

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 harri-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).

THE DESIRABILITY OF COMFORTING THE SICK

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah with a weak *isnād* from Abū Sa'īd al-Khudrī ؓ, who reported that the Messenger of Allah ﷺ said: "When you visit a sick person, remove his anxiety about the hour of his death, for it will not delay anything but will put his mind at ease." The hadith in a previous chapter from Ibn 'Abbās ؓ—"No harm, but a purification"—supports this.

PRAISING A SICK PERSON, WHEN SEEING HIM TO BE FEARFUL,
BY MENTIONING HIS GOOD DEEDS, IN ORDER TO ALLEVIATE
HIS FEAR AND GIVE HIM A GOOD OPINION OF HIS LORD

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ؓ who said that when 'Umar ibn al-Khaṭṭāb ؓ was stabbed and became anxious, he told him: "O Leader of the Believers, this will not do! You accompanied the Messenger of Allah ﷺ, and accompanied him well. Then when he left you he was pleased with you. Then you accompanied Abū Bakr ؓ, and you accompanied him well. Then when he left you he was pleased with you. Then you accompanied the Muslims, and you have accompanied them well. If you leave them, you will leave them while they are pleased with you." And he mentioned the rest of the hadith and the words of 'Umar: "That is the grace of Allah."²

We relate in the *Ṣaḥīḥ* of Muslim from Ibn Shumāsah—with *ḍammah* on the *mim* and a *fathah*—who said: "We came to 'Amr ibn al-'Āṣ ؓ when he was on the brink of death and he had been crying for a long time. He turned his face to the wall and his son started to say: 'O my beloved father, did the Messenger of Allah ﷺ not give you glad tidings of this, did he not give you glad tidings of this?' ['Amr] turned his face and said: 'The best that we have been promised is bearing witness that there is no god but Allah and that Muḥammad is the Messenger of Allah ﷺ,'"³ and he recounted the rest of the hadith.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from al-Qāsim ibn Muḥammad ibn Abū Bakr ؓ that 'Ā'ishah ؓ was ill and Ibn 'Abbās ؓ came and said: "O Mother of the

¹ At-Tirmidhī (2088) Ibn Mājah (1438).

² Al-Bukhārī (3692).

³ Muslim (121).

Believers, you are going on to [meet our] sincere predecessors: Allah's Messenger ﷺ, and Abū Bakr ؓ."

Al-Bukhārī also narrated from Abū Mula'ykah that Ibn 'Abbās asked permission to go in and see 'Ā'ishah before her death when she was overcome. She said, "I fear that he will eulogise me." They said, "The nephew of Allah's Messenger ﷺ is one of the eminent Muslims." She said, "Give him permission." He said, "How do you experience it?" She said, "Well, if I have *taqwā*." He said, "Then you are well, *in shā'Allāh*, the wife of Allah's Messenger ﷺ, and he married no other [young] virgin than you; and your innocence was revealed from Heaven."¹

GIVING THE SICK PERSON WHAT HE CRAVES

WE RELATE FROM the books of Ibn Mājah and Ibn as-Sunnī with a weak *isnād* from Anas ؓ, who related that the Messenger of Allah ﷺ went to visit a sick man and asked: "Do you have an appetite for anything? Do you have an appetite for cake?" The man said: "Yes." So he requested it for him.²

We relate in the books of at-Tirmidhī and Ibn Mājah from 'Uqbah ibn 'Āmir ؓ, who reported that the Messenger of Allah ﷺ said: "Do not force your sick to eat and drink, for Allah feeds them and gives them to drink."³ According to at-Tirmidhī this is a *ḥasan* hadith.

VISITORS SEEKING THE *DU'Ā'* OF THE SICK

WE RELATE FROM the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī, with a *ṣaḥīḥ* or *ḥasan isnād*, from Maymūn ibn Mihrān from 'Umar ibn al-Khaṭṭāb ؓ, who reported that the Messenger of Allah ﷺ said: "When you visit a sick man, instruct him to supplicate for you, for his *du'ā'* is like the *du'ā'* of the angels."⁴ However, Maymūn never actually met 'Umar ؓ.

¹ Al-Bukhārī (4753).

² Ibn Mājah (3441) and Ibn as-Sunnī (545).

³ At-Tirmidhī (2041), Ibn Mājah (3444); its chain is *ḥasan* thanks to its supporting narrations; *al-Futūḥāt* (4/90).

⁴ Ibn Mājah (1441) and Ibn as-Sunnī (562). This hadith is *mursal* from the *Tābi'ī* in the fourth level



EXHORTING AND REMINDING AN INVALID, AFTER HE IS HEALED,
TO FULFIL THE REPENTANCE THAT HE PROMISED ALLAH

ALLAH ﷻ SAYS: "And fulfil (every) promise, for (every) promise will be inquired into."¹

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا.

Allah ﷻ says: "And those who, when they make a pledge, fulfil their pledges."²

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا.

We relate in the book of Ibn as-Sunni from Khawāt ibn Jubayr ﷺ who said: "The Messenger of Allah ﷺ visited me when I had been sick. He said: 'The body has recovered, Khawāt.' I said: 'And your body, Messenger of Allah.' He said: 'Fulfil the promise you have made to Allah.' I said: 'I did not promise Allah anything.' He said: 'Yes, you did; for no one becomes sick who fails to, speaks to Allah ﷻ about good. So fulfil what you have promised Allah."³



WHAT TO SAY TO SOMEONE WHO HAS LOST HOPE OF SURVIVING

WE RELATE FROM the book of at-Tirmidhī and the *Sunan* of Ibn Mājah from 'Ā'ishah who said: "I saw the Messenger of Allah ﷺ at the time of his death. He had with him a cup of water, and he put his hand into the cup and then wiped his face with the water saying: 'O Allah, help me with the hardships and pangs of death.'⁴

اللَّهُمَّ أَعِنِّي عَلَى عَمْرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ.

Allāhumma a'innī 'alā ghamarāti-l-mawti wa sakarāti-l-mawt.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Ā'ishah ﷺ who also related: of narrators. *Al-Futūḥāt* (4/91). The author of *az-Zawā'id* states that its chain is *ṣaḥīḥ* and its narrators are trustworthy, except that it has a break in the transmission.

¹ Qur'ān 17:34

² Qur'ān 2:177.

³ Ibn as-Sunni (563).

⁴ At-Tirmidhī (978), Ibn Mājah (1623), and an-Nasā'ī (1093) in *'Amal al-yawm wa al-laylah*.

"I heard the Messenger of Allah ﷺ say as he leaned on me: 'O Allah, forgive me and have mercy on me and join me with the Highest Companion.'¹

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى.

Allāhumma-ghfir li, wa-rḥamnī, wa-lḥiqnī bi-r-Rafīqi-l-A'lā.

It is *mustaḥabb* to increase in reciting the Qur'ān and *adhkār* and it is *makrūh* to lapse into anxiety, bad character, cursing, disputing or debating matters other than religion. It is *mustaḥabb* to be thankful to Allah ﷻ with one's heart and tongue. The dying person should bear in mind that these are his last moments in this world and that he should try hard to make his end good. He should hasten to fulfil promises to anyone whom they have been made, such as restitution for acts of injustice, trusts or loans. He should seek the forgiveness of his family, his wife, parents, children, neighbours, friends and all those with whom he had dealings, companionship, or any relationship. It is imperative that he make bequests for his children if they do not have a grandfather who is fit to be their guardian. He should make a will for anything that he is unable to do immediately, such as repaying some of his debts. He should have a good opinion of Allah ﷻ and believe that He will have mercy on him. He should bring to mind that he is low in the creation of Allah and that Allah is not in need of punishing him, or of his obedience. He is Allah's slave. He should not seek pardon, good treatment, forgiveness or largesse from anyone but Him.

It is *mustaḥabb* for a dying person to be sure to recite the Mighty Qur'ān with hope. He should recite it with a soft voice. Others should also recite it to him while he listens. Likewise, he should study the stories of the pious at the time of their deaths. He should strive to increase in piety.

[A dying person] should hold fast to the *ṣalāh* and avoid impurities. He must bear patiently all the difficulties in this. He should beware of inattentiveness to these matters, for the most heinous transgression would be that the last acts of his life in the world, which is "the plantation of the Hereafter", were to neglect the duties which are mandatory and obligatory.

He should not accept the words of those who distract him from any of the things we have mentioned, because this is part of what he will be tested with. Anyone who does so is truly an ignorant friend [who is] secretly an enemy, and his distraction should not be assented to. A person should strive hard to end his life in the most perfect condition.

He should advise his family and companions to have patience with him in his illness and to tolerate whatever emanates from him. He should advise them to have patience in their affliction. He should strive to advise them to stop crying for him. He should tell them: "The Messenger of Allah ﷺ said: 'The deceased is punished because of the weeping of his family over him.' So beware, my beloved ones, of working towards my punishment."²

¹ Al-Bukhārī (4440), Muslim (2444), *al-Muwatta'* (1/238-239), at-Tirmidhī (3490), and Aḥmad (6/89).

² Muslim (927).

He should advise them to be kind to those children, boys and girls, that he leaves behind. He should advise them to treat his friends well, and teach them that the Messenger of Allah ﷺ said: "The best obedience is that a man maintain a bond with the friends of his father." He should remind them that the Messenger of Allah ﷺ used to honour the companions of Khadijah ﷺ.²

It is emphatically *mustahabb* for the dying to advise their families to avoid the innovations that have become prevalent at funerals. He should make them swear a vow in this regard. He should advise them to be persistent in *du'ā'* for him and never to forget him for as long as they live. He should say to them from time to time: "If you see any heedlessness in me, inform me with gentleness and fulfil your admonition, for I am prone to forgetfulness, laziness and laxity. So if I fall short, spur me on and help me prepare for my long journey."

The proof of what we have mentioned in this chapter is well-known. We have abridged it, for [in full form] it would take many pages.

When a person experiences the agony of death he should say abundantly: *There is no god but Allah*, so that those may be his last words.

We relate a famous hadith from the *Sunan* of Abū Dāwūd and others, from Mu'adh ibn Jabal ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever utters *There is no god but Allah* as his last words will enter Paradise."³

لَا إِلَهَ إِلَّا اللَّهُ.

Lā ilāha illa-llāh.

Al-Ḥākim states in his *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* that this hadith has a *ṣaḥīḥ isnād*.

We relate in the *Ṣaḥīḥ* of Muslim and from the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others, that Abū Sa'īd al-Khudrī ﷺ narrated that the Messenger of Allah ﷺ said: "Prompt your dying to say: *There is no god but Allah*."⁴ At-Tirmidhī said that this is a *ḥasan ṣaḥīḥ* hadith.

According to the *'ulamā'*, if the dying person does not say *There is no god but Allah*, those who are present with him should induce him with kindness and gentleness to say it, lest he become annoyed and refuse. When he has said it, it should not be repeated unless he says something else. According to our [Shāfi'ī] colleagues, it is *mustahabb* that the person who prompts him should be above suspicion, lest he should drive him into some wrong action and come to suspect him.

Know that a group of our [Shāfi'ī] colleagues say that one should be prompted to say: *There is no god but Allah and Muḥammad is the Messenger of Allah*. The majority confine it to saying *There is no god but Allah*. I have expanded on that, along with the evidence for it and clarification of who should say it, in the Book on Funerals in *Sharḥ al-Muḥadhdhab*.

¹ Muslim (2552).

² Al-Bukhārī (3816), Muslim (2435).

³ Abū Dāwūd (3116) and al-Ḥākim (1/351), who grades it as *ṣaḥīḥ*; and adh-Dhababī agrees.

⁴ Muslim (920), Abū Dāwūd (3117), at-Tirmidhī (976), an-Nasā'ī (4/5).



WHAT TO SAY AFTER CLOSING THE EYES OF THE DECEASED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah, whose personal name was Hind, ﷺ who reported: "The Messenger of Allah ﷺ came to Abū Salamah, and his eyes were open; so he closed them. Then he said: 'When the soul is taken out the sight follows it.' Some people from his family shouted and screamed, so he ﷺ said: 'Do not make *du'ā'* for yourselves except for good, for the angels say *Āmīn* to what you say.' Then he ﷺ said: 'O Allah, forgive Abū Salamah and raise his station among those who are guided. Take care of his posterity in his stead. Forgive us and him, Lord of the Worlds, and expand his grave for him and illuminate it for him.'" I say that "his eyes were open" is [written as] *shaqqa baṣarahu*, with *fathah* on the letter *shīn*: the *fathah* on the *rā'* of *baṣarahu* indicates that it is the object of the verb *shaqqa*. Such is the version agreed upon by all *huffāz* and scholars. According to the author of *al-Afāl*: "One says, 'The eyes of the dead open, or 'the dead open their eyes' when they roll back or when they glaze over."

اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي
الْعَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَأفْسَحْ لَهُ فِي قَبْرِهِ، وَتَوَزَّلْهُ فِيهِ.

Allāhumma-ghfir li-Abī Salamata wa-rfa' darajatahu fi-l-mahdiyyīna
wa-khluḥhu fi 'aqibihi fi-l-ghābirīn, wa-ghfir lanā wa lahu, yā
Rabba-l-'ālamīn, wa-fsaḥ lahu fi qabrihi wa nawwir lahu fih.

We relate in the *Sunan* of al-Bayhaqī with a *ṣaḥīḥ isnād* from Bakr ibn 'Abdullāh, an eminent *Tābi'*, that he said: "When you close the eyes of the deceased say: *In the name of Allah and in the nation of the Messenger of Allah* ﷺ. And when you carry him say *In the name of Allah*, then glorify Allah for as long as you are carrying him."²

بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāh, wa 'alā millati Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

¹ Muslim (920), Abū Dāwūd (3115), at-Tirmidhī (977), an-Nasā'ī (4/4-5).

² *As-Sunan al-kubrā* of al-Bayhaqī (3/385). According to Ibn Ḥajar this hadith is *mawqūf* up to Bakr ibn 'Abdullāh. *Al-Futūḥāt* (4/117).



WHAT TO SAY NEAR THE DECEASED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah رضي الله عنها, who reported: "The Messenger of Allah ﷺ said: 'If you are with a sick person or a person in the agony of death then speak [only] good, for the angels say *Āmīn* to what you say.' When Abū Salamah رضي الله عنه passed away I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, Abū Salamah has passed away.' He said: 'Say: *O Allah, forgive me and him, and give me good after him.*' I say that Allah gave me better than him: Muḥammad ﷺ." Such is the version in the *Ṣaḥīḥ* of Muslim. At-Tirmidhī's version has: "when you visit the sick or the dead. . .", there being doubt [from the narrator]. The *Sunan* of Abū Dāwūd and others read "the dead" without ambiguity, unequivocally.

اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْفِ بِنِي مِنْهُ عُقْبَى حَسَنَةً.

Allāhumma-ghfir li wa lah, wa a'qibni minhu 'uqbā ḥasanah.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Mu'aqqal ibn Yasār al-Anṣārī رضي الله عنه, who reported that the Messenger of Allah ﷺ said: "Recite *Yā Sīn* over your deceased."¹ I say that the *isnād* is weak as there are two unknown transmitters in the *isnād* although Abū Dāwūd did not consider it weak.

We relate in Abū Dāwūd that Mukhālid reported that ash-Shābī said: "When the Anṣār came to see a deceased person they recited *Sūrat al-Baqarah*." Mukhālid is a weak narrator.



WHAT TO SAY TO THE BEREAVED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah رضي الله عنها who reported: "I heard the Messenger of Allah ﷺ say: 'There is no servant [of Allah] who has been afflicted with a calamity and then says: *We are from Allah and to Him do we return*

¹ Muslim (919), at-Tirmidhī (977), Abū Dāwūd (3115).

² Abū Dāwūd (3121), Ibn Mājah (1448); it was considered weak by Ibn Ḥajar, ad-Dāraquṭnī and Ibn al-Qaṭṭān. *Talkhīṣ al-ḥabīr* (2/104).

(Qur'ān 2:156). *O Allah, reward me for my affliction and give me something better in return, for it without Allah rewarding him for his affliction and giving him something better than it.*" Umm Salamah also related: "When Abū Salamah passed away I said what the Messenger of Allah ﷺ had instructed me to say, and Allah gave me someone better than Abū Salamah: the Messenger of Allah ﷺ."¹

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

Innā li-llāhi wa innā ilayhi rāji'ūn. Allāhumma ajirni fī muṣibatī wa akhlif li khayran minhā.

We relate in the *Sunan* of Abū Dāwūd from Umm Salamah رضي الله عنها who related that the Messenger of Allah ﷺ said: "If any of you is afflicted with a calamity let him say: *We are from Allah and to Him do we return. O Allah, from You I hope for the reward for my calamity, so reward me for it and give me in exchange something better than it.*"²

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ أَهْتَسِبُ مُصِيبَتِي، فَأَجِرْنِي فِيهَا، وَأَبْدِلْنِي خَيْرًا مِنْهَا.

Innā li-llāhi wa innā ilayhi rāji'ūn, Allāhumma 'indaka ahtasibu muṣibatī, fa-'jurni fihā, wa abdilni khayran minhā.

We relate in the books of at-Tirmidhī and others from Abū Mūsā al-Ash'arī رضي الله عنه, who reported that the Messenger of Allah ﷺ said: "When the son of a servant [of Allah] 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 reply: 'Yes.' He asks: 'What did My servant say?' They reply: 'He praised You and said: "Verily we are from Allah and to Him do we return." Allah ﷻ says: 'Build a house for My servant in Paradise and name it the House of Praise.'" At-Tirmidhī describes this hadith as *ḥasan*. Its meaning is that which we relate from the *Ṣaḥīḥ* of al-Bukhārī.

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: "Allah ﷻ says: 'There is no other reward for My servant, when I take away his bosom friend out of all the people of the world, than Paradise.'⁴

¹ Muslim (918), Abū Dāwūd (3115), an-Nasā'ī (1069) in *'Amal al-yawm wa al-laylah*.

² Abū Dāwūd (3119).

³ At-Tirmidhī (1021).

⁴ Al-Bukhārī (6424).

WHAT TO SAY UPON HEARING THE NEWS OF
THE DEATH OF ONE'S COMPANION

WE RELATE IN the book of Ibn as-Sunnī from Ibn 'Abbās ؓ, who reported that the Messenger of Allah ﷺ said: "Death is a shock, so if any one of you hears about the death of his brother let him say: *We are from Allah and to Him do we return, and we shall surely be brought back to our Lord. O Allah, record him in Your sight among the virtuous, make his book [of actions] to be in 'Ilīyyūn [the highest heaven], and give him a successor in his family among those who remain. Do not deprive us of his reward, and do not put us to trial after him.*"¹

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ اكْتُبْهُ
عِنْدَكَ فِي الْمُحْسِنِينَ، وَاجْعَلْ كِتَابَهُ فِي عِلِّيِّينَ، وَاخْلُفْهُ فِي
أَهْلِهِ فِي الْغَابِرِينَ، وَلَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ.

Innā li-llāhi wa innā ilayhi rāji'ūn, wa innā ilā Rabbinā la-munqalibūn, Allāhumma-ktubhu 'indaka fi-l-muhsinīn, wa-j'al kitābahu fi 'Ilīyyīn, wa-khlufhu fi ahlihi fi-l-ghābirīn, wa lā tahrīmna ajrahu wa lā taftinnā ba'dah.

WHAT TO SAY UPON BEING TOLD OF THE
DEATH OF AN ENEMY OF ISLAM

WE RELATE IN the book of Ibn as-Sunnī from 'Abdullāh ibn Mas'ūd ؓ who reported: "I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, Allah ﷻ has killed Abū Jahl.' He said: 'Praise be to Allah, Who has helped His servant and given glory to His religion.'"²

الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ وَأَعَزَّ دِينَهُ.

Al-ḥamdu li-llāhi-lladhī naṣara 'abdahu wa a'azza dīnāh.

¹ Ibn as-Sunnī (566). Ibn Ḥajar states that this is a *gharīb* hadith, reported by Ibn as-Sunnī; its chain contains Qays ibn Rabi', who is very truthful (*ṣadūq*) but who mixed up his narrations towards the end of his life and did not differentiate, so that anything which he is alone in reporting is weak. *Al-Futūḥāt* (4/124).

² Ibn as-Sunnī (567). The narrators are those of the *Ṣaḥīḥ*, except that Abū 'Ubaydah ibn 'Abdullāh ibn Mas'ūd did not hear hadiths from his father. *Al-Futūḥāt* (4/125).

THE PROHIBITION OF WAILING OVER THE
DECEASED AND CRYING OUT WITH THE CRIES OF
THE DAYS OF IGNORANCE (BEFORE ISLAM)

THE UMMAH AGREES on the prohibition of wailing, crying out with the cries of the Days of Ignorance, and bursting into loud laments at times of calamity.

We relate in the two *Ṣaḥīḥs*, from 'Abdullāh ibn Mas'ūd ؓ, who reported that the Messenger of Allah ﷺ said: "He who slaps his cheeks, tears his clothes and cries out with the cries of the Days of Ignorance is not one of us."¹ In a narration of Muslim it is "or cries out or tears" with "or".

We relate in both *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī ؓ reported that the Messenger of Allah ﷺ declared himself quit of women who raise their voices in wailing, shave their heads, or tear their clothes at the time of a calamity.²

I say that *ṣāliqah* is a woman who raises her voice while wailing, *ḥāliqah* is a woman who shaves her hair off in times of distress, and *shāqqah* is a woman who tears her clothes when a misfortune occurs, and all [these actions] are unlawful according to the agreement of the 'ulamā'. Likewise, it is *ḥarām* to spread out the hair,³ slap the face, scratch the face or call out in anguish.

We relate in the same *Ṣaḥīḥs* from Umm 'Aṭīyah ؓ, who said: "The Messenger of Allah ﷺ made us vow not to wail."⁴

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "Two traits in people are *kufr* in them: defamation of lineage and loud wailing for the deceased."⁵

We relate in the *Sunan* of Abū Dāwūd from Abū Sa'īd al-Khudrī ؓ, who reported that the Messenger of Allah ﷺ cursed hired mourners and those who listen to them.⁶

Know that *niyāḥah* means to raise the voice in *nadb*, and *nadb* is when the woman who is mourning vocally enumerates the merits of the deceased. Some say it means weeping over him while enumerating his merits.

Our [Shāfi'i] colleagues hold that it is forbidden to raise the voice in excessive weeping, but that weeping without lamentation and wailing is not *ḥarām*.

We relate in the *Ṣaḥīḥs* of both al-Bukhārī and Muslim from Ibn 'Umar ؓ who reported that the Messenger of Allah ﷺ visited Sa'd ibn 'Ubādah while he was sick. With him were 'Abd ar-Raḥmān ibn 'Awf, Sa'd ibn Abī Waqqāṣ and 'Abdullāh ibn Mas'ūd ؓ. The Messenger of Allah ﷺ wept. When the people saw the Messenger of Allah ﷺ

¹ Al-Bukhārī (1294), Muslim (103), at-Tirmidhī (999), an-Nasā'ī (4/20).

² Al-Bukhārī (1292), Muslim (104), Abū Dāwūd (3130), an-Nasā'ī (4/20).

³ Meaning, perhaps, to leave it deliberately dishevelled (ed.).

⁴ Al-Bukhārī (1306), Muslim (936), Abū Dāwūd (3127), an-Nasā'ī (7/148-149).

⁵ Muslim (67), at-Tirmidhī (1001).

⁶ Abū Dāwūd (3128).

weeping, they wept. He said: "Will you not hear? Allah does not punish because of tears in the eyes or sadness of the heart; but He punishes because of this"—here he pointed to his tongue—"or He has mercy."¹

We relate in the same *Ṣaḥīḥs* that Usāmah ibn Zayd رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم picked up a son of his daughter who was dying. Tears flowed from the eyes of the Messenger of Allah صلى الله عليه وسلم. Sa'd asked him: "What is this, Messenger of Allah?" He said: "This is the mercy that Allah صلى الله عليه وسلم puts in the hearts of His servants. Allah only has mercy on those of His servants who have mercy."²

Ruḥamā' ('who have mercy') either with *naṣb* (*ruḥamā'a*) or with *raf'* (*ruḥamā'u*). The *naṣb* means that it is the object of *yarḥamu* 'has mercy', whereas the *raf'* means that it is the predicate of *inna* and thus the *mā* has the sense of *alladhī* 'the one who' [i.e. 'those of Allah's servants to whom He will show mercy'].

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Anas رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم came to his son Ibrāhīm while he was giving up his soul. Tears started to flow from the eyes of the Messenger of Allah صلى الله عليه وسلم. 'Abd ar-Raḥmān ibn 'Awf رضي الله عنه said: "You too, Messenger of Allah?" He said: "O Ibn 'Awf, it is simply compassion." Then he wept more tears and said: "The eyes shed tears and the heart is sad. We do not say anything except that which pleases our Lord, and we are saddened by your departure, Ibrāhīm."³

Hadiths like those we have mentioned are numerous.

As for the *ṣaḥīḥ* hadith, "The deceased are punished because of the weeping of their family," it is not to be interpreted literally and is not general. It has to be interpreted and the '*ulamā*' disagree as to its interpretation. The most evident one—and Allah knows best—is that it only applies when the deceased is the cause of their weeping, either because he requested that they weep or for some other reason. I have collected all of that or most of it in the Book of Funerals in *Sharḥ al-Muḥadhdhab*. And Allah knows best.

Our [Shāfi'i] colleagues say that it is permissible to weep before and after a death but it is better to do so beforehand, because of the *ṣaḥīḥ* hadith: "When she dies... then let not a weeping woman weep." Ash-Shāfi'i and his colleagues hold that weeping after a death is disliked, but not to the extent of being forbidden. Hence, they interpreted the hadith "then let not a weeping woman weep" as meaning that it is disapproved of.

¹ Al-Bukhārī (1304), Muslim (924).

² Al-Bukhārī (1284), Muslim (923), an-Nasā'i (4/22).

³ Al-Bukhārī (1303). Muslim reported a portion of this hadith (2315). Abū Dāwūd (3126).



CONDOLENCE

WE RELATE FROM the book of at-Tirmidhī and from *as-Sunan al-kabīr* of al-Bayhaqī, that 'Abdullāh ibn Mas'ūd رضي الله عنه reported that the Prophet صلى الله عليه وسلم said: "Whoever consoles the bereaved will have a reward equal to his."¹ Its *isnād* is weak.

We relate from the book of at-Tirmidhī that Abū Barzah al-Aslamī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Whoever consoles a mother who has lost a child will be clothed in a cloak in Paradise."² At-Tirmidhī said that the *isnād* of this hadith is not strong.

We relate from the *Sunans* of Abū Dāwūd as well as an-Nasā'i from 'Abdullāh ibn 'Amr ibn al-'Ās رضي الله عنه who narrated in a long hadith that the Messenger of Allah صلى الله عليه وسلم asked Fātimah رضي الله عنها: "What has taken you out of your house, Fātimah?" She said: "I came to this household to show mercy and compassion to them for their bereavement and to console them."³

We relate in the *Sunans* of Ibn Mājah and al-Bayhaqī with a *ḥasan isnād* from 'Amr ibn Ḥazm رضي الله عنه, who related that the Prophet صلى الله عليه وسلم said: "No believer consoles his brother in his bereavement without Allah clothing him in robes of honour on the Day of Judgment."⁴

Consoling consists of encouraging steadfastness, comforting the companions of the deceased, lessening and alleviating their grief and making their misfortune easier. It is *mustaḥabb*, because it includes commanding good and preventing evil. It is also within the scope of Allah's words "And help one another to [attain] piety and the fear of Allah."⁵

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

It is reliably recorded in the *Ṣaḥīḥ* that the Messenger of Allah صلى الله عليه وسلم said: "Allah continues to help [His] servant as long as [His] servant is helping his brother."⁶

Know that condolence is *mustaḥabb*, both before and after burial. Our colleagues say that the time for condolences starts at the time of death and continues for three days after the deceased is buried. Three days is approximate and is not specific, as Shaykh Imām Abū Muḥammad al-Juwaynī of our colleagues said. Our colleagues

¹ At-Tirmidhī (1073), *Sunan al-kubrā* of al-Bayhaqī (4/59), and *al-Futūḥāt* (4/137). There is some weakness in this hadith's chain of transmission.

² At-Tirmidhī (1076).

³ Abū Dāwūd (3123), an-Nasā'i (4/27), and *al-Futūḥāt* (4/139). According to Ibn Ḥajar this hadith is *ḥasan*.

⁴ Ibn Mājah (1601) and al-Bayhaqī (4/59).

⁵ Qur'ān 5:2.

⁶ Muslim (2699).

say it is *makrūh* to console after three days, because condolence means calming the hearts of the bereaved and the heart is usually soothed after three days, so one should not renew the grief. Such is the judgement of the great majority of our [Shāfi'i] colleagues. According to Abū al-'Abbās al-Qāṣṣ, one of our colleagues, there is no harm in condolence after three days; it may continue forever. Imām al-Ḥaramayn has transmitted the same opinion from some of our colleagues. The preferable view is that it may be done after three days in two instances which our colleagues—or some of them at least—have excluded. [These two exceptions] are when the person offering condolences or the bereaved is absent at the time of burial and does not return until after three days have passed. According to our colleagues, condolence is better after burial than before it because the family of the deceased are busy with preparation for the burial, and their loneliness because of their separation from him [or her] is greater [after it]. That is the case provided that one does not see in them acute distress. If one does, then one should offer condolences before the burial in order to soothe them. And Allah knows best.

ON THE RECOMMENDATION TO INCLUDE ALL OF THE
DECEASED'S FAMILY AND RELATIVES IN ONE'S CONDOLENCES

It is *mustahabb* to offer condolences to all the family and relatives of the deceased, old and young, male and female, except for young women, whom no one should console except those who are forbidden to marry them.

Our colleagues say that offering condolences to those who find it hard to bear affliction [among those who are appropriate to offer condolences to], as well as children, is more emphasised.

DISAPPROVAL OF SITTING FOR THE SAKE OF OFFERING
CONDOLENCES, AND EXPLANATION OF ITS MEANING

According to ash-Shāfi'i, it is *makrūh* to sit down when offering condolences. This means the family of the deceased gathering in a house so that those who wish to offer condolences visit them. Rather, it is imperative that they continue to carry on with their business. There is no difference between men and women sitting for condolences, as al-Maḥāmili declared, transmitting it from a text from ash-Shāfi'i. All this is *makrūh tanzihi* if there is no other innovation associated with it. If any other *ḥarām* innovation is added to it, as is more often than not the case ordinarily, it will be *ḥarām* of the ugliest kind, for it is an innovation. It is reliably recorded in a *ṣaḥīh* hadith that the Messenger of Allah ﷺ said: "Every new thing is innovation and every innovation is misguidance."¹

¹ Muslim (867).

EXPLAINING THE WORDS USED IN CONDOLENCE

There is no restriction regarding the words of condolence. Condolences may be offered using any expression. It is *mustahabb*, when a Muslim consoles another Muslim, to say: *May Allah grant you a mighty reward, grant you solace and forgive your deceased.*

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَعَفَرَ لِمَيِّتِكَ.

A'zama-llāhu ajrak, wa aḥsana 'azā'ak, wa ghafara li-mayyitik.

