *Al-Futūḥāt* (4/37). Ibn Ḥajar says the text of this hadith is *shādhidh* (irregular), as it is reported from Ibn 'Abbās from the transmission of Sa'īd ibn Jubayr and Mujāhid that the Prophet ﷺ never experienced any doubts. This latter was reported by 'Abd ibn Ḥumayd, at-Ṭabarānī, and Ibn Abī Ḥātim, all with *ṣaḥīḥ* chains.

myself, and my heart would not be still. I cried out: 'My Lord! Your pardon, Your pardon! I then heard a voice say 'Pardon is in knowledge' and that (state) left me.'

Some of the 'ulamā' say that it is *mustahabb* for anyone who is troubled by distraction in his *wuḍū'*, *ṣalāh* or the like to say: 'There is no god but Allah.' This is because when Shayṭān hears *dhikr* he retreats, i.e. goes back and flees, and 'There is no god but Allah' is the foremost of all *dhikr*. This is why the noble masters of the purest of this [Muslim] Community, the people who instruct the travellers on the spiritual path and instruct disciples, have chosen 'There is no god but Allah' for those who make religious retreats, and instructed them to be constant in it. They have declared that the most beneficial cure for insinuation is to turn to the *dhikr* of Allah ﷻ and to increase in it. Aḥmad ibn Abī al-Ḥawārī—with either a *fathah* on the *rā'* (Abī al-Ḥawāray) or a *kasrah*—said: "I complained to Abū Sulaymān ad-Dārānī about satanic insinuation. He said: 'If you want it to stop, then any time you feel it you should become happy. When you become happy it will stop, because there is nothing more hateful to Shayṭān than the happiness of a believer. But if you are grieved by it, it will increase.'" I say: "This is supported by what some of the Imams say: 'Satanic insinuation only befalls those who have complete faith, for a thief is not tempted by a deserted house.'"

WHAT TO SAY OVER THE INSANE OR
SOMEONE WHO HAS BEEN STUNG

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Sa'īd al-Khudrī ﷺ, who narrated: "A party of the Companions of the Messenger of Allah set out on a journey, and they camped on the territory of some Arabs. They asked them for hospitality, but they refused. The leader of that area was stung [by an insect]. They attempted to cure him by all means, but nothing helped him. One of them said: 'If you went to that party that camped, perhaps they might have something.' They came to them and said: 'O party, our leader has been stung. We have made efforts to cure him by every means, but nothing has helped him. Do you have anything?' One of them said: 'By Allah, I will incant for you. But by Allah, we asked you to host us, and you did not host us. I will not incant for you until you determine a fee for us.' They agreed to give them a flock of sheep. He went and blew on the man and recited *al-Fātiḥah*. It was as if he had been freed from bonds. He went about walking without pain (*qalabah*). They paid them the fee that they had agreed upon. Then one of them said: 'Share it.' The one who had incanted said: 'Do not do so until we have gone to the Prophet ﷺ and told him what happened and heard what he commands us to do.' They came to the Prophet ﷺ and told him about it. He ﷺ asked: 'What made you

realise that it was an incantation?' Then [the Prophet ﷺ] said: 'You have done right. Share it and give me also a share with you.' The Prophet ﷺ laughed."¹ One version has, "So he ordered thirty ewes for him."

I say, regarding 'without' (*qalabah*) with a *fathah* on the *qāf*, the *lām* and the *bā'*: it means pain (*waja'*).

We relate in the book of Ibn as-Sunnī from 'Abd ar-Raḥmān ibn Abī Laylā, who reported from a man who reported from his father who said: "A man came to the Prophet ﷺ and said: 'My brother is sick.' He asked: 'What is your brother's sickness?' The man replied: 'He is mentally deranged.' He said: 'Send him to me.' [The sick man] came and sat in front of him. The Prophet ﷺ recited *al-Fātiḥah* and four verses from the beginning of *al-Baqarah* and two verses from the middle: 'And your god is One God. There is no god but He, Most Gracious, Most Merciful. Truly in the creation of the heavens and the earth, and in the alternation of the night and the day, and in the sailing of the ships through the ocean for the benefit of mankind, and in the rain which Allah sends down from the skies, and in the life which He gives therewith to an Earth that is dead, and in the beasts of all kinds that He scatters through the earth, and in the changes of the winds, and the clouds which they trail like their slaves between the sky and the earth, indeed there are signs for wise people.'² Then he recited the Verse of the Throne and the last three verses of *al-Baqarah*. Next he recited a verse from the first part of *Sūrat Āl 'Imrān*: 'Allah bears witness that there is no god but He, as do the angels and those endowed with knowledge, standing firm in justice. There is no god but He, the Mighty, the All-Wise.'³

