

see the grievous chastisement.”¹ About this method of proof there are some views, even if we say that the *Shari'ah* of those before us is a *Shari'ah* for us.

﴿رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ وَاشْدُدْ عَلَيَّ قُلُوبَهُمْ
فَلَا يُؤْمِنُونَ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

DISBELIEVERS' COERCING A MUSLIM TO SAY WORDS OF DISBELIEF

If disbelievers force a Muslim to utter a statement of disbelief and he utters it while his heart is content with faith, he does not become a disbeliever. This is supported by the text of the Qur'an and the consensus of the Muslims. Is it better for him to utter it to save himself from being killed? There are five opinions about this.

The authentic view is that it is better to be patient and endure being killed than to utter a statement of disbelief. Proof of this from authentic hadiths and the actions of the Companions رضي الله عنهم are well-known.

The second is that it is better to utter it to save oneself from being killed.

The third is that if there is some benefit for the Muslims in his survival, in that he hopes to cause harm to the enemy or to establish the laws of the *Shari'ah*, then it is better for him to utter it. If that is not the case, then to have patience and bear being killed is better.

The fourth is that if he is one of the '*ulamā*' and the like, or is one of those on whom people model themselves, then it is better for him to have patience so that the masses may not be deceived.

The fifth is that it is compulsory for him to utter it on account of the Words of Allah "And throw not yourselves to destruction with your own hands."² But this argument is very weak indeed.

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

A MUSLIM COERCING A DISBELIEVER TO ACCEPT ISLAM

If a Muslim forces a disbeliever to accept Islam and he utters the declaration of faith, then if he is at war with the Muslims his Islam will be valid because it is coercion with a right. If he is under the protection of the Muslim polity (*dhimmi*) he will not become a Muslim, because we are compelled to let him be; so one has no right to compel him. There is another [weak] opinion, that he becomes a Muslim because he has been commanded [to accept] the truth.

¹ Qur'an 10:88.

² Qur'an 2:195.

A DISBELIEVER'S UTTERING THE TWO
SHAHĀDAHs WITHOUT COERCION

If a disbeliever utters the declaration of faith without any compulsion, and it is a quotation, like: "I heard Zayd say "There is no god but Allah and Muḥammad is the Messenger of Allah," he will not be declared a Muslim. If he says it after a Muslim has invited him [to embrace Islam] by saying: "Say: There is no god but Allah and Muḥammad is the Messenger of Allah" and then he utters it, he becomes a Muslim. If he says it of his own initiative, not as a quotation or in response to an invitation, then he becomes a Muslim, according to the well-known and correct position which is adhered to by the majority of our [Shāfi'i] colleagues. It is also said that he does not become a Muslim, because of the possibility of it being a [mere] quotation.

WHAT IS SAID ABOUT NICKNAMES FOR THE ONE
WHO IS IN CHARGE OF THE MUSLIMS' AFFAIRS

It is not befitting that the one who is in charge of the affairs of the Muslims be called 'the Vicegerent of Allah' (*Khalīfat Allah*), but rather he should be called 'the Vicegerent', 'the Vicegerent of the Messenger of Allah ﷺ' or 'the Leader of the Believers.'

We relate in *Sharḥ as-Sunnah* that Imam Abū Muḥammad al-Baghawī, may Allah have mercy on him, said: "It does not matter if the one who is in charge of the affairs of the Muslims is called 'Leader of the Believers' or '*Khalīfah*'—even if he acts contrary to the conduct of the just leaders—because he deals with the concerns of the believers and because the believers listen to him." He said, "He is called the *Khalīfah* because he succeeds those who have been before him and he takes their place." He also said: "None should be called the Vicegerent of Allah after Adam and Dāwūd, peace be upon them both. Allah ﷻ says: 'I will create a vicegerent on the earth.' Allah ﷻ says: 'Dāwūd, We have made you a vicegerent in the earth.' From Abū Mulaḥkah it is reported that a man said to Abū Bakr رضي الله عنه: "O *Khalīfah* of Allah." He said: "I am the *Khalīfah* of Muḥammad ﷺ and I am happy with that." A man said to 'Umar ibn 'Abd al-'Azīz رضي الله عنه: "O *Khalīfah* of Allah." He said: "Woe to you, this is far-fetched! My mother named me 'Umar. If you call me by that name, I will accept it. Then I grew up and I was given the nickname Abū Ḥaḥḥ. If you call me by that, I will accept it. Then you put me in charge of your affairs and you named me 'Leader of the Believers'. It is enough for you to call me by that title."

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿يَسْأَلُونَكَ عَنِ الْخَلِيفَةِ فِي الْأَرْضِ﴾

The Imam and most judicious of judges Abū al-Ḥasan al-Māwardī al-Baḥrī, the Shāfi'i faqīh, says in his book *al-Aḥkām as-sultāniyyah*: "The Imam is called the

¹ Qur'an 2:26.

Khalifah because he succeeds the Messenger of Allah ﷺ in his *Ummah*.” He said: “It is permissible to say ‘the *Khalifah*’ unqualifiedly, and it is permissible to say ‘*Khalifah* of the Messenger of Allah.’” He said: “Opinions are divided about saying ‘*Khalifah* of Allah.’ Some hold that it is permissible because he is concerned for His rights among His Creation and because Allah ﷻ says: ‘It is He Who has made you vicegerents on the earth.’¹ The majority of the *‘ulamā*’ avoid this, and accuse those who say it of sin.” These are the words of al-Māwardī.

﴿هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ﴾

I say that the first to be called ‘Leader of the Believers’ was ‘Umar ibn al-Khaṭṭāb ﷺ. There is no difference of opinion about this among people of knowledge. The fantasy of the ignorant that it was Musaylimah is a manifest error and obnoxious ignorance, contrary to the consensus of the *‘ulamā*’. Their books display their agreement that the first to be called ‘Leader of the Believers’ was ‘Umar ibn al-Khaṭṭāb ﷺ.

Imam Ḥāfiẓ Abū ‘Umar ibn ‘Abd al-Barr gives in his book *al-Istī‘āb*, a work about the names of the Companions ﷺ, an account and explanation of ‘Umar being the first to be named ‘Leader of the Believers’, and the reason for it. He also states that Abū Bakr ﷺ was called ‘the *Khalifah* of Allah’s Messenger ﷺ’.

IT IS PROHIBITED TO CALL THE SULTAN AND OTHERS *SHĀHĀN SHĀH* (‘KING OF KINGS’)

It is strictly forbidden to call a leader, or any other human being, ‘*Shāhan Shāh*’ because it means ‘King of kings’, and no-one is called that but Allah ﷻ.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: “The worst, most humiliating name in the sight of Allah, exalted is He, is for a man to call himself *Malik al-Amlāk*—‘King of kings’.”² We have mentioned this previously in the chapter on names. According to Sufyān ibn ‘Uyaynah, ‘King of kings’ is the meaning of [the Persian title] ‘*Shāhān Shāh*’ [normally written *Shāhanshāh*].

ON THE WORD ‘MASTER’ (AS-SAYYID)

Know that the word ‘Master’ is used to refer to someone who is above his people and whose status is above theirs. It denotes a leader and a person of eminent merit, and is also used to refer to a mild-tempered person whose anger is not [easily] roused. It may also denote a noble, generous person, an owner, or a husband. There are many hadiths stating that a person of virtue and merit may be referred to as a ‘master’.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Bakrah ﷺ narrated

¹ Qur’an 35:39.

² Al-Bukhārī (6205) and Muslim (2143).

that the Messenger of Allah ﷺ ascended the *minbar* with al-Ḥasan ibn ‘Alī ﷺ and declared: “This son of mine is a leader, and perhaps Allah may reconcile two parties of the Muslims through him.”¹

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Sa‘īd al-Khudrī ﷺ related that when Sa‘d ibn Mu‘adh ﷺ approached, the Messenger of Allah ﷺ said to the *Anṣār*, “Stand up for your master” or “the best of you.”² Some of the narrations have: “your master” or “the best of you”, and in others it is “your master” without equivocation.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ related that Sa‘d ibn ‘Ubādah asked: “Messenger of Allah, what do you think about a man who finds a man with his wife: should he kill him? . . .” The Messenger of Allah ﷺ said: “Look at what your master is saying!”³

As for [hadiths] which prohibit [the use of the word], there is one which we relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*: Buraydah ﷺ related that the Messenger of Allah ﷺ said “Do not say ‘master’ (*sayyid*) about a hypocrite, for if he is a master you have angered your Lord ﷻ.”⁴

I say: “The reconciliation of these hadiths is that there is no harm in saying ‘So-and-so is a master’, or ‘O my master’, etc., if the person who is addressed as a master is virtuous and good, either because of his knowledge or right action or because of some other trait. If he is a deviant or suspect in his religion, it is *makrūh* to call him ‘master’.” We have related the same from Imam Abū Sulaymān al-Khaṭṭābī in *Ma‘ālim as-Sunan* in reconciliation of these views.

WHAT A SLAVE SHOULD SAY TO HIS OWNER AND VICE-VERSA

It is *makrūh* for a slave to say to his owner ‘my Lord’ (*Rabbī*); rather, he should say ‘my master’ (*Sayyidī*)—or if he wishes he may say ‘my guardian’ (*Mawlāya*). It is *makrūh* for an owner to say ‘my slave’ (*‘Abdī*) or ‘my slave girl’ (*‘Amātī*); he should say ‘my young man’ (*Fatāya*) or ‘my young woman’ (*Fatātī*) or ‘my boy’ (*Ghulāmī*).

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: “None of you should say: ‘Feed your lord,’ or ‘Help your lord to do *wuḍū’*’, or ‘Give your lord water to drink.’ He should say: ‘my master,’ or ‘my guardian.’ You should not say ‘my male slave,’ or ‘my female slave,’ but ‘my young man’ (*Fatāya*), ‘my young woman’ (*Fatātī*), and ‘my boy’ (*Ghulāmī*).”⁵ According to a report by Muslim, he said: “None of you should say ‘my lord,’ but let him say ‘my master’ and ‘my guardian.’” And in a narration of his: “None of you should say ‘my male slave,’ because all of you are slaves. And a slave should say not ‘my lord’ but ‘my master.’”⁵ And in another narration of his: “None of you should say ‘my male slave’

¹ Al-Bukhārī (3746), Abū Dāwūd (4662), and an-Nasā‘ī (251).

² Al-Bukhārī (4121) and Muslim (1768).

³ Muslim (1498), with a slight variation in the wording.

⁴ Abū Dāwūd (4977).

⁵ Al-Bukhārī (2552), Muslim (2249), and Abū Dāwūd (4975).

and 'my female slave'; all of you are slaves of Allah and all of your women are female slaves of Allah. Instead, should say 'my boy', and 'my girl' (*jāriyati*), and 'my young man', and 'my young woman'."

The 'ulamā' say that 'the Lord (*ar-Rabb*)' with *alif* and *lām* (the definite article) may not be used for anyone except Allah ﷻ. But in a possessive construction (*iḍāfah*) it is permissible to say 'lord of wealth,' 'lord of the house' and so on.

Examples of this are the saying of the Prophet ﷺ in the *ṣaḥīḥ* hadith concerning stray camels: "Leave it until its lord meets it"; the *ṣaḥīḥ* hadith: "Until it is important to the owner of the wealth who will accept his *ṣadaqah*;"² and the words of 'Umar ﷺ in the *Ṣaḥīḥ*: "The lord of the few camels and the few sheep and goats."³

There are also very many more well-known examples in hadiths.

As for the usage by those who convey the *Shari'ah*, it is a matter that is very well-known.

The 'ulamā' say that it is only disliked for a slave to say to his owner 'my lord' because the wording then implies that the person in question has some share in the lordship of Allah ﷻ. As for the hadith ". . . until its lord meets it" and "The lord of the few camels. . ." and those others in the same sense, [the word *Rabb*] is only used there because they are not responsible beings, because they are like 'the house' and 'wealth'. There is no doubt that using the term 'lord of the house' or 'lord of the wealth' is not disapproved of.

[Should someone object to this ruling, citing] the words of Yūsuf ﷻ: "Mention me when you are with your lord,"⁴ there are two responses:

﴿أَذْكُرُنِي عِنْدَ رَبِّكَ﴾

First, that he addressed him in a way he would recognise, and such usage is valid if it arises from necessity, just as Mūsā ﷻ said to the Samaritan: "Look at your god,"⁵ meaning "the one whom you have taken as a god".

﴿وَانظُرْ إِلَى إِلٰهِكَ﴾

Second, that this is the *Shari'ah* of those who came before us [Muslims], and the *Shari'ah* of those who preceded us does not become a *Shari'ah* for us if our *Shari'ah* contradicts it. There is no difference of opinion about this. The people who are knowledgeable about principles only differ about the *Shari'ah* of those who came before us, if there is nothing in ours either in agreement with it or in contradiction to it, as to whether it becomes *Shari'ah* for us or not.

1 Al-Bukhārī (91) and Muslim (5:1722).

2 Al-Bukhārī (1412) and Muslim (61:157) on *zakāh*, in the chapter encouraging giving *ṣadaqah* before a time comes when no-one can be found to accept it.

3 Al-Bukhārī (3059).

4 Qur'ān 12:42.

5 Qur'ān 20:97.

A MAN CALLING ANOTHER 'MY GUARDIAN' (*MAWLĀY*)

Imam Abū Ja'far an-Naḥḥās says in his book *Ṣinā'at al-Kitāb*:¹ "As for 'the guardian' (*al-mawlā*), we know of no difference of opinion among the *ulamā'* that no one ought to call any other creature 'my guardian' (*mawlāy*)."

I say that we have seen in the previous section the permissibility of the usage 'my guardian' (*mawlāy*). There is no contradiction between that and this, because an-Naḥḥās was talking about 'the guardian' (*al-mawlā*) with *alif* and *lām*.

Similarly an-Naḥḥās said, "One may say 'master' (*sayyid*) about someone, provided he is not a deviant, but one may not say 'the master' (*as-sayyid*) about anyone but Allah ﷻ."²

The more apparently correct position is that there is no harm in saying 'the guardian' (*al-mawlā*) and 'the master' (*as-sayyid*) with *alif* and *lām*, subject to the preceding precondition.

THE PROHIBITION OF CURSING THE WIND

The two hadiths that prohibit cursing the wind have been mentioned, and we have explained them in the chapter on what to say when the wind blows.

THE PROHIBITION OF CURSING FEVER

We relate in the *Ṣaḥīḥ* of Muslim that Jābir ﷺ narrated that the Messenger of Allah ﷺ came to Umm as-Sā'ib or Umm al-Musayyab, and asked: "What is wrong with you, Umm as-Sā'ib (or Umm al-Musayyab) that you tremble?" She replied: "Fever, may Allah not bless it." He said: "Do not curse fever, for it removes the sins of the sons of Adam as a furnace removes impurity from iron."³

I say that 'tremble' (*tuzafzifina*) i.e. 'move with a swift movement', means 'tremble, quiver, shake' and is written with a *ḍammah* on the *tā'* and with *zāy* repeated; it is also narrated with *rā'* repeated (*turafrifina*), but the *zāy* is better known. One of those who cite both is Ibn al-Athīr, and the author of *al-Maṭāli'* cites the *zāy* and *rā'* along with *qāf* (*turaqriqina*); but the accepted spelling is with *fā'*, whether it be with *zāy* or *rā'*.

THE PROHIBITION OF CURSING ROOSTERS

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Zayd ibn Khālid al-Juhanī ﷺ reported that the Messenger of Allah ﷺ said: "Do not curse the rooster, because it wakes people up for *ṣalāh*."⁴

1 p. 169.

2 *ibid.*

3 Muslim (4575).

4 Abū Dāwūd (5101).

THE PROHIBITION OF CALLING THE SLOGANS OF THE DAYS
BEFORE ISLAM AND USING THEIR WORDS AND EXPRESSIONS

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah ﷺ said: "He is not one of us who beats his cheeks, tears his clothes, and calls out the slogans of the days before Islam."¹ In another narration it is: "...or tears... or calls out..." with 'or'.

ON THE DISAPPROVAL OF CALLING MUḤARRAM 'ŠAFAR'

It is *makrūh* to call al-Muḥarram 'Šafar', because that was the practice of the days before Islam.