When a Muslim consoles a disbeliever he should say: *May Allah grant you a mighty reward and grant you good solace.*

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ.

A'zama-llāhu ajrak, wa aḥsana 'azā'ak.

When a disbeliever consoles a Muslim he should say: *May Allah grant you good solace and forgive your deceased.*

أَحْسَنَ اللَّهُ عَزَاءَكَ، وَعَفَرَ لِمَيِّتِكَ.

Aḥsana-llāhu 'azā'ak, wa ghafara li-mayyitik.

A disbeliever should say to a disbeliever: *May Allah grant you posterity and not reduce your numbers.*

أَخْلَفَ اللَّهُ عَلَيْكَ وَلَا تَقْصُ عَدَدَكَ.

Akhlafa-llāhu 'alayka wa lā naqṣa 'adadak.

The best condolences are the following.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Usāmah ibn Zayd ؓ, who said: "One of the daughters of the Prophet ﷺ sent for him, calling him and informing him that her baby [or her son] was about to die. He told the messenger: 'Go back to her and inform her that to Allah belongs what He takes and what He gives is His, and everything with Him has an appointed time. So tell her to have patience and hope for the reward. . .'"¹ and he recounted the rest of the hadith.

I say that this hadith is one of the major teachings of Islam. It encompasses many of the important principles and secondary rulings and etiquettes. It encourages patience in times of calamity, worry, illness and every kind of misfortune. "To Allah belongs what He takes" means that the whole universe is in the ownership of Allah ﷻ. He has not taken anything that belongs to you, but something that was considered a loan to you. "To Him belongs what He gave" means that whatever He granted you never left His possession. He may do with it whatever He wishes. "Everything remains with Him until an appointed time", so do not be upset. The appointed time of the one whom He took away has come, so it is impossible to delay it or bring it forward. If

¹ Al-Bukhārī (1284) and Muslim (923).

you know all this, then have patience and hope for the reward of what has happened to you. And Allah knows best.

We relate in the book of an-Nasā'i with a *ḥasan isnād* from Mu'āwiyah ibn Qurrah ibn 'Iyās, who reported from his father that the Prophet ﷺ missed one of his Companions and asked about him. They said: "His son, whom you have seen, passed away." The Prophet ﷺ met the man and asked him about his son, and was informed that he had passed away. He consoled him and said: "O So-and-so, which is more desirable to you: enjoying his presence for the rest of your life, or coming to one of the doors of Paradise and finding that he has preceded you and opens it for you?" He said: "Messenger of Allah, it is more desirable to me that he precede me to Paradise and open [the door] for me." He said: "You will have that."¹

Al-Bayhaqī relates with his own *isnād* in *Manāqib ash-Shāfi'i* that ash-Shāfi'i was informed² that the son of 'Abd ar-Raḥmān ibn Maḥdī had passed away. 'Abd ar-Raḥmān became very sad. Ash-Shāfi'i sent a message to him saying: "Brother, console yourself the way you console others, and find in your actions what you find objectionable in the actions of others. Know that the most painful of all calamities is the loss of happiness and the deprivation of reward. How will it be if you combine this with sin? Accept your share, when it comes near to you, before it goes far from you. May Allah inspire you to have patience in calamities and may He keep for you and me a reward for patience." He also wrote to him:

I console you not as one who is sure
of living forever, but as a Sunnah of the *Dīn*.
The one consoled will not remain forever after the dead,
Nor will the consoler, even if both live on for a while.

A man wrote to one of his brothers consoling him over [the death of] his son: "A son is a [source of] sorrow and trial for his father as long as he lives. If he precedes him [in death] he is a prayer and a mercy. So do not be saddened for the grief and tribulations you have been spared, and do not waste the prayers and mercy that Allah has given you in exchange."

Mūsā ibn al-Maḥdī said to Ibrāhīm ibn Sālim while consoling him [at the death of] his son: "Did he make you happy when he was a misfortune and a trial, and make you sad when he was a prayer and a mercy?"

A man consoled another, saying: "Fear Allah and be patient, for that is what he who hopes for rewards holds on to, and to this the grieving return." A man consoled another by saying: "He who is a reward for you in the Hereafter is better than him who is happiness for you in this world."

'Abdullāh ibn 'Umar ؓ buried his son and he smiled at his grave. Someone asked him: "How can you smile at this grave?" He said: "I wanted to disgrace Shayṭān."

¹ An-Nasā'i (4/23) and *al-Futūḥāt* (4/145). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*.

² Al-Bayhaqī in *Manāqib ash-Shāfi'i* (2/90-91).

Ibn Jurayj said: "Whoever is not consoled, on the occurrence of an affliction, with the reward and anticipation of reward forgets just as the beasts forget."

From Ḥumayd al-A'raj it is recorded that he said, "I saw Sa'īd ibn al-Jubayr, may Allah have mercy on him, saying about his son while gazing at him, 'I know the best quality you have.' Someone asked, 'What is it?' He replied, 'He will die and I will anticipate a reward for him.'"

Al-Ḥasan al-Baṣrī said that a man was grieved at the loss of his son and complained to him. Al-Ḥasan asked: "Was your son away from you?" He said: "Yes, he was more often absent than present." He said: "Then leave him absent, for there has never been an absence greater in reward than this." The man said: "Abū Sa'īd, you have lessened my distress over my son."

From Maymūn ibn Mihrān, who said: "A man consoled 'Umar ibn 'Abd al-'Azīz ؓ regarding his son 'Abd al-Malik ؓ. 'Umar said: 'What has befallen 'Abd al-Malik is something we knew about. So when it happened, we did not refuse to accept it.'"

And from Bishr ibn 'Abdullāh, who said: "'Umar ibn 'Abd al-'Azīz ؓ stood by his son 'Abd al-Malik's grave and said: 'May Allah have mercy on you, my son. You were a delightful boy and an obedient youth, and there is nothing that I long for more than to call you and for you to respond!'"

From Maslamah who said: "When 'Abd al-Malik ibn 'Umar passed away, his father uncovered his face and said: 'May Allah have mercy on you, my dear son. I delighted in joy the moment the good news of your birth was given to me. My life was filled with joy because of you. Never has a time come for me in which I am happier than this time of mine. Oh, would that you could call your father to Paradise!'"

Abū al-Ḥasan al-Madā'īni reported that 'Umar ibn 'Abd al-'Azīz entered to see his son while he was in extreme pain and asked: "My son, how do you find yourself?" He replied: "I find myself in the Reality [death]." His father said: "My son, that you should be in my scales would be dearer to me than that I should be in your scales." He said, "Father, that what you want should be is more beloved to me than that what I could wish should be."

It is related by Juwayriyyah ibn Asmā' from his (*sic*) paternal uncle that three brothers had been present at the battle of Tustar and were martyred. Their mother went out one day to the market for some things when she met a man who had come to Tustar. She recognised him and asked him about her sons' situation. [The man] replied: "They were martyred." The [mother] asked: "Advancing or retreating?" and he replied: "Advancing." She said: "Praise be to Allah, they have attained success! They have protected honour—may my soul be their ransom, and my father's, and my mother's!"

I say that the word *dhimār* ('honour'), with a *kasrah* on the letter *dhāl*, means a man's family, or others whom he ought to protect; and "They protected (*ḥāṭū*) means 'they preserved' or 'they guarded' (*ḥafizū wa ra'aw*).

When one of Imam ash-Shāfi'i's ؓ sons died, he composed these lines:

"Fate is ever thus, so endure it: the loss of wealth, and parting from loved ones."

And Abū al-Ḥusayn al-Madā'īni reported that al-Ḥasan, the father of 'Ubaydullāh

ibn al-Ḥasan, died, and ‘Ubaydullāh was at that time Qāḍī and Amīr of Basra. Many people consoled him and mentioned that which distinguished a man's impatience from his patience. They agreed unanimously that if he left out something he normally did, he was impatient.

I say: The narrations in this regard are many. I have mentioned these few so that the book may not be devoid of them. And Allah knows best.

SOME OF THE OUTBREAKS OF PLAGUE IN
[THE EARLY HISTORY OF] ISLAM

The point of mentioning these is to encourage patience and bring solace, because the calamities afflicting mankind are few in comparison to what happened in the past.

According to Abū al-Ḥasan al-Madā’inī, there were five well-known plagues in [the early history of] Islam.

- ❖ The plague of Shīrūyah in al-Madā’in (Ctesiphon), in the time of the Messenger of Allah ﷺ, in the sixth year after the *Hijrah*.
- ❖ The plague of ‘Amawā in Syria, in the time of ‘Umar ibn al-Khaṭṭāb ؓ. Twenty-five thousand people died in it.
- ❖ The plague in the time of Ibn az-Zubayr ؓ, in Shawwāl of the sixty-ninth year after the *Hijrah*. Seventy thousand people died every day for three days. Eighty-three children of Anas ibn Mālīk, but some say seventy-three, and forty children of ‘Abd ar-Raḥmān ibn Abī Bakrah passed away.
- ❖ The plague of the slave-girls (*al-Fatayāt*), in Shawwāl of the eighty-seventh year after the *Hijrah*.
- ❖ The plague in Rajab of the year 131 *Hijrah* which became severe in Ramaḍān. They counted a thousand funerals every day in quarantine (*sikkat al-mirbad*), and then it eased in Shawwāl.
- ❖ There was also a plague in Kūfah in the fiftieth year after the *Hijrah*, during which al-Mughīrah ibn Shu‘bah died. Here ends al-Madā’inī's account.

Ibn Qutaybah mentions a similar number of plagues in the book *al-Ma‘ārif* from al-Aṣma‘ī, with additions and omissions. He said: “It was called the plague of the slave-girls (*al-Fatayāt*) because it began among the virgins (*al-‘adhārā*) of Baṣrah, Wāsiṭ, the Shām region, and Kūfah. It is also known as the ‘plague of the nobles’ because many nobles died from it. No plague has ever occurred in either Madīnah or Makkah.

This subject is vast, and what I have mentioned is only a brief outline of what I have left out. I have discussed this topic in more detail at the beginning of my commentary upon the *Ṣaḥīḥ* of Muslim, may Allah have mercy on him; and success is only by Allah.



THE PERMISSIBILITY OF INFORMING COMPANIONS AND
RELATIVES OF THE DEATH OF THE DECEASED, AND THE
DISAPPROVAL OF ANNOUNCING THE DEATH PUBLICLY

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah from Ḥudhayfah ؓ, who said: “When I pass away, do not announce my death to anyone, for I fear that it will be a [public] announcement. I heard the Messenger of Allah ﷺ forbid anyone to announce a death [publicly].”¹ At-Tirmidhī classed this hadith as *ḥasan*.

We relate in the book of at-Tirmidhī from ‘Abdullāh ibn Mas‘ūd ؓ, who reported that the Messenger of Allah ﷺ said: “Beware of announcing deaths, for announcing deaths is one of the acts of the days before Islam.”² Respecting a narration from ‘Abdullāh which he did not describe as *marfū‘*, at-Tirmidhī said that it is more *ṣaḥīḥ* than the *marfū‘*, but at-Tirmidhī considered both narrations weak.

We relate in the *Ṣaḥīḥayn* that the Messenger of Allah ﷺ announced the death of an-Najāshī publicly to his Companions.³

We relate in the *Ṣaḥīḥayn* that the Prophet ﷺ said about a deceased person who was buried at night without it being made known: “Why did you not inform me about him [being buried at night]?”⁴

According to the erudite ‘*ulamā’* and the majority of our [Shāfi‘ī] colleagues and others, it is *mustaḥabb* to inform the family, relatives and friends of the deceased [of his death], according to these two hadiths. They say that what is prohibited is to make the announcement in the manner of the days before Islam. The custom was to send a rider to the tribes when one of their noblemen passed away, saying: “We announce the death of so-and-so; we announce the death of the Arabs”, that is, “The Arabs have perished because of the death of so-and-so”. This announcement was accompanied by shouting and weeping.

The author of *al-Ḥawī*, one of our colleagues, mentions two views as to whether it is *mustaḥabb* to announce the death of a person and to inform people with a call or formal announcement. Some consider this *mustaḥabb* for acquaintances as well as strangers, so that many people may pray and make *du‘ā* for them. Others have said it is *mustaḥabb* only for strangers and not for others.

In my view, it is absolutely recommended, provided it is only an announcement.

¹ At-Tirmidhī (986) and Ibn Mājah (1476).

² At-Tirmidhī (984). Ibn Ḥajar verified that the *mawqūf* and *marfū‘* narrations of this hadith are weak. Most scholars are of the view that informing others of the death of a person is permissible, on the basis of the hadith in al-Bukhārī and Muslim, which is mentioned below by the author.

³ Al-Bukhārī (1333), Muslim (951), Abū Dāwūd (3204), at-Tirmidhī (1022), an-Nasā‘ī (4/72), and *al-Muwatta‘a* (1/226–227).

⁴ Al-Bukhārī (1337) and Muslim (956).

WHAT TO SAY WHILE WASHING AND SHROUDING THE DECEASED

IT IS *MUSTAḤABB* to make abundant *dhikr* of Allah ﷻ and *du'ā'* for the deceased whilst washing and shrouding him. Our colleagues say that if the one who washes the deceased finds something that impresses him about the deceased, like the light in his face, a pleasant smell or suchlike, it is *mustaḥabb* for him to tell people about it. If he finds something unpleasant, like the darkening of his face, a foul smell, a change in his limbs or the transformation of his appearance, it is *ḥarām* for him to talk about it to anyone. They cite as proof the following.

We relate in the *Sunan* of Abū Dāwūd and at-Tirmidhī that Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said: "Mention the good traits of your deceased and abstain from [mentioning] their bad ones."¹ At-Tirmidhī regarded this hadith as weak.

We relate in *as-Sunan al-kabīr* of al-Bayhaqī that Abū Rāfi' ﷺ, the freed slave of the Messenger of Allah ﷺ, reported that the Messenger of Allah ﷺ said: "Whoever washes a dead person and keeps what he sees on him a secret, Allah will forgive him forty times."² Al-Ḥākim Abū 'Abdullāh narrated this in his *al-Mustadrak 'alā aṣ-Ṣaḥīḥayh* and said that this hadith is *ṣaḥīḥ* according to the criteria of Muslim.

Most of our colleagues have expressed the same view on this issue, as I have mentioned. Abū al-Khayr al-Yamānī, the author of *al-Bayān*, however, said that if the deceased is an innovator who exposed his own innovation, and the one who washes him sees something that he detests, then logic dictates that he should tell people about it, to discourage people from committing innovation.

THE ADHKĀR OF THE FUNERAL ṢALĀH

KNOW THAT THE funeral *ṣalāh* is a communal obligation, as are washing, shrouding and burying the deceased. This is agreed upon. There are four opinions about the minimum number [of worshippers] for this *ṣalāh*. The most authentic according to most of our colleagues is that it can be fulfilled by the *ṣalāh* of one man. The second opinion is that there must be two people. The third is that there must be three people. The fourth is that there must be four people, whether they pray in congregation or individually.

¹ Abū Dāwūd (4900) and at-Tirmidhī (1019).

² Al-Bayhaqī in *as-Sunan al-kubrā* (3/395), al-Ḥākim in *al-Mustadrak* (1/354).

In this *ṣalāh* there should be four *takbīrāt*, which are essential. If one *takbīr* is left out, the *ṣalāh* is not valid. There are two opinions on the validity of the *ṣalāh* if one adds a fifth *takbīr*: the more correct view is that it is not invalid. If we accept that the fifth *takbīr* invalidates the *ṣalāh* and the Imam adds one *takbīr*, then the follower has to separate from him as he would do if he stood up for a fifth *rak'ah*. If we accept the more correct opinion, which is that it does not nullify it, one neither separates from the Imam nor follows him, according to what is correct and well-known. There is a weak opinion of some of our colleagues that one should follow [the Imam]. If we follow the correct opinion, that one does not follow [the Imam], does one wait for the Imam or does one say the *taslīm* without waiting? There are two views, and the more correct is to wait. I have explained all of this with a commentary and evidences in *Sharḥ al-Muḥadhdhab*.

It is *mustaḥabb* to raise the hands for every *takbīr*. We have discussed the manner of performing *takbīr*, and what is *mustaḥabb*, and what nullifies it in the chapter describing *ṣalāh* and its *adhkār*.

The *adhkār* to be said in the funeral *ṣalāh* between the *takbīrāt* are as follows. After the first *takbīr* the worshipper recites *al-Fātiḥah*. After the second he prays for blessings upon the Prophet ﷺ. After the third he makes *du'ā'* for the deceased, and what is obligatory in that is whatever can be called *du'ā'*. After the fourth there is no mandatory *dhikr*; but what we will mention, if Allah wills, is *mustaḥabb*.

Our [Shāfi'i] colleagues differ and have three opinions about whether seeking refuge (*isti'ādḥah*), the opening *du'ā'* after the first *takbīr*, and the recitation of a chapter after *al-Fātiḥah* are *mustaḥabb*. The first is that they are all *mustaḥabb*; the second, that they are not *mustaḥabb*; and the third, and this is the most correct, that the seeking of protection is *mustaḥabb*, but not the opening *du'ā'* and chapter.

It is agreed that saying *Āmīn* after *al-Fātiḥah* is *mustaḥabb*.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ﷺ that he performed the funeral *ṣalāh*, recited *al-Fātiḥah*, and said: "So that they may know that it is Sunnah."¹ The meaning of the word *Sunnah* when a Companion says 'from the *Sunnah* of such and such' is explained in the *Sunan* of Abū Dāwūd as 'It is from the *Sunnah*', meaning that it is attributed to the Messenger of Allah ﷺ according to how it is explained and known in books on hadith and *uṣūl*.

Our Shāfi'i colleagues hold that the *Sunnah* in recitation is to recite silently and not aloud, whether the *ṣalāh* is performed during the day or night. That is the opinion of the majority. Some say that if the *ṣalāh* is performed during the day it should be recited silently, and if it is performed at night it should be recited out loud.

After the second *takbīr*, the minimum that is compulsory to say is: 'O Allah, bless Muḥammad.' It is *mustaḥabb* to say: 'And the family of Muḥammad.'

اللَّهُمَّ صَلِّ عَلَى عَلِيٍّ مُحَمَّدٍ... وَعَلَى آلِ مُحَمَّدٍ.

Allāhumma ṣalli 'alā Muḥammadin . . . Wa 'alā āli Muḥammad.

¹ Al-Bukhārī (1335), Abū Dāwūd (3198), at-Tirmidhī (1026), and an-Nasā'i (4/74).

This is not compulsory, according to the majority of our colleagues. According to other colleagues of ours, it is obligatory; but this is *shādh* and weak. It is *mustahabb* to pray for all believers, male and female, if time allows, as ash-Shāfi'ī stipulated and [his] colleagues agreed.

It has been transmitted from al-Muzanī from ash-Shāfi'ī that it is also *mustahabb* to praise Allah ﷻ. It is said to be *mustahabb* by some colleagues, but the majority deny that. If we take the position that it is *mustahabb*, one begins with praise of Allah, then asks for blessings on the Prophet ﷺ, and then prays for all believers, male and female. If one reverses this sequence, that is permitted but one has departed from what is more meritorious.

There are hadiths regarding invocation of blessings upon the Prophet ﷺ which we relate from the *Sunan* of al-Bayhaqī, but I intend to keep this chapter short, since the proper place to expand on that is in books of *fiqh*. I have also commented on those hadiths in *Sharḥ al-Muḥadhdhab*.

In the third *takbīr*, it is compulsory to make *du'ā'* for the deceased with the minimum of what can be called [*du'ā'*], such as saying: *May Allah have mercy on him, or may Allah forgive him, or O Allah, forgive him, or [O Allah], have mercy on him, or [O Allah], be kind to him and the like.*

رَحِمَهُ اللَّهُ.

Raḥimahu-llāh.

عَفَرَ اللَّهُ لَهُ.

Ghafara-llāhu lah.

اللَّهُمَّ اغْفِرْ لَهُ.

Allāhumma-ghfir lah.

إِرْحَمَهُ.

Irḥamh.

الْطُّفُ بِهِ.

Uṭṭuf bih.

As for what is *mustahabb*, many hadiths and traditions have been narrated about it. As regards hadiths, the most authentic is that which we relate from the *Ṣaḥīḥ* of Muslim from 'Awf ibn Mālik ﷺ, who reported: "The Messenger of Allah ﷺ performed the funeral *ṣalāh*, and I memorised the *du'ā'* which he said: 'Allah, forgive him and have mercy on him. Protect him and pardon him. Ennoble his dwelling and widen his entrance. Wash him with water, snow and ice, and purify him from sin as a white garment is purified of dirt. Give him in exchange a house better than his house, a family better than his [earthly] family, and a wife better than his [earthly] wife. Enter him into Paradise and

protect him from the punishment in the grave and the punishment of Hell-Fire,'¹ until I wished that it were I who had died." According to another hadith in Muslim, he also said: "And protect him from the trials of the grave and the punishment of Hell-Fire."

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنَّهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ،
وَأَغْسِلْهُ بِالمَاءِ وَالتَّلْجِ وَالبَرْدِ، وَنَقِّهِ مِنَ الخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ
مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ، وَزَوْجاً خَيْراً
مِنَ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ القَبْرِ وَعَذَابِ النَّارِ.
وَقِهِ فِتْنَةَ القَبْرِ وَمِنْ عَذَابِ النَّارِ.

Allāhumma-ghfir lahu wa-rḥamh, wa'fu 'anhu wa 'āfih, wa-krim
nuzulah, wa wassi' madkhalah, wa-ghsilhu bi-l-mā'i wa-th-thalji
wa-l-barad, wa naqqihi mina-l-khaṭāyā kamā tunaqqī-th-thawba-l-
abyaḍa mina-d-danas, wa abdilhu dāran khayran min dārih, wa ahlan
khayran min ahlih, wa zawjan khayran min zawjih, wa adkhillhu-l-
Jannah, wa a'idhhu min 'adhābi-l-qabri wa min 'adhābi-n-Nār.
Wa-qihi fitnata-l-qabri wa 'adhāba-l-qabr.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and al-Bayhaqī from Abū Hurayrah ﷺ who narrated that the Messenger of Allah ﷺ performed the funeral prayer and said: "O Allah, forgive those of us who are alive and those who are dead, the young and the old, males and females, those present and those absent. . . O Allah, whomever You cause to live among us, make him live according to Islam; and whomever You cause to die among us, let him die with faith. O Allah, do not deprive us of his reward and do not put us to trial after him."² According to al-Ḥākim, this hadith is *ṣaḥīḥ* by the criteria of both Muslim and al-Bukhārī. We relate it also from the *Sunans* of al-Bayhaqī and others in Qatādah's version. We relate from the book of at-Tirmidhī Abū Ibrāhīm al-Ashhālī's version from his father, who was a Companion of the Prophet ﷺ. At-Tirmidhī said: "Muḥammad ibn Ismā'īl [i.e. al-Bukhārī] said that the soundest tradition relating to 'O Allah, forgive our dead and our living' is the narration of Abū Ibrāhīm al-Ashhālī from his father." Al-Bukhārī also said that the soundest thing in this chapter is 'Awf ibn Mālik's hadith.

Abū Dāwūd's version has the wording "Make him live in faith and make him die in faith", whereas the well-known wording in the major works of hadith is "make him live in Islam and die in faith", as we explained earlier.

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَمَاتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا، وَشَاهِدِنَا

¹ Muslim (963).
² Abū Dāwūd (3201), at-Tirmidhī (1024), al-Ḥākim in *al-Mustadrak* (1/358), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (1080).

وَعَائِنَا، اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ، وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ.

Allāhumma-ghfir li-hayyinā wa mayyitinā, wa ṣaghīrinā wa kabīrinā, wa
dhakarīnā wa unthānā, wa shāhidīnā wa ghā'ibīnā, Allāhumma man
ahyaytahu minnā fa-ahyihī 'ala-l-Islām, wa man tawaffaytahu minnā fa-
tawaffahu 'ala-l-īmān. Allāhumma lā taḥrimnā ajrah, wa lā taftinnā ba'dah.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Abū Hurayrah رضي الله عنه who related: "I heard the Messenger of Allah ﷺ say: 'When you perform *ṣalāh* for the deceased, make *du'ā'* for him exclusively."¹

We relate in the *Sunan* of Abū Dāwūd that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said in the funeral *ṣalāh* [over a dead woman]: "O Allah, You are her Lord and You created her, You guided her to Islam, You took away her soul, and You know her secrets and what is known about her. We have come as intercessors, so forgive her."²

اللَّهُمَّ أَنْتَ رَبُّهَا، وَأَنْتَ خَلَقْتَهَا، وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ، وَأَنْتَ قَبَضْتَ
رُوحَهَا، وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا، جِنْنَا شُفَعَاءَ فَاعْفِرْ لَهَا.

Allāhumma Anta Rabbuhā, wa Anta khalaqtahā, wa Anta
hadaytahā li-l-Islām, wa Anta qabadtā rūḥahā, wa Anta a'lamu
bi-sirrihā wa 'alāniyatihā, jinā shufa'ā'a fa-ghfir lahā.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Wāthilah ibn al-Aṣqā' رضي الله عنه, who related: "The Messenger of Allah ﷺ prayed with us for one of the Muslims and I heard him saying: 'O Allah, So-and-so the son of So-and-so is in Your care and within the rope of Your protection,³ so save him from the trials of the grave and the punishment of Hell-Fire. All faithfulness and praise are due to You. O Allah, forgive him and have mercy on him. You are indeed the Most Forgiving, the Most Merciful."⁴

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَفِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ،
وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ، اللَّهُمَّ فَاعْفِرْ لَهُ وَأَرْحَمَهُ، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

Allāhumma inna (name) -bna (father's name) fi dhimmatika wa ḥabli jiwārika

¹ Abū Dāwūd (3199) and Ibn Mājah (1497). Ibn Hajar grades this hadith as *ḥasan*.

² Abū Dāwūd (3200), an-Nasā'ī (1078) in *Amal al-yawm wa al-laylah*, and *al-Futūḥāt* (4/176). This hadith is *ḥasan*.

³ The custom of the Arabs was to protect one another. When a man wanted to travel he would make a pact with the leader of every tribe. They would grant him safety as long as he was within the borders of their land, until he went to another and did the same. This is what is meant by 'the rope of protection'.

⁴ Abū Dāwūd (3202) and Ibn Mājah (1499).

fa-qihi fitnata-l-qabri wa 'adhāba-n-Nār, wa Anta ahlu-l-wafā'i wa-l-ḥamd.
Allāhumma fa-ghfir lahu wa-rḥamh, innaka Anta-l-Ghafūru-r-Raḥīm.

Ash-Shāfi'ī compiled a *du'ā'* that he pieced together from all of these hadiths. It runs as follows: O Allah, this is Your slave and the son of Your slave. He has left the comfort and expanse of this world, while those who loved him and those whom he loved are in it, for the darkness of the grave and whatever he will encounter. He used to bear witness that there is no god but You and that Muḥammad is Your servant and Messenger. You know best about him. O Allah, he has gone to stay with You and You are the Best Host. He has become needful of Your Mercy and You have no need to punish him. We have come to You to beseech You and as intercessors for him. O Allah, if he was one who did good then increase him in his good, and if he was a sinner then pardon him. Make him encounter Your pleasure through Your Mercy, and spare him the trials and punishment of the grave. Expand his grave for him and hollow out the earth from his sides. Make him encounter, through Your Mercy, safety from Your punishment until You resurrect him to Your Paradise, o Most Merciful of the merciful. This is the text of ash-Shāfi'ī from *al-Mukhtaṣar* of al-Muzanī (may Allah have mercy on him).

اللَّهُمَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ، خَرَجَ مِنْ رَوْحِ الدُّنْيَا وَسَعَتِهَا وَمَحُوبِهَا وَأَحِبَّاءِهَا
فِيهَا إِلَى ظُلْمَةِ الْقَبْرِ وَمَا هُوَ لَا فِيهِ، كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُولُكَ، وَأَنْتَ أَعْلَمُ بِهِ، اللَّهُمَّ نَزَّلْ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، وَأَصْبَحَ فَقِيرًا
إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، وَقَدْ جِئْنَاكَ رَاغِبِينَ إِلَيْكَ، شُفَعَاءَ لَهُ، اللَّهُمَّ
إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ، وَلِقِّهِ بِرَحْمَتِكَ
رِضَاكَ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَهُ، وَأفْسَحْ لَهُ فِي قَبْرِهِ، وَجَافِ الْأَرْضَ عَنْ جَنْبِيهِ،
وَلِقِّهِ بِرَحْمَتِكَ الْأَمَّنَ مِنْ عَذَابِكَ حَتَّى تَبْعَثَهُ إِلَى جَنَّتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma hādihā 'abduka wa-bnu 'abdik. Kharaja min-rawḥi-d-dunyā wa
sa'atihā, wa maḥbūbuhu wa aḥibbā'uhū fihā, ilā zulmati-l-qabri wa mā
huwa lāqih, kāna yashhadu an lā ilāha illā Ant, wa anna Muḥammadan
'abduka wa Rasūluk, wa Anta a'lamu bih. Allāhumma nazala bika wa Anta
khayru manzūlin bih, wa aṣbaḥa faqīran ilā raḥmatik, wa Anta Ghaniyyun
'an 'adhābih, wa qad ji'nāka rāghibīna ilayk, shufa'ā'a lah. Allāhumma in
kāna muḥsinan fa-zid fi iḥsānih, wa in kāna musī'an fa-tajāwaz 'anh, wa
laqqihī bi-rahmatika riḍāk, wa qihī fitnata-l-qabri wa 'adhābah, wa-fsaḥ
lahu fi qabrih, wa jāfi-l-arḍa 'an janbayh, wa laqqihī bi-rahmatika-l-amna
min 'adhābika ḥattā tab'athahu ilā Jannatika yā Arḥama-r-raḥīmīn.

Our colleagues say that if the deceased is a baby one should make *du'ā'* for his parents, saying: O Allah, make him a predecessor for them, make him a loan for them,

make him a treasure for them, make their scales heavy by him, and pour patience into their hearts. Do not put them to trial after him, and do not deprive them of the reward on his account. This wording is from what Abū 'Abdullāh az-Zubayrī cited from our companions in his book *al-Kāfi*. The rest say something similar in meaning. They state that he should say besides this, 'O Allah, forgive the living and the dead. . . to the end. Az-Zubayrī added that if the deceased is a woman then one should say: "O Allah, this is Your female slave. . . etc." and then put the rest of the speech in the appropriate wording. And Allah knows best.

اللَّهُمَّ اجْعَلْ لَهُمَا فَرْطًا، وَاجْعَلْ لَهُمَا سَلَفًا، وَاجْعَلْ لَهُمَا ذُخْرًا، وَثَقِّلْ بِهِ
مَوَازِينَهُمَا، وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا، وَلَا تَفْتِنَهُمَا بَعْدَهُ، وَلَا تَحْرِمُهُمَا أَجْرَهُ.

*Allāhumma-j' alhu lahumā faratā, wa-j' alhu lahumā salafā, wa-j' alhu
lahumā dhukhrā, wa thaqqil bihi mawāzīnahumā, wa afrighi-ṣ-ṣabra
'alā qulūbihimā, wa lā taftinuhumā ba'dah, wa lā taḥrimuhumā ajrah.*

There is no *dhikr* that is mandatory after the fourth *takbīr*. According to ash-Shāfi'ī in *Kitāb al-Buwayḥī*, one should say after the fourth *takbīr*: O Allah, do not deprive us of the reward and do not put us to trial after him.