"He then recited a verse from *Sūrat al-A'rāf*: 'Your Guardian Lord is Allah, Who created the heavens and the earth in six days, then settled on the Throne. He draws the night as a veil over the day, each seeking the other in rapid succession: and the sun, the moon, and the stars, (all) are subservient to His command. Verily, His are the Creation and the Command. Blessed is Allah, the Cherisher and Sustainer of the Worlds!'⁴

"Then he recited a verse from *Sūrat al-Mu'minūn*: 'So exalted is Allah, the King, the Reality: there is no god but He, Lord of the Noble Throne.'⁵ Next he recited the verse from *Sūrat al-Jinn*: 'And exalted is the majesty of our Lord: He has neither taken a wife nor [begotten] a son.'⁶ Finally, he recited ten verses from the beginning of *Sūrat aṣ-Ṣāffāt*,⁷ ten from the end of *Sūrat al-Ḥaṣhr*,⁸ and *Qul Huwa-llāhu Aḥad* and *al-Mu'awwidhāt*.⁹

1 Al-Bukhārī (5749) and Muslim (2201).

2 Qur'ān 2:163-164.

3 Qur'ān 3:18.

4 Qur'ān 7:54.

5 Qur'ān 23:116.

6 Qur'ān 72:3.

7 Qur'ān 37.

8 Qur'ān 59.

9 Ibn as-Sunnī (637). There is some weakness in the chain of this hadith.

﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ * إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَيَّنَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَضْرِيغِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾
﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

﴿قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

*Wa ilāhukum ilāhun wāhid, lā ilāha illā Huwa-r-Rahmānu-r-Rahīm.
Inna fī khalqī-s-samāwāti wa-l-arḍi wa-khtilāfi-l-layli wa-n-nahāri
wa-l-fulki-llatī tajrī fī-l-bahri bimā yanfa'u-n-nāsa wa mā anzala-
llāhu mina-s-samā'i mi-m-mā'in fa-ahyā bihi-l-arḍa ba'da mawtihā
wa baththa fihā min kulli dābbatin wa taṣrifi-r-riyāhi wa-s-sahābi-l-
musakhkhari bayna-s-samā'i wa-l-arḍi la-āyāti-l-li-qawmin ya'qilūn.
Shahida-llāhu annahu lā ilāha illā Huwa wa-l-malā'ikatu wa ūlu-
l-'ilmi qā'imam bi-l-qisṭ. Lā ilāha illā Hū, al-'Azīzu-l-Ḥakīm.*

*Inna Rabbakumu-llāhu-lladhī khalaqa-s-samāwāti wa-l-arḍa fī sittati
ayyāmin thumma-stawā 'ala-l-'arsh, yughshi-l-layla-n-nahāra yaṭlubuhu
hathīthan wa-sh-shamsa wa-l-qamara wa-n-nujūma musakhkharātim
bi-amrih, alā lahu-l-khalqu wa-l-amr, tabāraka-llāhu Rabbu-l-'ālamīn.*

*Fa-ta'āla-llāhu-l-Māliku-l-Ḥaqq, lā ilāha illā Hūwa Rabbu-l-'Arshi-l-karīm.
Wa annahu ta'ālā jaddu Rabbīnā, ma-ttakhadha ṣāhibatan wa lā waladā.*

I say: scholars of the language say: 'mentally deranged' (*lamam*) means a type of madness that befalls a man and seizes him.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* from Khārijah ibn aṣ-Ṣalt, who reported that his uncle said: "I came to the Prophet ﷺ and embraced Islam. Then I returned, and I passed by a group of people who had with them a madman,

bound with steel. His family said to me: 'We have been told that your companion has brought goodness with him. Do you have anything that we can cure him with?' I recited *al-Fātiḥah* for him and he was cured, so they gave me a hundred sheep. I went to the Prophet ﷺ and informed him. He asked: 'Is there anything other than this?' and in one narration, 'Did you say anything else besides?' I replied: 'No.' He said: 'Take it, for by my life, whoever eats from a false incantation. . . , but you have eaten from a true incantation.'¹