ON THE DISAPPROVAL OF SUPPLICATING FOR FORGIVENESS
AND THE LIKE FOR SOMEONE WHO DIED AS A DISBELIEVER

It is *ḥarām* to pray for the forgiveness of a person who has died as a disbeliever. Allah ﷻ says: "It is not fitting for the Prophet and those who believe to pray for forgiveness for pagans, even though they be relatives, once it is clear to them that they are destined for Hell."²

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾

We have looked at the hadiths to the same effect, and the Muslims are in unanimous agreement about this.

ON THE PROHIBITION OF ABUSING A MUSLIM WITHOUT A
VALID REASON IN SHARĪ'AH THAT WOULD PERMIT IT

It is *ḥarām* to curse a Muslim without any reason that is applicable in *Sharī'ah*.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Abdullāh ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah ﷺ said: "To abuse a Muslim is deviation."³

We relate in the *Ṣaḥīḥi* of Muslim and the books of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: "When two people abuse one another, what they say will fall on the one who started [the abuse], if the wronged party does not transgress."⁴ According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

1 Al-Bukhārī (1297) and Muslim (103).

2 Qur'ān 9:113.

3 Al-Bukhārī (7076) and Muslim (64).

4 Muslim (2587), Abū Dāwūd (4894), and at-Tirmidhī (1982).

DEPLORABLE WORDS CUSTOMARILY USED IN DISPUTING

Some of the deplorable words commonly used when arguing are 'you donkey,' 'you goat,' 'you dog,' etc. These are deplorable for two reasons: firstly it is a lie, and secondly it causes harm and pain. This is not the same as someone saying 'you wrongdoer' or suchlike, for that is excusable because of the needs of the argument, besides which in most cases it may be true since there are few people who do not wrong themselves and others.

THE DISAPPROVAL OF SAYING 'THERE IS NO
OTHER CREATURE WITH ME BUT ALLAH'

An-Naḥḥās said: "Some of the learned disapprove of people saying 'There is no other creature with me but Allah,' since ordinarily exceptions are connected,¹ and in this case it is impossible [since Allah is not a creature]. The meaning here can only be that the exception is disjoined² and therefore implies '[there is no creature with me] but Allah is with me' which is derived from His words: "And He is with you."³

﴿ وَهُوَ مَعَكُمْ ﴾

One ought to say instead of that, "There is no one with me, but Allah ﷻ is."

مَا كَانَ مَعِيَ أَحَدٌ إِلَّا اللَّهُ سُبْحَانَهُ وَتَعَالَىٰ.

Mā kāna ma'ī aḥadun illa-llāhu subḥānahu wa ta'ālā.

He said: "It is also disliked to say 'Sit down upon the name of Allah,' instead one should say: 'Sit down, in the name of Allah.'"

إِجْلِسْ بِاسْمِ اللَّهِ.

Ijlis bi-smi-llāh.

THE PROHIBITION OF A FASTING PERSON SAYING: 'BY
THE RIGHT OF THIS SEAL WHICH IS ON MY MOUTH!'

An-Naḥḥās cited some of the first generation [of Muslims as saying] that it is disapproved of for a person who is fasting to say: "by the right of this seal which is on my mouth!" He adduced as evidence for this that only the mouths of disbelievers are sealed; but there are various views about this argument. The only argument is rather that he has sworn an oath by something other than Allah ﷻ. This is unlawful, as we will see shortly, if Allah ﷻ wills; and so this is *makrūh* because of what we have

1 The particle *illā* when connected to the preceding statement means 'but' or 'except'.

2 When the particle *illā* is unconnected, such as when it begins a sentence, it means 'however'.

3 Qur'ān 57:4.

mentioned and also because [by saying this, the person] unnecessarily discloses the fact that he is fasting.

AVOIDING SAYING, AS SOME PEOPLE DO: 'MAY ALLAH BLESS YOU IN YOUR EYE,' AND 'MAY HE BLESS YOUR MORNING'

We relate in the *Sunan* of Abū Dāwūd, from 'Abd ar-Razzāq from Ma'mar, from Qatādah or someone else, from 'Imrān ibn al-Ḥuṣayn رضي الله عنه: "We used to say in the *Jāhiliyyah*: 'May Allah bless you in your eye' or '... Bless your morning.' Then when Islam came, we were forbidden [to do] that." 'Abd ar-Razzāq reported: "Ma'mar said: 'It is disliked that a man say, "May Allah bless you in your eye"; but there is no harm in him saying, "May Allah bless your eye."'"²

I say that it is thus: Abū Dāwūd narrated it "from Qatādah or someone else". About such hadiths scholars say that one cannot judge them to be authentic, because Qatādah is trustworthy but 'someone else' is unknown. It may therefore be understood as having been transmitted from someone unknown, and so a *Sharī'ah* ruling cannot reliably be established on such a basis. However, the precautionary approach would entail avoiding this expression, since it is possible that it is authentically transmitted and because some of the *'ulamā'* argue by means of [transmissions from] unknown people. And Allah knows best.

ON THE PROHIBITION OF TWO MEN TALKING CONFIDENTIALLY IF THERE IS A THIRD PERSON WITH THEM WHO WOULD BE LEFT BY HIMSELF

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "If there are three of you then two should not talk confidentially, excluding the third, until they join the [rest of the] people, because that might sadden him."³

We relate in the same *Ṣaḥīḥs* that Ibn 'Umar رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "If there are three people, two should not talk confidentially to the exclusion of the third."⁴

We also relate this in the *Sunan* of Abū Dāwūd, who added: "Abū Ṣāliḥ—the narrator from Ibn 'Umar—reported: 'I asked Ibn 'Umar: "What about four?" He said: "That will not harm you."'"⁵

¹ Meaning, "May Allah give rest by means of you to the eye of those whom you love", or "May He give your eye rest in those whom you love". *Awn al-Ma'būd sharḥ Abī Dāwūd*.

² Abū Dāwūd (5227).

³ Al-Bukhārī (6290), Muslim (2184), Abū Dāwūd (4851), and at-Tirmidhī (2827).

⁴ Al-Bukhārī (6288), Muslim (2183), *al-Muwatta'* (2/988), and Abū Dāwūd (4852).

⁵ Abū Dāwūd (4852).

ON THE PROHIBITION OF A WOMAN INFORMING HER HUSBAND OR ANYONE ELSE OF THE BEAUTY OF ANOTHER WOMAN'S BODY UNLESS THERE IS SOME NEED ALLOWED BY THE SHARĪ'AH, SUCH AS A DESIRE FOR HIM TO MARRY HER

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "A woman should not embrace another woman and then describe her to her husband as if he were looking at her."¹

ON THE DISAPPROVAL OF SAYING 'WITH CLOSE UNION AND SONS'

It is *makrūh* to say to a person who gets married: 'With close union and children.' One should only say: 'May Allah bless you,' and 'May Allah bestow blessings upon you,' as we have already mentioned in the chapter on marriage.

بَارِكْ اللهُ لَكَ.

Bāraka-llāhu lak.

بَارِكْ اللهُ عَلَيْكَ.

Bāraka-llāhu 'alayk.

ON THE DISAPPROVAL OF SAYING TO AN ANGRY PERSON 'REMEMBER ALLAH' AND SUCHLIKE

An-Naḥḥās related that Abū Bakr Muḥammad ibn Abī Yaḥyā—who was one of the cultured *'ulamā'* who were *fuqahā'*—said: "It is *makrūh* to tell anyone when they are angry 'Remember Allah,' because of the fear that his anger may incite him to disbelief. Likewise, one should not say 'Invoke blessings upon the Prophet,' for the same reason."

STUDIOUSLY AVOIDING SWEARING AN OATH BY SAYING: 'ALLAH KNOWS WHAT WAS THUS' OR SUCHLIKE

Among the ugliest and most objectionable things that most people are in the habit of uttering when they want to swear an oath and they abstain from saying 'By Allah'—because they dislike to break their oath, or out of veneration of Allah صلى الله عليه وسلم, or to protect oaths—is to say: 'Allah knows it was not like that,' 'It was certainly like that,' etc. These expressions are dangerous. If the one who utters them is certain that the matter was in fact so, there is no harm. If, however, he is in doubt about it, then it is the vilest of utterances because it leads to telling lies about Allah صلى الله عليه وسلم. He is saying that Allah صلى الله عليه وسلم knows something which he is not certain of. There is another fine point about it

¹ Al-Bukhārī (5240), Abū Dāwūd (2150), and at-Tirmidhī (2793).

which is even uglier than this, which is that he is describing Allah ﷻ as knowing the matter contrary to the way that it actually was. If that is the case then it is *kufri*, and so people must avoid this expression.

DISAPPROVAL OF SAYING IN *DU'Ā*, 'O ALLAH,
FORGIVE ME IF YOU WISH' OR 'IF YOU WILL'

It is *makrūh* to say in *du'ā*, 'O Allah, forgive me, if You wish' or 'if You will'. One should be positive in asking.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'O Allah, forgive me if You wish,' [or] 'O Allah, have mercy on me if You wish.' Instead he should be resolute in the request, for no one can compel Him."¹

One narration in Muslim reads: "But he should be absolutely resolute and have great desire, for nothing that Allah gives is too great for Him."²

We relate in the same *Ṣaḥīḥs* that Anas ﷺ related that the Messenger of Allah ﷺ said: "When any one of you says a *du'ā* he should be resolute in his request and not say 'O Allah, if You wish then grant me', for there is no one who can compel Him."³

DISAPPROVAL OF SWEARING AN OATH BY ANYTHING OTHER
THAN THE NAMES AND ATTRIBUTES OF ALLAH ﷻ

It is *makrūh* to swear an oath by anything besides Allah ﷻ and His attributes, whether by the Prophet ﷺ, the Ka'bah, the angels, the Trust, life, the Spirit and so on. The most improper of these is to swear by the Trust.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "Allah forbids you to make oaths by your parents,"⁴ so whoever would take an oath should swear by Allah or be silent."⁵

One narration in the *Ṣaḥīḥ* reads: "So whoever would swear an oath should only swear an oath by Allah or else he should be silent."⁶

We relate many reports about the severe censure of swearing by the Trust, including the following.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Buraydah ﷺ reported that the Messenger of Allah ﷺ said, "Whoever swears an oath by the Trust is not one of us."⁷

1 Al-Bukhārī (6339), Muslim (2679), *al-Muwatta'* (1/213), Abū Dāwūd (1483), at-Tirmidhī (3492), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (582).

2 Muslim (8:2679).

3 Al-Bukhārī (6338) and Muslim (3678).

4 Grandparents and ancestors are included in *ābā* ('fathers').

5 Al-Bukhārī (6646), Muslim (1646), Abū Dāwūd (3250), at-Tirmidhī (1534), and an-Nasā'ī (7/4-5).

6 *Al-Iḥsān bi-tartīb Ṣaḥīḥ Ibn Ḥibbān* (4359).

7 Abū Dāwūd (3253) and *al-Futūḥāt* (7/114). Al-Mundhirī states that the chain of this hadith is *ṣaḥīḥ*, whereas as-Sakhāwī grades it as *ḥasan*.

DISAPPROVAL OF SWEARING MANY OATHS IN BUYING,
SELLING, ETC., EVEN IF THEY ARE TRUE

It is *makrūh* to swear oaths excessively in business transactions, etc., even if one is telling the truth.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah ﷺ reported that he heard the Messenger of Allah ﷺ say: "Beware of excessive oaths in buying and selling, for it produces sales but then produces loss."¹

DISAPPROVAL OF CALLING A RAINBOW 'THE BOW OF QUZAḤ'

We relate in the *Ḥilyat al-awliyā'* of Abū Nu'aym, from Ibn 'Abbās ﷺ, that the Prophet ﷺ said: "Do not say 'The bow of Quzaḥ,' because Quzaḥ is a *shayṭān*; say instead 'The bow of Allah,' for it is an assurance of safety for the people of the earth."²

I say that Quzaḥ is written with a *ḍammah* on the *qāf* and a *fathah* on the *zāy*. According to al-Jawharī and others, it is not declined. The common people say 'Qudah,' with a *dāl*, which is incorrect.

THE DISAPPROVAL OF A MAN WHO IS AFFLICTED BY
[COMMITTING] ACTS OF DISOBEDIENCE TELLING OTHERS
ABOUT THEM UNLESS THERE IS SOME BENEFIT IN IT

It is *makrūh* for a person afflicted by some act of disobedience or the like to inform others about it. On the contrary, he ought to repent to Allah ﷻ, abstain from it immediately, regret what he has done, and resolve never to return to the likes of it. These are the three conditions of repentance without which it will not be valid. If one informs his Shaykh or someone like him, in the hope that once he has informed him he will be able to teach him a way out from his act of disobedience, or something that will save him from falling into the like of it, or to show him why he commits it, or to pray for him, or suchlike, there is no harm in informing him; on the contrary, it is good. It is only *makrūh* if those beneficial conditions are not fulfilled.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that he heard the Messenger of Allah ﷺ say: "All of my *Ummah* are forgiven except those who [disobey Allah ﷻ] openly. An example of [disobeying] openly is that a man does a deed at night and then gets up in the morning, after Allah ﷻ has concealed it for him, and he says: 'O So-and-so, last night I did such-and-such and such-and-such.' He has spent the night with his Lord, Who concealed it, and then he gets up and exposes that which Allah has concealed about him."³

1 Muslim (1607) and an-Nasā'ī (7/247).

2 *Ḥilyat al-awliyā'* (2:309).

3 Al-Bukhārī (6069) and Muslim (2990).

IT IS PROHIBITED FOR A MAN'S SLAVE OR SOMEONE LIKE THAT
TO SPEAK ABOUT SOMETHING THAT WILL CAUSE HIM PROBLEMS

It is *ḥarām* for a person charged with responsibility (*mukallaf*) to speak to a man's slave, wife, son or servant etc., about something that will degrade him in their sight, unless what they say involves enjoining good and forbidding evil. Allah ﷻ says: "Help one another in righteousness and piety, but help not one another in sin and rancour."¹

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

Allah ﷻ also said: "Not a word does he utter but there is a Vigilant Guardian with him."²

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

We relate in the books of Abū Dāwūd and an-Nasā'ī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever causes a man's wife or slave to be disaffected is not one of us."³

I say that *khabbaba* ('causes to be disaffected'), is written with a *khā*' and then a *bā*' which is repeated, and it means 'ruined him and rendered him disaffected', or 'deceived him'.

WHAT OUGHT TO BE SAID ABOUT MONEY
SPENT IN OBEDIENCE TO ALLAH ﷻ

One ought to say about money that was spent in obedience to Allah, 'I spent' etc. For example: 'I spent a thousand on my *Hajj*,' 'I spent two thousand on my military expedition,' and similarly 'I spent on entertaining my guest,' or 'on circumcising my boys,' or 'on my marriage,' etc. One should not say, as many ordinary people do: 'I was forced to pay (*gharimtu*) for my hospitality,' 'I lost (*khasirtu*) on my *Hajj*,' or 'I wasted (*dayya'tu*) on my journey,' etc. The upshot is that 'I spent' and the like should be used for acts of obedience; 'I lost,' 'I was forced to pay' and 'I wasted' should be used for acts of disobedience and undesirable acts, and should not be used for acts of obedience.

WHAT MANY PEOPLE SAY IN THE PRAYER BEHIND THE IMAM:
'YOU ALONE WE WORSHIP AND FROM YOU ALONE WE SEEK HELP'

One of the things that are prohibited is that which many people say during the *ṣalāh*: when the imam says, 'You alone we worship and from You alone we seek help,'⁴ and

¹ Qur'ān 5:2.

² Qur'ān 50:18.

³ Abū Dāwūd (2175) and *al-Futūḥāt* (7/118). The narrators of the chain of a similar narration in at-Ṭabarānī's *al-Awsaṭ* are trustworthy.

⁴ Qur'ān 1:5.

a person led in prayer says 'You alone we worship and from You alone we seek help'. This is one of those things that one ought to give up and beware of, for the author of *al-Bayān*—one of our [Shāfi'ī] colleagues—says, "This invalidates the prayer unless one intends by it recitation." Although there are some other views about this, and apparently some people do not agree with him, one should still avoid it; for even if it does not invalidate the prayer, it is *makrūh* in that context. And Allah knows best.

WARNING AGAINST PEOPLE SAYING ABOUT TAXES
'THIS IS THE SULTAN'S RIGHT' AND SO ON.