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنْنَا بَعْدَهُ.

Allāhumma lā taḥrimnā ajrah, wa lā taftinnā ba'dah.

Abū 'Alī ibn Abī Hurayrah, one of our colleagues, stated that the earlier scholars said after the fourth: "Our Lord, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire." This is not related by ash-Shāfi'ī; but if he did it, then it is something good. In my view, his good action is sufficiently established in the hadith we cited from Anas in the Section *du'ā' al-karb*. But Allah knows best.

I say: The evidence for the *du'ā'* after the fourth [*takbīr*] is what we related from *as-Sunan al-kabīr* of al-Bayhaqī from 'Abdullāh ibn Abī Awfā, who performed four *takbīrs* in the prayer for a daughter of his and did after the fourth what is between the two *takbīrs* where Allah's forgiveness is asked and *du'ā'* is made. He said: "The Messenger of Allah ﷺ used to perform it like this".

According to another version, he performed four *takbīrs* and stood awhile until we thought that he was going to say a fifth *takbīr*. He then gave *salāms* to his right and left. When he turned, we asked him: "What is this?" He replied: "I extended the time in accordance with what I saw the Messenger of Allah ﷺ do", or "this is what the Messenger of Allah ﷺ did". Al-Ḥākim Abū 'Abdullāh described this hadith as *ṣaḥīḥ*.

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

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

When the worshipper has completed the *takbīrāt* and the *adhkār* he should say two *salāms*, as in all other *ṣalawāt*, in accordance with what we described from the hadith of 'Abdullāh ibn Abī Awfā. The ruling regarding the *salām* is based upon the ruling on the *taslīm* we have mentioned regarding all other *ṣalāts*. This is the correct and preferred view. There is also a weak difference of opinion on this point, which I have left out as there is no need to discuss it here in this book.

If a latecomer joins the Imam during the *ṣalāh*, he should pronounce *takbīr* and join him in reciting *al-Fātiḥah* and that which comes after it according to his own sequence without coinciding with the Imam in what he recites. If he says the *takbīr*, and then the Imam pronounces the next *takbīr* before he has completed what he was reciting, he should follow him. He is absolved of what he was reciting. When the Imam has completed his *ṣalāh*, he should complete his own *ṣalāh*, as in all other *ṣalawāt*. If the Imam says the *salām* and the latecomer has remaining *takbīrāt* left to do, he must do all the *adhkār* in sequence. This is the correct and well-known view, in our opinion. We also know of a weak opinion, which is that [latecomers] should complete all the remaining *takbīrāt* without the *adhkār*. But Allah knows best.



WHAT TO SAY WHILST WALKING WITH THE BIER

IT IS *MUSTAḤABB* to engage in *dhikr* of Allah ﷻ and to ponder what the deceased will encounter, what his destiny will be, and the consequences of what he was engaged in. One should consider that this is the last stage of this worldly life and the destiny of its inhabitants. One should be extremely careful to avoid worthless chatter, for this is a time for contemplation and *dhikr* and it is despicable to engage in forgetfulness, jest and vain talk. If vain talk is prohibited in all circumstances, is it not especially so in these?

Know that the rewarded and preferred opinion is that which the *Salaf* adhered to. Silence is preferred when travelling with the bier, so no-one should raise their voice in recitation, *dhikr* or anything else. The wisdom in this is apparent: it is soothing for the mind and rallies the thoughts to matters concerned with the burial, which is desirable in this situation. That is the reality. One should not be duped by the many who take a different way from him. Abū 'Alī al-Fuḍayl ibn 'Iyāḍ said: "Stick to the path of guidance. Do not be hurt by the fact that those who follow it and abstain from the path of error are few, and do not be deceived by the many who are ruined."

And I have narrated in the *Sunan* of al-Bayhaqī things which support what I have said.

As for what some ignorant reciters of Qur'ān do for the *janāzah* in Damascus and other places, such as long passages of recitation, and long discussions about the person's position, etc, then this is unlawful by *ijmā'* of the scholars. I have explained the reprehensibility of this practice, in addition to its serious prohibition and the sinfulness of failing to abstain from it, in the book *Ādāb al-qurrā*. And Allah is the only Helper.

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WHAT TO SAY WHEN A BIER PASSES OR ON SEEING ONE

IT IS *MUSTAḤABB* to say: 'Glory be to the Living, Who does not die.' Al-Qāḍī Imam Abū al-Maḥāsīn ar-Rūyānī, one of our colleagues, says in his book *al-Baḥr*: "It is *mustaḥabb* to supplicate saying: 'There is no god but Allah, the Living Who does not die.' It is *mustaḥabb* to make *du'ā'* for [the deceased] and to praise him if he is entitled to it; but one should not speak generally and in vague terms in praise of him."

سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ.
لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الَّذِي لَا يَمُوتُ.

Subḥāna-l-Ḥayyi-l-ladhī lā yamūt.
Lā ilāha illa-llāhu-l-Ḥayyu-l-ladhī lā yamūt.

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WHAT THOSE WHO LAY THE DECEASED
IN THE GRAVE SHOULD SAY

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī, al-Bayhaqī and others from Ibn 'Umar رضي الله عنه, who reported that when the Prophet صلى الله عليه وسلم laid the dead in the grave he said: "In the name of Allah and according to the Sunnah of the Messenger of Allah صلى الله عليه وسلم." At-Tirmidhī describes this as a *ḥasan* hadith. Ash-Shāfi'ī and his colleagues, may

¹ Abū Dāwūd (3213), at-Tirmidhī (1046), and al-Bayhaqī (4/55). This hadith is graded as *ṣaḥīḥ* by Ibn Hibbān, al-Ḥakīm and adh-Dhahabī.

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Allah have mercy on them, hold that it is *mustaḥabb* to make *du'ā'* for the deceased with these words.

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāhi wa 'alā sunnati Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

One of the best *du'ā's* is what ash-Shāfi'ī says in the *Mukhtaṣar* of al-Muzanī, that those who put the deceased in the grave should say: O Allah, the reluctant members of his family, children, relatives and brothers have surrendered him to You. He has parted from those who loved to be close to him, and left the spaciousness of the world and life for the darkness and constriction of the grave. He has come as a guest to You and You are the Best Host. If You punish him it is because of his sins and if You forgive him [it is because] You are Forgiving. You are not in need of punishing him, but he is in need of Your Mercy. Allah, show thankfulness for his good deeds and forgive his bad deeds. Protect him from punishment in the grave; and combine this, by Your mercy, with safety from Your punishment; and be his sufficiency in every horror along the way to Paradise. O Allah, take care of those whom he leaves behind, elevate him to be among those who are in the highest Heavens, and return to him with the immense favour of Your Mercy. O Most Merciful of the merciful.

اللَّهُمَّ أَسْلَمَهُ إِلَيْكَ الْأَشْحَاءُ مِنْ أَهْلِهِ وَوَلَدِهِ وَقَرَابَتِهِ وَإِخْوَانِهِ، وَفَارَقَ مَنْ كَانَ يُحِبُّ قُرْبَهُ،
وَخَرَجَ مِنْ سَعَةِ الدُّنْيَا وَالْحَيَاةِ إِلَى ظِلْمَةِ الْقَبْرِ وَضَيْقِهِ، وَنَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ
بِهِ، إِنْ عَاقَبْتَهُ فَبِدَنْبٍ، وَإِنْ عَفَوْتَ عَنْهُ فَأَنْتَ أَهْلُ الْعَفْوِ، أَنْتَ عَنِّي عَنْ عَذَابِهِ، وَهُوَ
فَقِيرٌ إِلَى رَحْمَتِكَ، اللَّهُمَّ اشْكُرْ حَسَنَتَهُ، وَاعْفِرْ سَيِّئَتَهُ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَاجْمَعْ
لَهُ بِرَحْمَتِكَ الْأَمْنَ مِنْ عَذَابِكَ، وَاكْفِهِ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ، اللَّهُمَّ اخْلُفْهُ فِي تَرْكِيهِ فِي
الْعَابِرِينَ، وَارْفَعْهُ فِي عِلِّيِّينَ، وَعُدْ عَلَيْهِ بِفَضْلِ رَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma aslamahu ilayka-l-ashihhā'u min ahlihi wa waladihi wa qarabatihī wa ikhwānih, wa fāraqa man kāna yuḥibbu qurbah, wa kharaja min sa'ati-d-dunyā wa-l-ḥayāti ilā ḡalmani-l-qabri wa ḡiqih, wa nazala bika wa Anta khayru manzūlin bih, in 'āqabtahu fa-bi-dhanb, wa in 'afawta 'anhu fa-Anta ahlu-l-'afw, Anta Ghaniyyun 'an 'adhābih, wa huwa faqīrun ilā raḥmatik. Allāhumma-shkur ḥasanatah, wa-ghfir sayyi'atah, wa a'idhhu min 'adhābi-l-qabr, wa-jma' lahu bi raḥmatik-l-amna min 'adhābik, wa-kfihī kulla hawlin dūna-l-Jannah. Allāhumma-khlufhu fī tarikatihī fī-l-ghābirīn, wa-rfa'hu fī 'Illīyyīn, wa 'ud 'alayhi bi-faḍli raḥmatika yā Arḥama-r-raḥīmīn.

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WHAT TO SAY AFTER THE BURIAL

IT IS SUNNAH to scatter three handfuls of earth into the grave, all taken from the end where the head lies. A group of our colleagues say that it is *mustahabb* to say with the first handful "From it We have created you", with the second "And into it We shall return you" and with the third "And from it We shall take you once more."

﴿ مِنْهَا خَلَقْنَاكُمْ... وَفِيهَا نُعِيدُكُمْ... وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

Minhā khalaqnākum, wa fihā nu'īdukum, wa minhā nukhrijukum tāratān ukhrā.

It is *mustahabb*, after completing the burial, to sit at the grave for the time it would take to slaughter a camel and distribute its meat. Those who sit should engage in the recitation of the Qur'an, *du'ā'* for the deceased, admonition, stories of the virtuous people and the states of the righteous.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Alī who reported: "We were with a funeral at Baqī' al-Gharqad. The Messenger of Allah came to us and sat and we sat down around him. He had a stick with him. He bent down and scratched the ground with the stick. Then he said: "There is none of you who does not have his place in Hell-Fire or his place in Paradise written." [Those present] said: "Messenger of Allah, should we not rely on what is written for us?" He said: "Do good deeds, for everyone is given the ability to do what he has been created for"¹ and he mentioned the full hadith.

We relate in the *Ṣaḥīḥ* of Muslim that 'Amr ibn al-'Āṣ said: "When you bury me, sit around my grave for as long as it takes to slaughter a camel and distribute its meat, so that I may listen to you and see how I should answer the Angels of my Lord."²

We relate with a *ḥasan isnād* from the *Sunans* of Abū Dāwūd and al-Bayhaqī from 'Uthmān who recounted that when the Prophet had finished a burial he stood by the grave and said: "Ask for forgiveness for your brother and ask for steadfastness for him, for he is being questioned now."³ According to ash-Shāfi'ī and his colleagues it is *mustahabb* to recite a portion of the Qur'an by him. They said that if one recited all of the Qur'an that would be good.

We relate in the *Sunan* of al-Bayhaqī, with a *ḥasan isnād*, from Ibn 'Umar that the Prophet used to like to recite the beginning and the end of *Sūrat al-Baqarah*.⁴

¹ Qur'an 20:55.

² Al-Bukhārī (1362), Muslim (2647), Abū Dāwūd (4694), and at-Tirmidhī (2137).

³ Muslim (121).

⁴ Abū Dāwūd (3221) and al-Bayhaqī (4/56). Ibn Hajar states that this hadith is *ḥasan*.

⁵ Al-Bayhaqī (4/56). Ibn Hajar states that this hadith is *mawqūf ḥasan*.

THE RULING CONCERNING PROMPTING
[THE DECEASED] AFTER BURIAL

Prompting (*talqīn*) the deceased is *mustahabb* according to many of our colleagues, such as al-Qādi al-Ḥusayn in his *Ta'liq*, the companion of Abū Sa'd al-Mutawallī in his book *at-Tatmiyyah*, the Shaykh and ascetic Imam Abū al-Faḥ Naṣr ibn Ibrāhīm ibn Naṣr al-Maqdisī, Imam Abū al-Qāsim ar-Rāfi'ī, and others. Qādi al-Ḥusayn has transmitted it from his colleagues. As for its wording, Shaykh Naṣr said that upon completion of the burial one should stand at the head [of the grave] and say: O So-and-so, remember the pact that you left the world with: the testimony that there is no god but Allah, One without partner, and that Muḥammad is His slave and Messenger; that the Hour is coming and there is no doubt of it; and that Allah will resurrect all who are in the grave. Say: 'I am pleased with Allah as my Lord, with Islam as my religion, with Muḥammad as my Messenger, with the Ka'bah as my qiblah, with the Qur'an as my Imam and with the Muslims as my brothers. My Lord is Allah; there is no god but Him, and He is the Lord of the Mighty Throne.' This is the wording of Shaykh Abū Naṣr al-Maqdisī in his book *al-Tahdhib*, and the wording from the rest is similar. In the wording of others there are shortcomings (*naqs*). Some say: O slave of Allah, son [or daughter] of the female slave of Allah; some say: O slave of Allah, son [or daughter] of *Ḥawwā'*; some say: O So-and-so—using his name—son [or daughter] of the female slave of Allah; or O So-and-so son [or daughter] of *Ḥawwā'*—all of which have the same sense.

يَا فَلَانَ بْنَ فُلَانٍ أَذْكَرَ الْعَهْدَ الَّذِي خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللَّهَ
يَبْعَثُ مَنْ فِي الْقُبُورِ، قُلْ: رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَبِيًّا، وَبِالْكَعْبَةِ قِبْلَةً، وَبِالْقُرْآنِ إِمَامًا، وَبِالْمُسْلِمِينَ إِخْوَانًا، رَبِّي اللَّهُ لَا إِلَهَ إِلَّا هُوَ،
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Yā (name) ibnu (father's name) udhkuri-l-ahda-lladhī kharajta 'alayhi mina-d-dunyā: shahādātu an lā ilāha illa-llāh waḥdahū lā sharika lah, wa anna Muḥammadan 'abduhu wa Rasūluh, wa anna-s-sā'ata ātiyatun lā rayba fihā, wa anna-llāha yab'athu man fi-l-qubūr. Qul: Raḍītu bi-llāhi Rabbā, wa bi-l-Islāmi dīnā, wa bi-Muḥammadin ṣalla-llāhu 'alayhi wa sallam Nabīyyā, wa bi-l-Ka'batī qiblah, wa bi-l-Qur'āni imāmā, wa bi-l-Muslimīna ikhwānā, Rabbiya-llāhu lā ilāha illā Hū, wa Huwa Rabbu-l-'Arshi-l-'Aẓīm.

The Shaykh and Imam Abū 'Amr ibn aṣ-Ṣalāḥ, may Allah have mercy on him, was asked regarding this type of *talqīn*, and he said in his *fatāwā'*: "Talqīn is what we prefer and do. A group of our companions from Khurāsān say that there is a hadith from Abū Umāmah, although the *isnād* cannot be established. However, it is supported with evidences with the precedence of the early people of Shām. As for *talqīn* of a

suckled child, there is no evidence that it can be taken for it and we do not support it." But Allah knows best.

I say that no *talqin* is to be done for a child, whether a breast-feeding baby or older, as long as he had not reached the age of puberty and become charged with responsibility. And Allah knows best.

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ON THE DECEASED LEAVING A SPECIAL REQUEST THAT A SPECIFIC PERSON PERFORM HIS FUNERAL ṢALĀH OR THAT HE BE BURIED IN A CERTAIN MANNER OR IN A SPECIFIC PLACE, OR CONCERNING HIS SHROUDING, OR OTHER THINGS THAT SHOULD OR SHOULD NOT BE DONE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah رضي الله عنها reported: "I came to Abū Bakr رضي الله عنه while he was sick. He asked: 'In how many sheets did you bury the Prophet صلى الله عليه وسلم?' I said: 'In three pieces of cloth.' He asked: 'On what day did the Messenger of Allah صلى الله عليه وسلم pass away?' She replied: 'On a Monday.' He asked: 'What day is it today?' She said: 'Monday.' He said: 'I hope it will be between now and tonight.' He looked at the robe that he was wearing during his illness and it had a saffron stain. He said: 'Wash it, add two more pieces of cloth to it, and bury me in it.' I said: 'This is worn.' He replied: 'The living are more entitled to the new than the dead; it is only because of the pus that flows from the body of the deceased.' He did not pass away until the evening began of the night [preceding] Tuesday; and he was buried before the morning."¹

I say: The word 'stain (*rad'*)' with a *fathah* on the *rā'* and a *sukūn* on the *dāl*, and with an *'ayn*, means a 'trace'.

The word 'pus (*muhlah*)' is narrated with a *ḍammah* on the *mīm* and with a *fathah* on it and a *kasrah*—which are three variants—and with a *hā'* with a *sukūn*. It denotes the pus which flows from the body of the deceased.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when 'Umar ibn al-Khaṭṭāb رضي الله عنه was wounded he said: "When I am taken away carry me, then give greetings and say that 'Umar is asking for permission to enter. If she"—meaning 'Ā'ishah رضي الله عنها—"gives permission, then take me in; if she refuses, return me to the graveyard of the Muslims."²

We relate in the *Ṣaḥīḥ* of Muslim from 'Āmir ibn Sa'd ibn Abī Waqqāṣ who re-

¹ Al-Bukhārī (1387), *al-Muwatta'* (1/224), and *Fath al-Bārī* (3/254). Ibn Ḥajar states that this hadith shows that it is recommended to shroud the deceased in three white cloths. It also indicates the virtue of Abū Bakr, the accuracy of his foresight (*firāsah*), and his steadfastness at the time of his death.

² Al-Bukhārī (1392). 'Umar ibn al-Khaṭṭāb said this to his son 'Abdullāh, who was the eldest of his children.

ported that Sa'd said: "Dig me a *lahd*¹ and set up bricks over me as was done for the Messenger of Allah صلى الله عليه وسلم."²

We relate in the *Ṣaḥīḥ* of Muslim from 'Amr ibn al-'Āṣ رضي الله عنه that he said while he was in the agony of death: "When I pass away, let no paid mourner or fire accompany me. And when you bury me, spread earth over me and then stand around my grave for as long as it takes to slaughter a camel and distribute its meat, so that I may listen to you and see how I should respond to the messengers (the Angels) of my Lord."³

I say: His saying 'spread (*shunnū*)' is transmitted with *sin* (*sunnū*) and with *shīn*, and it means 'to pour little by little'.

We have reported in this context the hadith of Ḥudhayfah in the chapter on informing the family of the deceased. What we have mentioned is sufficient; and from Allah come all guidance and all ability.

It is essential not to follow the deceased blindly, nor to adhere to all of his dying wishes. They should be referred to people who possess knowledge. If they permit them, they should be done; if not, they should be avoided. I will give some examples. If a person orders that he be buried in a certain place in the graveyard of the city, and that place is the place of the virtuous, then his order should be carried out. If he makes a request that a foreigner or stranger should lead his funeral *ṣalāh*, should he be given preference over his relatives? The *'ulamā'* disagree, but the correct view is that his relatives are more worthy to lead the *ṣalāh*. But if the person appointed is someone known for his piety or superior knowledge and for his memorisation and good reputation, it is *mustaḥabb* for the relatives to give him preference out of respect for the rights of the deceased. If [the deceased] orders that he be buried in a casket, his order should not be carried out unless the ground is soft or damp and it is therefore necessary to bury him thus. His order should [then] be acceded to and it should be paid from his own funds. If he asks that he be moved to another country his order must not be implemented, because to move him is *ḥarām* according to the preferred sound position which the majority hold and which the scholars capable of detailed investigation have stated, though some have said that it is *makrūh*. According to ash-Shāfi'ī, may Allah have mercy on him, if he is near Makkah, Madīnah or Jerusalem he may be moved there, for their blessings. Likewise, if he asks to have a sword-blade buried beneath him or a pillow beneath his head, or the like of it, his bequest is not to be carried out, or if he requests that he be shrouded in silk, for silk is *ḥarām* for men. Shrouding women in silk is *makrūh* and not *ḥarām*. Hermaphrodites are to be treated like men in this respect. If he asks that he be shrouded in more than the lawful number of sheets, or in a garment that does not cover his body, his request must not be consented to. If [the deceased] orders that there be recitation or charity given on his behalf or some other acts of drawing close to Allah, his order must be implemented, unless he combines it with something that the *Sharī'ah* forbids. If he instructs that his funeral be delayed for a period longer than that permitted by *Sharī'ah*, that must

¹ The *lahd* is usually a hollow slot in the *qiblah* side of the grave in which the corpse is laid.

² Muslim (966).

³ Muslim (121).

not be implemented. If he instructs that a charitable enterprise for the Muslims be built over him in the graveyard, his bequest is not to be executed, for that is *ḥarām*.



HOW THE DECEASED BENEFITS FROM THE WORDS OF OTHERS

THE 'ULAMĀ' ARE unanimous that *du'ā'* for the dead benefits them and the reward of it reaches them. They cite as proof the saying of Allah ﷻ: "And those who came after them say: 'Lord, forgive us and our brothers who came before us into the faith.'"¹

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

[They also cite] other well-known verses in the same sense, and well-known hadiths such as the sayings of the Messenger of Allah ﷺ: "Allah, forgive the people of Baqī al-Gharqad"² and: "Allah, forgive our living and our dead."³

The 'ulamā' disagree as to whether the reward for recitation of the Qur'an reaches the deceased. The well-known opinion of ash-Shāfi'ī and a body of scholars is that it does not reach him. Imam Aḥmad ibn Ḥanbal and a body of scholars and a body of the colleagues of ash-Shāfi'ī are of the opinion that the reward reaches him. The preferred view is that the reciter should say after his recitation: "O Allah, make the reward of what we have recited reach So-and-so." But Allah knows best. It is *mustahabb* to praise the deceased and to mention his good deeds and traits.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas ﷺ who related that [he and some others] passed by a funeral and described [the deceased] as good, and the Messenger of Allah ﷺ said: "It is inevitable." Then they passed by another and they described him as bad. The Messenger of Allah ﷺ said: "It is inevitable." Umar ibn al-Khaṭṭāb ﷺ asked: "What is inevitable?" He said: "For the one whom you described as good, Paradise is inevitable; and for the one whom you described as bad, Hell-Fire is inevitable. You are the witnesses of Allah on the earth."⁴

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū al-Aswad related: "I once came to Madīnah and sat with Umar ibn al-Khaṭṭāb ﷺ. A funeral [procession] passed by and those in it described [the deceased] as good; and Umar said: 'It is inevitable.' Then another passed by and those in it described [the deceased] as good and Umar said: 'It is inevitable.' Then a third passed by and those in it described [the deceased] as bad and Umar said: 'It is inevitable.' Abū al-Aswad asked: 'What is inevitable, Leader of the

1 Qur'an 59:10.

2 Muslim (974).

3 Abū Dāwūd (3201).

4 Al-Bukhārī (1367), Muslim (949), at-Tirmidhī (1058), and an-Nasā'ī (4/49-50).

Believers?' He replied: 'I have said what the Messenger of Allah ﷺ said: "Any Muslim for whom four people testify, Allah will enter into Paradise." We asked: "[What about] three [people]?" He said: "Or three." We asked: "Two [people]?" He said: "Or two." We did not ask him about one."¹ The hadiths in this regard are many. And Allah knows best.



THE PROHIBITION OF ABUSING THE DEAD

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from 'Ā'ishah ﷺ who related that the Messenger of Allah ﷺ said: "Do not curse the dead, for they have arrived at whatever they sent before them."²

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī, with a weak *isnād* that at-Tirmidhī deemed weak from Ibn 'Umar ﷺ who narrated that the Messenger of Allah ﷺ said: "Mention the good deeds and traits of your deceased, and refrain from [mentioning] their bad ones."³

I say that the 'ulamā' have declared that it is *ḥarām* to curse and swear over any deceased Muslim who has not sinned in public. As for disbelievers or Muslims who made their sin public, there is some disagreement among the *salaf* and texts that contradict one another, the upshot of which is what is reliably established about the prohibition of cursing the dead, which we have cited in this chapter.

There are many things mentioned which grant licence to criticise evil people. Among these are what Allah has narrated in His Mighty Book and has commanded us to recite and to propagate their recitation. Also among these are many authentic hadiths, such as the hadiths in which he ﷺ mentioned 'Amr ibn Luḥayy, the story of Abū Righāl,⁴ [that of the one] who stole from the pilgrim⁵ with his staff, and the story of Abū Jud'ān and others. There is also the authentic hadith we have cited about the funeral procession passing by and the people speaking ill of the deceased; the Messenger of Allah ﷺ did not stop them but said: "It is inevitable."

The 'ulamā' disagree about the reconciliation of these hadiths. The most correct opinion is that it is permissible to mention the bad points of deceased disbelievers. As

1 Al-Bukhārī (1368), at-Tirmidhī (1059), and an-Nasā'ī (4/51).

2 Al-Bukhārī (1393), Abū Dāwūd (4899), and an-Nasā'ī (4/52-63).

3 Abū Dāwūd (4900), at-Tirmidhī (1019), and *al-Futūḥāt* (4/211). Ibn Ḥajar states that he did not find in any of the copies of at-Tirmidhī that he had considered it weak. Rather, he said it was *gharīb*, and quoted al-Bukhārī as saying that some its narrators were *munkar al-ḥadīth*. Abū Dāwūd did not say anything regarding the hadith, and it was graded as *ṣaḥīḥ* by Ibn Ḥibbān, among others; it can therefore be categorised as *ḥasan*.

4 Abū Dāwūd (3088).

5 Muslim (904).

for those Muslims who exposed their sin and evil or innovation, it is permissible to mention such matters if there is some benefit in warning others about their condition, and to deter people from accepting their word and following them in what they did. If there is no such need, it is not permissible. The texts delineate this detailed picture. The 'ulamā' are unanimously agreed that one may speak critically about hadith narrators who have some defect. And Allah knows best.

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WHAT VISITORS TO GRAVEYARDS SHOULD SAY

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Ā'ishah رضي الله عنها who related that every time it was her night with the Messenger of Allah صلى الله عليه وسلم he went out to al-Baqī' in the last part of the night. He would say: "Peace be upon you, home of believing people. What you were promised and you deferred until tomorrow has come to you. We shall, if Allah wills, be joining you. O Allah, forgive the inhabitants of Baqī' al-Gharqad."¹

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوْعَدُونَ، عَدَا مُؤَجَّلُونَ،
وَأِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ بَيْعِ الْعَرْقَدِ.

As-salāmu 'alaykum dār qawmin mu'minīn, wa atākum mā tū'adūn, ghadan mu'ajjalūn, wa innā in shā'a-llāhu bikum lāḥiqūn. Allāhumma-ghfir li-ahli Baqī'i-l-Gharqad.

We relate in the *Ṣaḥīḥ* of Muslim from 'Ā'ishah رضي الله عنها who asked: "What should I say, Messenger of Allah?"—that is, when visiting a grave. He صلى الله عليه وسلم replied: "Say: Peace be upon you, dwellers in these homes of the believers and Muslims. May Allah have mercy on those who have gone before from you or us and those who come afterwards. We shall, if Allah wills, be joining you."²

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ
مِنْكُمْ وَمِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ.

As-salāmu 'alā ahli-d-diyāri min al-mu'minīna wa-l-Muslimīn, yarḥamu-llāhu-l-mustaqdimīna minkum wa minnā wa-l-musta'khirīn, wa innā in shā'a-llāhu bikum la-lāḥiqūn.

¹ Muslim (974) and an-Nasā'ī (3/94) in *'Amal al-yawm wa al-laylah*. Baqī' al-Gharqad is the old graveyard of al-Madinat al-Munawwarah.

² Muslim (974), with a slight change in its wording.

We relate with *ṣaḥīḥ isnāds* from the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah from Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم went out to a graveyard and said: "Peace be upon you, dwellers in the homes of the believers. We shall, if Allah wills, be joining you."¹

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ.

As-salāmu 'alaykum dāra qawmin mu'minīn, wa innā in shā'a-llāhu bikum lāḥiqūn.

We relate in the book of at-Tirmidhī from Ibn 'Abbās رضي الله عنه who related that the Messenger of Allah صلى الله عليه وسلم once passed by the graves of the people of Madīnah. He turned his face towards them and said: "Peace be upon you, dwellers in these graves. May Allah forgive us and you. You are our predecessors and we are [following] in your footsteps."²

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ.

As-salāmu 'alaykum yā ahla-l-qubūr, yaghfiru-llāhu lanā wa lakum, antum salafunā wa nahnu bi-l-athar.

We relate in the *Ṣaḥīḥ* of Muslim from Buraydah رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم taught his Companions that when they visited graves they should say: "Peace be upon you, believing inhabitants of these dwellings. We shall, if Allah wills, be joining you. I ask Allah for well-being for us and for you."³ We relate also from an-Nasā'ī and Ibn Mājah, adding after his statement 'shall be joining' (*al-lāḥiqūn*) 'and you are our predecessors while we are your followers'.

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

As-salāmu 'alaykum ahla-d-diyāri mina-l-mu'minīn, wa innā in shā'a-llāhu bikum la-lāḥiqūn, as'alu-llāha lanā wa lakum al-'āfiyah.

We relate in the book of Ibn as-Sunnī that 'Ā'ishah رضي الله عنها reported that the Prophet صلى الله عليه وسلم came to al-Baqī' and said: "Peace be upon you, home of believing people. You have gone before us and we will join you. O Allah, do not deprive us of their reward, and do not lead us astray after them."⁴

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، أَنْتُمْ لَنَا قَرُطٌ، وَإِنَّا بِكُمْ
لَآحِقُونَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تُضِلَّنَا بَعْدَهُمْ.

¹ Abū Dāwūd (3237), an-Nasā'ī (4/91), and Ibn Mājah (4306).

² At-Tirmidhī (1053).

³ Muslim (975), an-Nasā'ī (4/94), and Ibn Mājah (1547).

⁴ Ibn as-Sunnī (596) and *al-Futūḥāt* (4/221). Ibn Ḥajar grades this hadith as *ḥasan*.

As-salāmu 'alaykum dāra qawmīn mu'mīnīn, antum lanā farāṭ, wa innā bikum lāḥiqūn. Allāhumma lā taḥrimnā ajrahum, wa lā tuḍillanā ba'dahum.

It is *mustahabb* for visitors to recite Qur'ān, do *dhikr*, and make *du'ā'*—all in abundance—for the dwellers of those graves and for all of the Muslim dead.

It is *mustahabb* to make a practice of visiting graves frequently and standing at the graves of good and pious people.

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THOSE VISITING GRAVEYARDS SHOULD DISCOURAGE THOSE
THEY SEE WEEPING FROM BEING DISTRAUGHT AT THE
GRAVESIDE AND TELL THEM TO BE PATIENT AND DISCOURAGE
THEM FROM DOING OTHER THINGS WHICH THE LAW FORBIDS

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas رضي الله عنه, who reported that the Prophet صلى الله عليه وسلم passed by a woman who was weeping by a grave. He told her: "Fear Allah and have patience."