We relate in the book of Ibn as-Sunnī with a different wording which is another version of Abū Dāwūd's, where Khārijah ibn aṣ-Ṣalt reported that his uncle said: "We went away from the Prophet ﷺ and came to a district of some Arabs. They said: 'Do you have a cure? We have a deranged man in bonds.' They brought the madman, tied up. I recited *al-Fātiḥah* over him for three days, morning and night. I gathered my saliva and spat on him. It was as if he had been set free after being tied up with rope. They gave me a fee. I said: 'No.' They said: 'Ask the Prophet ﷺ.' I asked him and he replied: 'Eat, for by my life, there are those who eat from a false incantation, but you have eaten from a true incantation.'"²

I say that this uncle's name was 'Ilāqah ibn Ṣuḥār but it is also said that his name was 'Abdullāh.

We relate in the book of Ibn as-Sunnī from 'Abdullāh ibn Mas'ūd who recited in the ear of a sick person and he recovered. The Messenger of Allah ﷺ asked him: "What did you recite in his ear?" He said: "I recited: 'Did you think that We had created you in jest, and that you would not be brought back to Us? Exalted is Allah, the King, the Real. There is no god but Him, Lord of the Noble Throne. Whoever calls on another god together with Allah, he has no proof thereof at all and his reckoning is with his Lord. Truly the unbelievers have no success. Say: 'My Lord, forgive and be merciful! You are the Best of the Merciful.'"³ until I completed the chapter." The Messenger of Allah ﷺ said to him: "If a man had firm faith and recited that on a mountain, it would vanish."⁴

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ * فَتَعَلَى
اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ * وَمَنْ يَدْعُ مَعَ
اللَّهِ إِلَهَاءَ آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ * إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ * وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾

1 Abū Dāwūd (3896).

2 Ibn as-Sunnī (635) and Abū Dāwūd (3897).

3 Qur'an 23:115.

4 Ibn as-Sunnī (636) and *al-Futūḥāt* (4/46). Ibn Ḥajar states that this hadith is *gharīb*.



SEEKING PROTECTION FOR CHILDREN AND OTHERS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn ‘Abbās ؓ who reported that the Messenger of Allah ﷺ used to seek protection for Ḥasan and Ḥusayn, saying: “I seek protection for the two of you with the perfect words of Allah from every shayṭān and poisonous thing, and from the evil eye.” He ؓ also said: “Verily your father [Ibrāhīm] used to seek protection by it for Ismā‘il and Ishāq.”¹

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

U‘idhukumā bi-kalimāti-llāhi-t-tāmmah, min kulli shayṭānin wa hāmmah, wa min kulli ‘aynin lāmmah.

I say: The ‘*ulamā*’ say that *hāmmah* with a doubled *mīm* means any kind of poisonous creature, such as a snake, and the plural is *hawāmm*. They say that *hawāmm* is used for any crawling creature even if it does not kill, such as insects and vermin. An example of this is in the hadith of Ka‘b ibn ‘Ujrah ؓ: “Do the vermin on your head harm you?” meaning lice.

As for ‘evil eye’ (*‘aynun lāmmah*), with a doubled *mīm*, it means that which afflicts whatever it looks at with evil.



WHAT TO SAY OVER ABSCESSSES, PIMPLES AND SUCHLIKE

WE HAVE ALREADY mentioned the hadith of ‘Ā’ishah ؓ about what the sick should say and what should be recited for them.

We relate in the book of Ibn as-Sunnī from one of the wives of the Prophet ﷺ who said: “The Messenger of Allah ﷺ came to me when a pimple had come out on my finger. He asked: ‘Do you have any *dharīrah*?’ He put it on [the pimple] and said: ‘Say: O Allah, Who make the great small and make the small great, make my problem small.’ It was cured.”³

¹ Al-Bukhārī (3371), an-Nasā’ī in *‘Amal al-yawm wa al-laylah* (1006), and Ibn Mājah (3525).

² *Dharīrah* is a fragrant powder imported from India.

³ Ibn as-Sunnī (640) and an-Nasā’ī (1031) in *‘Amal al-yawm wa al-laylah*.

اللَّهُمَّ مُصَغِّرَ الْكَبِيرِ وَمُكَبِّرَ الصَّغِيرِ، صَغِّرْ مَا بِي.