Another thing that is strenuously forbidden and warned against is something which people and their likes say about the taxes exacted from those who buy and sell, etc. They say "This is the Sultan's right" or "You must [pay] the Sultan's right" and similar expressions terming them a 'right' or an 'obligation'. This is one of the most deplorable things and ugliest innovations, so much so that one of the *'ulamā*' has said: "Whoever calls this a 'right' is a disbeliever and has left the religion of Islam." But the correct position is that he has not become a disbeliever unless he believes that [innovated tax] to be a right even though he knows that it is unjust. The correct position is that one should say that it is a 'tax' or 'the Sultan's imposition' or another similar expression. And success is by Allah.

THE DISAPPROVAL OF ANYTHING BEING ASKED FOR "BY THE
COUNTEenance OF ALLAH ﷻ" OTHER THAN PARADISE

It is *makrūh* that anything other than Paradise should be asked for "by the Countenance of Allah ﷻ".

We relate in the *Sunan* of Abū Dāwūd that Jābir ﷺ related that the Messenger of Allah ﷺ said, "Nothing should be asked for 'by the Countenance of Allah' except Paradise."¹

THE DISAPPROVAL OF REFUSING SOMEONE WHO ASKS
BY ALLAH ﷻ OR INTERCEDES THROUGH HIM

It is *makrūh* to refuse to give something to someone who asks by Allah ﷻ and intercedes through Him.

We relate in the *Sunan* of Abū Dāwūd and an-Nasā'ī, with *isnāds* of the two *Ṣaḥīḥ* books, that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "If someone seeks refuge by Allah, give him refuge; if a person asks by Allah ﷻ, give him; if a person invites you, respond; and if a person treats you well, repay and reward him. If you cannot find anything to reward him with, make *du'ā*' for him until you think that you have repaid him."²

¹ Abū Dāwūd (1671). As-Sakhāwī comments that this hadith is *gharīb*.

² Abū Dāwūd (1672), an-Nasā'ī (5/82), and *al-Futūḥāt* (7/119). As-Sakhāwī grades it as *ḥasan*.

ABOUT SAYING 'MAY ALLAH PROLONG YOUR LIFE'

The best known position is that it is *makrūh* to say, "May Allah prolong your life".
Abū Ja'far an-Naḥḥās says in his book *Ṣinā'at al-kitāb*, "Some of the 'ulamā' regard the saying 'May Allah prolong your remaining' as *makrūh* and some give a concessionary licence for it."

Ismā'il ibn Ishāq said, "The first to write 'May Allah prolong your life' were the heretics".

It is narrated that Ḥammād ibn Salamah, may Allah have mercy on him, said that the way the [early] Muslims used to write [a letter] was thus: "From So-and-so to So-and-so. Then: peace be upon you. I praise to you Allah besides Whom there is no other god. And I ask that He bless Muḥammad and the family of Muḥammad." Then [later] heretics innovated this formula of writing that begins, 'May Allah prolong your life'.

ON SAYING TO ANOTHER PERSON 'MAY MY FATHER AND MOTHER BE YOUR RANSOM' OR THE LIKE

The chosen and correct position is that it is not *makrūh* for a person to say to someone else 'May my father and mother be your ransom' or 'May Allah make me your ransom'.

Well-known hadiths in the two *Ṣaḥīḥs* and elsewhere prove the permissibility of doing so, whether or not the parents are Muslims or disbelievers; but some of the 'ulamā' regard it as *makrūh* if they are Muslims.

An-Naḥḥās said, "And Mālik ibn Anas regarded 'May Allah make me your ransom' as being *makrūh*, but some [scholars] regarded it as permissible."

Qāḍī 'Iyāḍ said, "The majority of 'ulamā' regard it as permissible, whether the person who would be the ransom is a Muslim or a disbeliever."

I say that innumerable instances confirming that it is permissible are narrated in *ṣaḥīḥ* hadiths, and I have drawn attention to a good number of them in the *Ṣaḥīḥ* of Muslim.

ARGUING, DISPUTATION AND LITIGATION

Imam Abū Ḥāmid al-Ghazālī says: "*Mirā'* (arguing) means casting aspersions on someone else's speech to show mistakes in it without any purpose other than to show contempt for the one who said it and to show your superiority over him." He also says: "As for *jidāl* (disputation), it denotes arguing to do with showing the *madhhabs* and confirming them." He adds: "As for *khuṣūmah* (litigation), it means contending in order to take in full some purpose, whether financial or otherwise. Sometimes it is initiated and sometimes it is raised as an objection, but arguing always means just raising an objection."¹ These are the words of al-Ghazālī.

¹ *Iḥyā' ulūm ad-dīn* 3:118.

Know that disputation can be for the truth or for falsehood. Allah ﷻ says: "Dispute with the People of the Book only in the kindest way."¹

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

He ﷻ also says: "And dispute with that which is best."²

﴿وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

He ﷻ also says: "No one disputes Allah's Signs except those who disbelieve."³

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا﴾

If disputation is engaged in in order to arrive at the truth and to confirm it then it is praiseworthy. If it is done to repudiate the truth or it is mere disputation without knowledge then it is blameworthy. The texts that are narrated concerning its being permitted or being reproved reveal this position in detail. *Mujādalah* has the same meaning [as *jidāl*]. I have explained all of that at great length in *Tahdhīb al-asmā' wa-l-lughāt*.

One of [the wise] said: "I have never seen anything that does away with the *Dīn*, diminishes manliness, wastes pleasure, or occupies the heart more completely than litigation."

If you object that there is sometimes no avoiding litigation to obtain one's rights, the answer is, as Imam al-Ghazālī replied: "Severe censure is only [applicable] to those who litigate falsely or without knowledge, such as someone who is entrusted by the judge and then deputises in litigation before knowing on which side the truth lies, and so litigates without knowledge.

"Included in the censure also is someone who seeks his right but does not confine himself to the measure of his need, and instead altercates and lies in order to cause harm and to gain power over his opponent. The same applies to someone who mixes hurtful words in his litigation for which there is no need in order for him to obtain his right, as is also the case for someone motivated simply by pure obstinate rejection in order to overcome his opponent and break him—and this too is reprehensible.

"As for a litigant who supports his arguments according to the way of the *Sharī'ah*, without altercation and excess or extra obstinate persistence beyond what is necessary and without intending obstinate rejection or hurt, what he is doing is not unlawful; but it is more fitting that he abstain from it provided he can find a way to do so, since controlling one's tongue in litigation to the extent of being [altogether] fair and just is impossible.

"Litigation makes the breast boil with rancour and stirs up anger, and when anger stirs the consequence is such malice between the two parties that each of them takes

¹ Qur'ān 29:46.

² Qur'ān 16:125.

³ Qur'ān 40:4.

pleasure in causing hurt to the other and is grieved at what causes the other pleasure, and so each sets his tongue free to attack the other's honour. Hence anyone who litigates exposes himself to these character defects. The least [danger] that lies in it is the heart's being occupied to such an extent that it enters into his *ṣalāh* and his thoughts are busy with argumentation and litigation, so that his state is no longer correct.

"Litigation is the beginning of evil, as are disputation and arguing, so one ought not to open the door of litigation without some pressing need to do so from which there is no escape; and when doing so one must preserve one's tongue and heart from all the ill effects of litigation."¹

We relate in the book of at-Tirmidhī that Ibn 'Abbās رضي الله عنه reported that the Messenger of Allah ﷺ said: "It is enough wrong action for you that you continuously litigate."²

And it is narrated of 'Alī رضي الله عنه that he said: "Litigation has dangers."

I say that *quḥam*, 'dangers', is written with a *ḍammah* on the *qāf* and a *fathah* on the *hā'*, and means 'things that cause destruction'.

DISAPPROVAL OF SPEAKING IN GUTTURAL TONES BY SPEAKING AFFECTEDLY ETC.

It is *makrūh* to speak in guttural tones by speaking affectedly, or to exert oneself in speaking affectedly in rhymed prose and eloquent language, and in artificially constructed introductions as affectedly eloquent speakers habitually do, and in their elaborate speeches, because all of that is reprehensible affectation. The same applies to affected rhymed prose, as is also the case with seeking out petty details of case endings (*īrāb*) and barbarous usages when talking to ordinary people. Speakers should use words which their audience will understand clearly and easily.

We relate in the books of at-Tirmidhī and Abū Dāwūd that 'Abdullāh ibn 'Amr ibn al-Āṣ رضي الله عنه reported that the Messenger of Allah ﷺ said: "Allah hates orators among men who chew [words] with their tongues as the cow chews the cud."³ At-Tirmidhī states that this is a *ḥasan* hadith.

We relate in the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Mas'ūd رضي الله عنه related that the Prophet ﷺ said: "May those who exaggerate be destroyed."⁴ He said it thrice. The learned say that *mutanaffi'in* ('those who exaggerate') are those who go to great lengths over things.

We relate in the book of at-Tirmidhī that Jābir رضي الله عنه reported that the Messenger of Allah ﷺ said: "The dearest among you to me, and those [who shall be] closest to me on the Day of Judgment, are the best of you in character. And the most disliked of you, and the furthest from me on the Day of Judgment, are windbags, those who speak affectedly, and the *mutafayhiqūn*." They said: "We know windbags and those who

¹ *Iḥyā' ulūm ad-dīn* (3:119).

² At-Tirmidhī (1994).

³ Abū Dāwūd (5005) and at-Tirmidhī (2857).

⁴ Muslim (2670).

speak affectedly, but who are the *mutafayhiqūn*?" He said: "Those who are arrogant."¹ At-Tirmidhī says that this is a *ḥasan* hadith, and adds that *tharthār* (a windbag) is someone who talks a great deal, while *mutashaddiq* (someone who speaks affectedly) is someone who behaves arrogantly towards people while talking and addresses them in an unseemly or indecent manner.²

Know that this rebuke does not apply to those who make the wording of their sermons and discourses elegant, provided that there is no exaggeration and overstatement, because the objective here is to awaken the hearts to the obedience of Allah ﷻ and beautiful words have an evident effect in this.

DISAPPROVAL OF EVEN PERMISSIBLE SPEECH AFTER ṢALĀT AL-'ISHĀ'

It is *makrūh*, after performing the *ṣalāh* of 'Ishā', to engage in conversation that is permissible at other times. By permissible talk I mean talk which one may equally well engage in or leave. Conversations that are *ḥarām* or *makrūh* at other times are even more *ḥarām* and deplorable at that time. Good conversation, like scholarly discussions, stories of the pious, and talk of good character and conversations with guests, is not *makrūh* but *mustahabb*. The authentic hadiths confirm this. Similarly, there is no harm in conversation with a valid excuse or prompted by events that occur. The hadiths concerning everything I have mentioned are very well-known, but I will allude to some of them in summary fashion and point out a good number of them.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Barazah رضي الله عنه related that the Messenger of Allah ﷺ used to dislike sleeping before 'Ishā' and conversation after it.³

Numerous hadiths make concessions for conversation about the matters we have mentioned above, including the hadith of Ibn 'Umar رضي الله عنه in the [same] two *Ṣaḥīḥs* that when the Messenger of Allah ﷺ said the *ṣalām* after performing the *ṣalāh* of 'Ishā' during the last part of his life, he said: "Do you see this night of yours? After one hundred years there will not remain anyone who is on the face of the earth today."⁴

Another example is the hadith of Abū Mūsā al-Ash'arī رضي الله عنه, in the same two *Ṣaḥīḥs*, that the Messenger of Allah ﷺ delayed the *ṣalāh* of 'Ishā' until the twilight had disappeared. Then the Messenger of Allah ﷺ came out and led the Companions in *ṣalāh*. When he had completed his *ṣalāh* he said to those who were present: "Be at ease; I will teach you something. Rejoice in the good news that part of Allah's favour upon you is that there are no people but you who are praying at this hour."⁵

Another example is the hadith of Anas رضي الله عنه in the *Ṣaḥīḥ* of al-Bukhārī that [the Companions] waited for the Prophet ﷺ and he came to them when almost half the night had passed. He led them in *ṣalāh*: that is, 'Ishā'. He [Anas] said: "Then he addressed

¹ At-Tirmidhī (2019).

² Al-Bukhārī (568), Muslim (647), Abū Dāwūd (398), and at-Tirmidhī (168).

³ Al-Bukhārī (564), Muslim (2537), Abū Dāwūd (4348), and at-Tirmidhī (2252).

⁴ Al-Bukhārī (567), Muslim (641).

them saying, '[Other] people have performed *ṣalāh* and gone to sleep, but you have continued to be in *ṣalāh* for as long as you were waiting for *ṣalāh*.'¹

Another proof is the hadith from 'Abdullāh ibn 'Abbās رضي الله عنه about him spending the night in the house of his maternal aunt Maymūnah رضي الله عنها. He said that the Prophet صلى الله عليه وسلم performed the *ṣalāh* of 'Ishā' and then went to his family and spoke to them and asked, "Has the little boy gone to sleep?"

Another proof is the hadith from 'Abd ar-Raḥmān ibn Abī Bakr رضي الله عنه who reported the story² about [Abū Bakr's] guests and him holding back from them until he had prayed 'Ishā'. Then he came and spoke to them and spoke to his wife and his son, speaking to them repeatedly. This hadith is found in both *Ṣaḥīḥs*.

There are many like these and they are innumerable, but in that which we relate there is more than enough.

THE RULING ON CALLING THE LATER 'ISHĀ' 'AL-'ATAMAH',
CALLING MAGHRIB 'AL-'ISHĀ', AND CALLING ṢUBḤ 'GHADĀH'

It is *makrūh* to call the later 'Ishā' *al-'Atamah* because of the well-known *ṣaḥīḥ* hadiths on the subject. It is also *makrūh* to call *Maghrib al-'Ishā'*.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from 'Abdullāh ibn Mughaffal al-Muzanī رضي الله عنه—written with *ghayn*—that he reported that the Messenger of Allah صلى الله عليه وسلم said: "Do not let the desert Arabs overrule you with respect to the name of your prayer of *Maghrib*." He said: "The desert Arabs say that it is 'Ishā'."³

[If anyone objects that there are] hadiths about naming 'Ishā' *al-'Atamah*, such as the hadith "If only [people] knew what is in *aṣ-Ṣubḥ* and *al-'Atamah*, they would come to them even if it were crawling on their hands and knees," the response is twofold.

First, their point is to make it clear that the prohibition is not such as to render this *ḥarām*, but for the sake of being careful.

Second, that it was feared that the people addressed thus might be unclear as to what he meant if he had called it 'Ishā' [since the desert Arabs used that term for *Maghrib*].

As for calling *aṣ-Ṣubḥ Ghadāh*, there is no disapproval of that according to the correct position, and there are very many *ṣaḥīḥ* hadiths employing the term *al-Ghadāh*. A group of our [Shāfi'i] colleagues say that this is disapproved of, but that is not the case. There is no harm in calling *Maghrib* and 'Ishā' 'the two 'Ishā's'. There is no harm in calling 'Ishā' 'the later 'Ishā'. Although it is narrated from al-Aṣma'i that he held that one should not say 'the later 'Ishā', that is an obvious mistake.

It is reliably transmitted in the *Ṣaḥīḥ* of Muslim that the Prophet صلى الله عليه وسلم said: "Any woman who has put on scent should not attend the later 'Ishā' together with us."⁵

That is reliably established from the words of an innumerable group of Compan-

1 Al-Bukhārī (572), Muslim (640) and an-Nasā'i (1/268).

2 Al-Bukhārī (117) and Muslim (763).

3 Al-Bukhārī (602) and Muslim (2058).

4 Al-Bukhārī (563).

5 Muslim (444).

ions in the two *Ṣaḥīḥs* and elsewhere, and I have explained all that, together with its evidentiary proofs, in *Tahdhīb al-asmā' wa-l-lughāt*. And all success is by Allah.

IT IS ḤARĀM TO DIVULGE A SECRET IF THERE
IS HARM OR HURT IN DOING SO

It is forbidden to reveal secrets. The hadiths in this regard are many. It is *ḥarām* if it entails harm and hurt.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Jābir رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "If a man tells another man something and he turns away, it become a trust." According to at-Tirmidhī, this is a *ḥasan* hadith.