We relate from the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah with a *ḥasan isnād* from Bashīr ibn Ma'bad—who is better known as Ibn al-Khaṣāsiyyah—رضي الله عنه who said: "While we were walking with the Prophet صلى الله عليه وسلم he saw a man walking between graves while wearing sandals. He said: 'You with the sandals! Take off your sandals'" and he cited the hadith in full.

I say: 'sandal' (*sibtīyyah*) is a sandal (*na'l*) with no hair on it, and it is written with a *kasrah* on the *sīn* and a *sukūn* on the *bā'*.

The *Ummah* are unanimous that it is mandatory to command good and to forbid evil. The evidences for this are in the Book and the well-known Sunnah. And Allah knows best.

1 Al-Bukhārī (1283) and Muslim (926).

2 Abū Dāwūd (3230), with a slight addition to its wording, an-Nasā'ī (4/296), and Ibn Mājah (1068).

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WEEPING AND FEELING FEAR WHEN PASSING
BY GRAVES; ALSO, SEEING THE DESTRUCTION OF
OPPRESSORS, DISPLAYING HUMILITY BEFORE ALLAH,
AND BEING ON GUARD AGAINST FORGETFULNESS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Umar رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم told his Companions when they reached al-Ḥijr,¹ the dwellings of Thamūd: "Do not enter upon these people, who were punished, without weeping. And if you do not weep, do not enter upon them, lest what befell them should befall you."²

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ADHKĀR RECOMMENDED TO BE RECITED ON FRIDAY
DURING THE DAY AND NIGHT, AND DU'Ā'

IT IS *MUSTAḤABB* to be assiduous in reciting Qur'ān, doing *dhikr*, saying *du'ā'* and invoking blessings upon the Messenger of Allah صلى الله عليه وسلم on Fridays, during the day and night. It is also *mustahabb* to recite the Chapter of the Cave (*Sūrat al-Kahf*) during the day. According to ash-Shāfi'ī, it is also *mustahabb* to recite it at night on Friday, i.e. on Thursday night.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم spoke about Friday, and said: "During it there is a moment in which no Muslim servant stands performing *ṣalāh* and asking Allah صلى الله عليه وسلم for anything without Allah granting it to him;"³ and he indicated with his hand that it was not very long.

I say that the '*ulamā'* of the *salaf* and *khalaf* disagree about this hour. I have collected all the opinions on the subject in the *Sharḥ al-Muḥadḍhab*, and have explained it there. Many of the Companions of the Messenger of Allah صلى الله عليه وسلم said that it is after *ʿAsr*. The meaning of standing in *ṣalāh* is waiting for *ṣalāh*, for anyone who is waiting for *ṣalāh* is [regarded as being engaged] in *ṣalāh*. The most authentic position in this regard is the following.

1 Also known as Madā'in Ṣāliḥ, al-Ḥijr is located in Wādī al-Qurā between Madinah and Tabūk.

2 Al-Bukhārī (433) and Muslim (2980).

3 Al-Bukhārī (935), Muslim (852), *al-Muwaṭṭa'* (1/108), and an-Nasā'ī (3/115) in *al-Mujtabā*.

We relate from the *Ṣaḥīḥ* of Muslim that Abū Mūsā al-Ash'arī رضي الله عنه related: "I heard the Messenger of Allah ﷺ say: 'It is between the time when the Imam sits and the time when he completes the *ṣalāh*'"¹—meaning when he sits on the minbar.

There are many well-known hadiths on the subject of the recitation of *Sūrat al-Kahf* and praying for blessings upon the Messenger of Allah ﷺ. I have not quoted them here because of the length of the book. Something has been said on this subject earlier in the section.

We relate in the book of Ibn as-Sunnī from Anas رضي الله عنه who reported that the Messenger of Allah ﷺ observed: "Whoever says thrice on Friday morning before the early morning *ṣalāh*: *I ask for forgiveness from Allah, but 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."²

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

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

We relate in it from Abū Hurayrah رضي الله عنه who related that when the Messenger of Allah ﷺ entered the mosque on Friday he held the door-jamb and said: "O Allah, make me the most eminent of those who turn towards You, the closest of those who come close to You, and the best of those who ask and request of You."³

اللَّهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ، وَأَقْرَبَ مَنْ تَقَرَّبَ إِلَيْكَ، وَأَفْضَلَ مَنْ سَأَلَكَ وَرَغِبَ إِلَيْكَ.

Allāhumma-j'alnī awjaha man tawajjaha ilayk, wa aqraba man taqarraba ilayk, wa afdala man sa'alaka wa raghiba ilayk.

In my view, we should add before *man* the word *min*, meaning 'among'. We have stated what is *mustahabb* to recite in the *Ṣubḥ ṣalāh* and the Friday *ṣalāh* in the chapter on *adhkār* in *ṣalāh*.

اللَّهُمَّ اجْعَلْنِي مِنْ أَوْجِهٍ مَنْ تَوَجَّهَ إِلَيْكَ، وَمِنْ أَقْرَبٍ مَنْ تَقَرَّبَ إِلَيْكَ، وَمِنْ أَفْضَلٍ مَنْ سَأَلَكَ وَرَغِبَ إِلَيْكَ.

Allāhumma-j'alnī min awjahi man tawajjaha ilayk, wa min aqrabi man taqarraba ilayk, wa min afdali man sa'alaka wa raghiba ilayk.

We relate in the book of Ibn as-Sunnī from 'A'ishah رضي الله عنها who reported that the Messenger of Allah ﷺ said: "Whoever recites after the Jumū'ah prayer: 'Say: He is Allah,

¹ Muslim (853) and Abū Dāwūd (1049), with a similar wording.

² Ibn as-Sunnī (82).

³ Ibn as-Sunnī (276).

One,' 'Say: I seek refuge in the Lord of the daybreak'² and 'Say: I seek protection in the Lord of men' seven times, Allah will give him refuge from evil up until the next Jumū'ah."³

﴿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. . .

IT IS RECOMMENDED TO DO MUCH *DHIKR* OF ALLAH MOST HIGH AFTER THE PRAYER OF JUMU'AH

It is *mustahabb* to continue doing much *dhikr* after the Friday *ṣalāh*. Allah ﷻ says: "And when the prayer is finished, disperse through the land and seek of the bounty of Allah; and remember Allah frequently, so that perhaps you may prosper."⁴

﴿فَإِذَا فُضِّبَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾



THE *ADHKĀR* FOR THE TWO 'ĪDS

KNOW THAT IT is *mustahabb* to spend the nights preceding the 'Īds in *dhikr* of Allah ﷻ, *ṣalāh* and other acts of obedience, because of the hadiths in this regard: "If a person spends the night of 'Īd worshipping Allah, his heart will not die on the day when hearts die." In another hadith [the Prophet ﷺ] said: "If a person has stayed up on the nights of the two 'Īds to worship Allah, hoping for the reward thereof, his heart will not die on the day when hearts die." Thus it is reported by ash-Shāfi'ī and Ibn Mājah,⁵

¹ Qur'ān 112.

² Qur'ān 113.

³ Ibn as-Sunnī (377) and *al-Futūḥāt* (4/232). Ibn Ḥajar states that this hadith's chain is weak.

⁴ Qur'ān 62:10.

⁵ Ibn Mājah (1782) and *al-Futūḥāt* (4/235). The author of *az-Zawā'id* states that this hadith's chain

but it is a weak hadith which we have narrated in the version of Abū Umāmah in both *marfū'* and *mawqūf* form—both of which are weak. Nevertheless, it is permissible to practice on [the basis of] weak hadiths when they concern virtuous deeds, as we explained near the beginning of this book.

The 'ulamā' disagree about the amount by which spending the night in worship is accomplished. What is more apparently correct is that it has to be done for most of the night. Others say that it is accomplished by even one hour [of worship].

ON THE TIMES AND CIRCUMSTANCES IN
WHICH TAKBĪR IS RECOMMENDED

It is *mustahabb* to say *takbīr* on the nights of the two 'Īds. It is *mustahabb* on 'Īd al-Fiṭr from sunset until the Imam starts the *ṣalāh* of 'Īd. This is *mustahabb* after the *ṣalāh* and in all other situations. It should be increased when there is a crowd. One should say *takbīr* walking, sitting, lying down, in the street, in the mosque and in bed. On 'Īd al-Aḍḥā the *takbīr* should be said after the *Ṣubḥ ṣalāh* on the Day of Arafāt until praying the *ṣalāh* of 'Aṣr on the last day of *tashrīq*. One says *takbīr* after 'Aṣr, and then ceases.

This is the most correct [understanding] which is the basis of practice, although there is well-known disagreement amongst scholars both in our *madhhab* and others. But the correct opinion is what we have mentioned. There are hadiths about this that we have related from the *Sunan* of al-Bayhaqī, and I have explained all of that with regard to hadith and the transmission of the *madhhab* in *Sharḥ al-Muḥadḍḥab*, mentioning all the *furū'* discussions relating to them. Here my intention is only to allude to it in summary fashion.

According to our companions, the words of the *takbīr* are: *Allah is greater, Allah is greater, Allah is greater*. This should be said continually, and one may repeat it as much as he likes. Ash-Shāfi'ī and his colleagues hold that if one adds anything to it he should say: *Allah is greater, all praise is due to Allah, and glory be to Allah in the morning and in the evening. There is no god but Allah and we worship none but Him, fulfilling our religion sincerely for Him even though the disbelievers dislike it. There is no god but Allah, the One; He has fulfilled His promise and made His servant victorious and routed the tribes by Himself. There is no god but Allah and Allah is greater.*

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

is weak due to the *taḍlis* (concealing faults) of Baqiyyah. Ibn Ḥajar states that it is *gharib* with a *muḍṭarib* (disturbed) chain.

Allāhu akbaru Allāhu akbaru Allāhu akbar.

Allāhu akbaru kabīrā, wa-l-ḥamdu li-llāhi kathīrā, wa Subḥāna-llāhi bukratan wa aṣilā. Lā ilāha illa-llāh, wa lā na'budu illā iyyāh, mukhlisīna lahu-d-dīna wa law kariha-l-kāfirūn. Lā ilāha illa-llāhu waḥdah, ṣadaqa wa'dah, wa naṣara 'abdah, wa hazama-l-aḥzāba waḥdah. Lā ilāha illa-llāhu wa-llāhu akbar.

According to a group of our [Shāfi'ī] colleagues there is no harm in saying what is customary among people, which is: *Allah is greater, Allah is greater, Allah is greater. There is no god but Allah and Allah is greater. Allah is greater, and all praise is due to Allah.*

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.

Allāhu akbaru Allāhu akbaru Allāhu akbar. Lā ilāha illa-llāh, wa-llāhu akbar, Allāhu akbar, wa li-llāhi-l-ḥamd.

ONE MUST RECITE TAKBĪR AFTER EVERY PRAYER
ON THE DAYS [ON WHICH IT IS CUSTOMARY]

Know that the *takbīrāt* are prescribed after every *ṣalāh* that is performed on the days of the *takbīr*, whether it be *wājib*, *nāfil* or the funeral *ṣalāh*, and regardless of whether it be a compulsory *ṣalāh* performed in its proper time or a *ṣalāh* of which the due time has passed. This is not the proper place to mention the divergent views; the correct opinion is what I have mentioned, and the legal ruling is to act upon it.

If the Imam makes *takbīr* contrary to what the person following him believes [to be correct] because the Imam thought the *takbīr* should be done for the Day of Arafāt or the *ayyām at-tashrīq* and the person following him did not think so, or vice versa, should one then follow the Imam or not? There are two views, according to our [Shāfi'ī] colleagues. The more correct is to follow one's conviction, because adherence to the Imam (*qudwah*) ends with the concluding *salām* of the *ṣalāh*, which does not apply if he does more *takbīr* in the 'Īd prayer than the person following him thinks right—in which case he should be followed because of the *qudwah*.

ON THE TAKBĪRĀT AND KHUṬBAHS FOR THE TWO 'ĪDS
AND OF THE ADHKĀR FOR THOSE OCCASIONS

It is *Sunnah* to say additional *takbīrāt* in the *ṣalāh* of 'Īd. In the first *rak'ah* one should do seven *takbīrāt* besides the opening *takbīr* and five *takbīrāt*—besides the *takbīr* of rising from *rukū'*—in the second. The *takbīr* in the first *rak'ah* should be done after the opening *du'ā'* and before seeking protection. In the second it should be done before seeking protection. It is *mustahabb* to say between the *takbīrāt*: *Glory be to Allah, all praise is due to Allah and there is no god but Allah and Allah is greater*. That is the opinion of the majority of our [Shāfi'ī] colleagues.

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

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

Others of our colleagues hold that one should say: *There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise. In His hands is all good and He has power over all things.*

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

بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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

Abū Naṣr aṣ-Ṣabbāgh and others stated that there is nothing wrong with what people are accustomed to say: *Allah is greater, all praise is due to Allah, and glory be to Allah in the morning and in the evening.*

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.

*Allāhu akbaru kabīrā, wa-l-ḥamdu li-llāhi kathīrā,
wa Subhāna-llāhi bukratan wa aṣilā.*

All of this [*dhikr*] is unlimited and unrestricted. If anyone leaves out all this *dhikr* and the seven or five *takbīrāt*, his *ṣalāh* will still be valid and he does not have to prostrate for forgetfulness, but he will have forfeited this immense merit. If one forgets the *takbīrāt* until after starting recitation, he does not have to return to the *takbīrāt*, according to the correct opinion. Ash-Shāfi'ī has a weak opinion, which is that one should return to [the *takbīrāt*].

In the two sermons of the *ṣalāh* of 'Īd it is *mustahabb* to say *takbīr* nine times in the first and seven times in the second [*rak'ah*].

As for the recitation in the *ṣalāh* of 'Īd, we have already explained what is *mustahabb* to recite in it in the chapter describing the *adhkār* of the *ṣalāh*. One should recite in the first *rak'ah*, after *al-Fātiḥah*, *Sūrah Qāf*¹ and in the second *Iqtarabati-s-sā'ah*, i.e. *Sūrat al-Qamar*.² If one wishes he may [instead] recite in the first *Ṣabbīhi-sma Rabbika-l-A'lā*,³ and in the second *Hal atāka ḥadīthu-l-Ghāshiyah*.⁴

1 Qur'ān 50.

2 Qur'ān 54.

3 Qur'ān 87.

4 Qur'ān 88.

THE ADHKĀR FOR THE FIRST TEN DAYS OF DHŪ AL-ḤIJJAH

ALLAH ﷻ SAYS: "...and that they may celebrate the name of Allah, on the days appointed, over the cattle which He has provided for them (for sacrifice). Then eat thereof, and feed the distressed ones in need."¹

﴿...وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِعُوا الْبَآئِسَ الْفَقِيرَ﴾

Ibn 'Abbās ﷺ, ash-Shāfi'ī and the majority of 'ulamā' hold that this refers to the [first] ten days [of Dhū al-Ḥijjah].

Know that it is *mustahabb* to perform more *dhikr* on these ten days than on the others. Likewise, this is *mustahabb* on the Day of 'Arafāt more than the rest of the [first] ten days.

We relate from the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ﷺ who reported that the Messenger of Allah ﷺ said: "There is no deed better than [one done] during these days." [The Companions] asked: "Not even doing battle for the Cause of Allah?" He replied: "Not even doing battle, except if a man goes out risking his life and his wealth and does not return with anything." The wording is from al-Bukhārī's version, which is *ṣaḥīḥ*. A version of at-Tirmidhī has: "There are no days on which pious deeds are more beloved to Allah than these ten days."² Abū Dāwūd has the same version except that he said "...these days," meaning the ten days. And we relate from the *Musnad* of Imam Abū Muḥammad 'Abdullāh ibn 'Abd ar-Raḥmān ad-Dārimī, with an *isnād* [equivalent to that] in the two *Ṣaḥīḥs*, in which he said: "No deed is better than the deeds in the ten days of Dhū al-Ḥijjah." He was asked: "Not even *jihād*?" Then he mentioned all of the narration.³ Another version states "the ten days of al-Aḍḥā".

We relate in the book of at-Tirmidhī from 'Amr ibn Shu'ayb, who reported from his father who reported from his grandfather that the Prophet ﷺ said: "The best *du'ā'* is *du'ā'* on the Day of 'Arafāt, and the best thing that I and the Prophets before me have said is: *There is no god but Allah, One without partners. His is the kingdom and His is the praise, and He has power over all things.*"⁴ At-Tirmidhī considers this *isnād* weak.

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

1 Qur'ān 22:28.

2 Al-Bukhārī (969) and at-Tirmidhī (757).

3 *Sunan* ad-Dārimī (2/25-26).

4 At-Tirmidhī (3579). Ibn Ḥajar states that this hadith is *gharīb*. It was reported by at-Tirmidhī, who states that it is *gharīb* in this form (*wajh*). The hadith from *al-Muwaffa'* following it is a supporting narration.

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

And we relate from the *Muwatta'* of Imam Mālik, with a *mursal isnād* with incompleteness in its wording, which is: "The best *du'ā'* is *du'ā'* on the Day of 'Arafāt, and the best thing that I and the Prophets before me have said is: *There is no god but Allah, One without partner.*"¹

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah.

It has been reported to us that Sālim² ibn 'Abdullāh ibn 'Amr saw a beggar begging on the Day of 'Arafāt and said to him: "O you weak person, [even] today do you ask of others besides Allah ﷻ?"

Al-Bukhārī³ related in his *Ṣaḥīḥ* that 'Umar ﷺ said *takbīr* in his tent in Minā; the people in the mosque heard him and they said *takbīr*; and the people of the market said *takbīr* until Minā trembled with *takbīr*. Al-Bukhārī said that Ibn 'Umar and Abū Hurayrah ﷺ used to go out into the market during those ten days and say *takbīr*, and it would induce the people [in the market] to say the *takbīr* along with their *takbīr*.



THE ADHKĀR PRESCRIBED FOR ECLIPSES

IT IS SUNNAH, during an eclipse of the sun and the moon, to perform *dhikr* of Allah and *du'ā'* in abundance. It is also Sunnah to perform a *ṣalāh* for it, according to the consensus of the Muslims.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Ā'ishah ﷺ who reported that the Messenger of Allah ﷺ said: "The sun and the moon are both signs of Allah and they do not eclipse for the death of anyone, or for his life. So when you see [them in eclipse] supplicate to Allah ﷻ and magnify Him, and give charity."⁴ Another hadith from their *Ṣaḥīḥs* reads: "If you see that, then remember Allah ﷻ." Something identical is related from Ibn 'Abbās.

We relate in the same *Ṣaḥīḥs* from Abū Mūsā al-Ash'arī ﷺ who related that the

¹ *Al-Muwatta'* (246). Ibn 'Abd al-Barr states that Mālik does not disagree about it being *mursal*.

² *Al-Futūḥāt* (4/249). Ibn Ḥajar states that this hadith is narrated by Abū Nu'aym in *al-Ḥilyah*, in an abridged form, in the biography of Sālim.

³ Al-Bukhārī (2/461).

⁴ Al-Bukhārī (1044) and Muslim (901).

Prophet ﷺ said: "If you see anything like this then seek help through *dhikr* of Allah and *du'ā'*, and ask Him for forgiveness."¹

And they both relate in their *Ṣaḥīḥs*, from al-Mughīrah ibn Shu'bah, who said: "When you see it. . . supplicate Allah and pray." Al-Bukhārī narrated something like this from Abū Bakrah. And Allah knows best.

And in the *Ṣaḥīḥ* of Muslim from 'Abd ar-Raḥmān ibn Samurah ﷺ, who reported: "I came to the Prophet ﷺ while the sun was in eclipse. He was standing in *ṣalāh* and raising his hands. He said *tasbīḥ*, *tahlīl*, *takbīr* and *tahmīd*, and supplicated until it became light again. When it was over, he recited two chapters [of Qur'ān] and performed two *rak'ahs* of *ṣalāh*."²

I say: the word *ḥusira*, with *ḍammah* on the letter *ḥā'* and *kasrah* on the letter *sīn*, means *kushifa*, 'it was uncovered or unveiled', or *julliya*, 'it was disclosed'.

ON HOW THE ṢALĀH OF THE ECLIPSE IS PERFORMED

It is *mustahabb* to lengthen the recitation in the *ṣalāh* for the eclipse. While standing in the first *rak'ah* the worshipper should recite the equivalent of *Sūrat al-Baqarah*. In the second, he should recite the equivalent of two hundred verses. In the third, he should recite the equivalent of one hundred and fifty verses. In the fourth, he should recite the equivalent of one hundred verses. It is *mustahabb* that the first *rukū'* be as long as [reciting] one hundred verses, and the second as long as seventy verses; the third should be the same and the fourth should be as long as fifty verses. The *sujūd* should be as long as the *rukū'*, so that the first *sajdah* is as long as the first *rukū'* and the second as long as the second *rukū'*. This is the correct opinion, although there is well-known disagreement amongst our scholars.

There should be no doubt as to why I have mentioned the preferability of prolonging the *sujūd*, as it is well-known in most of the books of our [Shāfi'i] colleagues that it should not be prolonged; but this is both weak and wrong. Rather, the correct opinion is that one should prolong it. This is established in the *Ṣaḥīḥayn* from the Messenger of Allah ﷺ through many channels. I have clarified and explained the evidences and supporting narrations in *Sharḥ al-Muḥadhdhab*. I have alluded here to what I have already mentioned, so that no one is misled by the difference. Ash-Shāfi'i has said in places that it is *mustahabb* to prolong [the *sujūd*]. And Allah knows best.

Our [Shāfi'i] colleagues say that the sitting between the two *sujūds* should not be lengthened but should be the same as in other *ṣalāt*. What they say has some questions related to it. It has been established by a *ṣaḥīḥ* hadith that it should be lengthened. I have discussed this in more detail in *Sharḥ al-Muḥadhdhab*. Hence the preference is to lengthen the *sujūd*. The coming to rest in standing up from the second *rukū'* should not be lengthened, nor should the *tashahhud* or the time spent sitting to recite it. And Allah knows best. If one leaves out all this lengthening and confines himself

¹ Al-Bukhārī (1059) and Muslim (912).

² Muslim (913), Abū Dāwūd (1195), and an-Nasā'i (3/125).

to *al-Fātiḥah*, his *ṣalāh* will still be valid. It is *mustaḥabb* to say, upon rising up from *rukū'*: *Allah has heard the one who praised Him. Our Lord, to You belongs all praise. We have cited this from the Ṣaḥīḥ.*

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ.

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

It is Sunnah to recite aloud during an eclipse of the sun but silently during an eclipse of the moon. Then, after the *ṣalāh*, [the *khaṭīb*] should deliver two *khuṭbahs* enjoining fear of Allah ﷻ and encouraging obedience to Allah, charity, and the freeing of slaves. This has been established by authentic hadiths. He should also encourage gratitude to Allah ﷻ and warn about heedlessness and deception. And Allah knows best.

We relate in the *Ṣaḥīḥ* of al-Bukhārī as well as others from Asmā' ﷺ, who recorded that the Messenger of Allah ﷺ enjoined that slaves be liberated when there was an eclipse of the sun.¹ And Allah knows best.

ADHKĀR FOR SEEKING RAIN

IT IS *MUSTAḤABB*, [when asking for rain], to perform in abundance *du'ā'*, *dhikr*, repentance, submission, humility and the well-known *adḥkār* and supplications. Among these are: 'O Allah, grant us comforting rain, nourishing, wholesome, fertile and fruitful, flowing copiously, spreading over the land, pouring heavily, wide-ranging and long-lasting. O Allah, send it down on hillocks, the roots of trees, and the floors of valleys. O Allah, we ask You for forgiveness; You are the Most Forgiving. Pour down the rain on us in abundance. O Allah, grant us rain and do not make us despondent. O Allah, make crops grow for us, make the cows' udders flow for us, give us to drink from the blessings of the sky, and make the blessings of the earth grow for us. O Allah, remove from us fatigue, hunger and nakedness. Remove from us the calamities that none but You can remove.' It is *mustaḥabb*, if there is a pious person in the community, that the people pray for rain through his intercession, saying: *Allah, we ask You for rain and we ask for intercession on the part of Your servant So-and-so.*

اللَّهُمَّ اسْقِنَا عَيْثًا مُغِيثًا، هَنِيئًا مُرَبِّعًا، عَدْفًا مُجَلِّلاً، سَحًا عَامًّا، طَبَقًا دَائِمًا، اللَّهُمَّ عَلَيَّ
الظَّرَابِ وَمَنَابِتِ الشَّجَرِ وَبُطُونِ الْأَوْدِيَةِ، اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، إِنَّكَ كُنْتَ عَفَّارًا، فَأَرْسِلْ

¹ Al-Bukhārī (1054), Muslim (905), *al-Muwatta'* (1/188), and an-Nasā'ī (3/151).

السَّمَاءَ عَلَيْنَا مِدْرَارًا، اللَّهُمَّ اسْقِنَا الْعَيْثَ، وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ، اللَّهُمَّ أَنْثِبْ لَنَا الرِّزْقَ،
وَأَدِّرْ لَنَا الصَّرْعَ، وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَاءِ، وَأَنْثِبْ لَنَا مِنْ بَرَكَاتِ الْأَرْضِ، اللَّهُمَّ ارْقِعْ عَنَّا
الْجَهْدَ وَالْجُوعَ وَالْعُرْيَ، وَاكْشِفْ عَنَّا مِنَ الْبَلَاءِ مَا لَا يَكْشِفُهُ غَيْرُكَ.

Allāhumma-sqinā ghaythan mughithā, hanī'an mari'ā, ghadaqan mujallilā, saḥhan 'āmmā, ṭabaqan dā'imā. Allāhumma 'ala-z-zirābi wa manabiti-sh-shajari wa buṭūni-l-awdiyāh. Allāhumma innā nastaghfiruka innaka kunta Ghaffārā, fa-arsili-s-samā'a 'alaynā midrārā. Allāhumma-sqina-l-ghaytha wa lā taj'alnā min al-qāniṭīn. Allāhumma anbit lana-z-zar', wa adirra lana-ḍ-ḍar', wa-sqinā min barakāti-s-samā', wa anbit lanā min barakāti-l-arḍ. Allāhumma-rfa' annā-l-jahda wa-l-jū'a wa-l-ury, wa-kshif' annā mina-l-balā'i mā lā yakshifuhu ghayruk.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when there was a drought 'Umar ibn al-Khaṭṭāb ﷺ used to pray for rain through the intercession of al-'Abbās ibn 'Abd al-Muṭṭalib. He would say: "Allah, we used to appeal to You through our Prophet ﷺ and You granted us rain. We are now appealing to You through the mediation of the uncle of our Prophet, so grant us rain." Then it rained.¹

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا،

وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْقِنَا.

Allāhumma innā kunnā natawassalu ilayka bi-Nabiyyinā ṣalla-llāhu 'alayhi wa sallam fa tasqiyanā, wa innā natawassalu ilayka bi-'ammi Nabiyyinā ṣalla-llāhu 'alayhi wa sallam fa-sqinā.

It is reported that Mu'āwiyah and others prayed for rain by means of the pious.² It is *mustaḥabb* to recite in the *ṣalāh* for rain what is recited in the *ṣalāh* of 'Īd, which we have already explained. One should perform seven *takbīrāt* at the beginning of the first [*rak'ah*] and five in the second, as in the *ṣalāh* of 'Īd. All the rulings and regulations relating to the *takbīrāt* of 'Īd apply here. Then [the *khaṭīb*] should deliver two sermons in which he should seek forgiveness and supplicate at length.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* according to the criteria of Muslim, from Jābir ibn 'Abdullāh ﷺ who related: "Some women came to the Messenger of Allah ﷺ weeping because of the lack of rain, and he said: 'O Allah, grant us rain that is a relief, wholesome, fertile and fruitful, beneficial and not harmful, coming sooner rather than later'³ and then the sky covered them [with rain-clouds]."

اللَّهُمَّ اسْقِنَا عَيْثًا مُغِيثًا، مُرَبِّعًا مُرَبِّعًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ.

¹ Al-Bukhārī (1010).

² Such as his ﷺ prayer for rain by means of Yazīd ibn al-Aswad, may Allah have mercy on him, which Ibn Sa'd mentions in *aṭ-Ṭabaqāt* (7:444).

³ Abū Dāwūd (1169).

Allāhumma-sqinā ghaythan mughithā, mari'an
mari'ā, nāfi'an ghayra ḍārr, 'ājilan ghayra ājil.

We relate in the same source with a *ṣaḥīḥ isnād* that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, who related that the Messenger of Allah ﷺ said when praying for rain: "O Allah, give Your slaves and Your beasts water to drink, and spread out Your Mercy and revive Your dead land."¹

اللَّهُمَّ اسْقِ عِبَادَكَ وَبِهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ.
Allāhumma-sqi 'ibādaka wa bahā'imaka wa-nshur
rahmatataka wa-ḥyi baladaka-l-mayyit.

We relate in the same source with a *ṣaḥīḥ isnād*, which Abū Dāwūd and others consider excellent, from 'Ā'ishah who related that the people complained to the Messenger of Allah ﷺ about the lack of rain. He instructed that a *minbar* be positioned in the place where *ṣalāh* was offered. He made an appointment for the people to come out. The Messenger of Allah ﷺ came out when the upper edge of the sun was appearing. He sat on the *minbar*, magnified and praised Allah ﷻ, and then said: "You have complained about the barrenness of your homes, and the delay of the rain beyond its proper (*ibbān*) time. Allah ﷻ has commanded you to supplicate to Him, and He has promised you that He will answer your prayers." Then he said: "Praise be to Allah, Lord of the Worlds, the All-Merciful, the Compassionate, Owner of the Day of Judgment. There is no god but Allah; He does as He wishes. O Allah, You are Allah and there is no God but You, the Infinitely Rich, and we are poor. Send down the rain and make what You have sent down strength for us, and provision for a time."²

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ
يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَنِيِّ وَنَحْنُ الْفُقَرَاءُ،
أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ.

Al-ḥamdu li-llāhi Rabbi-l-'ālamīn, ar-Raḥmāni-r-Raḥīm, Māliki
Yawmi-d-Dīn, lā ilāha illa-llāhu yaf'alu mā yurīd. Allāhumma Anta-
llāhu lā ilāha illā Anta-l-Ghaniyyu wa naḥnu-l-fuqarā', Anzil 'alayna-
l-ghaytha wa-j'al mā anzalta lanā quwwatan wa balāghan ilā ḥīn.

Then he lifted his hands and he continued to raise them until the whites of his armpits showed. After that he turned his back to the people and he turned his cloak whilst raising his hands. Then he turned towards the people and came and performed two *rak'ahs*. Allah ﷻ made the clouds form and there were thunder and lightning, and it rained, by the permission of Allah ﷻ. He had hardly finished his *rak'ah* before there was a flood. When he saw them hastening to find shelter he smiled until his

¹ Abū Dāwūd (1176).

² Abū Dāwūd (1173).

molars showed. Then he said: "I bear witness that Allah has power over all things, and that I am the servant and Messenger of Allah."

أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ.

Ashhadu anna-llāha 'alā kulli shay'in qadīr, wa annī 'abdu-llāhi wa Rasūluh.