Allāhumma Muṣagghira-l-kabīri wa Mukabbira-ṣ-ṣaghir, ṣagghir mā bī.

I say that the word *batharah*, with a *fathah* on the *bā*’ and a *sukūn* on the *thā*’ and also a *fathah*—there are two variants—means a small skin infection (or spot). Hence it is said: “His face *bathara*—broke out in pimples (or spots)” with a *kasrah* on the *thā*’ and a *fathah* and a *ḍammah*—three variant spellings.

As for *dharīrah*, it is a powdered [scented] reed, *calamus aromaticus*, which is brought from India.



RECOMMENDATION TO REMEMBER DEATH MUCH

WE RELATE WITH *ṣaḥīḥ isnāds* in the books of at-Tirmidhī, an-Nasā’ī, Ibn Mājah and others, that Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said “Remember much the destroyer of pleasures”: that is to say, “death.”¹ According to at-Tirmidhī, this is a *ḥasan* hadith.



APPROVAL OF ASKING THE RELATIVES OF A SICK PERSON ABOUT HIS HEALTH, AND OF REPLYING TO THE QUESTION

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn ‘Abbās ؓ, who reported that ‘Alī ibn Tālib ؓ left the presence of the Messenger of Allah ﷺ during the illness in which he passed away. People asked him: “How is the Messenger of Allah ﷺ this morning?” He said: “He got up well, Allah be praised.”²

¹ At-Tirmidhī (2308), an-Nasā’ī (4/4), Ibn Mājah (4258), and *al-Futūḥāt* (4/50). Ibn Ḥajar grades this hadith as *ḥasan*.

² Al-Bukhārī (6266).

WHAT THE SICK SHOULD SAY, WHAT SHOULD BE SAID AND RECITED NEAR THEM, AND HOW TO ASK AFTER THEIR HEALTH

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Ā'ishah ؓ who said that every night when the Messenger of Allah ﷺ went to bed he put his palms together and blew into them, before reciting into them "Say: Allah is One", "Say: I seek protection with the Lord of Daybreak", and "Say: I seek protection with the Lord of Mankind." Then he passed his hands over as much of his body as he was able to, beginning with his head and face and the front part of his body. He did this thrice.¹ 'Ā'ishah ؓ reported: "When he became sick, he told me to do that for him." In another hadith in the *Ṣaḥīḥ* it is said that the Messenger ﷺ used to blow *al-Mu'awwidhāt* over himself during the illness from which he passed away. 'Ā'ishah ؓ said: "When his sickness intensified, I blew them over him using his own hands because of their blessing." In another narration is, "When he became sick, he used to recite *al-Mu'awwidhāt* over himself and blow." Az-Zuhrī, one of the narrators, was asked how he blew out air. He replied: "He would blow into his hand and then wipe his face." I say that related to this is the hadith that has already been mentioned about what should be recited for the insane: that is, *al-Fātiḥah*.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْقَلْبِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad. . .

Qul a'ūdhu bi-Rabbi-l-falaq. . .

Qul a'ūdhu bi-Rabbi-n-nās. . .

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, the *Sunan* of Abū Dāwūd and other sources, from 'Ā'ishah ؓ who said that when any man became sick, was wounded or had a sore, the Prophet ﷺ put his finger like this (here Sufyān ibn 'Uyaynah, the narrator, put his index finger on the ground) and then raised it saying: "In the name of Allah, the dust of our earth by the saliva of one of us, our sick will be cured, by permission of our Lord."²

بِاسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا بِإِذْنِ رَبِّنَا.

Bismi-llāh, turbatu arḍinā bi-riqati ba'ḍinā, yushfā saqimunā bi-idhni Rabbinā.

¹ Al-Bukhārī (5016), Muslim (2192), *al-Muwatta'* (2/942-943), Abū Dāwūd (5049), and at-Tirmidhī (3413).

² Al-Bukhārī (5745), Muslim (2194), and Abū Dāwūd (3895).

In another narration it is "the dust of our earth, and the saliva of one of us".

تُرْبَةُ أَرْضِنَا وَرِيقَةُ بَعْضِنَا

. . . turbatu arḍinā wa rīqatu ba'ḍinā.