ON THE DISAPPROVAL OF ASKING A MAN
NEEDLESSLY ABOUT WHY HE HIT HIS WIFE

It is *makrūh* to ask a man why he struck his wife, except in the case of [strict] necessity. We cited the authentic hadiths about keeping silent about things in which there is no benefit at the beginning of the chapter on safeguarding the tongue.

We mentioned this *ṣaḥīḥ* hadith: "Part of the goodness of a man's Islam is that he disregard that which does not concern him."²

We relate in the *Sunan* of Abū Dāwūd, an-Nasā'i and Ibn Mājah that 'Umar ibn al-Khaṭṭāb رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "A man should not be asked why he beats his wife."³

WHAT IS RELATED ABOUT POETRY; WITH AN
EXPLANATION OF THE RULING ON IT

With regard to poetry, we relate in the *Musnad* of Abū Ya'lā al-Mawṣilī, with a *ḥasan isnād*, that 'A'ishah رضي الله عنها narrated that the Messenger of Allah صلى الله عليه وسلم was asked about poetry and said, "It is speech, the good of which is good and the bad of which is bad."⁴

The 'ulamā' say that this means that poetry is like prose, but that to confine oneself to [expressing oneself] exclusively in verse is blameworthy. It is recorded in authentic hadiths that the Messenger of Allah صلى الله عليه وسلم listened to poetry and instructed Ḥassān ibn Thābit رضي الله عنه to satirise and disparage the disbelievers. It is reliably established that he صلى الله عليه وسلم said: "In some poetry there is wisdom."⁵ It is also recorded that he said: "For the

1 Abū Dāwūd (4868) and at-Tirmidhī (1960). Ibn 'Allān comments that this hadith is *ḥasan* on the strength of other hadiths (*li-ghayrihi*).

2 *Al-Muwatta'* (2/903), at-Tirmidhī (2318), and Ibn Mājah (3976).

3 Abū Dāwūd (2147) and *al-Futūḥāt* (7/140). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*, in *Tanbih al-akhyār*.

4 Abū Ya'lā (4760).

5 Al-Bukhārī (6145) and Abū Dāwūd (5010).

innards of any of you to be filled with pus would be better for him than for them to be filled with poetry.”¹ And all of that is in accordance with what we have mentioned.

EMPLOYING ALLUSIONS FOR MATTERS WHICH
ONE IS TOO SHY TO MENTION

Among the things that are forbidden are indecency and obscene language. The authentic hadiths about this are many and well-known. What it means is expressing things that are base in explicit words, even if they be accurate and the speaker truthful. This happens often with words referring to sexual intercourse. It is essential that allusions be used to express this in comely words whose implication is readily understood. This is mentioned in the Mighty Qur’ān and the noble and authentic *Sunnahs*. Allah ﷻ says: “Approaching your wives on the nights of the fasts is permitted to you”².

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ﴾

Allah ﷻ says: “And how could you take it when you have gone in unto one another?”³

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ﴾

Allah ﷻ also says: “And if you divorce them before touching them. . .”⁴

﴿وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ﴾

According to the *ulamā*, one ought, in this and other expressions one is too shy to mention directly, to use allusions that can be understood. So intercourse with a woman could be referred to as ‘going to’, ‘visiting’, ‘living with’ or ‘falling upon’. One should not say openly ‘copulate’, ‘have sex’, and suchlike. Likewise, allusion should be made to urinating and defecating by saying ‘discharging one’s need’ or ‘going to the open spaces’. One should not say explicitly ‘excrement’, ‘urine’, and so on. Likewise, bodily defects like leprosy, halitosis, or body odours should be referred to in seemly words that can readily be understood. Other examples should be considered along with what we have mentioned.

Know that all this applies when there is no need to be explicit; but if there is a need to make something clear or to teach, or if one is afraid that the person one is addressing will understand the allusion [literally] or misunderstand its purport, then one has to speak directly so that correct understanding is achieved. That is how the

1 Al-Bukhārī (6155), Muslim (2257), Abū Dāwūd (5009) and at-Tirmidhī (2855).
2 Qur’ān 2:187.
3 Qur’ān 4:21.
4 Qur’ān 2:237.

hadiths which state such things explicitly must be interpreted, meaning [directness is permissible] in case of necessity as we mentioned, because achieving understanding in this respect is more important than merely being good-mannered. And all success is by Allah.

We relate in the book of at-Tirmidhī that ‘Abdullāh ibn Mas‘ūd ﷺ narrated that the Messenger of Allah ﷺ said: “A believer does not regularly defame or curse, nor is he vulgar or obscene”¹.

We relate in the books of at-Tirmidhī and Ibn Mājah that Anas ﷺ related that the Messenger of Allah ﷺ said: “Never does vulgarity enter into anything without blemishing it; and never does modesty enter into a thing without adorning it.”²

THE PROHIBITION OF REBUFFING ONE’S FATHER OR MOTHER ETC.

It is extremely *ḥarām* to rebuff or turn away from one’s mother or father. Allah ﷻ says: “And your Lord has decreed that you worship none but Him, and that you be good to [your] parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And from compassion lower to them the wing of humility, and say: “Lord, bestow on them Your Mercy even as they cherished me in childhood.”³

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا *
وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ﷺ reported that the Messenger of Allah ﷺ said, “It is a major sin for a man to curse his parents.” [Those present] asked: “Messenger of Allah, does a man curse his parents?” He replied, “He may curse a man’s father and so the man curses his father [in return]; he may curse a man’s mother so he curses his mother [in return].”⁴

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Ibn ‘Umar ﷺ reported: “I had a wife and I loved her, but [my father] ‘Umar ﷺ disliked her. He told me: ‘Divorce her.’ I refused, and ‘Umar went to the Prophet ﷺ and told him about this. The Prophet ﷺ said: ‘Divorce her.’”⁵ At-Tirmidhī states that this is a *ḥasan ṣaḥīḥ* hadith.

1 At-Tirmidhī (1978).
2 At-Tirmidhī (1975) and Ibn Mājah (4185).
3 Qur’ān 17:23-24.
4 Al-Bukhārī (5973), Muslim (90), Abū Dāwūd (5141), and at-Tirmidhī (1903).
5 Abū Dāwūd (1583) and at-Tirmidhī (1189).



THE PROHIBITION OF LYING, AND AN
EXPLANATION OF TYPES OF LIE

THE TEXT OF the Qur'an and the Sunnah corroborate the view that lying is totally *ḥarām* and that it is one of the ugliest sins and the vilest defects. Those texts apart, there is general consensus in the *Ummah* that it is unlawful, and so there is no need to cite individual texts. It is only important to mention the exceptions and explain them in detail. The following hadiths, whose authenticity is agreed upon, are sufficient as a deterrent against [lying].

We relate in both of the *Ṣaḥīḥs* that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The signs of a hypocrite are three: when he speaks he lies, when he promises he breaks his promise, and when he is given a trust he betrays it."¹

We relate in both *Ṣaḥīḥs* that 'Abdullāh ibn 'Amr ibn al-'Āṣ رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: "There are four traits which, if they are all present in a person, make him a complete hypocrite; and if there is any one of them in him, he possesses one of the traits of hypocrisy until he abandons it. If he is trusted he betrays, if he speaks he lies, if he makes a pact he breaks it, and if he argues he is abusive."²

The exceptions are as follows.

We have already related in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Umm Kulthūm رضي الله عنها, that she reported that she heard the Messenger of Allah صلى الله عليه وسلم say: "He is not a liar who makes peace between people by saying [something] favourable."³ That is all that there is in those two *Ṣaḥīḥs*. Muslim adds in a report of his that Umm Kulthūm said: "I did not hear him give a concession for the things people say except for three things," namely: war, making peace between people, and a man talking to his wife or a wife to her husband. This hadith explicitly permits some lying if there is benefit.

The *'ulamā'* have defined what is allowed. The best definition that I have seen is that given by Imam Abū Ḥāmid al-Ghazālī, who says: "Speech is a means to ends, so in any praiseworthy objective that can be achieved either by truthfulness or by lying, lies are *ḥarām* because there is no need for them. If it can be achieved by lying but not by truth then it is permissible to lie, if the objective is permissible. It is *wājib* if the objective is *wājib*. So if a Muslim is hiding from a wrongdoer and someone is asked about him, it is *wājib* to lie in order to hide him. Likewise, if someone has a trust or deposits in his possession or someone else's and an oppressor asks about it, wanting to seize it, it is *wājib* to lie in order to conceal it, to the extent that if he informed him about the deposit he had and the wrongdoer took it by force, the person entrusted

¹ Al-Bukhārī (33), Muslim (59), at-Tirmidhī (2633), and an-Nasā'ī (8/117).

² Al-Bukhārī (34), Muslim (58), Abū Dāwūd (4688), at-Tirmidhī (2634), and an-Nasā'ī (8/116).

³ Al-Bukhārī (2692), Muslim (2605), Abū Dāwūd (4921) and at-Tirmidhī (1939).

with the deposit who had divulged it would be obliged to stand surety for it. If [the wrongdoer] got him to swear an oath, it would be obligatory for him to swear an oath and to dissemble in his oath. If he swore an oath and did not dissemble, he would have violated the oath according to the soundest position, but some say that he would not have violated the oath.

"The same applies if the purpose is war, or to put things right between people, or to cause the heart of an injured person to incline to pardon the one who caused the injury, if that cannot be achieved by any other means than a lie, in which case lying is not *ḥarām*. This applies when it is impossible to achieve the goal except by lying."¹

The precautionary principle in all of this is that one dissemble, the meaning of which (*tawriyah*) is that one intend by one's expression an authentic meaning which is not a lie with regard to oneself even if it is a lie literally. However, if one does not intend this but uses an expression which is a lie, it is not *ḥarām* in the above-mentioned circumstances.

Abū Ḥāmid al-Ghazālī said: "The same applies to anything that is linked with a valid intended objective, whether it be for oneself or someone else. As for that which is for oneself—for example, if a wrongdoer seizes one and interrogates one about one's wealth in order to seize it—then one has the right to deny it. Or if [for example] the ruler asks one about some indecent thing between one and Allah, exalted is He, that one has done then one has the right to deny it and to say: 'I have not committed adultery,' or 'I have not drunk [wine],' for example. The hadiths about prompting those who have confessed to [infringements of] the *ḥudūd* (limits of *Sharī'ah*) to retract their confessions are very well-known. An example of [permissible lying for the benefit of] someone else would be if one were asked about one's brother's secret but one denies [knowledge of] it, or suchlike. One ought to compare the harm done by lying to the harm consequent on telling the truth: if the harm caused by telling the truth is the greater, one has the right to tell a lie. If the opposite is the case, or one is unsure, then it is *ḥarām* to tell a lie. Whenever it is permissible to lie, if the factor that makes it permissible is some motive of one's own then it is *mustaḥabb* not to lie. Whenever it concerns someone else's interests, it is not permissible to be casual about another person's rights. The sound and prudent course is to refrain in every case in which it is permissible except when it is obligatory."²

Know that lying is defined by the *Ahl as-Sunnah* as giving information about a thing which is contrary to what or how it is, whether intentionally or out of ignorance. However, it is not a sin when done in ignorance; but it is a sin when done intentionally. The proof cited by our [Shāfi'i] colleagues is the qualification in the saying of the Messenger of Allah صلى الله عليه وسلم: "Whoever *deliberately* invents a lie about me, let him prepare his place in Hell-Fire."³

¹ *Iḥyā' ulūm ad-dīn* (3:137).

² *Iḥyā' ulūm ad-dīn* (3:138).

³ Al-Bukhārī (1291) and Muslim (3). See *an-Naẓm al-mutanāthir*, by al-Kattānī, p. 20.

EXHORTATION TO BE CERTAIN OF WHAT ONE SAYS, AND
PROHIBITION OF PASSING ON ALL THAT ONE HEARS

ALLAH ﷻ SAYS: "And pursue not that of which you have no knowledge. Truly the hearing, the sight, and the heart shall all be questioned about."¹

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

Allah ﷻ also says: "Not a word does he utter but there is a Vigilant Guardian with him."²

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

Allah ﷻ says: "Truly your Lord is [ever] on the watch."³

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

We relate in the *Ṣaḥīḥ* of Muslim from Ḥaḥṣ ibn 'Āṣim, the eminent *Tābi'ī*, that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "It is falsehood enough for a man to speak about everything that he hears."⁴

Muslim relates this by two routes, one of which is thus and the second of which is from Ḥaḥṣ ibn 'Āṣim from the Prophet ﷺ as a *mursal* without mentioning Abū Hurayrah; but the narration that establishes that it was Abū Hurayrah has preference, because increase in reliability is acceptable. This is the chosen sound position which the people of *fiqh* and *uṣūl* and the people of careful investigation among hadith scholars hold to: if a hadith is narrated by two routes, one of which is *mursal* and the other of which is connected back, the one that is connected back has priority, and the hadith is judged to be *ṣaḥīḥ* and it is valid to use it in proof in anything such as legal rulings and suchlike. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that 'Umar ibn al-Khaṭṭāb ﷺ said: "It is falsehood enough for a man to speak about everything that he hears."⁵ We also relate the like of this in the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn Mas'ūd ﷺ, and there are numerous traditions in this category.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Abū Mas'ūd ﷺ

1 Qur'ān 17:36.

2 Qur'ān 50:18.

3 Qur'ān 89:14.

4 Muslim (5) and Abū Dāwūd (4992).

5 Muslim (5).

or Ḥudhayfah ibn al-Yamān ﷺ, related that he heard the Messenger of Allah ﷺ say: "What an evil mount for a man is: 'They claim. . .!'"¹

Imam Abū Sulaymān al-Khaṭṭābī says, in a text which we relate from him in *Ma'ālim as-Sunan*: "The point of this hadith is that when a person desires to achieve some purpose or wants to travel to a land he rides his mount in order to reach his destination. The Messenger of Allah ﷺ was comparing what a man says by way of introduction to what he has to say to this mount. People only say 'They claim' about things that have no chain of transmission and which are not established and are cited only for rhetorical purposes. The Prophet ﷺ criticised that way of narrating. He instructed that one should make certain about anything that one cites and make sure that it is reliable, and not relate it until it can be ascribed reliably." Those are the words of al-Khaṭṭābī. And Allah knows best.

INSINUATION AND DISSEMBLANCE

KNOW THAT THIS is one of the most important chapters because it is one those things employed a great deal which it has become a general necessity [to deal with], so we need to take the trouble to define it properly. Anyone who considers it ought to think about it and act by it. We have already mentioned the extreme unlawfulness of lying and the danger of giving the tongue free rein. This chapter [offers] a means of being safe from doing so.

Know that dissemblance and insinuation means saying something that has an obvious meaning, but by which you intend also another meaning similarly expressible, which is the opposite of the apparent one. This is a type of deception and trickery.

The 'ulamā' have declared that if some *Sharī'ah*-sanctioned interest demands that the person addressed be misled, or if there is a need which cannot be achieved except through lying, there is no harm in it. If that is not the case then it is *makrūh* but not *ḥarām*, except when it causes a person to accept a falsehood and deny the truth, in which case it becomes *ḥarām*. That is the general rule in this matter.

As for the texts that exist on the subject, there are those that permit [such insinuation] and those that prohibit it, and they need to be interpreted in detail, as we have explained. Those that prohibit it are as follows.

We relate in the *Sunan* of Abū Dāwūd, with an *isnād* in which there is some weakness but which Abū Dāwūd did not declare to be weak (which necessitates that it be *ḥasan* in his view, as we have explained before) that Sufyān ibn Asīd—with a *fathah* on the *hamzah*—reported: "I heard the Messenger of Allah ﷺ say, 'It is a grave

1 Abū Dāwūd (4972).

betrayal to tell your brother something which he accepts from you as true although you are lying.”¹

And we relate from Ibn Sirīn, may Allah be merciful to him, that he said: “[The possibilities of] speech are too extensive for a cultivated person to [need to] lie.”

An example of permissible insinuation is the following, which an-Nakha’ī, may Allah be merciful to him, said: “When something you said reaches a man, say: ‘Allah knows what of that I said,’ so that the listener imagines it to mean denial, but what you mean is: ‘Allah knows the thing I said.’”

An-Nakha’ī also said: “Do not say to your son ‘Shall I buy you some sugar?’ Say instead, ‘What do you think if I were to buy you some sugar?’”