I say: the '*ibbān*' of a thing is 'its time', and is written with *kasrah* on the *hamzah* and a doubling of the *bā*'. The meaning of 'lack of rain' (*quḥūṭ al-maṭar*) with a *ḍammah* on the letter *ḥā*' is its 'cessation'. The word 'barren' (*jadb*) means the opposite of fertile. His saying: 'and then it rained' is written with the letter *alif* [on the verb, e.g. *amṭarat*]. It has two forms [or words]: *maṭarat* and *amṭarat*. No consideration is given to the view of those who say that one cannot use [the form] *amṭara* with the letter *alif* except for [Divine] punishment [of disbelievers]. And 'his molars (*nawākhidh*) showed' means 'his teeth appeared' with the letter *dhāl*.

Be aware that this hadith states explicitly that the sermon came before the *rak'ah*; this is stated unequivocally in the *Ṣaḥīḥs* of al-Bukhārī and Muslim. This should be interpreted as showing permissibility. It is well-known in the books of jurisprudence of our [Shāfi'i] colleagues that it is *mustaḥabb* to perform the *ṣalāh* before the sermon, since there are other hadiths that state that the Messenger of Allah ﷺ performed the *ṣalāh* before the sermon. And Allah knows best.

It is *mustaḥabb* to say both silent and audible *du'a's*, and to lift the hands while saying them. Imam ash-Shāfi'i said that one of the *du'a's* should be: O Allah, You have commanded us to supplicate to You and You have promised us Your response. We have made *du'a'* to You as You have commanded, so respond to us as You have promised us.

اللَّهُمَّ أَمَرْتَنَا بِدُعَائِكَ، وَوَعَدْتَنَا إِجَابَتَكَ، وَقَدْ دَعَوْنَاكَ كَمَا أَمَرْتَنَا، فَأَجِبْنَا كَمَا
وَعَدْتَنَا. اللَّهُمَّ ائْتِنَّا بِمَغْفِرَتِكَ مَا قَارَفْنَا، وَإِجَابَتِكَ فِي سُقْيَانَا وَسَعَةِ رِزْقِنَا.
Allāhumma amartanā bi-du'a'ik, wa wa'adtanā ijābatak, wa qad da'awnāka
kamā amartanā, fa-ajibnā kamā wa'adtanā. Allāhumma-mnun 'alaynā
bi-maghfiratika mā qārafnā, wa ijābatika fī suqyānā wa sa'ati rizqinā.

One should make *du'a'* for all believing men and women, invoke blessings upon the Prophet ﷺ, and recite verses of the Qur'an. The Imam should say: I ask for forgiveness from Allah for me and for you. He should say the *du'a'* for distress, and the *du'a'*: Allah, grant us good in this world and in the Hereafter, as well as other *da'awāt* that are mentioned in authentic hadiths.

According to Imam ash-Shāfi'i, the Imam should deliver two sermons as he does in the *ṣalāh* of 'Id. In them, he should magnify Allah ﷻ, praise Him, pray for blessings upon the Prophet ﷺ and seek forgiveness profusely so that it becomes the bulk of

¹ e.g. "...and We rained down on them stones of hard baked clay..." Qur'an 11: 81.

his speech. He should say many times: "Ask forgiveness from your Lord, for He is Oft-Forgiving. He will send you rain in abundance."¹

﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾

*Istaghfirū Rabbakum, innahu kāna Ghaffārā,
yursili-s-samā'a 'alaykum midrārā.*

It is reported that 'Umar رضي الله عنه prayed for rain and most of his *du'ā* was seeking forgiveness. According to ash-Shāfi'i, most of his *du'ā* was repentance. He started his *du'ā* with it and he said it between his utterances and he ended with it, so that it was the bulk of his speech. He roused and encouraged the people to repent, be obedient and draw closer to Allah ﷻ.

WHAT TO SAY WHEN THE WIND BLOWS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Ā'ishah رضي الله عنها who related that when the wind blew violently the Prophet ﷺ would say: "O Allah, I ask You for the good of it, the good that is in it, and the good that it was sent with; and I seek Your protection from the evil of it, the evil that is in it, and the evil that it was sent with."²

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innī as'aluka khayrahā wa khayra mā fihā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fihā wa sharri mā ursilat bih.

We relate in the *Sunan* of Abū Dāwūd, and from Ibn Mājah with a *ḥasan isnād* from Abū Hurayrah رضي الله عنه who reported that the Messenger of Allah ﷺ said: "The wind is one of the mercies of Allah ﷻ towards His servants. It brings mercy and it brings punishment. So when you feel it, do not curse it: ask Allah for the good of it and ask His protection from the harm of it."³ I say: "His words ﷺ 'from the wind of Allah' with *fathah* on the letter *rā*' are said by the scholars to mean 'from the mercy of Allah (Most High) towards His servant.'

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'i and Ibn Mājah from 'Ā'ishah

¹ Qur'an 71:10-11.
² Muslim (899) and al-Bukhārī (3206).
³ Abū Dāwūd (5097), Ibn Mājah (3727), and *al-Futūḥāt* (4/272). Ibn Hajar grades this hadith as *ḥasan ṣaḥīḥ*.

ﷺ who related that when the Prophet ﷺ saw a cloud forming on the horizon he would leave what he was doing, even if he was in *ṣalāh*, and say: "O Allah, I ask Your protection from its evil."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا.

Allāhumma innī a'ūdhu bika min sharrihā.

When it rained he would say: "O Allah, make it a beneficial rain."¹

اللَّهُمَّ صَيِّبًا هَنِيئًا.

Allāhumma ṣayyiban hanī'ā.

I say: the word *nāshi'an*, with *hamzah*, means 'clouds that have not completely gathered together'. The word *ṣayyib*, with *kasrah* and *shaddah* on the *yā*', means 'heavy rain', i.e. rain that pours down. The word is in the accusative case ending (*mansūban*), owing to the elision of the verb, the meaning being, 'I ask You for a downpour (*as'aluka ṣayyiban*) or 'make it a downpour' (*ij'alhu ṣayyiban*).

We relate in the book of at-Tirmidhī and others from Ubayy ibn Ka'b رضي الله عنه, who related that the Messenger of Allah ﷺ said: "Do not curse the wind. If you see something that you dislike, say: O Allah, we ask You for the good of this wind, the good that is in it, and the good that it has been commanded to do; and we ask You for protection from the evil of this wind, the evil that is in it, and the evil that it has been commanded to do."² At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*. Other hadiths, from 'Ā'ishah رضي الله عنها, Abū Hurayrah, 'Uthmān ibn Abī 'l-'Āṣ, Anas, Ibn 'Abbās and Jābir رضي الله عنه, have been related in this chapter.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ، وَخَيْرِ مَا فِيهَا، وَخَيْرِ مَا أُمِرْتُ بِهِ،
وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُمِرْتُ بِهِ.

Allāhumma innā nas'aluka min khayri hādhihi-r-riḥ, wa khayri mā fihā, wa khayri mā umirat bih, wa na'ūdhu bika min sharri hādhihi-r-riḥ, wa sharri mā fihā, wa sharri mā umirat bih.

We relate with a *ṣaḥīḥ isnād* from the book of Ibn as-Sunnī that Salamah ibn al-Akwa' رضي الله عنه reported that when the wind became severe the Messenger of Allah ﷺ said: "O Allah, make it pregnant and not barren."³ I say that *laqhan* means 'pregnant with water like a pregnant female camel'. The word *aqīm* applies to something that has no water in it, like barren animals that do not bear offspring.

¹ Abū Dāwūd (5099), an-Nasā'i in *al-Kubrā*, Ibn Mājah (3889), and *al-Futūḥāt* (4/274). Ibn Hajar grades it as *ṣaḥīḥ*.

² At-Tirmidhī (2253).

³ Ibn as-Sunnī (300), with a slight variation in the wording. Ibn Hajar states that this hadith is *ṣaḥīḥ*. It was reported by al-Bukhārī in *al-Adab al-mufrad* like this and also by Ibn Hibbān in his *Ṣaḥīḥ*. *Laqh* means a pregnant camel, while *aqīm* means one that does not bear offspring. The rain should thus be pregnant, bearing rain, and not barren.

اللَّهُمَّ لَقْحًا لَا سَقِيمًا.

Allāhumma laqḥan lā saqīmā.

We relate in Anas ibn Mālik and from Jābir ibn ‘Abdullāh ؓ, who related that the Messenger of Allah ﷺ said: “When something significant happens or the wind blows violently you should say the *takbīr*, because it lightens dark dust storms.”¹

Imam ash-Shāfi‘ī, may Allah have mercy on him, said in his book *al-Umm* with his *isnād* from Ibn ‘Abbās ؓ who narrated: “Never did the wind blow strongly without the Prophet ﷺ kneeling down and saying: ‘O Allah, make it a mercy and do not make it a punishment. O Allah, make it [various] winds and not [one] wind.’”²

اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا، اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا.

Allāhumma-j’alḥā raḥmatan wa lā taj’alḥā ‘adhābā,
Allāhumma-j’alḥā riyāḥan wa lā taj’alḥā riḥā.

Ibn ‘Abbās ؓ said that in the Book of Allah ﷻ is written: “We sent against them a furious wind. . .”³

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا...﴾

Allah ﷻ also says: “We sent against them the barren wind.”⁴

﴿أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

Allah ﷻ also says: “And We sent the fruitful winds.”⁵

﴿وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ﴾

Allah ﷻ says: “Among His signs is that He sends the winds bearing glad tidings.”⁶

﴿وَمِنْ آيَاتِنَا أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ﴾

¹ Ibn as-Sunnī (285) and *al-Futūḥāt* (4/276). Ibn Ḥajar states that this hadith is *gharīb* and its chain is very weak; it includes Muḥammad ibn Zadan, whose transmission is weak, and his shaykh ‘Anbasah ibn ‘Abd ar-Raḥmān is disregarded as a narrator.

² *Al-Umm* (1/253) and *al-Futūḥāt* (4/277). Ibn Ḥajar states that this hadith is *ḥasan*. It is reported by al-Bayhaqī in *al-Ma‘rifah*.

³ Qur’ān 54:19.

⁴ Qur’ān 51:41.

⁵ Qur’ān 15:22.

⁶ Qur’ān 30:46.

Ash-Shāfi‘ī related a *munqaṭi‘* hadith from a man who came to the Prophet ﷺ and complained of poverty. The Messenger of Allah ﷺ said: “Perhaps you curse the wind.” According to ash-Shāfi‘ī, it is not befitting for anyone to curse the wind, because it is one of the obedient creations of Allah ﷻ and one of His troops; He has made it a mercy, but can make it a punishment if He wishes.

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WHAT TO SAY WHEN STARS FALL

WE RELATE FROM the book of Ibn as-Sunnī from Ibn Mas‘ūd ؓ who reported: “We were ordered not to follow falling stars with our gaze but to say: *As Allah wills. There is no power except by Allah.*”²

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ.

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

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NOT POINTING TO, OR LOOKING AT,
FALLING STARS OR LIGHTNING

THE HADITH in the previous chapter relates to this. Ash-Shāfi‘ī reported in *al-Umm*,³ with its *isnād* from someone above suspicion, that ‘Urwah ibn az-Zubayr ؓ said: “If any of you sees lightning, he should not point towards it, but he should describe it and give its characteristics.” Ash-Shāfi‘ī said that the Arabs continued to disapprove of doing so.

¹ *Al-Umm* (1/253) and *al-Futūḥāt* (4/280–281). Ibn Ḥajar states that this hadith is *mu‘ḍal* because there are two consecutive narrators missing, and I have not found any supporting narration or follow-up report for this narration.

² Ibn as-Sunnī (658) and *al-Futūḥāt* (4/281). Its chain of transmission includes ‘Abd al-‘Alā, whose transmission is very weak and who has been accused of lying.

³ *Al-Umm* (1/253).



WHAT TO SAY ON HEARING THUNDER

WE RELATE FROM the book of at-Tirmidhī with a weak *isnād* from Ibn 'Umar ؓ who related that when the Messenger of Allah ﷺ heard the sound of thunder or a thunderbolt he would say: "O Allah, do not kill us through Your anger and do not destroy us through Your punishment; and keep us well before that [can happen]."¹

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ.

*Allāhumma lā taqtulnā bi-ghaḍābik, wa lā tuhliknā
bi-'adhābik, wa 'āfinā qabla dhālik.*

We relate in the *Muwatta'* with a *ṣaḥīḥ isnād* from 'Abdullāh ibn az-Zubayr ؓ who reported that when the Messenger of Allah ﷺ heard thunder he stopped talking and said: "Glory be to Him Whose praise the thunder and the angels celebrate, in fear of Him." Imam ash-Shāfi'i, may Allah have mercy on him, said in *al-Umm* with a *ṣaḥīḥ isnād* from Ṭāwūs, the great *Tābi'i* Imam ؓ, that he used to say upon hearing the thunder, "Glory be to the One you praise!"

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥāna-lladhī yusabbihu-r-ra'du bi-ḥamdihi wa-l-malā'ikatu min khifatih.

Ash-Shāfi'i said that it was as though he were adhering to what Allah ﷻ says: "And the thunder celebrates His praises, as do the angels, in fear of Him."²

﴿وَسُبِّحَ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ﴾

They mention that Ibn 'Abbās ؓ said: "We were with 'Umar ؓ on a journey. We experienced lightning, thunder and cold. Ka'b told us: 'Whoever says, when he hears thunder: *Glory be to Him whose praise the thunder and the angels celebrate in fear of Him* thrice will be protected from that thunder.' We said it, and we were protected."³

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥāna man yusabbihu-r-ra'du bi-ḥamdihi wa-l-malā'ikatu min khifatih.

¹ At-Tirmidhī (3446).

² *Al-Muwatta'* (2/992) and *al-Futūḥāt* (4/285). Ibn Ḥajar states that this hadith is *mawqūf*. It was reported by al-Bukhārī in *al-Adab al-mufrad* from Ismā'il ibn Abi Uways, who narrated it from Mālik.

³ Qur'an 13:13.

⁴ *Al-Futūḥāt* (4/286). Ibn 'Allān states that this hadith is reported by at-Ṭabarānī. Ibn Ḥajar states that it is *mawqūf* with a *ḥasan* chain.



WHAT TO SAY WHEN IT RAINS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from 'Ā'ishah ؓ who reported that when the Messenger of Allah ﷺ saw rain he would say: "O Allah, make it beneficial rain."¹

اللَّهُمَّ صَيِّبًا نَافِعًا.

Allāhumma ṣayyiban nāfi'ā.

We relate it in the *Sunan* of Ibn Mājah in which he said:

اللَّهُمَّ سَيِّبًا نَافِعًا.

Allāhumma sayban nāfi'ā.

twice or thrice.

Ash-Shāfi'i reports in *al-Umm* that the Messenger of Allah ﷺ said: "Look for the acceptance of *du'ā'* when armies meet, when the *iqāmah* is called for *ṣalāh*, and when it rains." Ash-Shāfi'i said: "I learned from more than one person to look for the acceptance of supplications when the *iqāmah* is called for *ṣalāh* and when rain falls."²



WHAT TO SAY AFTER IT HAS RAINED

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and of Muslim from Zayd ibn Khālid al-Juhānī ؓ, who related that the Messenger of Allah ﷺ led the Companions in the *Ṣubḥ ṣalāh* at Ḥudaybiyah³ following rainfall (*ithr samā'*) at night. When he had finished he turned to the people and asked: "Do you know what your Lord said?" They replied: "Allah and His Messenger know best." He continued: "He said: 'My servants have arisen, some believing in Me and some disbelieving in Me. Those who said: "We have been granted rain because of the bounty and mercy of Allah" are believers in Me and disbelievers in the stars. Whoever said: "We have been granted rain by such-and-such a star" is a disbeliever in Me and a believer in the stars."⁴

¹ Al-Bukhārī (1032) and Ibn Mājah (3890).

² *Al-Umm* (1/223-224).

³ Ḥudaybiyah is a well which is a distance of about one stage from Makkah.

⁴ Al-Bukhārī (846), Muslim (71), *al-Muwatta'* (1/192), Abū Dāwūd (3906), and an-Nasā'i (3/165).

I say: Ḥudaybiyah is a famous well close to Makkah, one stage away. It is acceptable either to double the second *yā*' or not to, although not to double the vowel is the correct and preferred spelling. This is the opinion of ash-Shāfi'ī and the linguists, whereas Ibn Wahb and most of the *muḥaddithūn* prefer to double [the second *yā*]. The word *samā*' here means 'rain'. *Ithr* is with a *kasrah* on the *hamzah* and a *sukūn* on the *thā*' but some say with a *fathah* on both (*athar*); and both are dialect forms.

The 'ulamā' have stated that if a Muslim says: "We have been granted rain because of a certain star", meaning that the star is the source and instigator and creator of the rain, he undoubtedly becomes a disbeliever. If he says this meaning that the star is a sign of the rain falling and that the rain falls when these signs appear, and the falling of the rain is by the volition of Allah ﷻ and is His Creation, then he does not become a disbeliever. They disagree as to whether it is *makrūh*. The preferred view is that it is *makrūh*, because these are expressions of disbelievers. That is the outward meaning of the hadith, and it is what ash-Shāfi'ī, may Allah have mercy on him, has stated in *al-Umm* as well as elsewhere. And Allah knows best. It is *mustahabb* to thank Allah for these favours: that is, for the falling of the rain.

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WHAT TO SAY WHEN THERE IS A GREAT DEAL
OF RAIN AND ONE FEARS HARM FROM IT

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas ؓ who narrated: "A man came into the mosque on Friday while the Messenger of Allah ﷺ was standing and delivering the sermon, and said: 'Messenger of Allah, our wealth has been destroyed and our means of survival have been cut off. Pray to Allah to give us rain.' So the Messenger of Allah ﷺ raised his hands and said: 'O Allah, give us rain. O Allah, give us rain. O Allah, give us rain.'"

اللَّهُمَّ اغْثِنَا، اللَّهُمَّ اغْثِنَا، اللَّهُمَّ اغْثِنَا.

Allāhumma aghithnā, Allāhumma aghithnā, Allāhumma aghithnā.

"By Allah, we could not see any cloud in the sky—not even a tiny one. There was no house or home between us and Salā'.¹ There appeared a cloud behind him that was like a shield. When it was in the middle of the sky it spread out and it started to rain. By Allah, we did not see the sun for a week. Then the man entered the mosque the following Friday while the Messenger of Allah ﷺ was standing and delivering the sermon. He said: 'Messenger of Allah, our wealth has been destroyed and our means

¹ Salā' is a well-known mountain near Madīnah.

of survival have been cut off [because of the rains]. Pray to Allah to give us respite.' The Messenger of Allah ﷺ raised his hands and said: 'O Allah, around us and not upon us. O Allah, on the hillocks, small mountains and riverbeds, and where trees grow.' The rain stopped and we went outside, and the sun was shining."¹

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْأَكَامِ وَالطَّرَابِ وَبُطُونِ الْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ.

*Allāhumma ḥawālinā wa lā 'alaynā, Allāhumma 'alā-l-ākāmi
wa-z-zirābi wa buṭūni-l-awdiyati wa manābiti-sh-shajar.*

The wording is found in both [*Ṣaḥīḥs*], though only al-Bukhārī's version has: 'O Allah, give us to drink.' instead of, 'O Allah, give us rain.' What greater benefit is there than that? And from Allah comes all help.

اللَّهُمَّ اسْقِنَا.

Allāhumma-sqinā.

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THE ADHKĀR OF THE TARĀWĪḤ ṢALĀH

KNOW THAT THE *ṣalāh* of *Tarāwīḥ* is Sunnah according to the consensus of the 'ulamā'. It consists of twenty *rak'ahs* with a *salām* after every two *rak'ahs*. The characteristics of *Tarāwīḥ ṣalāh* are similar to those of all the other *ṣalawāt* which we have already described. One should say all the *adhkār*, like the opening *du'ā*', the completion of the remaining *adhkār*, the full *tashahhud*, and the *du'ā*' after it. Although this is obvious and well-known, we have drawn attention to it because many people are lax about it and omit most of the *adhkār*. The correct view is the former [i.e. that one should say them]. The recitation preferred and practiced by most people is to finish a complete recitation of the Qur'ān in the *Tarāwīḥ* of the month. One *Juz*² should be recited every night. It is *mustahabb* to recite the Qur'ān slowly and to be careful not to lengthen the recitation to more than one *Juz*'. One should be extremely wary of the practice that has become customary among the ignorant Imams of some mosques of reciting *Sūrat al-An'ām* in its entirety in the last *rak'ah* of the seventh night of Ramaḍān in the belief that it was revealed all at once. This is an ignorant and obvious innovation that entails many vices. We have discussed this in the chapter on the recitation of the Qur'ān.

¹ Al-Bukhārī (1013), Muslim (897), *al-Muwatta'* (1/191), Abū Dāwūd (1174), and an-Nasā'ī (3/154–155).

² A *juz* is one-thirtieth of the Qur'ān.

THE ADHKĀR OF THE ṢALĀH OF NEED

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah, from ‘Abdullāh ibn Abī ‘Awfā  , who reported that the Messenger of Allah   said: “Whoever has need of anything from Allah   or from any human being should do *wuḍū’* as perfectly as possible. After that he should perform two *rak’ahs* of *ṣalāh*. Next he should praise Allah   and invoke blessings upon the Prophet  . Then he should say: *There is no god but Allah, the Forbearing, the Most Generous. Glory be to Allah, Lord of the Exalted Throne. Praise be to Allah, Lord of the Worlds. I ask You for that which evokes Your Mercy, for deeds which bring about Your forgiveness, for the benefit of complete piety, and for safety from all error. Do not leave me with any sin unforgiven, any worry not removed by You, or any need that is pleasing to You without fulfilling it, Most Merciful of those who show mercy.*”¹ At-Tirmidhī stated that there is some controversy concerning the *isnād*.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ
مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا
إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm, Subḥāna-llāhi Rabbi-l-‘Arshi-l-‘aẓīm, al-ḥamdu li-llāhi Rabbi-l-‘ālamīn, as’aluka mujībātī raḥmatik, wa ‘azā’ima maghfiratik, wa-l-ghanīmata min kulli birr, wa-s-salāmata min kulli ithm, lā tadda’ lī dhanban illā ghafartah, wa lā hamman illā farrajtah, wa lā ḥājatan hiya laka riḍan illā qaḍaytahā yā Arḥama-r-raḥīmīn.

I say: “It is *mustaḥabb* to supplicate with the *du‘ā’* of distress and: *O Allah, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire*” because of what we have previously narrated from the two *Ṣaḥīḥ* books about these two.

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
Allāhumma ātinā fi-d-dunyā ḥasanatan wa fi-l-
ākhirati ḥasanatan wa qinā ‘adhāba-n-Nār.

We relate in the books of at-Tirmidhī and Ibn Mājah from ‘Uthmān ibn Hunayf   who narrated that a blind man came to the Prophet   and said: “Supplicate to Allah to cure me.” He replied: “If you want, I will supplicate; or if you want, you can have

¹ At-Tirmidhī (479), Ibn Mājah (1384), al-Ḥākim (1/320), and *al-Futūḥāt* (4/298–299). This hadith is weak.

patience and it will be better for you.” [The man] said: “Supplicate.” He [the Prophet  ] told him to make *wuḍū’* and to supplicate with this *du‘ā’*: “*O Allah, I ask You and I turn to You through Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I have turned to my Lord through you in this need of mine, that it may be fulfilled for me. O Allah, let him intercede for me.*”¹ At-Tirmidhī states that this hadith is *ḥasan ṣaḥīḥ*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَا
مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي، اللَّهُمَّ فَشَفِّعْهُ فِيَّ.
Allāhumma innī as’aluka wa atawajjahu ilayka bi-Nabiyyika Muḥammad,
Nabiyyi-r-raḥmah ṣalla-llāhu alayhi wa sallam. Yā Muḥammadu innī tawajjahtu
bika ilā Rabbi fi ḥājati hādhihi li-tuqḍā lī, Allāhumma fa-shaffi’hu fiyy.

THE ADHKĀR OF THE ṢALĀH OF TASBĪḤ

AT-TIRMIDHĪ² REPORTS IN his book [*as-Sunan*] that many hadiths have been narrated about the *ṣalāh* of *tasbīḥ* but that a large number are not authentic. Ibn al-Mubārak and other ‘*ulamā’* have spoken of the merit of the *ṣalāh* of *tasbīḥ*.

At-Tirmidhī said: Aḥmad ibn ‘Abdah related to us the following: “Abū Wahhāb related that he asked ‘Abdullāh ibn al-Mubārak about the *ṣalāh* in which there is *tasbīḥ*, and that he replied: ‘One should say *takbīr* and then say: *Glory be to You, Allah, and to You belongs all praise, and blessed are Your Names. You are Most Exalted in Your Grandeur, and there is no god but You*’.”

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.
Subḥānaka-llāhumma wa bi-ḥamdik, wa tabāraka-
smuk, wa ta’āla jadduk, wa lā ilāha ḡhayruk.

“Then he should say fifteen times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater.*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

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

“Then he should seek protection and recite ‘*In the name of Allah*’, *al-Fātiḥah*, and

¹ At-Tirmidhī (3573), Ibn Mājah (1385), and al-Ḥākim (1/313), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees.

² At-Tirmidhī (2/205).

a chapter [of Qur'ān], and then he should say ten times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater*. Then he should perform *rukū'* and say the same words ten times. Then he should raise his head and say them ten times. Next he should make *sujūd* and say the same words ten times. Then he should raise his head and say it ten times. Then he should perform *sujūd* a second time and say it ten times. He should perform four *rak'ahs* in this way. That makes seventy-five *tasbiḥāt* in every *rak'ah*, starting with fifteen *tasbiḥs*, after which he should recite [Qur'ān] and then say ten *tasbiḥs*. If he performs it at night, I would like him to greet [the angels on his shoulders] after every two *rak'ahs*. If he performs it during the day, he may say the *salām* if he wants to but he does not have to do so.

According to another version, 'Abdullāh ibn al-Mubārak said: "One should start in *rukū'* with *Glory be to my Lord the Exalted* and in *sujūd* with *Glory be to my Lord Most High* thrice, and then say the *tasbiḥāt*". Ibn al-Mubārak was asked: "If one forgets in this *ṣalāh*, does he have to say ten *tasbiḥs* in the *sujūd* of forgetfulness?" He replied: "No. There are only three hundred *tasbiḥāt*".

We relate in the books of at-Tirmidhī and Ibn Mājah from Abū Rāfi' who related that the Messenger of Allah ﷺ said to al-'Abbās: "Uncle, should I not be your companion? Should I not give to you? Should I not benefit you?" He replied: "Yes, Messenger of Allah." He said: "Uncle, perform four *rak'ahs* of *ṣalāh* and recite in every *rak'ah* the Opening of the Book [*al-Fātiḥah*] and a chapter. When you have finished the recitation say: *Allah is greater, all praise is due to Allah, and glory be to Allah* fifteen times before you make *rukū'*. Then make *rukū'* and say it ten times. Then raise your head and say it ten times. Then make *sujūd* and say it ten times. Then lift your head and say it ten times before you stand up. That will be seventy-five in every *rak'ah* and three hundred in every four *rak'ahs*. Even if your sins be [as many] as the sands of 'Ālij, Allah ﷻ will forgive them for you." ['Abbās] asked: "Messenger of Allah, who will be able to do that every day?" [The Prophet ﷺ] answered: "If one is unable to do it daily then let him do it once a week, and if he is unable to do it once a week then let him do it once a month." He continued thus until he said: "Do it once a year." At-Tirmidhī said that this hadith is described as *gharīb*.

I say that Imam Abū Bakr ibn al-'Arabī in his book *al-Aḥwadhī sharḥ at-Tirmidhī* says, "This hadith of Abū Rāfi' is weak and is neither *ṣaḥīḥ* nor *ḥasan*. At-Tirmidhī only mentioned it as a way of warning and [alerting] one to it so that one is not misled by it. The statement of Ibn al-Mubārak is not a proof [in this matter]." These are the words of Ibn al-'Arabī. Al-'Uqayli said that there is no reliably established hadith on *ṣalāt at-tasbiḥ*. Abū al-Faraj Ibn al-Jawzi in his book *al-Mawḍū'āt* cites the hadiths and chains related to *ṣalāt at-tasbiḥ* and explains their weaknesses.

It has reached us that the Imam and Ḥāfiẓ Abū al-Ḥasan ad-Dāraquṭnī (Allah have mercy on him) said that the most completely authentic report in the virtues [or excel-

1 'Ālij refers to piled-up sand. It is also the name of a place where there is a large amount of sand.

2 Abū Dāwūd (1297), at-Tirmidhī (482), Ibn Mājah (1386), and al-Ḥākim in *al-Mustadrak* (1/317, 318), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees. See *al-Futūḥāt ar-Rabbāniyyah* (4/305-321) of Ibn 'Allān for a more detailed discussion.

lences] of Qur'ānic chapters concerns the excellence of the sūra 'Say, Allah is One' and the most authentic thing regarding the merits of prayers concerns the *ṣalāt at-tasbiḥ*.

I have mentioned this statement *musnadān*, with reference to *isnāds*, in the book *Ṭabaqāt al-fuqahā'* regarding the biography of al-Ḥasan 'Alī ibn 'Umar ad-Dāraquṭnī. This does not mean, however, that the hadiths for *ṣalāt at-tasbiḥ* are *ṣaḥīḥ*. Indeed, when they say that 'this is the most authentic on the subject' when it is [actually] weak, what they mean is 'the most preferable' or 'the least weak'.

I say that a group of our colleagues such as Abū Muḥammad al-Baghawī and Abū al-Maḥāsīn ar-Rūyānī have said that the *ṣalāt at-tasbiḥ* is *mustaḥabb*.

Ar-Rūḥānī said in his work *al-Baḥr*, near the end of the chapter on Funeral Prayer: "Know that *ṣalāt at-tasbiḥ* is desired and it is *mustaḥabb* to perform as much as one can at any given time and not to be negligent about it. He said that such was narrated by 'Abdullāh ibn al-Mubārak as well as a group of scholars. They said: "'Abdullāh ibn al-Mubārak was asked whether if someone forgets something in the *ṣalāt at-tasbiḥ* he should say ten *tasbiḥs* for each of the prostrations of forgetfulness. [Ibn al-Mubārak] replied: 'No. [*Ṣalāt at-tasbiḥ*] is only 300 counts of *tasbiḥ*'.

I have mentioned this discussion regarding *sujūd as-sahw* even though the subtle benefits have been already mentioned. The point is that someone like ['Abdullāh ibn al-Mubārak] relating this and not rejecting it points to the fact that he agreed with its ruling as well as many others. So does ar-Rūyānī, who is one of the eminent figures in our school. And Allah knows best.



THE ADHKĀR RELATED TO ZAKĀH

ALLAH ﷻ SAYS: "From their wealth take alms, to purify and sanctify them. And pray on their behalf."

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn Abī Awfā reported that when people brought charity to the Messenger of Allah ﷺ he said: "Allah, send blessings down upon them." Abū Awfā brought charity [to him] and he said: "Allah, bless the family of Abū Awfā."

اللَّهُمَّ صَلِّ عَلَيْهِمْ

1 Qur'ān 9:103.

2 Al-Bukhārī (1497) and Muslim (1078).

اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى.