According to the *'ulamā'*, 'the saliva of one of us' means the saliva of a human (descendant of Adam). Ibn Fāris said, "Saliva (*rīq*) is that of humans or others and it may be made feminine, in which case it is *rīqah*." Al-Jawharī states in *aṣ-Ṣiḥāḥ* that *rīqah* is more specific than *rīq*.

We relate in the two *Ṣaḥīḥs* from 'Ā'ishah ؓ who reported that when the Prophet ﷺ sought protection for someone in his family, he rubbed his right hand and said: "O Allah, Lord of men, remove this discomfort. Cure, for You are the One Who cures; there is no cure but Your cure. May it be a cure that leaves no sickness."¹

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، إِشْفِ—وَأَنْتَ الشَّافِي،

لَا شِفَاءَ إِلَّا شِفَاؤُكَ—شِفَاءٌ لَا يُعَادِرُ سَقَمًا.

Allāhumma Rabba-n-nās, adhibi-l-ba's, ishfi—wa Anta-sh-

Shāfi lā shifā'a illā shifā'uk—shifā'an lā yughādiru saqamā.

According to another version the Prophet ﷺ would make a protective supplication (*ruqyah*), saying: "Remove the discomfort, O Lord of Men; the healing is in Your hand, for no one can uncover it but You".

إِمْسَحِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لَهُ إِلَّا أَنْتَ.

Imsaḥi-l-ba's, Rabba-n-nās, bi-yadika-sh-shifā', lā kāshifa lahu illā Anta.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Anas ؓ who said to Thābit: "Shall I not incant for you with the incantation used by the Messenger of Allah ﷺ?" He replied: "Yes." [Anas] said: "O Allah, Lord of men and Remover of discomfort, cure, for You are the One Who cures; there is no Healer but You. May it be a cure that leaves no sickness."²

I say that the meaning of 'leaves no [sickness]' (*lā yughādiru*) is 'does not leave' (*lā yatrūku*), and the meaning of 'discomfort' (*al-ba's*) is distress or illness.

اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبِ الْبَأْسِ، إِشْفِ—أَنْتَ الشَّافِي

لَا شَافِيَ إِلَّا أَنْتَ—شِفَاءٌ لَا يُعَادِرُ سَقَمًا.

Allāhumma Rabba-n-nās, mudhhiba-l-ba's, ishfi—Anta-sh-

Shāfi, lā shāfiya illā Ant—shifā'an lā yughādiru saqamā.

We relate in the *Ṣaḥīḥ* of Muslim from 'Uthmān ibn Abī al-'Āṣ ؓ, who complained to the Messenger of Allah ﷺ about a pain that he had had in his body. He ﷺ told

¹ Al-Bukhārī (5743) and Muslim (2191).

² Al-Bukhārī (5742).

him: "Put your hand on the part of your body that is in pain and say: *In the name of Allah* thrice, then say seven times: *I seek protection in the Might and Omnipotence of Allah from the evil of what I feel and from what I fear.*"¹

بِسْمِ اللَّهِ
أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَازِرُ.

Bismi-llāh.

A'ūdhu bi-'izzati-llāhi wa qudratihi min sharri mā ajidu wa uḥādir.

We relate in the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ   narrated: "The Prophet   visited me when I was sick, and he   said: 'O Allah, heal Sa'd; O Allah, heal Sa'd; O Allah, heal Sa'd.'"²

اللَّهُمَّ، اِشْفِ سَعْدًا، اللَّهُمَّ، اِشْفِ سَعْدًا، اللَّهُمَّ، اِشْفِ سَعْدًا.

Allāhumma, ishfi Sa'dā, Allāhumma, ishfi Sa'dā, Allāhumma, ishfi Sa'dā.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī with *ṣaḥīḥ isnāds*, from Ibn 'Abbās   who also related that the Messenger of Allah   said: "If anyone visits a sick person whose time has not [yet] come, and says seven times: *I ask Allah the Tremendous, Lord of the Mighty Throne, to cure you*, Allah   will cure him of that sickness."³ At-Tirmidhī describes this hadith as *ḥasan* and al-Ḥākim Abū 'Abdullāh, in his book *al-Mustadrak 'ala-ṣ-Ṣaḥīḥayn*, describes it as *ṣaḥīḥ* according to the standards of al-Bukhārī.

I say that *yashfiya*, 'cure', has a *fathah* on the first letter.

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ.