An-Nakha’ī used to tell his maid when a man was asking for him: “Tell him, ‘Look for him in the mosque.’” Others said, “My father went out some time ago.”

Ash-Sha’bī used to draw a circle and say to the maid: “Place your finger in it and say, ‘He is not here.’” Similar to this is what people customarily say to those who invite them to food: “I have an intention,” leading others to imagine that they are fasting, but meaning “I intend not to eat.” Similarly when asked “Have you seen So-and-so?” one might reply “I have not seen (*ra’aytu*) him,” meaning “I have not hit his lung (*ri’ah*).” There are many like these.

Even if someone swears an oath on this basis and dissembles in his oath he does not violate his oath. Whether he swears by Allah ﷻ, or on pain of divorce² or something else, neither divorce nor anything else should ensue. This applies provided that the *Qāḍī* has not made him take an oath because of an allegation or claim against him, in which case what is taken into account is the *Qāḍī*’s intention if he made him swear by Allah ﷻ. If he has made him swear upon pain of divorce, what is taken into account is the intention of the person swearing the oath, since it is not permissible for the *Qāḍī* to make him take an oath on pain of divorce, in which respect he [the *Qāḍī*] is like any other person. And Allah knows best.

Al-Ghazālī said: “One of the unlawful lies which necessarily make someone a deviant is the kind of exaggeration which has become customary, such as saying ‘I told you a hundred times,’ or ‘I looked for you a hundred times,’ because it is not said with the intention of stating the actual number of times but with a view to exaggeration. Thus, if he only looked for him once it is a lie; but if he did look for him an unusually large number of times then it is not a lie even if it did not amount to a hundred times. Between these two extremes there are varying degrees to which the person who exaggerates is exposed to the risk of lying.”³

I say that the proof that harmless exaggeration is permissible and is not considered a lie is [a hadith] which we relate in the two *Ṣaḥīḥs*: that the Prophet ﷺ said: “As for Abū Jahm, he never takes his staff off his shoulder; as for Mu’āwiyah, he has

1 Abū Dāwūd (4971).

2 That is to say, he takes an oath to divorce his wife if the truth of the matter about which he swears the oath is not as he claims.

3 *Iḥyā’ ulūm ad-dīn* (3:140).

no belongings.”¹ It is known that [the latter] had clothes to wear and [the former] put down his staff when he went to sleep and at other times. And Allah knows best.

WHAT TO DO IF ONE HAS SAID SOMETHING UGLY

ALLAH ﷻ SAYS: “And if an incitement to discord is made to you by Shayṭān, seek refuge in Allah.”²

﴿وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ﴾

Allah ﷻ also says: “Those who fear Allah, when assailed by an evil impulse from Shayṭān, remember Allah, and at once they can see.”³

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

Allah ﷻ also says: “And those who, having committed an act of indecency or wronged themselves, remember Allah and ask forgiveness for their sins—and who can forgive sins except Allah?—and never persist knowingly in [the wrong] they have done. For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath—an eternal dwelling. How excellent a recompense for those who work!”⁴

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ * أُولَٰئِكَ جَزَاءُ وَهُمْ مَغْفِرَةٌ مِّن
رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: “Whoever swears an oath and says in his oath ‘By al-Lāt!’ or ‘By al-‘Uzzā!’ should say ‘There is no god but Allah.’ And whoever says to his companion: ‘Come, let me gamble with you’ should give *ṣadaqah*.”⁵

Know that it is *wājib* for anyone who speaks or does something unlawful to hasten to repent. There are three basic elements in this: immediately desisting from the sin,

1 This refers to Abū Jahm’s abhorrent trait of beating his wife. Al-Bukhārī (5321) and Muslim (1480).

2 Qur’ān 41:36.

3 Qur’ān 7:201.

4 Qur’ān 3:135–136.

5 Al-Bukhārī (4860) and Muslim (1647).

feeling remorse at having done it, and resolving never to return to it. If the rights of a person have been infringed through his act of disobedience, there is a fourth condition which is *wājib* besides those three: to return whatever has been taken unjustly to its owner, or to be absolved by the latter. This has already been explained. When a person repents of a sin, he ought to repent of all sins. If he confines himself to repenting of one sin, his repentance for it will be valid. If he makes valid repentance for a sin but then he repeats the sin another time, he is guilty of the second offence and it is *wājib* for him to repent of it, although it does not nullify his repentance for the earlier [sin]. That is the position of the *Ahl as-Sunnah*, which is contradictory to the view of the Mu'tazilah. And success is by Allah.

WORDS WHICH SOME OF THE 'ULAMĀ SAY
ARE MAKRŪH BUT WHICH ARE NOT

THIS CHAPTER IS necessary so that one may not be deceived by false statements and rely on them.

Know that the rulings of the *Sharī'ah*—which fall into five categories: *wājib* (obligatory), *Sunnah*, *ḥarām* (unlawful), *makrūh* (disapproved of), and *mubāh* (permissible)—are only established on the basis of evidence. The evidences of the *Sharī'ah* are well-known. Anything that has no evidence is not taken into consideration and does not need a reply since it is not authoritative proof; so one should not occupy oneself in replying to it. Despite this, the 'ulamā' have undertaken to cite evidence of the falsehood of [such rulings]. My purpose in this introduction is that when I state that a person said something was *makrūh* and I then say 'It is not *makrūh*; This is false' etc., there is no need to furnish proof of invalidity; if I mention it I will be doing so voluntarily. I have appended this chapter in order to distinguish error from truth, so that one may not be misled by the high standing of those to whom such false statements are attributed.

Note that I shall not name those who claim that these words are *makrūh*, so that their high standing may not be impaired or evil thought of them. It is not my purpose to impugn them. The intention is only to warn about the incorrect rulings that have been conveyed from them, whether or not these have been correctly attributed to them. If they have been conveyed from them correctly then it does not impugn their high standing, as is well-known. Some of them I ascribe to a valid motive, and so what the person said may be open to interpretation so that others may investigate it. Again, it is possible that his view is contrary to my view and his view may be supported by the ruling of the aforementioned imam to reach this ruling. And success is by Allah.

One example is Imam Abū Ja'far an-Naḥḥās's statement, in his book *Sharḥ Asmā' Allāh*, that one of the 'ulamā' held that it is *makrūh* to say "Allah has given charity to you," because, he said, "Those who give charity hope for reward." I say that this ruling is a manifest error and obnoxious ignorance and the mode of reasoning is very seriously corrupt.

It is recorded in the *Ṣaḥīḥ* of Muslim that the Messenger of Allah ﷺ observed about shortening the *ṣalāh* [when travelling]: "It is charity that Allah has given to you, so accept His charity."¹

There is also the statement cited by Imam Abū Ja'far an-Naḥḥās from the same person, that it is *makrūh* to say, "O Allah, free² me from Hell-Fire." He said: "Only those who seek reward set [a slave] free." I say: "This claim and proof is a most obnoxious error and the lowest form of ignorance of the rulings of the *Sharī'ah*. If I had to cite all the authentic hadiths that are explicit about Allah setting free those whom He wishes of His Creation, this book would become long and tedious. Examples are the hadith, 'Whoever sets free a slave, Allah ﷻ sets free a limb of his from Hell for every limb of [the slave];'³ and the hadith, "There is no day that Allah ﷻ sets free more [of His] slaves from Hell-Fire than the Day of 'Arafah."⁴

REFUTATION OF WHAT PEOPLE SAY THAT IT IS MAKRŪH
TO SAY, 'DO THIS OVER THE NAME OF ALLAH'

There is also the saying of one [of the 'ulamā'] that it is *makrūh* to say, "Do this over the Name of Allah," because the Name of Allah is over everything. Qāḍī 'Iyāḍ and others say that this ruling is an error, for it is reliably recorded in authentic hadiths that the Prophet ﷺ told his Companions: "Slaughter [animals] over the Name of Allah:"⁵ that is, "saying 'In the Name of Allah'."

REFUTATION OF WHAT IS CITED AS BEING MAKRŪH TO SAY:
'MAY ALLAH UNITE US IN THE ABODE OF HIS MERCY'

Also relevant is what an-Naḥḥās related from Abū Bakr Muḥammad ibn Yaḥyā—a jurist, man of letters and scholar—who said, "Do not say 'May Allah join us together in the abode of His mercy,' because the mercy of Allah is too vast to have an abode." He also said, "Do not say 'have mercy on us by Your mercy.'" I say that we do not know of any proof of what he said about these two expressions and there is no evidence to justify what he said, because what the person who spoke about 'the abode of Mercy' meant was Paradise, meaning 'May He unite us in Paradise, which is the abode of permanence, and the abode of sojourn, and the place of settledness'. Those

1 Muslim (686), Abū Dāwūd (1199), at-Tirmidhī (3037), and an-Nasā'ī (3/116).

2 *A'taqa* means 'to liberate', in the sense of setting a slave free.

3 Al-Bukhārī (6715) and Muslim (1509).

4 Muslim (1348) and an-Nasā'ī (5/251-252).

5 Muslim (1960).

who enter it will only do so by the mercy of Allah. Moreover, those who enter will remain there forever, safe from any worries and misfortunes. This can only be gained by the mercy of Allah: it is as though one were to say, 'unite us in an abode which we gain by Your mercy'.

REFUTATION OF THE ARGUMENTS THAT IT IS *MAKRŪH*
TO SAY: 'O ALLAH, RESCUE US FROM HELL-FIRE. O ALLAH,
GRANT US THE INTERCESSION OF THE PROPHET ﷺ'

An-Naḥḥās related that the aforementioned Abū Bakr said: "One should not say 'O Allah, rescue us from Hell-Fire!' nor should one say 'O Allah, provide us with the intercession of the Prophet ﷺ,' because he will only intercede for those who had been doomed to Hell-Fire."

I say that this is vile error and manifest ignorance. Were it not for the danger of people being deceived by these words and the fact that they are mentioned in books, I would not have dared to speak about it. How many hadiths are there in the *Ṣaḥīḥ* [collections] that hearten the true believers by promising them the intercession of the Prophet ﷺ? Such as his ﷺ saying: "Whoever repeats what the *mu'adhdhin* says, my intercession is lawful for him,"¹ and so on.

The jurist Imam al-Ḥāfiẓ Abū al-Faḍl 'Iyād, may Allah have mercy on him, spoke well when he said: "The *salaf* asking for the intercession of our Prophet ﷺ, as well as their eagerness for it, is known from extensive transmitted sources." He continued: "On this basis, one does not pay attention to the disapproval of whoever said that to be *makrūh* because it is only for wrongdoers. For it is recorded reliably in hadiths in *Ṣaḥīḥ Muslim* and elsewhere that that intercession will also be made for people who shall [then] enter Paradise without being taken to account, as well as for others in order to raise their high rank in Paradise." He further said: "Every intelligent person is aware of his shortcomings and that he is in need of pardon, fearful that he may be among those doomed; but the person who made this ruling is necessarily obliged not to pray for forgiveness and mercy, as both are only for sinners. And this goes against what we know of the *du'ās* of the *salaf* and the *khalaf* (the pious early Muslims, and those who followed them)."²

REFUTATION OF THE ALLEGATION THAT IT IS *MAKRŪH*
TO SAY: 'I RELY ON MY LORD, THE GENEROUS LORD'

Another of them is what an-Naḥḥās narrated from the aforementioned: "Do not say 'I rely on my Lord, the Generous Lord.' Say 'I rely on my Generous Lord.'" I say that there is no basis for what he said.

¹ Muslim (385).

² *Ikmāl al-mu'lim* (1:566).

REFUTATION OF THE ALLEGATION THAT IT IS *MAKRŪH*
TO CALL THE ṬAWĀF OF THE HOUSE [OF ALLAH]
A 'CIRCUIT' OR A 'CIRCUMAMBULATION'

Another example of these is that it is cited of a group of scholars are cited as having disapproved of calling the *ṭawāf* around the Ka'bah a *shawṭ* (circuit) or *dawr* (circumambulation), and held that what should be said if it is once around [the Ka'bah] is *ṭawfah* and if two then *ṭawfatān*, three *ṭawfāt* and if seven times *ṭawāf*.

I say that we know of no basis for what they said. Perhaps they disliked these usages because they were terms used in the times before Islam. The correct and preferred opinion is that there is nothing disliked about it, for we relate from the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Abbās ﷺ said: "The Messenger of Allah ﷺ instructed [the Companions] to walk briskly in three circuits (*ashwāṭ*), and nothing prevented him from instructing them to walk briskly in all of the circuits except solicitous concern for them."¹

THE RULING ON SAYING 'WE FASTED RAMAḌĀN',
'RAMAḌĀN HAS COME,' AND SUCHLIKE

Further examples are the phrases 'we fasted Ramaḍān,' 'Ramaḍān has come,' and similar phrases, if one means the month itself.

There is disagreement over whether it is disliked or not. A group of early scholars considered it disliked to say merely 'Ramaḍān,' without calling it a 'month.' This was related from al-Ḥasan al-Baṣrī and Mujāhid. According to al-Bayhaqī, the chains of transmission for both of them are weak. The position of our [Shāfi'i] colleagues is that it is disliked to say 'Ramaḍān has come,' or 'Ramaḍān has entered,' or 'Ramaḍān is present,' and so on, without any accompanying indication that it is the month; but if indication is made, it is not disliked. One may say "I have fasted Ramaḍān," "I prayed [throughout] Ramaḍān," "Fasting is obligatory in Ramaḍān," "the blessed month of Ramaḍān has come," and suchlike. That is what our colleagues say, as do two Imams who also transmitted it: the most judicious of judges Abū al-Ḥasan al-Māwardī, in his *Kitāb al-Ḥāwī*, and Abū Naṣr Ibn aṣ-Ṣabbāgh in his *ash-Shāmīl*. Others of our colleagues have also transmitted this from the Companions without qualification, relying for proof on the following.

We relate in the *Sunan* of al-Bayhaqī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Do not say 'Ramaḍān,' for Ramaḍān is one of the names of Allah ﷻ. Say, 'the month of Ramaḍān.'"² This hadith is weak; al-Bayhaqī himself considered it weak and its weakness is manifest. No one has mentioned Ramaḍān as being one of the Names of Allah in all of the numerous works compiled on it.

The most correct view—though Allah knows best—is that which Imam Abū 'Abdullāh al-Bukhārī held to in his *Ṣaḥīḥ*, as well as more than one of the '*ulamā*' who

¹ Al-Bukhārī (1602) and Muslim (1266).

² Al-Bayhaqī (4:201).

investigate thoroughly, that there is absolutely no disapproval [of saying 'Ramaḍān' without saying 'month'] however one says it. This is because disapproval can only be determined by the law, and nothing is reliably established about it; on the contrary, its permissibility is reliably established in hadiths, and the hadiths about it in the two *Ṣaḥīḥs* and other sources are too numerous to count. If I were to collect them together I would hope to have hundreds of narrations. However, the point will be more than established by citing one hadith which will suffice in place of all the others.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Hurayrah رضي الله عنه, that the Messenger of Allah said: "When Ramaḍān comes, the doors of Paradise open, the doors of Hell are closed and Shayṭāns are chained up".¹

Some of the versions in the two *Ṣaḥīḥs* read, "When Ramaḍān enters. . ."²

One version in Muslim states: "When Ramaḍān was. . ."³

In the *Ṣaḥīḥ* it states: "Do not anticipate Ramaḍān [with fasting]. . ."⁴

The *Ṣaḥīḥ* of al-Bukhārī states: "Islam is built upon five pillars . . . fasting in Ramaḍān."⁵

The likes of these are many and are very well-known.

REFUTATION OF THE ALLEGED DISAPPROVAL OF SAYING 'SŪRAT AL-BAQARAH', ETC.

It is transmitted from the earlier generations that it is disapproved to call [chapters of the Qur'ān] 'Sūrat al-Baqarah', 'Sūrat an-Nisā', 'Sūrat ad-Dukhān', or 'al-Ankabūt', 'ar-Rūm', 'al-Aḥzāb' and so on.

They contend that one should say "the Sūrah that has *Baqarah* mentioned in it" or "the Sūrah that has *an-Nisā*' mentioned in it", and so on.

I say that this is wrong and contrary to the Sunnah. The use [of such names for *Sūrah*s] has been reliably recorded in innumerable places, as in his saying رضي الله عنه: "The last two verses of *Sūrat al-Baqarah*—whoever recites them at night, they will suffice him." This hadith is in both *Ṣaḥīḥ* collections.⁶

Examples abound and are innumerable.