Allāhumma ṣalli 'alayhim.
Allāhumma ṣalli 'alā āli Abī Awfā.

According to ash-Shāfi'ī and his colleagues, the preferred view is that the one receiving *zakāh* should say to the one distributing it: 'May Allah grant you reward for what you have given. May He make it a purification for you and bless you in what you have kept'.

أَجْرَكَ اللَّهُ فِيمَا أَعْطَيْتَ، وَجَعَلَهُ لَكَ طَهُورًا، وَبَارَكَ لَكَ فِيمَا أَبْقَيْتَ.

Ājaraka-llāhu fīmā a'ṭayt, wa ja'alahu laka ṭahūrā, wa bāraka laka fīmā abqayt.

This *du'ā*' is *mustahabb* for recipients of *zakāh*, whether they are the collectors or the poor [i.e. recipients]. The *du'ā*' is not *wājib* according to the well-known position of our school of thought or of any others. Some of our colleagues hold that it is *wājib* because of the statement of ash-Shāfi'ī: "It is the duty of the administrator to make *du'ā*' for him, and the proof of this is the clear command in the verse." The *'ulamā*' say that it is not *mustahabb* to say in one's *du'ā*': 'O Allah, bless So-and-so.' The meaning of "pray for them" is to supplicate for them. As for the Messenger of Allah ﷺ saying: "O Allah, bless the family of Abū Awfā," that is specific to him. He may address with it whomever he wishes, unlike us. Just as we do not say "Muḥammad, mighty is he and great," although he is mighty and great, we do not say "Abū Bakr, may Allah bless him and grant him peace," or "Alī, may Allah bless him and grant him peace," but we say "Abū Bakr, may Allah be pleased with him," or "Alī, may Allah be pleased with him," or something similar. If one does say *ṣalli 'alayhi* (Allah bless him. . .) then the correct opinion according to the majority of our colleagues is that it is *makrūh tanzīhan*. Some have said that it opposes what is preferred. One cannot say it is *makrūh*. Others have said it is not permitted, but the more apparent position is that it indicates prohibition.

One must not say 'upon him be peace' or anything similar of anyone other than the Prophets, except if it is an address or a response, with initiating the *salām*, which is Sunnah but to reply to which is *wājib*.

All this applies to *ṣalāt* and *salāms* upon anyone other than the Prophets. As for initiating it for those who come after, then it is permitted without disagreement. One says: "O Allah, bless Muḥammad, his family, his Companions, his wives, his progeny and those who follow him. . . [etc.]" because the *salaf* (first Muslims) are not exempt from that, but we have been ordered to [bless them thus] in the *tashahhud* and otherwise as distinct from *ṣalāt* only upon [the Prophet]. I have already discussed this matter in the chapter on asking for blessings upon the Messenger of Allah ﷺ.

THAT THE INTENTION IS OBLIGATORY IN ZAKĀH WHEN
PAYING, AND THE EXPLANATION OF THAT POINT

Know that intention in *zakāh* is *wājib*. The intention should be made with the heart, as in all other acts of worship. It is *mustahabb* to combine this with articulating it with the tongue, as in other acts of worship. If one limits it to the tongue, without an intention in the heart, there is disagreement as to its validity. The more correct view is that it is not valid. It is not *wājib* for the one who pays *zakāh* to say, when he makes intention: 'This is *zakāh*.' It is sufficient to hand it to the person who is entitled to it. If one utters it, there is no harm in that. And Allah knows best.

WHAT IT IS RECOMMENDED TO SAY ON PAYING
ZAKĀH OR CHARITY OR THE LIKE

It is *mustahabb* for a person when fulfilling *zakāh*, charity, a vow or penance to say: "Lord, accept [this act] from us. You are the All-Hearing, the All-Knowing."¹ Allah has narrated this concerning Ibrāhīm, Ismā'īl and the wife of 'Imrān.

﴿رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

Rabbanā taqabbal minnā, innaka Anta-s-Samī'u-l-'Alīm.



WHAT TO SAY UPON SEEING THE NEW MOON
AND WHAT TO SAY ON SEEING THE MOON

WE RELATE FROM the *Musnad* of ad-Dārimī and the book of at-Tirmidhī, from Ṭalḥah ibn 'Ubaydullāh who reported that when the Messenger of Allah ﷺ saw the new moon he said: "O Allah, make it rise over us with good fortune, faith, peace, and submission. My Lord and your Lord is Allah."² At-Tirmidhī describes this hadith as *ḥasan*.

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ.

Allāhumma ahillahu 'alaynā bi-l-yumni wa-l-imān, wa-s-salāmati wa-l-Islām, Rabbī wa Rabbuka-llāh.

We relate in the *Musnad* of ad-Dārimī from Ibn 'Umar who related that when the Messenger of Allah ﷺ saw the new moon he said: "Allah is greater. Allah, make it

¹ Qur'an 2:127.

² At-Tirmidhī (3447), ad-Dārimī (2/4), and *al-Futūḥāt* (4/329). Ibn Ḥajar grades it as *ḥasan*.

rise over us with safety, faith, peace, Islam, and the ability to do what You like, O Lord, and what You are pleased with. My Lord and your Lord is Allah.”¹

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ،
والتَّوْفِيقِ لِمَا تُحِبُّ رَبُّنَا وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ.

Allāhu akbar, Allāhumma ahillahu ‘alaynā bi-l-amni wa-l-
imān, wa-s-salāmati wa-l-Islām, wa-t-tawfiqi limā tuhibbu
Rabbnā wa tarḍā, Rabbunā wa Rabbuka-llāh.

We relate in the *Sunan* of Abū Dāwūd in the book of *Adab* from Qatādah ؓ who related that when the Messenger of Allah ﷺ saw the new moon he used to say thrice: “A new moon of good and guidance,” and then: “I believe in the One Who created you.” Then he said: “Praise be to Allah, Who has ended such-and-such a month and brought in such-and-such a month.”²

هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، أَمَنْتُ بِالَّذِي خَلَقَكَ،
الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.

Hilālu khayrin wa rushd, hilālu khayrin wa rushd, hilālu
khayrin wa rushd, āmantu bi-lladhī khalaqak.
Al-ḥamdu li-llāhi-lladhī dhahaba bi-shahri kadhā wa jā’a bi-shahri kadhā.

According to another version, Qatādah ؓ reported that when the Prophet ﷺ saw the new moon he turned his face away from it.³ Both have also been narrated by Abū Dāwūd in *mursal* form, and some texts of Abū Dāwūd state that Abū Dāwūd said: “No *musnad ṣaḥīḥ* hadith can be found on this subject from the Prophet ﷺ.”

We have related this in the book of Ibn as-Sunnī from Abū Sa’īd al-Khudrī ؓ from the Messenger of Allah ﷺ.

As regards seeing the moon, we relate in the book of Ibn as-Sunnī from ‘Ā’ishah ؓ who narrated: “The Messenger of Allah ﷺ took me by the hand while the moon was rising, and he said: ‘Seek the protection of Allah from the evil of the darkness when it falls.’”⁴

We relate in *Hilyat al-awliyā’* with a weak *isnād* from Ziyād ibn an-Numayrī from Anas ؓ who related that when the month of Rajab began the Messenger of Allah ﷺ

1 Ad-Dārimī (2/403). Ibn Ḥajar states that there is some weakness in this hadith’s chain, but that it is strengthened by the previous hadith.

2 Abū Dāwūd (5092).

3 Abū Dāwūd (5093).

4 Ibn as-Sunnī (653). Ibn Ḥajar states that this hadith is *ḥasan gharīb*.

said: “Allah, bless us in Rajab and Sha’bān, and let us reach Ramaḍān.” We also relate it from the book of Ibn as-Sunnī with additions.

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَسَعْبَانَ، وَبَلِّغْنَا رَمَضَانَ.

Allāhumma bārik lanā fī Rajabin wa Sha’bān, wa ballighnā Ramaḍān.

THE ADHKĀR THAT ARE MUSTAḤABB WHILE FASTING

IT IS MUSTAḤABB to combine the intention of fasting in the heart and on the tongue, as we have stated regarding other acts of worship. Making intention with the heart only will suffice. Making it with the tongue only will not suffice. It is Sunnah, when someone reviles one or acts ignorantly towards him while he is fasting, to say: ‘I am fasting’ twice or more.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah ؓ who narrated that the Messenger of Allah ﷺ said: “Fasting is a shield, so when any one of you is fasting he should not act obscenely or ignorantly. If a person fights with him or reviles (*shātama*) him, he should say twice: ‘I am fasting.’”¹

I say: “It is said that one should say it with one’s tongue, and make the person who reviles him hear so that he may restrain himself. It is also said that one should say it in one’s heart, to restrain himself from vulgarity and to protect his fast. The first opinion is better known.” The meaning of *shātama* is that he reviles him in such a way as leads to reviling each other. And Allah knows best.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: “Three people’s *du‘ā’* is never rejected: a fasting person until he breaks his fast; a just Imam; and the *du‘ā’* of the oppressed.”² At-Tirmidhī states that this is a *ḥasan* hadith. I say: this version has *ḥattā*, ‘until’, with *tā’*.

1 *Hilyat al-Awliyāh* (6/269) and Ibn as-Sunnī (664). According to Ibn Ḥajar, this hadith is *gharīb*.

2 Al-Bukhārī (1894) and Muslim (1151).

3 At-Tirmidhī (3592), Ibn Mājah (1752), and *al-Futūḥāt* (4/338). Ibn Ḥajar states that this is a *ḥasan* hadith, reported by Aḥmad and by Ibn Ḥibbān in his *Ṣaḥīḥ*.



WHAT TO SAY WHEN BREAKING THE FAST

WE RELATE FROM the *Sunans* of Abū Dāwūd and an-Nasā'ī from Ibn 'Umar   who related that when the Messenger of Allah   broke his fast he said: "Thirst is gone, veins have been moistened, and the reward has been secured, if Allah Most High wills."¹

ذَهَبَ الظَّمَا، وَابْتَلَّتْ العُرُوقُ، وَثَبَّتَ الأَجْرُ إِنْ شَاءَ اللهُ.

Dhahaba-z-zama', wa-btallati-l-'urūq, wa thabata-l-ajru in shā'a-llāh.

I say: the word *az-zama'* with the shortened *hamzah* at the end means 'thirst' (*al-'atash*). Allah (Most High) says: "that is because they are not afflicted by thirst."² I mention this, even though it is obvious, because I have seen those for whom it is ambivalent so that their state of illusion is prolonged.

﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ﴾

And we relate from the *Sunan* of Abū Dāwūd from Mu'adh ibn Zahrah, who reported that he had been informed that when the Prophet   broke the fast he said: "Allah, for You have I fasted and with Your sustenance I break my fast."³ Thus he narrated it as a *mursal*.

اللَّهُمَّ لَكَ صُمتُ، وَعَلَى رِزْقِكَ أَفطَرْتُ.

Allāhumma laka ṣumtu, wa 'alā rizqika aftarat.

We relate in the book of Ibn as-Sunnī from Mu'adh ibn Zahrah who narrated that when the Prophet   broke the fast he said: "Praise be to Allah, Who helped me to fast and has given me sustenance so that I could break my fast."⁴ This is related in *mursal* form.

الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنِي فَصُمتُ، وَرَزَقَنِي فَأَفطَرْتُ.

Al-ḥamdu li-llāhi-lladhī a'ānanī fa-ṣumtu, wa razaqanī fa-aftarat.

We relate in the book of Ibn as-Sunnī from Ibn 'Abbās  , who related that when the Prophet   broke his fast he said: "Allah, for You we have fasted and with Your sustenance we break our fast, so accept it from us. You are the All-Hearing, the All-Knowing."⁵

1 Abū Dāwūd (2357).

2 Qur'an 9:120.

3 Abū Dāwūd (2358).

4 Ibn as-Sunnī (480).

5 Ibn as-Sunnī (481) and *al-Futūḥāt* (4/341). Ibn Ḥajar states that this hadith is *gharib* and that its chain is seriously weak.

اللَّهُمَّ لَكَ صُمتنا، وَعَلَى رِزْقِكَ أَفطَرْنَا، فَتَقَبَّل مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ.

Allāhumma laka ṣumnā, wa 'alā rizqika aftarnā, fa-taqabbal minnā, innaka Anta-s-Samī'u-l-'Alim.

We relate in the books of Ibn Mājah and Ibn as-Sunnī from 'Abdullāh ibn Abi Mulaykah, who reported that 'Abdullāh ibn 'Amr ibn al-'Āṣ   narrated: "I heard the Messenger of Allah   say: 'When a fasting person breaks his fast, he has one *du'ā'* that is not denied.' Ibn Abi Mulaykah reported that he heard 'Abdullāh ibn 'Amr ibn al-'Āṣ   say, when he broke his fast: "O Allah, I ask You by Your Mercy that encompasses everything to forgive me."¹

اللَّهُمَّ إِنِّي أَسأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي.

Allāhumma innī as'aluka bi-rahmatika-llatī wasi'at kulla shay'in an taghfira lī.



WHAT TO SAY WHEN BREAKING THE FAST WITH PEOPLE

WE RELATE FROM the *Sunan* of Abū Dāwūd as well as others, with *ṣaḥīḥ isnāds* from Anas  , who related that the Messenger of Allah   came to Sa'd ibn 'Ubadah. [The latter] brought some bread and oil, and he ate. Then the Prophet   said: "May those who fast break their fast with you, may the pious eat your food, and may the angels pray for you."²

أَفطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ المَلَائِكَةُ.

Aftara 'indakum aṣ-ṣā'imūn, wa akala ṭa'amakum al-abrār, wa ṣallat 'alaykum al-malā'ikah.

We relate in the book of Ibn as-Sunnī from Anas  , who related that when the Messenger of Allah   broke his fast with people he supplicated for them and said: "May those who fast break their fast with you. . ."³

1 Ibn Mājah (1753) and Ibn as-Sunnī (482).

2 Abū Dāwūd (854), an-Nasā'ī (292), and *al-Futūḥāt* (4/343). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

3 Ibn as-Sunnī (483). According to Ibn Ḥajar, the narrators of this hadith were men who narrated *hasan* hadiths.

THE SUPPLICATION TO SAY ON LAYLAT
AL-QADR (THE NIGHT OF THE DECREE)

WE RELATE WITH *ṣaḥīḥ isnāds* from the books of at-Tirmidhī, an-Nasā'ī, Ibn Mājah and others, from 'Ā'ishah رضي الله عنها who narrated: "I asked: 'Messenger of Allah, if I know it is the Night of the Decree, what should I say?' He answered: 'Say: O Allah, You are Forgiving and You love forgiveness, so forgive me.'" According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

Allāhumma innaka 'Afuwwun tuḥibbu-l-'afwa fa-'fu 'annī.

Our [Shāfi'i] colleagues have said that it is *mustaḥabb* to supplicate in abundance during this night. Recitation of the Qur'ān, and all the *adhkār* and *du'ās* that are *mustaḥabb* on other noble occasions, are also *mustaḥabb*; and we have previously explained them together and individually. According to ash-Shāfi'i, "One should exert oneself [in doing this] as strenuously during the day as during the night," and that was what he said. It is *mustaḥabb* to make *du'ā*' for the needs and the important concerns of the Muslims, for that is the character of the righteous and the perceptive servants of Allah. And it is Allah Who grants success.

THE ADKHĀR OF I'TIKĀF

IT IS *MUSTAḤABB* to recite Qur'ān in abundance and perform other *adhkār*.

¹ At-Tirmidhī (3508), Ibn Mājah (3850), and al-Ḥākim in *al-Mustadrak* (1/530), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees.

THE ADKHĀR OF PILGRIMAGE (ḤAJJ)

KNOW THAT THE *adhkār* and *da'awāt* of Ḥajj are innumerable, but we will draw attention to the most important. The *adhkār* of Ḥajj are of two categories: *adhkār* for the journey and *adhkār* during the Ḥajj itself. We will defer the *adhkār* for the journey, because they will be mentioned in the chapters on the *adhkār* of travelling. Those *adhkār* which pertain to the actual Ḥajj will be mentioned in the section on the deeds and actions of Ḥajj. I will omit the evidence and the hadiths for most of it, to avoid lengthening the book and boring the reader, since this chapter is very long. I will therefore be brief, Allah willing.

When a person wishes to enter *iḥrām*' he should perform *ghusl* and *wuḍū'* and put on his lower wrapper and upper wrapper. We have already mentioned what to say when performing *wuḍū'*, bathing, and putting on clothes. Then he should offer two *rak'ahs*. We have already mentioned the *adhkār* of *ṣalāh*. It is *mustaḥabb* to recite *Qul Yā ayyuha-l-kāfirūn* (Sūrah 109) after the *Fātiḥah* in the first *rak'ah* and *Qul Huwa-llāhu Aḥad* (Sūrah 112) in the second. It is *mustaḥabb*, after finishing the *ṣalāh*, to make *du'ā*' for whatever one wishes. We have already mentioned a selection of *adhkār* for after *ṣalāh*. When about to put on *iḥrām*, one should make the intention in one's heart. It is *mustaḥabb* to support the heart with the tongue. One should say: *I make the intention for Ḥajj*, or: *I have put on iḥrām for it for the sake of Allah* رضي الله عنه. *At Your service, Allah, at Your service!* and the remainder of the *talbiyah*. The intention is *wājib* and the words are Sunnah. Saying it with the heart alone suffices, but saying it with the tongue alone will not.

According to Imam Abū al-Faḥḥ Sulaym ibn Ayyūb ar-Razī, it is good to say after this: *O Allah, I consecrate my soul, my hair, my skin, my flesh and my blood to You.*

اللَّهُمَّ لَكَ أَحْرَمُ نَفْسِي وَسَعْرِي وَبَشْرِي وَلَحْمِي وَدَمِي.

Allāhumma laka aḥramu nafsi wa sha'ri wa bashari wa laḥmi wa damī.

Others state that one should also say: *O Allah, I have made intention for Ḥajj, so help me with it and accept it from me.*

اللَّهُمَّ إِنِّي نَوَيْتُ الْحَجَّ فَأَعِنِّي عَلَيْهِ، وَتَقَبَّلْهُ مِنِّي.

Allāhumma innī nawaytu-l-Ḥajja fa-a'innī 'alayh, wa taqabbalhu minnī.

Then one should say the *talbiyah*, which is: *At Your service, Allah, at Your service. At Your service, You have no partner, at Your service. Truly all praise, favour and sovereignty is Yours; You have no partner.*

¹ *Iḥrām* is the state of ritual consecration of a person intending to perform the minor pilgrimage ('Umrah) or major pilgrimage (Hajj).

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالْبِعْثَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

*Labbayka-llāhumma labbayk, labbayka lā sharīka laka labbayk,
inna-l-ḥamda wa-n-ni'mata laka wa-l-mulk, lā sharīka lak.*

That is the *talbiyah* of the Messenger of Allah ﷺ. It is *mustahabb* to say in the first *talbiyah*: 'At Your service for Ḥajj,' if intending to perform Ḥajj, and to say: 'At Your service for 'Umrah,' if the intention is to put on *ihrām* for 'Umrah. One does not repeat the mention of Ḥajj or 'Umrah in the *talbiyah* thereafter, according to the correct and preferred view.

Know that the *talbiyah* is *Sunnah*. If a person leaves it out, his Ḥajj and 'Umrah will still be valid and he will not have to make any penance; but he will have forfeited immense rewards and the emulation of the Messenger of Allah ﷺ. This is correct and it is our view and that of the majority of the 'ulamā'. Some of our [Shāfi'i] colleagues say that it is *wājib* and make it a condition for the validity of the Ḥajj; but the first view is the correct one. All the same, it is *mustahabb* to safeguard it in emulation of the Messenger of Allah ﷺ and to avoid controversy. And Allah knows best.

If a man puts on *ihrām* on behalf of someone else he should say: "I intend to perform Ḥajj and I consecrate this to Allah on behalf of So-and-so." At Your service, Allah, at Your service on behalf of So-and-so, and the rest of what a person would say when putting on *ihrām* for himself.

CONCERNING THE TALBIYAH AND WHAT IS RECOMMENDED IN IT

It is *mustahabb* to ask for peace and blessings upon the Messenger of Allah ﷺ after the *talbiyah*, and to make *du'ā'* for oneself and whomever else one wishes, for concerns of this world and the Hereafter. One should ask Allah ﷻ for His pleasure with one and for Paradise, and seek protection in Him from Hell-Fire. It is *mustahabb* to say the *talbiyah* abundantly. This is *mustahabb* under all conditions: standing, sitting, walking, riding laying down, dismounting or travelling, in a state of minor or major impurity or during menstruation. It is *mustahabb* [to do it] in changing conditions, times or places, like the coming of night or day, at dawn, the gathering of friends, standing up or sitting down, ascending or descending, riding or dismounting, after *ṣalāh* and in any mosques. The correct view is that one does not say *talbiyah* whilst performing *ṭawāf* or *sa'y*, because there are special *adhkār* for those moments.

It is *mustahabb* to raise the voice while saying *talbiyah*, unless that is difficult. A woman must not raise her voice, because her voice generates the risk of temptation. It is *mustahabb* to repeat the *talbiyah* thrice or more. One should say it continually and not interrupt it, whether by speaking or anything else. If someone greets him, he should reply, but it is *makrūh* to greet people in this condition. If one sees something

that impresses him, he should say: I am present; the [real] life is the life of the Hereafter, in imitation of the Messenger of Allah ﷺ.

Know that the *talbiyah* continues to be *mustahabb* until one stones the Jamrat *al-'aqabah* on the day of slaughtering or performs *ṭawāf al-ifādah*, if he does that first. If he starts with one of them, the *talbiyah* should cease when he starts it. One should then busy himself with *takbīr*. According to ash-Shāfi'i, a person performing 'Umrah should say the *talbiyah* until he has touched the corner of the Ka'bah.

WHAT IT IS RECOMMENDED FOR A PERSON IN IHRĀM TO
SAY WHEN HE REACHES THE ḤARAM OF MAKKAH

When a person in *ihrām* reaches the Sanctuary of Makkah, Allah increases him in honour and it is *mustahabb* for him to say: Allah, this is Your sanctuary and security, so make me unlawful to Hell-Fire, make me safe from Your punishment on the day You resurrect Your servants; and make me one of Your friends and one of the people who obey You and let him make whatever *du'ā'* he wishes.

اللَّهُمَّ هَذَا حَرْمُكَ وَأَمْنُكَ فَحَرِّمْنِي عَلَى النَّارِ، وَأَمِّنِّي مِنْ عَذَابِكَ
يَوْمَ تَبْعَثُ عِبَادَكَ، وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ وَأَهْلِ طَاعَتِكَ.

*Allāhumma hādha ḥaramuka wa amnuka fa-ḥarrimnī 'alā-n-Nār, wa amminnī
min 'adhābika yawma tab'athu 'ibādak, wa-j'alnī min awliyā'ika wa ahli ṭā'atik.*

WHAT IT IS RECOMMENDED FOR THE PERSON IN IHRĀM
TO SAY WHEN HIS GAZE FALLS UPON THE KA'BAH

When a person enters Makkah and his gaze falls on the Ka'bah and he reaches the Mosque, it is *mustahabb* for him to lift his hands and supplicate. It is reported that the *du'ā'* of a Muslim is accepted upon seeing the Ka'bah. One should say: Allah, increase this House in honour, esteem, respect and reverence. And increase those who honour and respect it—of those who perform Ḥajj or 'Umrah—in honour, respect, esteem and piety.

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفاً وَتَعْظِيماً وَتَكْرِيماً وَمَهَابَةً، وَزِدْ مَنْ شَرَفَهُ
وَكَرَّمَهُ مِنْ حَجَّهِ أَوْ اعْتَمَرَهُ تَشْرِيفاً وَتَكْرِيماً وَتَعْظِيماً وَبِرّاً.

*Allāhumma zid hādha-l-Bayta tashrifan wa ta'zīman wa takrīman wa
mahābah, wa zid man sharrafahu wa karramahu mimman ḥajjahu
awi-'tamarahu tashrifan wa takrīman wa ta'zīman wa birra.*

One should also say: O Allah, You are Peace and from You is peace. Make us live, Lord, in peace.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، حَيِّنَا رَبَّنَا بِالسَّلَامِ.

Allāhumma Anta-s-Salāmu wa minka-s-salām, ḥayyinā Rabbanā bi-s-salām.

Then one should make *du'ā'* for all of the good of this world and the Hereafter that he desires. On entering the Mosque, he should say what we have discussed in the beginning of this book about all mosques.

ON THE ADHKĀR OF ṬAWĀF

It is *mustahabb*, when touching the Black Stone the first time and also when commencing *ṭawāf*, to say: *In the name of Allah; Allah is greater. O Allah, with belief in You and faith in Your Book, and in fulfillment of Your pact and following the Sunnah of Your Prophet ﷺ.* It is desirable to repeat this *du'ā'* when coming parallel to the stone in every circumambulation.

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ، وَتَصَدِيقًا بِكِتَابِكَ، وَوَفَاءً
بِعَهْدِكَ، وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāhi wa-llāhu akbar, Allāhumma imānan bik, wa taṣḍīqan bi-Kitābik, wa wafā'an bi-'ahdik, wa-ttibā'an li-Sunnati Nabiyyika Muḥammadin ṣalla-llāhu 'alayhi wa sallam.

When running in the first three circuits of *ṭawāf* one should say: *O Allah, may my Hajj be accepted, my sins forgiven, and my effort rewarded.*

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا، وَذَنْبًا مَغْفُورًا، وَسَعْيًا مَشْكُورًا.

Allāhumma-j'alhu Ḥajjan mabrūrā, wa dhanban maghfūrā, wa sa'yan mashkūrā.

He should say during the remaining four circuits: *O Allah, forgive and have mercy on and pardon that which You know. You are most Mighty and Most Noble.*

اللَّهُمَّ اغْفِرْ وَارْحَمْ، وَاعْفُ عَمَّا تَعْلَمُ، وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ، اللَّهُمَّ
آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma-ghfir wa-rḥam, w-a'fu 'ammā ta'lam, wa Anta-l-A'zzu-l-Akram. Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

According to ash-Shāfi'i, the best thing that one can say during *ṭawāf* is: *O Allah our Lord, grant us good in this world . . .*⁴⁶³ and he said, "I regard it as *mustahabb* that it be said throughout it."

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً . . .

Allāhumma Rabbanā ātinā fi-d-dunyā ḥasanah . . .

It is *mustahabb* to make *du'ā'*, between his *ṭawāfs*, for whatever one wishes concerning his religious and worldly life. If one person makes *du'ā'* and a group says *Āmin*, that is good.

It is reported that al-Ḥasan stated that *du'ā'* is accepted in fifteen places: in *ṭawāf*; at the *Multazimah*; under the *Mizāb* (waterspout); inside the House [i.e. the Ka'bah]; at the well of *Zamzam*; on *Ṣafā*; on *Marwā*; on the *Mas'ā*; behind the *Maqām* of Ibrāhīm; on *'Arafāt*; at *Muzdalifah*; at *Minā*; and at the three *Jamarāt*. Anyone who fails to exert himself in *du'ā'* at these places is deprived [of immense benefits].

The position of ash-Shāfi'i and the majority of our colleagues is that it is *mustahabb* to recite Qur'an in *ṭawāf*, because it is a place and occasion for *dhikr* and the best *dhikr* is the recitation of the Qur'an. Abū 'Abdullāh al-Ḥalīmī—one of the foremost colleagues of ash-Shāfi'i—chose the position that the recitation of Qur'an during [*ṭawāf*] is not *mustahabb*. The correct view is the first-mentioned. Our colleagues state that recitation is better than those *da'awāt* which have not been conveyed from the Messenger of Allah ﷺ. Those *da'awāt* which have been conveyed from the Messenger of Allah ﷺ are better than recitation, according to the correct view. Others say that recitation is better. Abū Muḥammad al-Juwaynī said: "It is *mustahabb* to recite the entire Qur'an in *ṭawāf* during the days of *Ḥajj*, and the reward is great." And Allah knows best.

It is *mustahabb*, after finishing *ṭawāf* and the two *rak'ahs* of *ṣalāh* of *ṭawāf*, to make *du'ā'* for whatever one wishes. Among the *da'awāt* which have been transmitted is: *O Allah, I am Your servant and the son of two of Your servants. I have come to You with many sins and evil deeds. This is the sanctuary of those who seek protection in You from Hell-Fire, so forgive me. Surely You are the Most Forgiving, the Most Merciful.*

اللَّهُمَّ أَنَا عَبْدُكَ وَأَبْنُ عَبْدَيْكَ، أَتَيْتُكَ بِذُنُوبٍ كَثِيرَةٍ وَأَعْمَالٍ سَيِّئَةٍ، وَهَذَا
مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ فَاعْفِرْ لِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma anā 'abduk wa-bnu 'abdayk, ataytuka bi-dhunūbin kathīratin wa a'mālin sayyi'ah, wa hādihā maqāmu-l-'ā'idhi bika mina-n-Nāri fa-ghfir li, innaka Anta-l-Ghafūru-r-Raḥīm.

DU'Ā' AT THE MULTAZAM, WHICH IS IN BETWEEN THE DOOR OF THE KA'BAH AND THE BLACK STONE

As we said earlier, *du'ā'* is answered at the *Multazam*, which is between the door of the Ka'bah and the Black Stone. One of the *da'awāt* is: *O Allah, to You belongs all praise, praise that is commensurate with Your bounties and equal to Your abundance. I praise*

You with all of Your praises—those which I know and those which I do not know—for all of Your favours—those which I know and those which I do not know—and under all conditions. O Allah, convey blessings and salutations to Muḥammad and on the family of Muḥammad. O Allah, protect me from Shayṭān the rejected, and protect me from all evil. Make me content with what You have given me as sustenance, and bless me in it. O Allah, make me one of the most noble delegation to You. Make me adhere to the path of steadfastness until I meet You, Lord of the Universe.¹ Then the pilgrim should make *du'ā'* for whatever he likes.

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا يُؤَافِي نِعْمَكَ، وَيُكَافِي مَزِيدَكَ، أَعْمَدُكَ بِجَمِيعِ مَحَامِدِكَ
مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ، عَلَى جَمِيعِ نِعْمِكَ مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ، وَعَلَى
كُلِّ حَالٍ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، اللَّهُمَّ أَعِزَّنِي مِنَ الشَّيْطَانِ
الرَّجِيمِ، وَأَعِزَّنِي مِنْ كُلِّ سُوءٍ، وَقِنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، اللَّهُمَّ اجْعَلْنِي
مِنْ أَكْرَمِ وَفْدِكَ عَلَيْكَ، وَأَلْزَمْنِي سَبِيلَ الْإِسْتِقَامَةِ حَتَّى أَلْقَاكَ يَا رَبَّ الْعَالَمِينَ.

Allāhumma laka-l-ḥamdu ḥamdan yuwāfi ni'amak, wa yukāfi mazidak. Aḥmaduka bi-jamī'i maḥāmidika mā 'alimtu minhā wa mā lam a'lam, wa 'alā jamī'i ni'amika mā 'alimtu minhā wa mā lam a'lam, wa 'alā kulli ḥāl. Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad. Allāhumma a'idhni minā-sh-Shayṭāni-r-rajīm, wa a'idhni min kulli sū', wa qanni'ni bi-mā razaqtani wa bārik li fih. Allāhumma-j'alni min akrami wafidika 'alayk, wa alzimni sabila-l-istiḳāmati ḥattā alqāka yā Rabba-l-'ālamīn.