As'ālu-llāha-l-'Aẓīm, Rabba-l-'Arshi-l-'Aẓīm, an yashfiyak.

We relate in the *Sunan* of Abū Dāwūd, from 'Abdullāh ibn 'Amr ibn al-'Āṣ  , who reported that the Prophet   said: "When any of you visit the sick they should say: *O Allah, heal Your slave, who hurts an enemy for You or walks to ṣalāh for You.*"⁴ Abū Dāwūd did not regard it as weak.

I say that the meaning of 'wounds' (*yanka'u*), with *fathah* on the first letter and *hamzah* on the last, is 'causes him pain, hurts him' (*yu'limuhu wa yūji'uhu*).

اللَّهُمَّ، اِشْفِ عَبْدَكَ، يَنْكَأُ لَكَ عَدُوًّا، أَوْ يَمْشِي لَكَ إِلَى صَلَاةٍ.

Allāhumma, ishfi 'abdak, yanka'u laka 'aduwwā, aw yamshī laka ilā ṣalāh.

1 Muslim (2202), Abū Dāwūd (3891), and an-Nasā'ī (909).

2 Muslim (1628).

3 Abū Dāwūd (3106), at-Tirmidhī (2084), al-Ḥākim (1/342), and *al-Futūḥāt* (4/61). Ibn Ḥajar grades this hadith as *ḥasan*.

4 Abū Dāwūd (3107). Ibn Ḥajar grades this hadith as *ḥasan*.

We relate in the book of at-Tirmidhī from 'Alī   who reported: "Once I had a complaint and the Messenger of Allah   passed by me while I was saying: 'O Allah, if it be that my time has come then give me relief, and if it is delayed then elevate me, and if it is a test then grant me patience.' The Messenger of Allah   asked: 'What did you say?' I repeated what I had said. He prodded me with his foot and said: 'O Allah, grant him health' or 'heal him'—Shu'bah was in doubt [as to which of the two wordings was used]. I never complained about any pain after that." According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْحِنِي، وَإِنْ كَانَ
مُتَأَخِّرًا فَارْقِنِي، وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْني.
اللَّهُمَّ عَافِهِ—أَوْ—اِشْفِهِ.

Allāhumma in kāna ajalī qad ḥaḍara fa-arīḥnī, wa in kāna
muta'akhkhiran fā-rfa'nī, wa in kāna balā'an fa-ṣabbirnī.
Allāhumma 'āfih (or) ishfiḥ.

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Sa'id al-Khudrī   and Abū Hurayrah   attest that the Messenger of Allah   said: "Whenever anyone says: *There is no god but Allah and Allah is greater*, his Lord confirms him and says: 'There is no god but Me and I am Greater.' When he says: *There is no god but Allah alone*, He says: 'There is no god but Me alone.' When he says: *There is no god but Allah alone without partner*, He says: 'There is no god but Me, Alone without partner.' When he says: *There is no god but Allah and to Him belongs Dominion and to Him belongs all praise*, He says: 'There is no god but Me, to Me belongs Dominion and to Me belongs all praise.' When he says: *There is no god but Allah and there is no power or strength except by Allah*, He says: 'There is no god but Me and there is no power or strength except by Me.'" Then he   said: "Whoever says this during an illness and then passes away, Hell-Fire will not consume him."² At-Tirmidhī describes this hadith as *ḥasan*.

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ.
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.
لَا إِلَهَ إِلَّا اللَّهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ.
لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Lā ilāha illa-llāhu wa-llāhu-akbar.

1 At-Tirmidhī (3559) and *al-Futūḥāt* (4/64). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

2 Ibn Mājah (3794), at-Tirmidhī (3426), and *al-Futūḥāt* (4/64). Ibn Ḥajar grades it as *ḥasan*.

THE BOOK OF REMEMBRANCES

Lā ilāha illa-llāhu waḥdahu lā sharīka lah.
Lā ilāha illa-llāh, lahu-l-mulku wa lahu-l-ḥamd.
Lā ilāha illa-llāh, wa lā ḥawla wa lā quwwata illā bi-llāh.

We relate in the *Ṣaḥīḥ* of Muslim as well as the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah with *ṣaḥīḥ isnāds* from Abū Sa'īd al-Khudrī ؓ, who narrated that Jibrīl ؑ came to the Prophet ﷺ and asked: "O Muḥammad, are you sick?" "Yes," he replied. He said: "In the name of Allah I seek protection for you from everything that harms you, from the evil of every person or the eye of an envious person. May Allah cure you. In the name of Allah I seek protection for you." At-Tirmidhī categorises this hadith as *ḥasan ṣaḥīḥ*.