REFUTATION OF ALLEGATIONS THAT IT IS MAKRŪH TO SAY, 'ALLAH SAYS IN HIS BOOK. . .'

An example is reported from Muṭarrif, may Allah have mercy on him, that he disapproved of saying "Allah رضي الله عنه says in His Book. . ." According to him one ought to

1 Al-Bukhārī (1898) and Muslim (1079).

2 Al-Bukhārī (3277) and Muslim (2:1079).

3 Muslim (2:1079).

4 Al-Bukhārī includes this hadith as a *ta'liq* in Fasting, in the chapter "Can one say 'Ramaḍān?'" and there is something similar in (1914), and in Muslim (1082).

5 Al-Bukhārī (8) and Muslim (16:20).

6 Al-Bukhārī (4008) and Muslim (807).

say "Allah رضي الله عنه said. . ." It appears that he disapproved of this because "Allah says" is *muḍāri'*, which necessitates that it be in the present or future tense, whereas Allah's رضي الله عنه word is His Speech and it is eternal.

I say that this view is unacceptable. This usage is established in *ṣaḥīḥ* hadiths, in many ways. I have alluded to these in *Sharḥ Ṣaḥīḥ Muslim*¹ and my book *Ādāb al-qurrā'*.² Allah Most High has said in the Qur'ān, "And Allah speaks the truth".³

﴿وَاللَّهُ يَقُولُ الْحَقَّ﴾

And in the *Ṣaḥīḥ* of Muslim it is [stated] that Abū Dharr رضي الله عنه reported that the Prophet صلى الله عليه وسلم said: "Allah رضي الله عنه says:⁴ 'Whoever produces a good action shall have a ten-fold reward.'⁵

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

In the *Ṣaḥīḥ* of al-Bukhārī there is [a hadith] commenting on the verse "you will not attain piety until you spend. . ." Abū Ṭalhah said: "O Messenger of Allah, Allah says:⁶ 'You will not attain piety until you spend'⁷."⁸

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا...﴾

SUPPLICATIONS (DĀ'AWĀT) WHICH ARE MUSTAḤABB AT ALL TIMES

KNOW THAT [THE subject matter of] this chapter is very extensive, and it is not possible to penetrate it deeply, or to fully grasp even one-tenth of it; but I shall allude to the most important of its sources.

The first of these *da'awāt* are those mentioned in the Qur'ān, of which Allah رضي الله عنه has informed us from His Prophets, blessings and peace be upon them, and from the best people; these are numerous and very well known.

1 *Sharḥ Ṣaḥīḥ Muslim* (7:84).

2 *Ādāb al-qurrā'* (153).

3 Qur'ān (33:4). This expression is in the *muḍāri'* tense.

4 "Says" is in the *muḍāri'*.

5 Qur'ān (6:160).

6 "Says" is in the *muḍāri'*.

7 Qur'ān (3:92).

8 Al-Bukhārī (4554).

Besides those there are what are authentically transmitted as having been employed by the Messenger of Allah ﷺ, or those he taught to others. There are very many in this category, a number of which have been mentioned in the previous chapters. Here I will mention *ṣaḥīḥ* ones, as well as the *du'ā*'s found in the Qur'ān and those quoted above. And all success is by Allah.

We relate, with *ṣaḥīḥ isnāds*, from the *Sunans* of Abū Dāwūd, at-Tirmidhī, and Ibn Mājah that al-Nu'mān ibn Bashīr reported that the Prophet ﷺ said: "Supplication is worship itself."¹ According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Sunan* of Abū Dāwūd, with a sound *isnād*, that 'Ā'ishah reported that the Messenger of Allah ﷺ used to regard comprehensive *du'ā* as *mustahabb* and leave out anything else.²

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah reported that Allah's Messenger ﷺ said: "There is nothing more noble in the sight of Allah than *du'ā*."³

We relate in the book of at-Tirmidhī that Abū Hurayrah reported that the Messenger of Allah ﷺ said: "Whoever is pleased for Allah to answer his prayers in times of difficulty and hardship should say *du'ā*' abundantly in times of ease."⁴

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Anas reported that the *du'ā*' that the Prophet ﷺ most often said was: "O Allah, grant us good in this world and in the Hereafter, and protect us from the punishment of Hell-Fire."⁶

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.

Muslim added in his narration: "He said, 'And whenever Anas wanted to supplicate with a single supplication he would supplicate with it and when he wanted to supplicate with a [longer] *du'ā*' he would include this one in it.'"

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd reported that the Messenger of Allah ﷺ used to say: "O Allah, I ask You for guidance, godliness, modesty and prosperity."⁷

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعَنَى.

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

¹ Abū Dāwūd (1479), *al-Futūḥāt* (7/191), and at-Tirmidhī (3244), who states that this hadith is *ḥasan ṣaḥīḥ*. As-Sakhāwī grades it as *ḥasan*.

² Abū Dāwūd (1428) and *al-Futūḥāt* (7/192). As-Sakhāwī grades it as *ḥasan*.

³ Ibn Mājah (3829) and at-Tirmidhī (3367), who states that this hadith is *ḥasan gharīb*. As-Sakhāwī grades it as *ḥasan gharīb* thanks to its supporting narrations.

⁴ At-Tirmidhī (3379), who states that this hadith is *gharīb*. There are, however, narrations which support it, such as the one reported by al-Ḥākim (1/544), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

⁵ In the Qur'ān this *du'ā*' begins *Rabbānā* ('Our Lord'), rather than *Allāhumma* ('O Allah').

⁶ See Qur'ān (2:201). Al-Bukhārī (6389), Muslim (2690), and Abū Dāwūd (1519).

⁷ Muslim (2721) and at-Tirmidhī (3484).

We relate in the *Ṣaḥīḥ* of Muslim that Ṭāriq ibn Ashyam al-Ashja'i, a Companion, narrated that when a man embraced Islam the Prophet ﷺ taught him the *ṣalāh* and instructed him to supplicate with these words: "O Allah, forgive me, have mercy on me, guide me, grant me health, and sustain me."

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي.

Allāhumma-ghfir li wa-rḥamnī wa-hdinī wa-'āfinī wa-rzuqnī.

According to another report by Muslim, Ṭāriq related that he heard a man ask the Prophet ﷺ: "What should I say when I supplicate to my Lord?" He replied: "Say: O Allah, forgive me, have mercy on me, grant me health, and sustain me; for these will suffice for your worldly life and your life in the Hereafter."¹

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَعَافِنِي وَارْزُقْنِي.

Allāhumma-ghfir li wa-rḥamnī, wa-'āfinī wa-rzuqnī.

We also relate from the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ reported that the Messenger of Allah ﷺ said: "O Allah, Turner of hearts, turn our hearts to You in obedience."²

اللَّهُمَّ يَا مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

Allāhumma yā Muṣarrifa-l-qulūb, ṣarrif qulūbanā 'alā ṭā'atik.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah reported that Allah's Messenger ﷺ said: "Seek refuge with Allah from the hardship of tribulation, the befalling of misfortune, evil destiny, and the glee of enemies."³

[اللَّهُمَّ إِنِّي أَعُوذُ بِكَ] مِنْ جَهْدِ البَلَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ،

وَمِنْ سُوءِ القَضَاءِ، وَمِنْ شِمَاتِ الأَعْدَاءِ.

Allāhumma innī a'ūdhu bika min jahdi-l-balā', wa min daraki-sh-shaqā', wa min sū'i-l-qaḍā', wa min shamātati-l-'adā'.

According to a narration from Sufyān he said: "There are three [misfortunes that were originally mentioned] in the hadith, and I have added one; but I do not know which it is."

We relate in the same *Ṣaḥīḥs* that Anas reported that the Messenger of Allah ﷺ used to say: "O Allah, I seek Your protection from feebleness and laziness, and from cowardice, old age and avarice; I seek Your protection from punishment in the grave, and I seek Your protection from the trials of life and death."⁴

¹ Muslim (2697, 34, 36).

² Muslim (2654), with a slight variant in the wording.

³ Al-Bukhārī (6616), Muslim (2707), and an-Nasā'ī (8/269-270).

⁴ Al-Bukhārī (6367), Muslim (2706), Abū Dāwūd (1540), at-Tirmidhī (3481), and an-Nasā'ī (8/257-258).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

Allāhumma innī a'ūdhu bika min al-'ajzi wa-l-kasal, wa-l-jubni wa-l-harami wa-l-bukhl, wa a'ūdhu bika min 'adhābi-l-qabr, wa a'ūdhu bika min fitnati-l-mahyā wa-l-mamāt.

Another narration adds: "...and the burden of debt and being overpowered by men."

... وَضَلَعِ الدَّيْنِ، وَعَلَبَةِ الرِّجَالِ.

Wa ḍala'i-d-dayn, wa ghalabati-r-rijāl.¹

I say that *ḍala'i-d-dayn*, 'the burden of debt', means its serious nature and the heaviness of carrying it, and *al-mahyā wa-l-mamāt* means 'life and death'.

We relate again from the same *Ṣaḥīḥs* that 'Abdullāh ibn 'Amr ibn al-'Āṣ narrated that Abū Bakr aṣ-Ṣiddīq رضي الله عنه related that he said to the Messenger of Allah ﷺ: "Teach me a *du'ā*' to supplicate with in my *ṣalāh*." He replied: "Say: O Allah, I have done my soul much harm and no one forgives sins but You, so grant me Your forgiveness and have mercy on me. You are the Most Forgiving, the Most Merciful."²

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ

لي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī ḡalamtu nafsi ḡulman kathīrā, wa lā yaghfiru-dh-dhunūba illā Ant, fa-ghfir li maghfiratan min 'indika wa-rḥamnī, innaka Anta-l-Ghafūru-r-Raḥīm.

I say that [this hadith] is related with either *kathīran* 'much' with a *thā*' or *kabīran* 'great [harm]' with a *bā*', as we have already explained in the chapter on the *adhkār* of the *ṣalāh*. So it is *mustaḥabb* when making supplication to say *kathīran kabīran* 'much great [harm]', thus combining the two. Although this *du'ā*' is narrated with respect to the *ṣalāh* it is a good and precious *ṣaḥīḥ* [narration] and is *mustaḥabb* in every place on any occasion. One narration reads, "[in my *ṣalāh*] and in my house."³

We relate in both *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī رضي الله عنه reported that the Messenger of Allah ﷺ used to supplicate with this *du'ā*': "O Allah, forgive me my sins, my ignorance, my excesses in my affairs, and that which You know better than I. O Allah, forgive me those sins which I committed seriously or in jest, by mistake or deliberately, and all of that [is my fault]. O Allah, forgive me my past and future sins, those I have committed in

¹ Al-Bukhārī (2893).

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

³ The *Ṣaḥīḥ* of Ibn Khuzaymah (2705), *as-Sunan al-kubrā* of an-Nasā'ī (9936), Abū Ya'lā (32), and Ibn as-Sunnī (159).

secret or in public, and that which You know better than I. You are the Bringer Forward and the Sender Back, and You have power over all things."¹

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma-ghfir li khaṭi'atī wa jahli wa isrāfi fi amrī, wa mā Anta a'lamu bihi minnī. Allāhumma-ghfir li jiddī wa hazli, wa khaṭa'i wa 'amdī, wa kullu dhālika 'indī. Allāhumma-ghfir li mā qaddamtu wa mā akkharḥart, wa mā asrartu wa mā a'lant, wa mā Anta a'lamu bihi minnī. Anta-l-Muqaddimu wa Anta-l-Mu'akkhkhir, wa Anta 'alā kulli shay'in qadir.

We relate in the *Ṣaḥīḥ* of Muslim that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah ﷺ used to say in his *du'ā*': "O Allah, I seek Your protection from the evil of that which I have done and the evil of that which I have not done."²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ.

Allāhumma innī a'ūdhu bika min sharri mā 'amiltu wa sharri mā lam a'mal.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar رضي الله عنه narrated: "One of the *du'ā*'s of Allah's Messenger ﷺ was: 'O Allah, I seek Your protection from the cessation of Your bounty, from the transformation of the well-being You grant, from Your sudden vengeance, and from all that occasions Your displeasure.'³

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ،

وَفَجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.

Allāhumma innī a'ūdhu bika min zawāli ni'matik, wa tahawwuli 'āfiyatik, wa fajāti niqmatik, wa jami'i sakhatik.

We relate in the *Ṣaḥīḥ* of Muslim that Zayd ibn Arqam رضي الله عنه reported that the Messenger of Allah ﷺ used to say: "O Allah, I seek Your protection from feebleness and laziness, from cowardice and avarice, from senility, and from punishment in the grave. O Allah, grant my soul its godliness and purify it, for You are the best of those who purify it. You are its Guardian and its Master. O Allah, I seek Your protection from knowledge

¹ Al-Bukhārī (6398) and Muslim (2719).

² Muslim (2716), Abū Dāwūd (1550), and an-Nasā'ī (3/56).

³ Muslim (2739) and Abū Dāwūd (1545).

that does not benefit, from a heart that is not utterly humble, from a self that is insatiable, and from supplications that are not accepted.”¹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ
وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا،
أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ
لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Allāhumma innī a‘ūdhu bika mina-l-‘ajzi wa-l-kasal, wa-l-jubni wa-l-
bukhl, wa-l-harami wa ‘adhābi-l-qabr. Allāhumma āti nafsī taqwāhā
wa zakkihā. Anta Khayru man zakkāhā, Anta Waliyyuhā wa Mawlāhā.
Allāhumma innī a‘ūdhu bika min ‘ilmin lā yanfa‘, wa min qalbin lā
yakhsha‘, wa min nafsīn lā tashba‘, wa min da‘watīn lā yustajābu lahā.

We relate in the *Ṣaḥīḥ* of Muslim that ‘Alī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “O Allah, guide me and rectify me.”

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي.

Allāhumma-hdinī wa saddidnī.

According to another report he said: “O Allah, I ask You for guidance and rectitude.”²

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَ.

Allāhumma innī as‘aluka-l-hudā wa-s-sadād.

We relate in the *Ṣaḥīḥ* of Muslim that Sa‘d ibn Abī Waqqāṣ رضي الله عنه narrated that a Bedouin came to the Messenger of Allah صلى الله عليه وسلم and said: “Teach me something that I can say.” He صلى الله عليه وسلم replied: “Say: ‘There is no god but Allah, One without partner. Allah is incomparably greatest and abundant praise is due to Allah. Glory be to Allah, the Lord of the Worlds. There is no power or strength except by Allah, the All-Mighty, the All-Wise.’” He said: “Those are for my Lord; what is there for me?” He said: “O Allah, forgive me, have mercy on me, guide me, sustain me, and grant me health and well-being.”³ The narrator had some doubt about “And grant me health and well-being.”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا،
سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي.

1 Muslim (2732), at-Tirmidhī (3567), and an-Nasā‘ī (8/260).
2 Muslim (2725).
3 Muslim (2696).

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, Allāhu akbaru kabīrā,
wa-l-ḥamdu li-llāhi kathīrā, Subḥāna-llāhi Rabbi-l-‘ālamīn. Lā
ḥawla wa lā quwwata illā bi-llāhi-l-‘Azīzi-l-Ḥakīm.

Allāhumma-ghfir li wa-rḥamnī wa-hdinī wa-rzuqni wa ‘āfinī.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to say: “O Allah, put right for me my religion, which is the preservation of my affairs; put right for me my worldly life, in which is my existence; put right for me my Hereafter, to which is my return; make life an increase for me in every good; and make death for me a release from every evil.”¹

اللَّهُمَّ اصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي
فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ
زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

Allāhumma aṣliḥ li dīni-lladhī huwa ‘iṣmatu amrī, wa aṣliḥ li dunyāya-
llatī fihā ma‘āshī, wa aṣliḥ li ākhirati-llatī fihā ma‘ādī, wa-j‘ali-l-ḥayāta
ziyādatan li fī kullī khayr, wa-j‘ali-l-mawta rāḥatan li min kullī sharr.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that ‘Abdullāh ibn ‘Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to say: “O Allah, unto You I surrender myself, in You I believe, in You I put my trust, to You I turn in repentance, and with Your help I dispute. O Allah, I seek refuge by Your power—there is no god but You—lest You lead me astray. You are the Ever-Living Who does not die, while jinn and mankind do.”²

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَتَيْتُ، وَبِكَ
خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضَلِّلَنِي،
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسَانُ يَمُوتُونَ.