DU'Ā' IN THE HIJR

Al-Ḥijr has a *kasrah* on the *ḥā'* and a *sukūn* on the *jīm*, and it is counted as part of the House. We have shown above that *du'ā'* in it is answered. Among the *da'awāt* is: O Lord, I have come to You from afar, hoping for Your kindness and grace. Make me attain to enough of Your kindness to make me independent of the kindness of others beside You, O You Who are known for kindness.²

يَا رَبِّ أَتَيْتَكَ مِنْ شِقَّةٍ بَعِيدَةٍ مُؤَمَّلًا مَعْرُوفَكَ فَأَنْلِنِي مَعْرُوفًا مِنْ
مَعْرُوفِكَ تُغْنِينِي بِهِ عَنْ مَعْرُوفٍ مِنْ سِوَاكَ، يَا مَعْرُوفًا بِالْمَعْرُوفِ.
Yā Rabbi ataytuka min shiqqatin ba'īdatin mu'ammilan
ma'rūfaka fa-anilni ma'rūfan min ma'rūfika tughnīni
bihi 'an ma'rūfi man siwāk, yā Ma'rūfan bi-l-ma'rūf.

¹ Al-Futūḥāt (4/391). Ibn Ḥajar stated that he could not find a source for this invocation.

² Al-Futūḥāt (4/393). Ibn Ḥajar mentioned that this hadith was reported in *al-Muntaẓim* and the *Muṭhir al-'azm* of Ibn al-Jawzī, who narrated it from Mālik ibn Dinār with a weak chain.

DU'Ā' IN THE HOUSE

We stated earlier that *du'ā'* within the House is answered. We relate in the Book of an-Nasā'i from Usāmah ibn Zayd ؓ, who reported that when the Messenger of Allah ﷺ entered the House he went to the wall facing the back of the Ka'bah and placed his face and cheek on it. He praised Allah ﷻ and extolled Him, appealed to Him and asked Him for forgiveness. Then he turned to one of the corners of the Ka'bah with *takbīr*, *tahlīl* and *tasbīḥ*, extolling Allah ﷻ and pleading to Him and begging forgiveness. Then he left.¹

DU'Ā' DURING SA'Y

We have stated earlier that *du'ā'* in *sa'y* is answered. It is *Sunnah* to prolong standing on *Safā*, to face the Ka'bah and make *takbīr*, and to supplicate by saying: Allah is greater, Allah is greater, Allah is greater. To Allah belongs all praise. Allah is greater for what He has guided us to. Praise be to Allah for what He has granted us. 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; in His hands is all good; and He has power over all things. There is no god but Allah; He fulfilled His promise, assisted His slave and defeated the tribes on His own. There is no god but Allah and we worship none but Him, performing our religion sincerely for Him, even if the disbelievers dislike it. O Allah, You have said: "Call on Me and I will answer your prayers." You do not break Your promise. I ask You, as You have guided me to Islam, not to strip me of it, so that You cause me to die as a Muslim.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ، اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا، وَالْحَمْدُ لِلَّهِ عَلَى
مَا أَوْلَانَا، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ،
بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، أَنْجَزَ وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ،
اللَّهُمَّ إِنَّكَ قُلْتَ: ﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾، وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، وَإِنِّي أَسْأَلُكَ كَمَا
هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا تُنْزِعَهُ مِنِّي حَتَّى تَتَوَقَّأَنِي وَأَنَا مُسْلِمٌ.

Allāhu akbar, Allāhu akbar, Allāhu akbar, wa li-llāhi-l-ḥamd. Allāhu akbaru 'alā mā hadānā, wa-l-ḥamdu li-llāhi 'alā mā awlānā, lā ilāha illa-llāhu waḥdahu lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, yuhyi wa yumit, bi-yadihi-l-khayr, wa huwa 'alā kulli shay'in qadīr. Lā ilāha illa-llāh, anjaza wa'dah, wa naṣara 'abdah, wa hazama-l-aḥzāba waḥdah, lā ilāha illa-llāh, wa lā na'budu illā iyyāh, mukhlīṣīna lahu-d-dīna wa law kariha-l-kāfirūn. Allāhumma innaka qulta:

¹ An-Nasā'i (5/19-20). This hadith is *ṣaḥīḥ*. See *al-Futūḥāt* (4/394).

Ud'ūnī astajib lakum, wa innaka lā tukhlifu-l-mī'ād, wa innī as'aluka kamā hadaytanī li-l-Islāmi an lā tanzi'ahu minnī hattā tatawaffānī wa anā Muslim.

Then the pilgrim should supplicate for good in this world and the Hereafter. He should repeat this *dhikr* and *du'ā* thrice. He should not say the *talbiyah*. When he reaches Marwah he should ascend it and say the same *dhikr* and *du'ā* that he said on Ṣafā.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar.

We narrated that Ibn 'Umar رضي الله عنه said while on Ṣafā: "O Allah protect us by Your Dīn and obedience to You and obedience to Your Messenger, may Allah bless him and grant him peace, and avert us from [contravening] Your limits. O Allah, make us love You and love Your angels, and Your Messengers and Prophets, and make us love Your righteous servants. O Allah, make us beloved to You, to Your angels, to Your Messengers and Prophets, and to Your righteous servants. O Allah, make the easy easy for us to attain and ward off from us the difficult. Forgive us in the Hereafter and this world and make us leaders of the God-fearing."¹

اللَّهُمَّ اغْصِنَا بِدِينِكَ وَطَوَاعِيَّتِكَ وَطَوَاعِيَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَنِّبْنَا حُدُودَكَ، اللَّهُمَّ اجْعَلْنَا نُجْبًا وَنُجْبًا مَلَائِكَتِكَ وَأَنْبِيَاءِكَ وَرُسُلِكَ، وَنُجْبًا عِبَادَكَ الصَّالِحِينَ، اللَّهُمَّ حَبِّبْنَا إِلَيْكَ، وَإِلَى مَلَائِكَتِكَ، وَإِلَى أَنْبِيَاءِكَ وَرُسُلِكَ، وَإِلَى عِبَادِكَ الصَّالِحِينَ، اللَّهُمَّ يَسِّرْنَا لِلْيُسْرَى، وَجَنِّبْنَا الْعُسْرَى، وَاعْفِرْ لَنَا فِي الْآخِرَةِ وَالْأُولَى، وَاجْعَلْنَا مِنْ أَيْمَةِ الْمُتَّقِينَ.

Allāhumma- 'simnā bi-dīnika wa ṭawā'iyatika wa ṭawā'iyati Rasūlika ṣalla-llāhu 'alayhi wa sallam, wa jannibnā ḥudūdaka. Allāhumma-j'alnā nuḥibbuka wa nuḥibbu malā'ikatika wa Anbiyā'aka wa Rusulak, wa nuḥibbu 'ibādaka-ṣ-ṣāliḥīn. Allāhumma ḥabbibnā ilayk, wa ilā malā'ikatik, wa ilā Anbiyā'ika wa Rusulik, wa ilā 'ibādika-ṣ-ṣāliḥīn. Allāhumma yassirnā li-l-yusrā, wa jannibnā-l-'usrā, wa-ghfir lanā fi-l-ākhirati wa-l-ūlā, wa-j'alnā min a'immati-l-muttaqīn.

When going between Ṣafā and Marwah one should say: O my Lord, forgive, have mercy, and pardon that which You know. Truly You are the Most Mighty, the Most Noble. O Allah, grant us good in this world and in the Hereafter, and protect us from the punishment of Hell-Fire.

¹ Al-Futūḥāt (4/400). Ibn Ḥajar states that this hadith is *mawqūf ṣaḥīḥ*.

رَبِّ اغْفِرْ وَارْحَمْ، تَجَاوَزْ عَمَّا تَعَلَّم، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ. اللَّهُمَّ
آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Rabbi-ghfir wa-rḥam, tajāwaz 'ammā ta'lam, wa Anta-l-A'azzu-l-Akram. Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

Among the *da'awāt* chosen for *sa'y*, and for every place, is: O Allah, Turner of hearts, make my heart firm in Your religion. O Allah, I ask You for that which brings Your Mercy, the resolution of Your forgiveness, security from all sin, triumph in Paradise, and deliverance from Hell-Fire. O Allah, I ask of You guidance and piety and modesty and independence. O Allah, assist me in Your remembrance, gratitude to You, and excellent worship of You. O Allah, I ask You of all good—that which I know and that which I do not know. I seek Your protection from all evil—that which I know and that which I do not know. I ask You for Paradise and those words and deeds which draw one close to it. And I seek Your protection from Hell and words and deeds which draw one close to it.

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعَنَى، اللَّهُمَّ أَعِزِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ.

Allāhumma yā Muqalliba -l-qulūbi thabbit qalbī 'alā dīnik. Allāhumma innī as'aluka mujibāti rahmatik, wa 'azā'ima maghfiratik, wa-s-salāmata min kullī ithm, wa-l-fawza bi-l-Jannah, wa-n-najāta mina-n-Nār. Allāhumma innī as'aluka-l-ḥudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā. Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibadatik. Allāhumma innī as'aluka min al-khayri kullīhi mā 'alimtu minhu wa mā lam a'lam. Wa a'ūdhu bika mina-sh-sharri kullīhi mā 'alimtu minhu wa mā lam a'lam. Wa as'aluka-l-Jannata wa mā qarraba ilayhā min qawlin aw 'amal, wa a'ūdhu bika mina-n-Nāri wa mā qarraba ilayhā min qawlin aw 'amal.

To recite Qur'an is better. One ought to combine these *adhkār* and *da'awāt* with recitation of Qur'an. If a person can only do one, he should do whichever is the most important.

THE BOOK OF REMEMBRANCES

THE ADHKĀR WHICH ONE SAYS WHEN
LEAVING MAKKAH FOR 'ARAFĀT

It is *mustahabb*, when leaving Makkah to go to Minā, to say O Allah, for You I hope and on You I call, so make me attain my pious hopes, and forgive me my sins, and bestow on me what You have bestowed on those who obey You. Truly You have power over all things.¹

اللَّهُمَّ يَا كَأَرْجُو، وَلَكَ أَدْعُو، فَبَلِّغْنِي صَالِحَ أَمَلِي، وَأَغْفِرْ لِي ذُنُوبِي. وَأَمُنُّنْ
عَلَيَّ بِمَا مَنَنْتَ عَلَيَّ أَهْلَ طَاعَتِكَ، إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.
Allāhumma iyyāka arjū, wa laka ad'ū, fa-ballighnī ṣāliḥa
amālī, wa-ghfir li dhunūbī, wa-mnun 'alayya bi-mā mananta
'alā ahli ṭā'atik, innaka 'alā kulli shay'in qadīr.

When setting off from Minā to 'Arafāt one should say: O Allah, to You I turn and Your Noble Countenance I seek; so forgive my sins, accept my pilgrimage, have mercy on me, and do not let me fail; You have power over all things.²

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَوَجْهَكَ الْكَرِيمَ أَرَدْتُ، فَاجْعَلْ ذَنْبِي مَغْفُورًا،
وَحَجِّي مَبْرُورًا، وَأَرْحَمْنِي وَلَا تُخَيِّبْنِي، إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ.
Allāhumma ilayka tawajjaht, wa wajhaka-l-karīma aradt, fa-
j'al dhanbī maghfūrā, wa Ḥajjī mabrūrā, wa-rḥamnī wa
lā tukhayyibnī, innaka 'alā kulli shay'in qadīr.

One should say the *talbiyah*, recite the Qur'an and say a great deal of *adhkār*, *du'ā'* and [Allah's] words: O Allah, grant us good in this world and in the Hereafter and spare us the punishment of Hell-Fire.

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.
Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-
ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

THE ADHKĀR AND DU'Ā'S THAT ARE MUSTAḤABB AT 'ARAFĀT

We have mentioned, discussing the *adhkār* of 'Īd, the hadith in which the Messenger of Allah ﷺ said: "The best *du'ā'* is on the Day of 'Arafāt; and the best that I and all the Prophets before me have said is: *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.*"

¹ *Al-Futūḥāt* (4/405). Ibn Ḥajar said that he could not find the source for this invocation. However, it is found in *al-Manāsik* by Abū Ishāq al-Ḥarbī, who did not reference anyone else with regard to it.

² See previous footnote.

Kitāb al-Adhkār

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulk, wa
lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

It is *mustahabb* to say *dhikr* and *du'ā'* in abundance, and to exert oneself in this. This is the best day of the year for *du'ā'* and it is the greatest aspect of the *Ḥajj* and its purpose; and it is what [the *Ḥajj*] is based on. It is essential that one devote every effort to doing *dhikr*, making *du'ā'*, reciting Qur'an, supplicating with various *da'awāt* and performing a variety of *adhkār*. The pilgrim should make *du'ā'* for himself and do *dhikr* at every place. He should supplicate alone and in a group. He should make *du'ā'* for himself, his parents, his relatives, his mentors, his companions, friends and loved ones, all those who have treated him well, and all the Muslims. He should be extremely careful not to neglect any of these, because he will not be able to make amends for it, unlike other acts. He should not burden himself with making his *du'ā'* rhyme, for that would engross his heart and remove his lowliness, self-abasement, neediness, poverty, humility and submission. There is no harm in supplicating with a rhymed *du'ā'* that one has memorised, as long as one does not distract himself with the encumbrance of its order and grammar.

It is Sunnah to lower the voice in *du'ā'* and to increase in asking for forgiveness and articulating repentance for all transgressions, coupled with belief in one's heart and persistence and repetition of the *du'ā'*. The pilgrim should not consider the acceptance and answering of his *du'ā'* to be slow. He should start and end his *du'ā'* with praise and exaltation of Allah ﷻ, and asking for peace and blessings upon the Messenger of Allah ﷺ. He should be careful to face the Ka'bah and to be in a state of ritual purity. 'Alī reported that the greater part of the *du'ā'* of the Prophet ﷺ on the Day of 'Arafāt at the Place of Standing was: "O Allah, to You belongs praise like that which we say and better than we can say. O Allah, my ṣalāh, my sacrifice, my life and my death are for you. To You is my return and for You is my legacy. I seek Your protection from punishment in the grave, delusion in the heart, and disunity in my affairs. O Allah, I seek Your protection from the evil of that which the wind brings."¹

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ، وَخَيْرًا مِمَّا نَقُولُ، اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي،
وَمَحْيَايَ وَمَمَاتِي، إِلَيْكَ مَا بِي، وَلَكَ تُرَاثِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ،
وَوَسْوَسةِ الصِّدْرِ، وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ.
Allāhumma laka-l-ḥamdu ka-lladhī naqūl, wa khayran mimma
naqūl. Allāhumma laka ṣalātī wa nusukī, wa maḥyāya wa
mamātī, ilayka ma'ābī, wa laka turāthī. Allāhumma innī a'ūdhu

¹ Related by at-Tirmidhī (3515), who states that this hadith is *gharīb* from this route (*wajh*), and its chain is not strong. The same thing is stated by Ibn Ḥajar. *Al-Futūḥāt* (5/6).

*bika min 'adhābi-l-qabr, wa waswasati-ṣ-ṣadr, wa shatāti-l-amr,
Allāhumma innī a'ūdhu bika min sharri mā tajī'u bihi-r-riḥ.*

It is *mustahabb* to say the *talbiyah* many times between repetitions of this, and also to invoke peace and blessings upon the Messenger of Allah ﷺ, and to weep copiously in *dhikr* and *du'ā*. For it is here [at 'Arafāt] that tears are shed, the absolution of faults is sought and the fulfilment of petitions is expected. It is an immense place and a magnificent gathering. The best of the sincere servants of Allah gather in it, and it is the greatest gathering in the world.

The following are some of the most favoured *du'ās*:

Allah, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire.

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَفِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

O Allah, I have wronged myself greatly and none forgives sins but You. So grant me Your forgiveness and have mercy on me. You are the Most Forgiving and the Most Merciful.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَأَرْحَمَنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

*Allāhumma innī ḥalamtu nafsi ḥulman kathirā, wa innahū
lā yaghfiru-dh-dhunūba illā Anta fa-ghfir li maghfiratan
min 'indik, wa-rḥamnī. Innaka Anta-l-Ghafūru-r-Raḥīm.*

O Allah, give me such forgiveness as will rectify my affairs in both Worlds, and have such mercy on me that I may be gladdened by it in both Worlds. Grant me such sincere repentance that I never go back on it ever. Make me adhere to the path of steadfastness and make me never deviate from it.

اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً تُصَلِّحُ بِهَا شَأْنِي فِي الدَّارَيْنِ، وَأَرْحَمَنِي
رَحْمَةً أَسْعُدُ بِهَا فِي الدَّارَيْنِ، وَتُبْ عَلَيَّ تَوْبَةً نَصُوحًا لَا أَنْكُرُهَا
أَبَدًا، وَأَلْزِمْنِي سَبِيلَ الإِسْتِقَامَةِ لَا أُرِيغُ عَنْهَا أَبَدًا.

*Allāhumma-ghfir li maghfiratan tuṣliḥu bihā sha'nī fi-d-dārayn, wa-rḥamnī
raḥmatan as'adu bihā fi-d-dārayn, wa tub 'alayya tawbatan naṣūḥan lā
ankuthuhā abadā, wa-lzimnī sabila-l-istiqāmati lā uzighu 'anhā abadā.*

O Allah, take me from the disgrace of sin to the honour of obedience. Make me independent of the unlawful by the lawful; and of disobedience to You by obedience to You; and of all besides You, by Your Grace.

اللَّهُمَّ انْقُلْنِي مِنْ ذُلِّ الْمُعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ، وَأَغْنِنِي بِحَلَالِكَ عَنْ
حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ.

*Allāhumma-nqulnī min dhulli-l-ma'ṣiyati ilā 'izzi-t-tā'ah, wa aghnini bi-
ḥalālikā 'an ḥarāmik, wa bi-tā'atika 'an ma'ṣiyatik, wa bi-faḍlika 'amman siwāk.*

Enlighten my heart and my grave, protect me from all evil, and amass for me all goodness.

وَنُورَ قَلْبِي وَقَبْرِي، وَأَعِزَّنِي مِنَ الشَّرِّ كُلِّهِ، وَاجْمَعْ لِي الْخَيْرَ كُلَّهُ.

*Wa nawwir qalbī wa qabrī, wa a'idhni mina-sh-
sharri kullih, wa-jma' liya-l-khayra kullah.*

DA'AWĀT THAT ARE MUSTAḤABB WHEN SETTING
OUT FROM 'ARAFĀT FOR MUZDALIFAH

As was stated earlier, it is *mustahabb* to say *talbiyah* at all places in abundance, and this is the most essential place of all. One should recite Qur'ān and make *du'ā* as much as possible. It is *mustahabb* to say: *There is no god but Allah and Allah is greater*¹ and to repeat that and to say: *O Allah, it is You Whom I desire and You I hope for, so accept my rituals and grant me ability. Grant me in it better than that which I seek. Do not let me fail. You are Allah, the Most Generous and the Most Gracious.*

اللَّهُمَّ إِلَيْكَ أَرْعَبُ، وَإِيَّاكَ أَرْجُوا فَتَقَبَّلْ نُسُكِي، وَوَفِّقْنِي، وَارْزُقْنِي فِيهِ
مِنَ الْخَيْرِ أَكْثَرَ مِمَّا أَطْلُبُ، وَلَا تُخَيِّبْنِي إِنَّكَ اللَّهُ الْجَوَادُ الْكَرِيمُ.

*Allāhumma ilayka arghab, wa iyyāka arjū fa-taqabbal nusukī,
wa waffiqnī, wa-rzuqnī fihi mina-l-khayri akthara mimmā
aṭlub, wa lā tukhayyibnī. Innaka-llāhu-l-Jawādu-l-Karīm.*

That night is one of the nights of 'Īd. We have already mentioned the merit of spending it in *dhikr* and *du'ā*. Combined with the dignity of the night is the dignity of the place; of being in the Holy Sanctuary, in a state of *iḥrām* and in the company of the pilgrims, and of having performed these tremendous acts of worship and noble supplications in the appointed places.

THE ADHKĀR THAT ARE MUSTAḤABB AT THE HOLY SANCTUARY

Allah ﷻ says: "Then when you pour down from (Mount) 'Arafāt, celebrate the

¹ *Al-Futūḥāt* (5/10). According to Ibn Ḥajar, this hadith was reported by Ibn Khuzaymah from the Messenger of Allah ﷺ.

praises of Allah at the sacred monument, and celebrate His praises as He has guided you, even though you were indeed astray before.¹

﴿فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ﴾

So it is *mustahabb* to say *du'ā'* in abundance at Muzdalifah on that night and to recite *talbiyah*, *adhkār* and *Qur'ān*, because it is an auspicious night, as we stated in the previous section. Among the *da'awāt* mentioned is: O Allah, I ask You to grant me all good at this place, to rectify all my affairs, and to turn away from me all evil, for none does that but You and none bestows that but You.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْزُقَنِي فِي هَذَا الْمَكَانِ جَوَامِعَ الْخَيْرِ كُلِّهِ، وَأَنْ تُصَلِّحَ شَأْنِي
كُلَّهُ، وَأَنْ تُصَرِّفَ عَنِّي الشَّرَّ كُلَّهُ، فَإِنَّهُ لَا تَفْعَلُ ذَلِكَ غَيْرَكَ، وَلَا يَجُودُ بِهِ إِلَّا أَنْتَ.

Allāhumma innī as'aluka an tarzuqanī fī hādha-l-makāni jawāmi'a-l-
khayri kullih, wa an tuṣliḥa sha'nī kullah, wa an taṣrifā 'anni-sh-sharra
kullah, fa-innahu lā yafalu dhālika ghayruk, wa lā yajūdu bihi illā Ant.

When performing the *Ṣubḥ ṣalāh* on this day, the pilgrim should perform it at the start of its time and go to great lengths to do it early. Then he should go to the Holy Sanctuary, which is a small mountain at the farthest point of Muzdalifah, called *Quzah*, with a *ḍammah* on the *qāf* and a *faṭḥah* on the *zāy*. If he can, he should ascend it; if he cannot, he should stand below it facing the *Ka'bah*. He should say *takbīr*, *tahlīl*, declare His unity and say *tasbīḥ*, and recite abundant *talbiyah* and *du'ā'*. It is *mustahabb* to say: O Allah, as You have given us ability and You have made us see it, so give us the ability to remember You as You have guided us. Forgive us and have mercy on us as You have promised us. Your Word is the truth: "Then when you pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the sacred monument, and celebrate His praises as He has guided you, though you were astray before. Then pass on at a quick pace from the place whence it is usual for the multitude so to do. And ask for Allah's forgiveness, for Allah is Oft-Forgiving, Most Merciful."²

اللَّهُمَّ كَمَا وَقَفْتَنَا فِيهِ وَأَرَيْتَنَا إِيَّاهُ، فَوَقَّفْنَا لِيَذْكُرَكَ كَمَا هَدَيْتَنَا، وَاعْفِرْ لَنَا وَارْحَمْنَا كَمَا
وَعَدْتَنَا بِقَوْلِكَ وَقَوْلِكَ الْحَقُّ: ﴿فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ. ثُمَّ أْفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ، إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾.

Allāhumma kamā waqaftanā fīhi wa arāytanā iyyāh, fa-waffiqnā li-dhikrika

1 Qur'ān 2:198.

2 Qur'ān 2:198-199.

kamā hadātanā, wa-ghfir lanā wa-rḥamnā kamā wa'adatanā bi-qawlika wa
qawlika-l-Ḥaqq: Fa-idhā afaqtum min 'Arafātin fa-dhkuru-llāha 'inda-l-mash'ari-
l-harāmi wa-dhkurūhu kamā hadākum wa in kuntum min qablihi la-mina-d-
dāllīn, thumma afdū min haythu afāda-n-nāsu wa-staghfiru-llāh, inna-llāhu
Ghafūru-r-Raḥīm.

One should say repeatedly: "Our Lord, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire."¹

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

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

It is *mustahabb* to say: O Allah, to You belongs all praise, to You belongs all perfection, to You belongs all grandeur and to You belongs all sanctification. O Allah, forgive me for all the sins I have done in the past and protect me from that which remains. Grant me pious deeds which will make You pleased with me, O Owner of immense bounty.

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْكَمَالُ كُلُّهُ، وَلَكَ جَلَالُ كُلِّهِ، وَلَكَ
التَّقْدِيسُ كُلُّهُ، اللَّهُمَّ اغْفِرْ لِي جَمِيعَ مَا أَسْلَفْتُهُ، وَاعْصِمْنِي فِيَمَا بَقِيَ،
وَارْزُقْنِي عَمَلًا صَالِحًا تَرْضَى بِهِ عَنِّي، يَا ذَا الْفَضْلِ الْعَظِيمِ.

Allāhumma laka-l-ḥamdu kulluh, wa laka-l-kamālu kulluh, wa
laka jalālu kulluh, wa laka-t-taqdīsu kulluh. Allāhumma-
ghfir li jamī'a mā aslaftuh, wa'ṣimnī fīmā baqī, wa-rzuqnī
'amalan ṣāliḥan tarḍā bihi 'annī, yā Dhā-l-fadli-l-'azīm.

O Allah, I seek intercession with You through Your chosen servants and I seek access to you by You. I ask You to provide me all good and to bestow on me what You have bestowed on Your friends; and that you correct my condition in the Hereafter and in this world, Most Merciful of those who show mercy.

اللَّهُمَّ إِنِّي أَسْتَشْفَعُ إِلَيْكَ بِخَوَاصِّ عِبَادِكَ، وَأَتَوَسَّلُ بِكَ إِلَيْكَ. وَأَسْأَلُكَ أَنْ
تَرْزُقَنِي جَوَامِعَ الْخَيْرِ كُلِّهِ، وَأَنْ تَمَنَّ عَلَيَّ بِمَا مَنَنْتَ عَلَيَّ أَوْلِيَّائِكَ،
وَأَنْ تُصَلِّحَ حَالِي فِي الْآخِرَةِ وَالْدُّنْيَا يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma innī atashaffā'u ilayka bi-khawāṣṣi 'ibādik, wa
atawassalu bika ilayk, wa as'aluka an tarzuqanī jawāmi'a-l-khayri
kullih, wa an tamunna 'alayya bi-mā mananta 'alā awliyā'ik, wa an
tuṣliḥa ḥālī fī-l-ākhirati wa-d-dunyā yā Arḥama-r-raḥimīn.

1 Qur'ān 2:201.

THE BOOK OF REMEMBRANCES

ADHKĀR WHICH ARE MUSTAḤABB WHEN GOING
FROM THE HOLY SANCTUARY TO MINĀ

When the dawn lightens, the pilgrim will set off from the Holy Sanctuary, going towards Minā. The rituals here are *talbiyah*, *dhikr* and *du'ā'* and these should be recited abundantly. One should be zealous about the *talbiyah*, for these are the last moments for it and he may not be able to do it again in his lifetime.

ADHKĀR WHICH ARE MUSTAḤABB AT MINĀ
ON THE DAY OF THE SACRIFICE

When the pilgrim has set off from the Holy Sanctuary and reached Minā it is *mustaḥabb* to say: *Praise be to Allah, Who has made me reach this place safe and sound. O Allah, this is Minā; I have come to it, and I am Your servant and under Your authority. I ask You to bestow upon me that which You have bestowed upon Your friends. O Allah, I seek Your protection from deprivation and calamity in my religion, Most Merciful of those who show mercy.*

الْحَمْدُ لِلَّهِ الَّذِي بَلَّغَنِيهَا سَالِمًا مُعَافَى، اللَّهُمَّ هَذِهِ مِنِّي قَدْ أَتَيْتُهَا وَأَنَا عَبْدُكَ
وَفِي قَبْضَتِكَ، أَسْأَلُكَ أَنْ تَمُنَّ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَايَاكَ، اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنَ الْجُرْمَانِ وَالْمُصِيبَةِ فِي دِينِي، يَا أَرْحَمَ الرَّاحِمِينَ.

Al-ḥamdu li-llāhi-lladhī balaghanihā sāliman mu'āfā. Allāhumma hādhihi Minā qad ataytuḥā wa anā 'abduka wa fī qabdatik, as'aluka an tamunna 'alayya bi-mā mananta bihi 'alā awliyā'ik. Allāhumma innī a'ūdhu bika mina-l-ḥirmāni wa-l-muṣibatī fī dīnī, yā Arḥama-r-raḥimīn.

While stoning the *jamarat al-'aqabah*, one should stop the *talbiyah* with the first stone that he throws. He should engage in *takbīr* and say the *takbīr* with every stone. It is not Sunnah to stand and make *du'ā'*. If one has a *hady* animal with him he should slaughter it by *dhabḥ* [if a sheep or cattle] or *naḥr* [if a camel]. It is *mustaḥabb* to say, when slaughtering: *In the name of Allah, Allah is greater. O Allah, convey blessings and salutations to Muḥammad and his family. O Allah, this is from You and for You, so accept it from me. (Or accept it from So-and-so if the sacrifice is for someone else.)*

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ
وَسَلِّمْ، اللَّهُمَّ مِنْكَ وَإِلَيْكَ، تَقَبَّلْ مِنِّي.

Bismi-llāhi wa-llāhu akbar, Allāhumma ṣalli 'alā Muḥammadin wa 'alā ālihi wa sallim, Allāhumma minka wa ilayk, taqabbal minnī.

Some of the 'ulamā' say that when a man shaves his head after slaughtering [the

Kitāb al-Adhkār

animal], it is *mustaḥabb* for him to hold his own forelock, say *takbīr* thrice, and say: *Praise be to Allah for what He has guided us to, and all praise is due to Allah for what He has favoured us with. O Allah, this is my forelock, so accept it from me and forgive my sins. O Allah, forgive me and those who shave and shorten [their hair], You Who are Vast in forgiveness. O Allah, accept my du'ā'.*

الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا، الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا،
اللَّهُمَّ هَذِهِ نَاصِيَتِي فَتَقَبَّلْ مِنِّي، وَاعْفِرْ لِي ذُنُوبِي، اللَّهُمَّ اغْفِرْ
لِي وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ، يَا وَاسِعَ الْمَغْفِرَةِ. آمِينَ.

Al-ḥamdu li-llāhi 'alā mā hadānā, al-ḥamdu li-llāhi 'alā mā an'ama bihi 'alaynā, Allāhumma hādhihi nāṣiyatī fa-taqabbal minnī, wa-ghfir li dhunūbī. Allāhumma-ghfir li wa li-l-muḥalliqīna wa-l-muqaṣṣirīn, yā Wāsi'a-l-maghfirah. Āmin.

When he has finished shaving, he should say the *takbīr* and say: *Praise be to Allah, Who has completed for us these rituals. O Allah, increase us in faith, certainty, ability and assistance, and forgive us and our fathers and mothers and all the Muslims.*

الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا نُسُكًا، اللَّهُمَّ زِدْنَا إِيمَانًا وَيَقِينًا، وَتَوْفِيقًا
وَعَوْنًا، وَاعْفِرْ لَنَا وَإِلَابَائِنَا وَأُمَّهَاتِنَا وَالْمُسْلِمِينَ أَجْمَعِينَ.