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ
 أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ. بِاسْمِ اللَّهِ أَرْقِيكَ.

*Bismi-llāhi arqik, min kulli shay'in yu'dhik, min sharri kulli
 nafsin aw 'ayni ḥāsīd, Allāhu yashfik, Bismi-llāhi arqik.*

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ؓ who reported that the Messenger of Allah ﷺ visited a Bedouin. When the Prophet ﷺ came to the sick person he was visiting he said: "No harm, but purification, if Allah wills."²

لَا بَأْسَ، طُهْرٌ إِنْ شَاءَ اللَّهُ.

Lā ba's, ṭuhūrun in shā'a-llāh.

We relate in the book of Ibn as-Sunnī from Anas ؓ, who narrated that the Messenger of Allah ﷺ visited a Bedouin who was sick with fever. He said: "Expiation and purification."³

كَفَّارَةٌ وَطُهْرٌ.

Kaffāratun wa ṭahūr.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from Abū Umāmah ؓ who reported that the Messenger of Allah ﷺ said: "The best way to complete a visit to a sick person is to place your hand on his forehead or on his hand and ask him how he is." This is the version of at-Tirmidhī. According to the version of Ibn as-Sunnī he said: "The completion of a visit to a sick person is to put your hand on him and ask: 'How are you this morning?' or 'How are you this evening?'"⁴ At-Tirmidhī said that its *isnād* is not so good.

We relate in the book of Ibn as-Sunnī from Salmān ؓ, who reported: "The Mes-

¹ Muslim (2186), at-Tirmidhī (972), and Ibn Mājah (3524).

² Al-Bukhārī (5656).

³ Ibn as-Sunnī (540). Ibn Ḥajar grades this hadith as *ḥasan gharīb*.

⁴ At-Tirmidhī (2732) and Ibn as-Sunnī (541).

Kitāb al-Adhkār

senger of Allah ﷺ visited me when I was sick. He said: 'Salmān, may Allah cure your sickness and forgive your sins and grant you well-being in your religion and body until your dying day.'¹

شَفَى اللَّهُ سُقْمَكَ، وَعَفَرَ ذَنْبَكَ، وَعَافَاكَ فِي دِينِكَ وَجِسْمِكَ إِلَى مُدَّةِ أَجَلِكَ.

*Shafa-llāhu saqamak, wa ghafara dhanbak, wa 'āfaka
 fī dīnika wa jismika ilā muddati ajalik.*

And we relate, in the same source, from 'Uthmān ibn 'Affān ؓ who said: "I was once sick and the Messenger of Allah ﷺ would come to visit me. One day he visited me and said: 'In the name of Allah, the Beneficent, the Merciful. I seek protection for you with Allah, the One, Besought of All, Who does not beget and is not begotten and Who has no like, from the evil of what you are experiencing.' When the Messenger of Allah ﷺ stood up to leave he said: "Uthmān, seek protection with that, for you have never sought protection with anything like it."²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أُعِيدُكَ بِاللَّهِ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ

يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، مِنْ شَرِّ مَا تَجِدُ.

*Bismi-llāhi-r-Raḥmāni-r-Raḥmān, u'idhuka bi-llāhi-l-
 Ḥadī-ṣ-Ṣamad, alladhī lam yalid wa lam yūlad, wa lam
 yaku-l-lahu kufuwan aḥad, min sharri mā tajid.*



IN COMMENDATION OF ADVISING THE FAMILIES OF THE SICK AND THOSE TENDING THEM TO BE KIND AND BEAR PATIENTLY THE DIFFICULTIES IN THEIR AFFAIRS; ALSO, ADVISING THOSE WHOSE DEATH IS IMMINENT BECAUSE OF A LEGAL SENTENCE

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Imrān ibn al-Ḥuṣayn ؓ who said that there came to the Messenger ﷺ a woman from Juhaynah who was pregnant because of adultery. She said: "Messenger of Allah, I have transgressed the legal limit, so enforce it on me." The Messenger of Allah ﷺ called her guardian and said: "Treat her well, and when she has delivered bring her to me." He did so and the Messenger ﷺ commanded that her clothes be bound to her. Then he commanded that she be stoned, and he prayed the funeral *ṣalāh* for her.³

¹ Ibn as-Sunnī (553) and *al-Futūḥāt* (4/71). There is some weakness in this hadith's chain.