Allāhumma laka aslamt, wa bika āmant, wa ‘alayka tawakkalt, wa ilayka anabt,
wa bika khāṣamt. Allāhumma innī a‘ūdhu bi-‘izzatika—lā ilāha illā Anta—an
tuḍillanī. Anta-l-Ḥayyu-lladhī lā yamūt, wa-l-jinnu wa-l-insānu yamūtūn.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā‘ī and Ibn Mājah that Buraydah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم heard a man say: “O Allah, I ask You because I bear witness that You are Allah, there is no god but You, the One, the Unique, the One Who does not beget and is not begotten and to Whom no-one is equivalent.” He صلى الله عليه وسلم said: “You have asked of Allah صلى الله عليه وسلم by the name which, if asked by it, He gives, and if implored by it, He responds and accepts.”³

1 Muslim (2720).
2 Al-Bukhārī (7383) and Muslim (2717).
3 Abū Dāwūd (1493), Ibn Mājah (2857), al-Futūḥāt (7/211), at-Tirmidhī (3471), and al-Ḥakīm (1/504).

According to another report he said: "You have asked Allah by His Greatest Name." According to at-Tirmidhī, this is a *ḥasan* hadith.¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ
الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Allāhumma innī as'aluka bi-annī ashhadu annaka Anta-
llāhu lā ilāha illā Anta-l-Aḥadu-ṣ-Ṣamad, alladhī lam yalid
wa lam yūlad wa lam yaku-l-lahu kufuwan aḥad.

We relate in the *Sūnans* of Abū Dāwūd and an-Nasā'ī that Anas رضي الله عنه reported that he was sitting with the Messenger of Allah صلى الله عليه وسلم while a man was performing *ṣalāh*, then supplicated, saying: "O Allah, I ask You because to You belongs all praise. There is no god but You, the Benefactor, Originator of the heavens and the earth. O Owner of Majesty and Honour, O Living, O Self-Subsisting." The Prophet صلى الله عليه وسلم then commented: "He has supplicated to Allah صلى الله عليه وسلم by His Supreme Name; if called on [by it], He responds; and if asked [by it], He gives."²

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ، بَدِيعِ
السَّمَاوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ.

Allāhumma innī as'aluka bi-anna laka-l-ḥamd, lā ilāha illā Anta-l-Mannān,
Badī'u-s-samāwāti wa-l-arḍ, yā Dha-l-Jalāli wa-l-Ikrām, yā Hayyu yā Qayyūm.

We relate in the *Sūnans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah, with *ṣaḥīḥ isnāds*, that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم used to supplicate with these words: "O Allah, I seek Your protection from the trials of Hell-Fire, the punishment of Hell-Fire, and the evil of riches and poverty."³

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ.

Allāhumma innī a'ūdhu bika min fitnati-n-Nāri wa
adhābi-n-Nār, wa min sharri-l-ghinā wa-l-faqr.

We relate in the book of at-Tirmidhī from Ziyād ibn 'Ilāqah from his paternal uncle, whose name was Qutbah ibn Mālik رضي الله عنه, who reported that the Messenger of Allah صلى الله عليه وسلم used to say: "O Allah, I seek Your protection from abhorrent qualities of character, deeds and caprices."⁴ At-Tirmidhī states that this is a *ḥasan* hadith.

who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees. As-Sakhāwī grades it as *ḥasan*.

1 Abū Dāwūd (1494) and at-Tirmidhī (3475).

2 Abū Dāwūd (1495), at-Tirmidhī (3538), Ibn Mājah (3858), an-Nasā'ī (3/52), and al-Ḥākim (1/503-504), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees. As-Sakhāwī grades it as *ḥasan*.

3 Abū Dāwūd (880), at-Tirmidhī (3489), an-Nasā'ī (8/278) *al-Futūḥāt* (7/214), and Ibn Mājah (3838). As-Sakhāwī mentions that this supplication contains wording from a *ṣaḥīḥ* hadith found in the books of al-Bukhārī and Muslim.

4 At-Tirmidhī (3585) and *al-Futūḥāt* (7/214). As-Sakhāwī grades this hadith as *ḥasan*.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ.

Allāhumma innī a'ūdhu bika min munkarāti-l-akhlāqi wa-l-a'māli wa-l-ahwā'.

We relate in the *Sūnans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that Shakal ibn Ḥumayd رضي الله عنه—which is written with a *fathah* on the *shīn* and the *kāf*—said: "Messenger of Allah, teach me a *du'ā*." He replied: "Say: O Allah, I seek Your protection from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my sperm."¹ According to at-Tirmidhī, this is a *ḥasan* hadith.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ

شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِي.

Allāhumma innī a'ūdhu bika min sharri sam'i, wa min sharri baṣarī,
wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyyī.

We relate in the books of Abū Dāwūd and an-Nasā'ī, with *ṣaḥīḥ isnāds*, that Anas رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم used to say: "O Allah, I seek Your protection from vitiligo, insanity, leprosy, and [all] severe illness."²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّءِ الْأَسْقَامِ.

Allāhumma innī a'ūdhu bika mina-l-baraṣi wa-l-
junūni wa-l-judhāmi wa sayyi'i-l-asqām.

We also relate from them both that Abū al-Yasar, the Companion رضي الله عنه—written with a *fathah* on the *yā*' and the *sīn*—reported that the Messenger of Allah صلى الله عليه وسلم used to supplicate saying: "O Allah, I seek refuge with You from destruction, from a fatal fall, from drowning, from fire, from senility, and from Shayṭān leading me astray at the time of death; and I seek refuge with You from dying for Your Cause whilst fleeing; and I seek refuge with You from dying from a sting or bite."³ This is the wording of Abū Dāwūd; another narration adds, "And anxiety."⁴

إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْعَرَقِ

وَالْحَرَقِ وَالْهَرَمِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ

بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا.

Innī a'ūdhu bika mina-l-hadm, wa a'ūdhu bika mina-t-taraddī, wa

1 That is, "of the private parts."

2 Abū Dāwūd (1551), at-Tirmidhī (3487), an-Nasā'ī (8/259-260), and al-Ḥākim (1/533), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees.

3 Abū Dāwūd (1554) and an-Nasā'ī (8/271).

4 Abū Dāwūd (1552) and an-Nasā'ī (1/282-283).

5 Abū Dāwūd (1553).

a'ūdhu bika mina-l-gharaqi wa-l-ḥaraqi wa-l-haram, wa a'ūdhu bika an yatakhabbatani-sh-Shayṭānu 'inda-l-mawt, wa a'ūdhu bika an amūta fi sabīlīka mudbirā, wa a'ūdhu bika an amūta ladīghā.

We also relate from them both, with *ṣaḥīḥ isnāds*, that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم used to say: "O Allah, I seek refuge with You from hunger, for it is an evil bedfellow; and I seek refuge with You from treachery, for it is an evil companion."¹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَبْسُ الصَّجِيعِ،
وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا يَنْسِتُ الْبِطَانَةَ.

Allāhumma innī a'ūdhu bika mina-l-jū' i fa-innahū bi'sa-d-ḍajī', wa a'ūdhu bika mina-l-khiyānati fa-innahā bi'sati-l-bitānah.

We relate in the book of at-Tirmidhī that 'Alī رضي الله عنه narrated that a slave who had contracted to buy his freedom came to him and said: "I am unable to pay the price for my freedom, so help me." He رضي الله عنه replied: "Should I not teach you words that the Messenger of Allah صلى الله عليه وسلم taught me? If you had debts like mountains Allah would settle them for you. Say: "O Allah, suffice me with what You have made lawful so that I do not need anything You have made unlawful, and make me independent of all but You by Your generosity."² At-Tirmidhī says that this is a *ḥasan* hadith.

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَعِزَّنِي بِفَضْلِكَ عَمَّن سِوَاكَ.

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

And we relate from the same source that 'Imrān ibn al-Ḥuṣayn رضي الله عنه reported that the Prophet صلى الله عليه وسلم taught his father Ḥuṣayn two things to say when supplicating: "O Allah, inspire me with right guidance and give me refuge from the evil of my self."³ According to at-Tirmidhī, this is a *ḥasan* hadith.

اللَّهُمَّ الْهَمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي.

Allāhumma alhimnī rushdī, wa a'idhnī min sharri nafsi.

We relate in both books⁴, with a weak *isnād*, that Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم used to supplicate saying "O Allah, I seek Your protection from dissension, hypocrisy, and bad character."⁵

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ.

¹ Abū Dāwūd (1547) and an-Nasā'ī (8/263).

² At-Tirmidhī (3558).

³ At-Tirmidhī (3479), who states that this hadith is *gharīb*. Ibn Ḥajar grades it as *ḥasan*.

⁴ The *Sunan* of Abū Dāwūd and the *Sunan* of an-Nasā'ī.

⁵ Abū Dāwūd (1546) and an-Nasā'ī (8/264).

Allāhumma innī a'ūdhu bika mina-sh-shiqāqi wa-n-nifāqi wa sū'i-l-akhlāq.

We relate in the book of at-Tirmidhī that Shahr ibn Ḥawshab narrated that he asked Umm Salamah رضي الله عنها: "Mother of the Believers, what was the most frequent *du'ā'* of Allah's Messenger صلى الله عليه وسلم when he was with you?" She replied: "His most frequent *du'ā'* was: 'O Overturner of hearts, make my heart firm in Your religion.'"¹ At-Tirmidhī says that this hadith is *ḥasan*.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Yā Muqalliba-l-qulūb, thabbit qalbī 'alā dīnik.

We relate in the book of at-Tirmidhī that 'Ā'ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم used to say: "O Allah, grant me good health in my body, and grant me good health in my eyesight, and make it outlast me. 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."²

اللَّهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي بَصَرِي، وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Allāhumma 'āfinī fi jasadī, wa 'āfinī fi baṣarī, wa-j'alhu-l-wāritha minnī. Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm. Subḥāna-llāhi Rabbi-l-'Arshi-l-'aẓīm, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.

We relate in [the same source] that Abū ad-Dardā' رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "The *du'ā'* of Dāwūd عليه السلام was: 'O Allah, I ask You for Your love, the love of those who love You, and deeds that make me attain Your love. O Allah, make Your love more beloved to me than my own self, my family, or cool water.'"³ At-Tirmidhī states that this is a *ḥasan* hadith.

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،
اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنْ الْمَاءِ الْبَارِدِ.

Allāhumma innī as'aluka ḥubbaka wa ḥubba man yuḥibbuk, wa-l-'amala-l-ladhī yuballighunī ḥubbak. Allāhumma-j'al ḥubbaka aḥabba ilayya min nafsi wa ahlī wa mina-l-mā'il-bārid.

We relate in [the same book] from Sa'd ibn Abī Waqqāṣ رضي الله عنه who reported that the Messenger of Allah صلى الله عليه وسلم said: "The supplication of Dhū an-Nūn to his Lord while he was in the belly of the fish was, 'There is no god but You. Glory be to You, indeed I have

¹ At-Tirmidhī (3517). It is reported from Anas in the book by al-Ḥākim (1/526), who states that it is *ṣaḥīḥ*; adh-Dhahabī agrees.

² At-Tirmidhī (3476), who states that this hadith is *ḥasan gharīb*.

³ At-Tirmidhī (3485).

been one of the wrongdoers.' No Muslim supplicates with this for anything without his prayer being answered."¹ According to al-Ḥākim Abū 'Abdullāh, this has a *ṣaḥīḥ isnād*.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

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

We relate in [the book of at-Tirmidhī] and in the book of Ibn Mājah that Anas رضي الله عنه narrated that a man came to the Messenger of Allah صلى الله عليه وسلم and asked: "Messenger of Allah, which *du'ā*' is the best?" He replied: "Ask your Lord for well-being and exemption in this world and the Hereafter." Then he came back the next day and asked: "Messenger of Allah, which *du'ā*' is the best?" He told [the man] the same thing. Then he came back on the third day and asked him the same question, and he replied: "If you have been granted good health and well-being in this world and you have been granted them in the Hereafter, you have triumphed."² At-Tirmidhī says that this hadith is *ḥasan*.

We relate in the book of at-Tirmidhī that al-'Abbās ibn 'Abd al-Muṭṭalib رضي الله عنه reported, "I said, 'Messenger of Allah, teach me something that I can ask of Allah صلى الله عليه وسلم.' He said, 'Ask Allah for well-being.' I then waited a few days and then I came and said, 'Messenger of Allah, teach me something that I can ask of Allah صلى الله عليه وسلم.' He said: 'O 'Abbās, uncle of Allah's Messenger, ask Allah for well-being in this world and the Hereafter.'"³ According to at-Tirmidhī, this hadith is *ṣaḥīḥ*.

We also relate from Abū Umāmah رضي الله عنه, who narrated: "The Messenger of Allah صلى الله عليه وسلم supplicated with many *du'ā*'s but we did not memorise any of them. I said, 'Messenger of Allah, you have supplicated with many *du'ā*'s, but we have not memorised any of them.' He replied: 'Should I not show you one that combines all of them? Say: O Allah, I ask You for the good that Your Prophet Muḥammad asked of You, and I seek refuge with You from that which Your Prophet Muḥammad sought refuge. For You are the One Whose help is to be sought, and only by You can it be attained; and there is no power or strength except by Allah.'"⁴ At-Tirmidhī says that this hadith is *ḥasan*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Allāhumma innī as'aluka min khayri mā s'alaka minhu Nabīyyuka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa na'ūdhu bika min sharri mā ista'ādha minhu Nabīyyuka Muḥammadun ṣalla-llāhu 'alayhi wa sallam. Wa Anta-l-Musta'ānu wa 'alayka-l-balāgh, wa lā ḥawla wa lā quwwata illā bi-llāh.

¹ At-Tirmidhī (3500).

² Ibn Mājah (3847) and at-Tirmidhī (3507), who states that this hadith is *ḥasan gharīb* by this line of narration.

³ At-Tirmidhī (3509) and Ibn Mājah (3848).

⁴ At-Tirmidhī (3516), who states that this hadith is *ḥasan gharīb*.

We also relate in it that Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Be constant (*alizzū*) in saying, O Possessor of Majesty and Honour."¹

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Yā Dha-l-Jalāli wa-l-Ikrām.

We relate it also from the Book of an-Nasā'ī, from Rabī'ah ibn 'Āmir, a Companion رضي الله عنه.² Al-Ḥākim states that the hadith's *isnād* is *ṣaḥīḥ*.³

I say that *alizzū* is [written] with a *kasrah* on the *lām* and a *shaddah* on the *zā*. It means 'adhere to this supplication and repeat it often.'

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that 'Abdullāh ibn 'Abbās رضي الله عنه reported that the Prophet صلى الله عليه وسلم used to make *du'ā*' saying: "O my Lord, help me and do not assist [others] against me;⁴ aid me and do not aid [others] against me;⁵ plot for me and do not plot against me;⁶ guide me and make guidance easy for me; and help me against those who harm and oppress me. O my Lord, make me grateful to You, remembering You, fearful of You, obedient to You, and submissive—or repentant—to You. Accept my repentance and wash away my sins; accept my supplication and establish my proof.⁷ Guide my heart, make my tongue righteous, and remove my heart's vile traits."⁸

رَبِّ أَعْنِي وَلَا تُعِنِّ عَنِّي، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَبَسِّرْ هُدَايَ إِلَيَّ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا، لَكَ مَطْوَعًا، إِلَيْكَ مُخْبِتًا—أَوْ مُنِيبًا—تَقَبَّلْ تَوْبَتِي، وَأَغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي وَتَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَأَسْأَلُ سَخِيمَةَ قَلْبِي.

Rabbī a'innī wa lā tu'in 'alayy, wa-nṣurnī wa lā tanṣur 'alayy, wa-mkur lī wa lā tamkur 'alayy, wa-hdīnī wa yassir hudāya ilayy, wa-nṣurnī 'alā man baghā 'alayy. Allāhumma-j'alnī laka shākirā, laka dhākirā, laka rāhibā, wa laka miṭwā'ā, ilayka mukhbitā—aw munībā. Taqabbal tawbatī, wa-ghsil ḥawbatī, wa ajib da'watī, wa thabbit ḥujjatī, wa-hdī qalbī, wa saddid lisānī, wa-sul sakhīmata qalbī.