Al-ḥamdu li-llāhi-lladhī qadā 'annā nusukā Allāhumma zidnā imānan wa yaqīnā, wa tawfiqan wa 'awnā, wa-ghfir lanā wa li-ābā'inā wa ummahātinā wa-l-Muslimīna ajma'in.

THE ADHKĀR WHICH ARE MUSTAḤABB AT
MINĀ ON THE DAYS OF TASHRĪQ

We relate in the *Ṣaḥīḥ* of Muslim, from Nubayshah al-Khayr رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "The Days of *Tashrīq* are days of eating and drinking and remembrance of Allah." It is *mustaḥabb* to do *dhikr* in abundance, the best of this being the recitation of Qur'an. It is Sunnah, on the days of stoning, to stand at the first *jamarah*, facing the Ka'bah, and praise Allah, saying *takbīr*, *tahlīl* and *tasbīḥ*. One should make *du'ā'* with presence of heart, humility, and submission, and one should remain there for as long as it takes to recite *Sūrat al-Baqarah*. One should do the same at the next, which is *al-jamarat al-wuṣṭā*, but not stand at the third, which is *jamarat al-'aqabah*.

¹ Muslim (1141).

ON THE TAKBĪR, THE TAHLĪL AND OTHER THINGS
BEING MUSTAḤABB ON THE CONCLUSION OF
THE ḤAJJ BY SETTING OFF FROM MINĀ

When the pilgrim sets off from Minā, there remain no *adhkār* that are specific to Ḥajj, but he is still a traveller. It is *mustaḥabb* for him to say *takbīr*, *tahlil*, *tahmīd*, *tamjīd* and other *adhkār* which are *mustaḥabb* for the traveller. The explanation of this will follow, if Allah wills.

If he enters Makkah intending 'Umrah he should do the same *adhkār* during his 'Umrah that he would do on the Ḥajj during those rituals that the Ḥajj and 'Umrah have in common, which are *iḥrām*, *ṭawāf*, *sa'y*, sacrifice and shaving the head. And Allah knows best.

WHAT TO SAY WHEN DRINKING ZAMZAM WATER

We relate from Jābir رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم said: "Zamzam water is for what it is drunk for." Such has been the practice of the 'ulamā' and the virtuous; they drank it for their lofty purposes and achieved them. According to the 'ulamā', it is *mustaḥabb* for anyone who drinks it for forgiveness, cure from an ailment or any other reason, to say when drinking: O Allah, it has been conveyed to me that the Messenger of Allah صلى الله عليه وسلم said: "The water of Zamzam is for what it is drunk for." O Allah, I have drunk it so that You may forgive me and that You may do such-and-such for me; so forgive me and do so. Alternatively, one may say: O Allah, I have drunk it seeking a cure, so cure me. And Allah knows best.

اللَّهُمَّ إِنَّهُ بَلَغَنِي أَنْ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ﴿مَاءٌ زَمَزَمٌ لِمَا شُرِبَ لَهُ﴾، اللَّهُمَّ وَإِنِّي أَشْرَبُهُ لِتَغْفِيرِ لِي وَلِتَفْعَلْ بِي كَذَا وَكَذَا، فَاغْفِرْ لِي وَافْعَلْ.

اللَّهُمَّ إِنِّي أَشْرَبُهُ مُسْتَشْفِيًا بِهِ فَاشْفِنِي.

Allāhumma innahu balaghanī annā Rasūlaka ṣalla-llāhu 'alayhi wa sallama qā: "Mā'u Zamzama li-mā shuriba lah", Allāhumma wa innī ashrabuhu li-taghfirā li wa li-taf'ala bī (add appropriate words), fa-ghfir li wa-f'al.

Or:

Allāhumma innī ashrabuhu mustashfiyan bihi fa-shfinī.

¹ Al-Futūḥāt (5/28). According to Ibn Ḥajar, this hadith is *gharīb* from this route (*wajh*), but *ḥasan* thanks to its supporting narrations.

ON THE ṬAWĀF OF LEAVE-TAKING AND
THE DU'Ā' AT THE MULTAZAM

When the pilgrim intends to leave Makkah to return home, he should perform the *ṭawāf* of greeting, then go to the Multazam and cling to it. Then he should say: O Allah, the House is Your House and this is Your slave and the son of Your male slave and the son of Your female slave. You have conveyed me upon one of Your creatures, which You have subjugated so that You may make me move about in Your land. You have made me arrive, by Your grace, so that I may fulfil Your rituals. If You are pleased with me, be more pleased with me. If not, then [be so] from now on, before my home makes me distant from Your House. This is the time of my departure, if You give me permission—not wishing to substitute You or Your House [for anything else], and not out of aversion to You or Your House. O Allah, accompany me with good health in my body and protection of my religion. Make my return good, and grant me obedience to You for as long as You let me live. Accumulate for me my benefit in the Hereafter and this world. You have power over all things.¹

اللَّهُمَّ الْبَيْتُ بَيْتُكَ، وَالْعَبْدُ عَبْدُكَ وَإِنَّ عَبْدَكَ وَأَبْنُ أُمَّتِكَ، حَمَلْتَنِي عَلَى مَا سَخَّرْتَ لِي مِنْ خَلْقِكَ، حَتَّى سَيَّرْتَنِي فِي بِلَادِكَ، وَبَلَّغْتَنِي بِنِعْمَتِكَ حَتَّى أَعْنَتَنِي عَلَى قَضَاءِ مَنَاسِكَكَ، فَإِنْ كُنْتَ رَضِيْتَ عَنِّي فَارْزُدْ عَنِّي رِضَاءً، وَإِلَّا فَمَنْ الْآنَ قَبْلَ أَنْ تَنْأَى عَن بَيْتِكَ دَارِي، هَذَا أَوْ أَنْ أَنْصِرَافِي إِنْ أَذِنْتَ لِي، غَيْرَ مُسْتَبَدِّلٍ بِكَ وَلَا بِبَيْتِكَ، وَلَا رَاغِبٍ عَنكَ وَلَا عَن بَيْتِكَ، اللَّهُمَّ فَأَصْحِبْنِي الْعَافِيَةَ فِي بَدَنِي، وَالْعِصْمَةَ فِي دِينِي، وَأَحْسِنْ مُنْقَلَبِي، وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي، وَاجْمَعْ لِي خَيْرَ الْآخِرَةِ وَالْدُّنْيَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma-l-Baytu Baytuk, wa-l-'abdu 'abdika wa-bnu 'abdika wa-bna amatik. Ḥamaltanī 'alā mā sakhkharta li min khalqika ḥattā sayyartanī fī bilādik, wa balaghtanī bi-ni'matika ḥattā a'antanī 'alā qaḍā'i manāsikik, fa-in kunta raḍīta 'annī fā-zdad 'annī riḍā, wa illā fa munna-l-āna qabla an tan'ā 'an baytika dāri. Hādha awānu-nṣirāfi in adhinta li, ghayra mustabdilin bika wa lā bi-Baytik, wa lā rāghibin 'anka wa lā 'an Baytik. Allāhumma fa-aṣhibni-l-'āfiyata fī badanī, wa-l-'iṣmata fī dinī, wa aḥsin munqalabī, wa-rzuqni ṭā'ataka mā abqaytanī, wa-jma' li khayra-l-ākhirati wa-d-dunyā, innaka 'alā kulli shay'in qadīr.

One should begin and end this *du'ā'* with the praise of Allah and invoking salutations and blessings upon the Messenger of Allah صلى الله عليه وسلم, as we have stated earlier about other *du'ā'*. If a woman is menstruating then it is *mustaḥabb* for her to stand at the door of the Mosque and to supplicate with this *du'ā'* before setting off. And Allah knows best.

¹ Al-Futūḥāt (5/29). Ibn 'Allān states that this hadith was reported by al-Bayhaqī, with a chain from him to ash-Shāfi'i, and that these are the words of ash-Shāfi'i.

VISITING THE GRAVE OF THE MESSENGER OF ALLAH ﷺ,
AND THE ADHKĀR RELATED TO IT

Know that it is imperative for every pilgrim to visit the Messenger of Allah ﷺ, whether it is on his way or not, for visiting him is one of the most important acts of drawing near to Allah and the most profitable of endeavours and the best of devotions. So as he goes toward the tomb, he should repeatedly invoke blessings on the Messenger of Allah ﷺ on the way. When his gaze falls upon the trees of Madīnah, its Holy Sanctuary, and its landmarks, he should invoke abundant greetings and blessings upon the Messenger of Allah ﷺ, asking Allah ﷻ to benefit him by the visit and to grant him felicity in both Worlds. He should say: *O Allah, open for me the doors of Your Mercy and grant me, by this visit to Your Messenger, what You have granted Your friends and the people who obey You. Forgive me and have mercy on me, O Best of those who are asked of,*

اللَّهُمَّ افْتَحْ عَلَيَّ أَبْوَابَ رَحْمَتِكَ وَأَرْزُقْنِي فِي زِيَارَةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا رَزَقْتَهُ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ، وَأَعْفِرْ لِي وَأَرْحَمْنِي يَا خَيْرَ مُسْئِلٍ.

Allāhumma-ftah 'alayya abwāba raḥmatik, wa-rzuqni fī ziyāratī
Nabiyyika ṣalla-llāhu 'alayhi wa sallama mā razaqtahu awliyā'aka
wa ahla ṭā'atik, wa-ghfir li wa-rḥamni yā Khayra mas'ul.

When a person wants to enter the Mosque, it is *mustahabb* to say what is said upon entering other mosques, and we have already presented that in the beginning of the book. When he has performed the *ṣalāh* of greeting the Mosque, he should go to the Noble Tomb and face it with his back to the *qiblah*, standing about four cubits away from the wall of the grave. He should give greetings, without raising his voice, and say: *Peace be upon you, Messenger of Allah; peace be upon you, Best of the Creation of Allah; peace be upon you, Beloved of Allah; peace be upon you, Master of the Messengers and Seal of the Prophets. Peace be upon you, your Family, your Companions, your Household, the Prophets, and all of the pious. I bear witness that you conveyed the Message, that you fulfilled the Trust, and that you advised the Ummah. May Allah give you the finest reward that He has ever given a Prophet on behalf of his Ummah.*¹

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا
حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ، السَّلَامُ عَلَيْكَ وَعَلَى آلِكَ
وَأَصْحَابِكَ وَأَهْلِ بَيْتِكَ، وَعَلَى النَّبِيِّينَ وَسَائِرِ الصَّالِحِينَ، أَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَهَ،
وَأَدَّيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، فَجَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَى رَسُولًا عَنِ أُمَّتِهِ.

As-salāmu 'alayka yā Rasūla-llāh, as-salāmu 'alayka yā Khīrata-llāh min khalqih.

¹ Al-Futūḥāt (5/34). Ibn Ḥajar said that part of this hadith was reported from Ibn 'Umar in a *mawqūf* *ṣaḥīḥ* report.

as-salāmu 'alayka yā Ḥabība-llāh, as-salāmu 'alayka yā Sayyida-l-Mursalīna wa
Khātama-n-Nabiyyīn, as-salāmu 'alayka wa 'alā ālika wa aṣḥābika wa ahli Baytik,
wa 'ala-n-Nabiyyīna wa sā'iri-ṣ-ṣāliḥīn. Ashhadu annaka ballaghta-r-risālatā wa
adayta-l-amānata wa naṣaḥta-l-Ummah, fa-jazāka-llāhu 'annā afdala mā jazā
Rasūlan 'an Ummatih.

If anyone has requested the pilgrim to convey greetings to the Messenger of Allah ﷺ he should say: *Peace be upon you, Messenger of Allah, from So-and-so.* Then he should go back about one cubit to the right and greet Abū Bakr ﷺ. Then he should move another cubit to the right and greet 'Umar ibn al-Khaṭṭāb ﷺ. Then he should go back to the first place he stood at and face the Messenger of Allah ﷺ, and intercede through him for himself and intercede to his Lord ﷻ and supplicate for himself, his parents, his companions, his loved ones and those who have treated him well, and for all the Muslims. He should try hard to make the *du'ā'* a lengthy one. He should take advantage of this noble place to praise Allah ﷻ and magnify Him, and say *There is no god but Allah.* He should pray for blessings upon the Messenger of Allah ﷺ. Then he should go to the *Rawḍah*, which is between the Grave and the Pulpit of the Messenger of Allah ﷺ, and make *du'ā'*.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "What lies between my Tomb and my Pulpit is one of the gardens of Paradise."¹

When the pilgrim is about to leave Madīnah to go back to his home country it is desirable that he bid farewell to the Mosque with two *rak'ahs*, and he should supplicate for whatever he likes. Then he should go to the Tomb and greet as he greeted the first time. He should supplicate and bid the Prophet ﷺ farewell, saying: *O Allah, do not make this the last time that I visit the Sanctuary of Your Messenger, but grant me an easy way of returning to Your Two Sanctuaries by Your grace and kindness. Grant me forgiveness and well-being in this world and the Hereafter, and return us safely and successfully to our homelands, Āmin.*

اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِحَرَمِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبَسِّرْ
لِي الْعُودَ إِلَى الْحَرَمَيْنِ سَبِيلًا سَهْلًا بِمَنِّكَ وَفَضْلِكَ، وَأَرْزُقْنِي الْعَفْوَ
وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، وَرُدُّنَا سَالِمِينَ غَانِمِينَ إِلَى أَوْطَانِنَا. آمِينَ.

Allāhumma lā taj'al hādha ākhira-l-'ahdi bi-harami Rasūlika ṣalla-
llāhu 'alayhi wa sallam, wa yassir liya-l-'awda ila-l-Haramayni sabīlan
sahlatan bi-mannika wa faḍlik, wa-rzuqni-l-'afwa wa-l-'āfiyata fi-d-dunyā
wa-ākhirah, wa ruddanā sālimīna ghānimīna ilā awṭāninā. Āmin.

These are the last of the *da'awāt* of Ḥajj that Allah has given us the ability to compile.

¹ Al-Bukhārī (1196), Muslim (1390). Ibn Ḥajar states that both al-Bukhārī and Muslim report this hadith with the word 'house' instead of 'grave'. Al-Futūḥāt (5/37).

Even though it is long in relation to the length of the book, it is brief in comparison to what we have memorised. We ask Allah, the Noble and Generous, to grant us the ability to obey Him, and to unite us with our brothers in the Abode of Honour.

I have explained this in the chapter on Pilgrimage as well as the full aspects and extra things relating to it; and Allah alone knows the truth. All praise, blessings, success and protection are from Him.

I relate also from 'Utbi, who said: "I was sitting beside the grave of the Prophet ﷺ when a bedouin came and said, "Peace be upon you, O Messenger of Allah. I heard Allah (Most High) say, 'And if only they had come to you when they had wronged themselves and sought forgiveness from Allah, and the Messenger had sought forgiveness for them, they would assuredly have found Allah Oft-Relenting and Merciful.'"

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾

"I have come to you seeking forgiveness for my sins, seeking my Lord through your intercession," after which he began to recite the following lines of poetry:

O best of those whose bones are buried in the plains,
So that plains and hills became fragrant from their scent.
My self be the ransom for the grave where you lie;
All virtue, giving, and nobility are there.

He said: "Then he turned and my eyes were prompted and I saw the Prophet ﷺ in a vision and he said to me, 'O 'Utbi! meet the bedouin and tell him the good news that Allah (Most High) has forgiven him'".

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THE RECOMMENDATION OF ASKING FOR MARTYRDOM

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas ؓ who narrated that the Messenger of Allah ﷺ came to visit Umm Ḥarām ؓ and fell asleep. He woke up and smiled. She said: "What is making you smile, Messenger of Allah?" He said: "Some of the people of my *Ummah* were shown to me. They were on an expedition

1 Qur'an 4:64??.

in the Way of Allah, riding the back of the sea like kings on thrones (or, like kings)." She said: "Messenger of Allah, pray to Allah to make me one of them." The Messenger of Allah ﷺ made *du'ā'* for her. I say that *thabaj al-baḥr*, with *fathah* on the *thā'* and the *bā'* followed by *jīm*, means '[the sea's] back': and Umm Ḥarām is written with *rā'*.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah from Mu'ādh ؓ who reported that he heard the Messenger of Allah ﷺ say: "Whoever asks Allah sincerely and truthfully from the heart to be killed, and then dies or is killed, will have the reward of a martyr."² At-Tirmidhī describes this hadith as *ṣaḥīḥ*.

We relate in the *Ṣaḥīḥ* of Muslim from Anas ؓ who reported that the Messenger of Allah ﷺ said: "Whoever sincerely seeks martyrdom will be granted it, even if he does not attain it."³

We relate in the *Ṣaḥīḥ* of Muslim from Sahl ibn Ḥunayf ؓ who reported that the Messenger of Allah ﷺ said: "Whoever sincerely asks Allah ﷻ for martyrdom, Allah ﷻ will make him reach the status of the martyrs even if he dies in his bed."⁴

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THE IMAM SHOULD ENCOURAGE THE LEADER OF A DELEGATION TO FEAR ALLAH, AND ALSO TEACH HIM WHAT HE NEEDS [TO KNOW] CONCERNING MATTERS OF FIGHTING THE ENEMY AND ENTERING INTO PACTS WITH THEM

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Buraydah ؓ who reported that whenever the Messenger of Allah ﷺ appointed a leader of an army or expedition he advised him to have fear of Allah and to treat those Muslims who were with him well. Then he said: "Strive in the Way of Allah and in the Name of Allah. Do battle with those who reject Allah. Attack but do not be malicious, do not deceive, do not mutilate, and do not kill children. And when you meet your enemy, if they are idolaters, invite them to do three things."⁵ He then quoted the rest of the hadith.

1 Al-Bukhārī (2788) and Muslim (1912).

2 Abū Dāwūd (2541), at-Tirmidhī (1657), an-Nasā'ī (6/25), and Ibn Mājah (2792). Ibn Ḥajar grades it as *ṣaḥīḥ*.

3 Muslim (1908).

4 Muslim (1909).

5 Muslim (1731).

THE SUNNAH FOR THE IMAM AND THE LEADER OF
THE ARMY TO FEIGN TAKING ANOTHER DIRECTION
WHEN INTENDING TO GO ON AN EXPEDITION

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Ka'b ibn Mālik رضي الله عنه who said that whenever the Messenger of Allah صلى الله عليه وسلم was about to go on a campaign he feigned something different.¹

THE *DU'Ā'* FOR THOSE WHO DO BATTLE OR WORK AT
ANYTHING THAT HELPS WITH IT; ALSO SAYING THINGS
TO INSPIRE PEOPLE AND ROUSE THEM TO BATTLE

ALLAH صلى الله عليه وسلم SAYS: "O Prophet, rouse the believers to fight."²

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

Allah صلى الله عليه وسلم also says: "And rouse the believers."³

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas رضي الله عنه, who narrated that the Messenger of Allah صلى الله عليه وسلم went out to the Trench while the *Muhājirūn* and the *Anṣār* were digging on a cold morning. When he saw their exhaustion and hunger he said: "O Allah, the true life is the life Hereafter, so forgive the Helpers and the Emigrants."⁴

اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ.

Allāhumma inna-l-'aysha 'ayshu-l-ākhirah, fā-ghfir lil-Anṣāri wa-l-Muhājirah.

1 Al-Bukhārī (3088) and Muslim (2769).

2 Qur'an 8:65.

3 Qur'an 4:84.

4 Al-Bukhārī (4099), Muslim (1805), and at-Tirmidhī (3856).

DU'Ā', HUMILITY, AND *TAKBĪR* IN BATTLE, AND ASKING
ALLAH TO FULFIL HIS PROMISE TO HELP THE BELIEVERS

ALLAH صلى الله عليه وسلم SAYS: "O you who believe, when you encounter an army be firm and call on Allah in remembrance much (and often), that you may prosper. Obey Allah and His Messenger; and fall not into disputes, lest you lose heart and your power depart. Be patient and tenacious, for Allah is with those who patiently persevere. And be not like those who set out from their homes insolently, [only] to be seen by people and to hinder [people] from the Way of Allah."¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ * وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ * وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ﴾

According to the learned, these verses form the most comprehensive statement on the rules of doing battle.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Ibn 'Abbās رضي الله عنه, who narrated that while the Messenger of Allah صلى الله عليه وسلم was in his tent (at Badr) he said: "O Allah, I implore You by Your pact and promise. O Allah, if You so wish You will not be worshipped after today."

اللَّهُمَّ إِنِّي أَشْذُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِن شِئْتَ لَمْ تَعْبُدْ بَعْدَ الْيَوْمِ.

Allāhumma innī anshuduka 'ahdaka wa wa'dak.

Allāhumma in shi'ta lam tu'bad ba'da-l-yawm.

Abū Bakr رضي الله عنه took him by the hand and said: "It is enough for you, Messenger of Allah. You have implored your Lord persistently." He came out reciting: "Soon will their multitude be put to flight, and they will show their backs. No, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter."² This is the wording of al-Bukhārī's narration.

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ * بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾

As for the wording of Muslim, he says: "The Prophet صلى الله عليه وسلم faced the *qiblah*, then stretched out his hand and raised his voice, supplicating to his Lord: 'O Allah, fulfil

1 Qur'an 8:45-47.

2 Qur'an 54:46.

Your promise to me. O Allah, grant what You have promised me. O Allah, if this small group of the people of Islam is destroyed You will not be worshipped on Earth' and he continued to supplicate his Lord loudly, stretching out his hands so much so that his upper garment fell off.¹ I say: *yahtifu* with *fathah* at the beginning and *kasrah* on the third [consonant] means 'he raised his voice in supplication'.

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ آتِ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكْ
هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ.

Allāhumma anjiz lī mā wa'adtanī, Allāhumma āti mā wa'adtanī, Allāhumma
in tuhlik hādhihi-l- 'iṣābata min ahli-l-Islāmi lā tu'bad fi-l-arḍ.

We relate in both *Ṣaḥīḥs* from 'Abdullāh ibn Abī Awfā who reported that the Messenger of Allah ﷺ, on one of the days that he met the enemy, waited until the sun rose, then stood among the people and said: "O people, do not look forward to meeting the enemy, but ask Allah for well-being. When you meet them, be steadfast. And know that Paradise is under the shadow of swords." Then he said: "O Allah, Revealer of the Book, Mover of the clouds, Defeater of the tribes, rout them and convulse them."

اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَارِمَ الْأَحْزَابِ اهْزِمْهُمْ، وَأَنْصِرْنَا عَلَيْهِمْ.

Allāhumma Munzila-l-Kitāb, wa Mujriya-s-saḥāb, wa
Hāzima-l-aḥzāb, ahzimhum wa-nṣurnā 'alayhim.

We relate in both *Ṣaḥīḥs* from Anas who related that the Prophet ﷺ came to Khaybar at daybreak. When the Jews of Khaybar saw him they said: "Muḥammad and the army!" They took refuge in the fort. The Prophet ﷺ raised his hands and said: "Allah is greater! Khaybar is ruined. 'When we descend in a people's courtyard—how evil will be the morning of those who were warned!'"⁴

اللَّهُ أَكْبَرُ، حَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.

Allāhu akbar, kharibat Khaybar. Innā idhā nazalnā bi-
sāḥati qawmin fa-sā'a ṣabāḥu-l-munḍharīn.

We relate with *ṣaḥīḥ isnāds* from the *Sunan* of Abū Dāwūd from Sahl ibn Sa'd who reported that the Messenger of Allah ﷺ said: "Two supplications are not rejected (or else he said, 'are seldom rejected'): at the time of the call to *ṣalāh*, and at the time of trepidation when some [people] attack others."³ I say that some acceptable texts read *yulḥimu* with the letter *ḥā'* and others have it with the letter *jīm*. Both are well-known.

1 Al-Bukhārī (3953), Muslim (1763), at-Tirmidhī (3081), and Abū Dāwūd (2690), in an abridged form.

2 Al-Bukhārī (3025) and Muslim (1742).

3 An allusion to Qur'an 37:177 ("When it [punishment] descends in their courtyard—how evil will be the morning of those who were warned!").

4 Al-Bukhārī (371) and Muslim (1365).

5 Abū Dāwūd (2540).

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from Anas who related that when the Messenger of Allah ﷺ went into battle he said: "O Allah, You are my Support and my Helper. Through You I defend, through You I attack, and through You I do battle."¹ According to at-Tirmidhī, this is a *ḥasan* hadith.

اللَّهُمَّ أَنْتَ عَضْدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ.

Allāhumma Anta 'Aḍudī wa Naṣīrī. Bika aḥūl, wa bika aṣūl, wa bika uqātil.

I say that the meaning of 'Aḍudī is 'my Aid'. According to al-Khaṭṭābī the meaning of *aḥūlu* is *aḥtālu*, 'I practise artifice or deception against the [enemy]'.²

We relate with *ṣaḥīḥ isnāds* in the *Sunans* of Abū Dāwūd and an-Nasā'ī that Abū Mūsā al-Ash'arī reported that when the Messenger of Allah ﷺ feared [harm from any] people he would say: "O Allah, we make You responsible for their slaughter and we seek Your protection from their evil."³

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhuka min shūrūrihim.

We relate in the book of at-Tirmidhī from 'Amārah ibn Za'karah who narrated that he heard the Messenger of Allah ﷺ say: "Allah says: 'My slave—My true slave—is the one who remembers Me [even when] meeting his opponent,'"³ meaning at the time of fighting. At-Tirmidhī says that the *isnād* of this hadith is not strong.

I say that Za'karah is written with a *fathah* on the *zāy* and on the *kāf* and a *sukūn* on the *ayn* between them.

We relate in the book of Ibn as-Sunnī from Jābir ibn 'Abdullāh who related that the Messenger of Allah ﷺ said on the Day of Ḥunayn: "Do not wish to meet the enemy, for you do not know what you will be tried with on their account. When you meet them say: 'O Allah, You are our Lord and their Lord; our hearts and their hearts are in Your hand. Only You can overcome them.'"⁴

اللَّهُمَّ أَنْتَ رَبُّنَا وَرَبُّهُمْ، وَقُلُوبُنَا وَقُلُوبُهُمْ بِيَدِكَ، وَإِنَّمَا يَعْلِبُهُمْ أَنْتَ.

Allāhumma Anta Rabbunā wa Rabbuhum, wa qulūbunā wa
qulūbuhum bi-yadik, wa innamā yaḡlibuhum Ant.

We relate in the hadith we mentioned earlier from the book of Ibn as-Sunnī from Anas who reported: "We were with the Prophet ﷺ on an expedition and we met the enemy, and I heard him say: 'O Owner of the Day of Judgment, You alone do we

1 Abū Dāwūd (2632) and at-Tirmidhī (3578).

2 Abū Dāwūd (1537).

3 At-Tirmidhī (3575) and *al-Futūḥāt* (5/62). Ibn Ḥajar grades it as *ḥasan* owing to a supporting narration.

4 Ibn as-Sunnī (673).

worship and You alone do we ask for help.' I saw men falling to the ground with angels beating them from the front and behind."¹

يَا مَالِكِ يَوْمَ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

Yā Mālika Yawmi-d-Dīni iyyāka na'budu wa iyyāka nasta'īn.

Imam ash-Shāfi'ī related in *al-Umm*² a hadith with a *mursal isnād* according to which the Messenger of Allah ﷺ said: "Look for acceptance of *du'ā'* when armies meet, after the *iqāmah* for *ṣalāh*, and when rain is falling."

I say that it is *mustahabb* to recite what one finds easy from the Qur'ān and to say the *du'ā'* of difficulty which we have mentioned earlier. Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah ﷺ used to say in moments of difficulty: "There is no god but Allah, the Great, the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and Earth and Lord of the Noble Throne."

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

Lā ilāha illa-llāhu-l-'Azīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'Azīm, lā ilāha illa-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi wa Rabbu-l-'Arshi-l-Karīm.

One should say what we mentioned earlier in another hadith: *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. He whom You protect becomes mighty, and glorious is Your acclaim.*

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-'azīm. Lā ilāha illā Ant, 'azza jārūk, wa jalla thanā'uk.

One should also say that which we introduced before in another hadith: *Allah is sufficient for us and most excellent is He as a Protector.*³

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Ḥasbuna-llāhu wa ni'ma-l-Wakīl.

¹ Ibn as-Sunnī (336).

² *Al-Umm* (1/223).

³ Qur'ān 3:173.

One should also say: *There is no power or strength except by Allah. As Allah wills; there is no power except with Allah. We have sought refuge with Allah and we have sought help from Allah. We trust in Allah.*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ، مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا

بِاللَّهِ. اِعْتَصَمْنَا بِاللَّهِ، اسْتَعْنَا بِاللَّهِ، تَوَكَّلْنَا عَلَى اللَّهِ.

Lā ḥawla wa lā quwwata illā bi-llāhi-l-'Azīzi-l-Ḥakīm, Mā shā'a-llāh, lā quwwata illā bi-llāh, i'taṣamnā bi-llāh, ista'annā bi-llāh, tawakkalnā 'ala-llāh.

And one says: "I fortify us all by the Ever-Living, the Eternally Self-Sustaining, Who never dies; and I repel evil from us with "There is no might or power but through Allah the Mighty, the Immense."

حَصَّنْتُنَا كُلَّنَا أَجْمَعِينَ بِالْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ أَبَدًا، وَدَفَعْتُ عَنَّا السُّوءَ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Ḥaṣṣantunā kullnā ajma'īna bi-l-Ḥayyi-l-Qayyūmi-lladhī lā yamūtu abadā, wa dafa'tu 'anna-s-sū'a Bi-Lā ḥawla wa lā quwwata illā bi-llāhi-l-'Alīyyi-l-'Azīm.

And one says: "O You Whose Beneficence existed before time began, O You Whose goodness exceeds all other goodness, Owner of this world and the Hereafter, O Living, O Everlasting, O Master of Splendour and Grandeur, You for whom nothing is impossible or too great! Help us against these enemies of ours and others and make us swiftly triumph over them with well-being and general safety."

يَا قَدِيمَ الْإِحْسَانِ، يَا مَنْ إِحْسَانُهُ فَوْقَ كُلِّ إِحْسَانٍ، يَا مَالِكَ الدُّنْيَا وَالْآخِرَةِ، يَا حَيُّ يَا قَيُّومُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا مَنْ لَا يُعْجِزُهُ شَيْءٌ وَلَا يَتَعَاظَمُهُ، أَنْصُرْنَا عَلَى أَعْدَائِنَا هَلْوَلاءٍ وَعَبِيدِهِمْ، وَأَظْهِرْنَا عَلَيْهِمْ فِي عَافِيَةٍ وَسَلَامَةٍ عَاجِلًا.

Yā Qadīma-l-iḥsān, yā man iḥsānuhu fawqa kulli iḥsān, yā Mālika-d-dunyā wa-l-ākhirah, yā Ḥayyu yā Qayyūm, yā Dha-l-Jalāli wa-l-Ikrām, yā man lā yu'jizuhu shay'un wa lā yata'āzamuḥ, unṣurnā 'alā a'dā'inā ḥā'ulā'i wa ghayrihim, wa aẓhirnā 'alayhim fi 'āfiyatīn wa salāmatīn 'āmmatīn 'ājilā.

All of the above are strongly enjoined, and have been tried and tested.