² Ibn as-Sunnī (558).

³ Muslim (1696).

WHAT TO SAY A PERSON WHO HAS A
HEADACHE, FEVER OR OTHER PAIN

WE RELATE FROM the book of Ibn as-Sunni from Ibn 'Abbās ؓ, who reported that the Messenger of Allah ﷺ used to teach [the Companions] to say for all pains and fevers: "In the name of Allah the Great, we seek protection with Allah the Mighty from the evil of throbbing veins and from the evil of the heat of Hell-Fire."¹

بِسْمِ اللَّهِ الْكَبِيرِ، نَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

Bismi-llāhi-l-Kabīr, na'ūdhu bi-llāhi-l-'Azīmi min
sharri 'irqin na'ārin wa min sharri ḥarri-n-Nār.

One should recite *al-Fātiḥah*, *Qul Huwa-llāhu Aḥad* and *al-Mu'awwidhāt* over oneself and then blow onto one's hands, as was described above. One should also make the *du'ā'* of difficulties mentioned earlier.

THE PERMISSIBILITY OF A SICK PERSON SAYING: 'I AM
IN SEVERE PAIN' OR 'UNWELL' OR 'OH, MY HEAD!' AND
THINGS LIKE THAT; AND EXPLANATION THAT THERE IS
NOTHING DISAPPROVED OF IN THAT IF NONE OF IT IS AN
EXPRESSION OF DISCONTENTMENT OR IMPATIENCE

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Abdullāh ibn Mas'ūd ؓ who said: "I came to the Prophet ﷺ while he was sick. I touched him and said: 'You are really unwell.' He said: 'Yes, I am as unwell as two of you men.'"²

We relate in the same *Ṣaḥīḥs* from Sa'd ibn Abī Waqqāṣ ؓ who reported: "The Messenger of Allah ﷺ came to visit me because of a severe pain I had, so I said: 'What you see has reached me, while I have wealth and no-one but my daughter will inherit from me. . . .' And he then recounted the same hadith."

We relate in the *Ṣaḥīḥ* of al-Bukhārī from al-Qāsim ibn Muḥammad who reported that 'Ā'ishah ؓ said: "Oh, my head!" The Prophet ﷺ said: "No: Oh my head!"³ This hadith in this wording is *mursal*.

¹ Ibn as-Sunni (571). Ibn Ḥajar described this hadith's chain as weak.

² Al-Bukhārī (5647), Muslim (2571).

³ Al-Bukhārī (7217).

THE DISAPPROVAL OF HOPING FOR DEATH BECAUSE
OF PHYSICAL HARM, BUT ITS PERMISSIBILITY
IF ONE FEARS JEOPARDY IN HIS RELIGION

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas ؓ who reported that the Messenger of Allah ﷺ said: "None of you should hope for death because of some harm that has befallen him. If he has no other resort then let him say: O Allah, let me live as long as living is better for me, and cause me to die when dying is better for me."¹

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي.

Allāhumma ahyinī mā kānati-l-ḥayātu khayran lī, wa
tawaffanī idhā kānati-l-wafātu khayran lī.

The '*ulamā*' from among our colleagues and others have stated that this may be said when someone hopes for death to avoid harm, or something like that. If one hopes for death out of fear for his religion because of the corruption of the times and the like, that is not *makrūh*.

THE RECOMMENDATION OF A MAN MAKING *DU'Ā'*
THAT HIS DEATH BE IN THE NOBLE LAND

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from the Mother of the Believers Ḥafṣah ؓ the daughter of 'Umar, who reported: "'Umar ؓ said: 'O Allah, grant me martyrdom in Your path and make me die in the land of Your Messenger ﷺ.' I asked: 'How can that be?' He said: 'Allah will bring it about if He wishes.'"²

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allāhumma rzuqni shahādatan fi sabīlik, wa-j'al mawti
fi baladi Rasūlika ṣalla-llāhu 'alayhi wa sallam.

¹ Al-Bukhārī (5671), Muslim (2680), Abū Dāwūd (3108), at-Tirmidhī (971) an-Nasā'ī (4/3).

² Al-Bukhārī (1890).