And in a narration of at-Tirmidhī there is: "...tender-hearted, penitent."

¹ Ibn Mājah (3522); and al-Ḥākim (1/498–499), who states that this hadith is *ṣaḥīḥ*, and adh-Dhahabī agrees.

² *as-Sunan al-kubrā* of an-Nasā'ī (7669).

³ *al-Mustadrak* of al-Ḥākim (1:499).

⁴ This means, 'Help me to obey You and do not give power to those who would prevent me from obeying You.'

⁵ This means, 'Give me power over the *kāfirūn* and do not give them power over me.'

⁶ This means that Allah makes one perform acts of obedience but does not accept them from one.

⁷ That is, 'against Your enemies in this world and the Hereafter.'

⁸ Abū Dāwūd (1510), at-Tirmidhī (3546), Ibn Mājah (3830), and al-Ḥākim (1/519–520), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees.

أَوْأَهَا مُنِيْبًا.

Awwāhan munīban.

I say: "As-sakhīmah with a *fathah* on the letter *sīn*, and a *kasrah* on the letter *khā*, is 'spite' and its plural is *sakhā'im*. That is the meaning of *as-sakhīmah* here."

Another hadith reads, "Whoever draws forth his *sakhīmah* in the pathway of the Muslims, then may there be upon him the curse of Allah," by which is meant 'faeces'.

We relate in the *Musnad* of Imam Aḥmad ibn Ḥanbal, as well as from the *Sunan* of Ibn Mājah, that 'Ā'ishah رضي الله عنها narrated that the Messenger of Allah صلى الله عليه وسلم said to her: "Say: 'O Allah, I ask of You all good, that which is immediate and that which is in the future, that which I know and that which I do not know. And I seek refuge with You from all evil, that which is immediate and that which is in the future, that which I know and that which I do not know. I ask You for Paradise and words and deeds which bring one close to it. And I seek refuge with You from Hell and words and deeds which bring one close to it. I ask You for the good that Your slave and Messenger Muḥammad asked for, and I seek refuge with You from the evil that Your slave and Messenger Muḥammad sought refuge from. And I ask You, in [all] that You have decreed for me, to make its outcome rightly guided.'" Al-Ḥākim states that this hadith is *ṣaḥīḥ*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رَشَدًا.

Allāhumma innī as'aluka mina-l-khayri kullihī 'ājilihī wa ājilihī, mā 'alimtu minhu wa mā lam a'lam, wa a'ūdhu bika mina-sh-sharri kullihī 'ājilihī wa ājilihī, mā 'alimtu minhu wa mā lam a'lam, Allāhumma innī 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. Wa as'aluka khayra mā sa'alaka 'abduka wa Rasūluka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa a'ūdhu bika min sharri

1 Aḥmad (6/137) and Ibn Mājah (3846). Ibn 'Allān states that this hadith is reported by Ibn Ḥibbān and al-Ḥākim in their *Ṣaḥīḥs*, and that it is *ḥasan*.

ma-sta'adhaka minhu 'abduka wa Rasūluka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa as'aluka mā qaḍayta li min amrin an taj'ala 'āqibatahu rashadā."

I have found in the *Mustadrak* of al-Ḥākim that Ibn Mas'ūd رضي الله عنه reported that the *du'ā* of Allah's Messenger صلى الله عليه وسلم used to be: "O Allah, we ask You for that which causes Your Mercy and deserves Your forgiveness; for safety from all sin; for the reward of all virtue; for the attainment of Paradise; and for salvation from Hell."¹ Al-Ḥākim states that this hadith is *ṣaḥīḥ* according to the conditions of Muslim.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْقَوْرَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ.
Allāhumma innā nas'aluka mujibāti raḥmatik, wa 'azā'ima maghfiratik, wa-s-salāmata min kulli ithm, wa-l-ghanimata min kulli birr, wa-l-fawza bi-l-Jannah, wa-n-najāta mina-n-Nār.

Another narration in [*al-Mustadrak*] is from Jābir ibn 'Abdullāh رضي الله عنه, who related that a man came to the Messenger of Allah صلى الله عليه وسلم and said: "My sins, my sins!" He said this twice or thrice. The Messenger of Allah صلى الله عليه وسلم then told him: "Say: O Allah, Your forgiveness is vaster than my sins, and Your Mercy is more hopeful for me than my deeds." The man said those words, and then [the Prophet] صلى الله عليه وسلم said: "Repeat." [The man] repeated them and then he صلى الله عليه وسلم said: "Repeat." [The man] repeated them. Then [the Prophet] صلى الله عليه وسلم said to him: "Stand up; Allah has forgiven you."²

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي، وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي.
Allāhumma maghfiratuka awsa'u min dhunūbī, wa raḥmatuka arjā 'indī min 'amalī.

Also in [*al-Mustadrak*] there is a report from Abū Umāmah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: "Allah has an angel who has been assigned to those who say: 'O Most Merciful of those who show mercy.' If a person says it three times, the angel tells him: 'The Most Merciful of those who show mercy has turned towards you, so ask.'"³

يَا أَرْحَمَ الرَّاحِمِينَ.

Yā Arḥama-r-Rāḥimīn.

1 Al-Ḥākim (1/525).

2 Al-Ḥākim (1/543), who comments that none of the narrators' reputations have been impugned; and adh-Dhahabī agrees.

3 Al-Ḥākim (1/544).

THE ETIQUETTES OF DU'Ā'

KNOW THAT THE chosen position of the jurists, the hadith scholars and the masses of the 'ulamā' of all parties of early and later generations is that *du'ā'* is *mustahabb*. Allah ﷻ says: "And your Lord has said 'Call on Me; I will respond to you.'"¹

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

Allah ﷻ also says: "Call on your Lord with entreaty and in secret."²

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

The [Qur'ānic] verses in this regard are many and well-known.

As for the authentic hadiths, they are too well-known to cite and too obvious to mention; and we have already cited enough of these recently in the *da'awāt*. And success is by Allah.

We relate in the *Risālah* of Imam Abū al-Qāsim al-Qushayrī ﷺ that he said: "People disagree as to whether *du'ā'* is better than silence and contentment. Some hold that *du'ā'* is worship, because of the aforementioned hadith, '*Du'ā'* is worship,'³ and because *du'ā'* is [a way of] showing one's need for Allah ﷻ. Others hold that silence and calmness in the face of Allah's decree is more perfect, and contentment with what has been ordained is more fitting. Others say that one should be a person who makes *du'ā'* with his tongue but is contented in his heart, so that he fulfils both of these [virtuous acts]."

Al-Qushayrī says: "It is more fitting that one say that moments differ. In some cases *du'ā'* is better than silence and it is the correct etiquette, and in some cases silence is better than *du'ā'* and it is the correct etiquette. That can only be known at the time. If one finds in one's heart an indication to make *du'ā'* then *du'ā'* is more fitting, and if one finds an indication to be silent then silence is more perfect."

He also says: "It is correct to say that if there is a share for the Muslims in it or Allah ﷻ has a right to it, *du'ā'* is better, because it is worship. If it is for oneself, silence is better."

He also says: "One of the conditions of *du'ā'* is that one's food be lawful. Yahyā ibn Mu'adh ar-Rāzī ﷺ said: 'How can I supplicate to You while I am disobedient? And how can I not supplicate to You when You are Generous?'"

One of the rules of making *du'ā'* is [to have] presence of heart. The proof of this will be quoted later, if Allah wills. Some say that what is meant by *du'ā'* is to manifest one's poverty, for in any case Allah ﷻ does whatever He wants.

1 Qur'ān 40:60.

2 Qur'ān 7:55.

3 Abū Dāwūd (1479) and at-Tirmidhī (3244).

Imam al-Ghazālī states in *al-Ihyā'*¹ that the etiquettes of *du'ā'* are ten.

First, waiting for auspicious times, like the Day of 'Arafah, the month of Ramaḍān, Friday, the last third of the night, and the time before daybreak.

Second, taking advantage of especially favourable circumstances, such as during prostration, when armies join battle, when rain falls, when the *iqāmah* is called for *ṣalāh*, and after it. I [Imam an-Nawawī] say: [at times] when one's heart is soft.

Third, facing the *qiblah*, raising the hands, and passing them over the face at the end.

Fourth, lowering the voice to a point between silence and being [readily] audible.

Fifth, not making an affectation of rhyme, which has been interpreted as a transgression [of *adab*] in *du'ā'*. It is preferable to restrict oneself to those *da'awāt* that have been transmitted, for not everyone is good at *du'ā'* and so one might be in danger of transgressing.

Some say that one should supplicate with the tongue of humility and need, not with a tongue of eloquence and fluency. It is said that the 'ulamā and the *abdāl* do not exceed seven phrases in *du'ā'*, and this is attested to by what Allah ﷻ says: "Lord, condemn us not if we forget or fall into error. [Lord, lay not upon us a burden like that which You laid upon those before us. Lord, lay not upon us a burden that we have not the strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so grant us victory over the disbelieving people]"². He ﷻ has not mentioned more than this in any *du'ā'* [prescribed for His] servants.

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

I say that similar to this is the saying of Allah ﷻ in *Sūrat Ibrāhīm*: "[Remember] when Ibrāhīm said, 'Lord, make this city a place of security, and protect my sons and me from worshipping idols.'"³

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

The preferred view, held by the masses of the 'ulamā', is that there is no restriction

1 *Ihyā'* 'ulūm ad-dīn (1:304).

2 Qur'ān 2:286.

3 Qur'ān 14:35. He means that this long *du'ā'* does not exceed seven requests. "When Ibrāhīm said, 'My Lord, make this land a place of safety and keep me and my sons from worshipping idols. My Lord, they have misguided many of mankind. If anyone follows me, he is with me; but if anyone disobeys me, You are Ever-Forgiving, Most Merciful. Our Lord, I have settled some of my offspring by Your Sacred House in an uncultivated valley. Our Lord, let them establish ṣalāh. Make the hearts of mankind incline towards them and provide them with fruits, so that perhaps they may be thankful. Our Lord, You know what we keep hidden and what we divulge. Nothing is hidden from Allah either on the earth or in heaven. Praise be to Allah Who, despite my old age, has given me Ismā'il and Ishāq. My Lord is the Hearer of Prayer. My Lord, make me and my descendants people who establish ṣalāh. My Lord, accept my prayer. Our Lord, forgive me and my parents and the believers on the Day the Reckoning takes place.'"

on [the number of phrases], and that it is not *makrūh* to say more than seven: on the contrary, it is *mustahabb* to say as much *du'ā'* as possible.

Sixth, humble entreaty, humility and fear. Allah ﷻ says: "They were ever quick to perform good works; they used to call on Us in yearning and awe and humble themselves before Us."¹

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَشِيعِينَ﴾

Allah ﷻ says: "Call on your Lord with humble entreaty and in private."²

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

Seventh, being committed in one's request, being convinced it will be accepted and having sincere hope of that. The proofs of this are numerous and well-known. Sufyān ibn 'Uyaynah, may Allah be merciful to him, said: "No-one should be prevented by what he knows about himself from making *du'ā'*, for Allah ﷻ answered the most evil of His Creation, Iblīs, when "he said, 'Give me respite until the Day they are resurrected.' [Allah] said, "Be among those given respite."³

Eighth, persistence in making *du'ā'* and repeating it thrice. One should not be impatient about its acceptance and think [the response] slow.

Ninth, beginning one's *du'ā'* with the remembrance of Allah ﷻ. I [Imam an-Nawawī] say: "And praying for blessings upon His Messenger ﷺ, after praising and extolling Allah. One should also conclude the *du'ā'* the same way."

Tenth, the most important of them and the essential thing for acceptance, is repentance, remedying injustices, and turning towards Allah ﷻ.

THE BENEFIT IN *DU'Ā'* DESPITE THE FACT THAT NOTHING CAN UNDO DESTINY

Imam al-Ghazālī says: "If it be asked: 'What is the benefit of *du'ā'* when destiny cannot be avoided?' then know that one of the things that are predestined is the avoidance of tribulation by means of *du'ā'*. *Du'ā'* is the means of warding off tribulations and for the existence of mercy, just as a shield is the means of defence against a weapon and water is the cause of plants coming out of the earth. As a shield wards off an arrow, so they oppose one another; it is likewise with *du'ā'* and tribulation. It is not a condition of acknowledging and accepting destiny that one not carry a weapon, for Allah ﷻ says: "They should be on their guard and keep hold of their weapons."⁴

﴿وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾

1 Qur'ān 21:90.

2 Qur'ān 7:55.

3 Qur'ān 7:14-15.

4 Qur'ān 4:102.

So Allah ﷻ decrees the event and its means and cause. Among the benefits [of making *du'ā'*] are those things we have already mentioned: presence and attention of the heart and neediness, which are the pinnacle of slavehood and gnosis of Allah. And Allah knows best."

A PERSON'S *DU'Ā'* AND USING HIS PIOUS DEEDS AS A MEANS OF IMPLORING ALLAH ﷻ

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Umar ﷺ related that he heard the Messenger of Allah ﷺ say: "Three of those who were before you were travelling one day when nightfall made them seek shelter inside a cave which they entered. A boulder fell from the mountain and closed off the cave with them inside. They said: 'Nothing can save you from this boulder except supplicating to Allah ﷻ through your pious deeds.' One man of them said: 'O Allah, I had two very aged parents and I never gave any of my family or slaves anything to drink before them. ...' He recounted the rest of the long hadith, and that each of them said about his own pious deed: "O Allah, if I did this seeking Your Countenance, deliver us from the predicament we are in.' [The mouth of the cave] opened a little after each of their *du'ā'*s and opened completely after the *du'ā'* of the third. And so they walked out."¹

I say that *aghbiqū*, with a *ḍammah* on the *hamzah* and a *kasrah* on the *bā'*, means 'I give to drink'.

Al-Qāḍī Ḥusayn, one of our [Shāfi'i] colleagues, and others said something about the *ṣalāh* for rain which means: "It is *mustahabb* for one who is afflicted with difficulties to make *du'ā'* by means of his pious deeds." They cite this hadith as proof. Other views have been expressed about this, however, inasmuch as [such a *du'ā'*] contains a suggestion of less than total neediness towards Allah ﷻ, and what is called for in *du'ā'* is being in need. However, the Prophet ﷺ told this hadith in praise of them, so it indicates that he ﷺ considered their action to be correct. And success is by Allah.

AMONG THE BEST THINGS SAID BY THE SALAF ABOUT *DU'Ā'*

Among the best things that have been conveyed from the first generations concerning *du'ā'* is what has been reported about al-Awzā'i, may Allah be merciful to him, who said: "The people went out to pray for rain. Bilāl ibn Sa'd stood up among them. He praised Allah and extolled Him, then said, 'You who have assembled, do you not admit

1 Al-Bukhārī (3465), Muslim (2743), and Abū Dāwūd (3387).

to having done wrong?' 'Yes,' they replied. So he said: 'O Allah, we have heard Your words "There are no grounds for complaint against those who do good"¹ and we have confessed to doing wrong. Is not Your forgiveness, then, for the likes of us? O Allah, forgive us, have mercy on us and grant us rain.' He raised his hands and they raised their hands; and they were granted rain.

اللَّهُمَّ إِنَّا سَمِعْنَاكَ تَقُولُ: ﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾ وَقَدْ أَفْرَرْنَا
بِالْإِسَاءَةِ، فَهَلْ تَكُونُ مَغْفِرَتُكَ إِلَّا لِمِثْلِنَا؟ اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَاسْقِنَا.

Allāhumma innā sami'nāka taqūlu: "Mā 'ala-l-muhsinīn min sabīl" wa qad aqrarnā bi-l-isā'ah, fa-hal takūnu maghfiratuka illā li-mithlinā? Allāhumma-ghfir lanā wa-rḥamnā wa-sqinā.

In this same sense someone composed in poetry [in the metre *ṭawīl*]:

I do wrong, often straying, but [His] Pardon is vast;
without those wrong actions there could be no pardon.

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RAISING THE HANDS IN DU'Ā' AND
PASSING THEM OVER THE FACE

WE RELATE FROM the book of at-Tirmidhī that 'Umar ibn al-Khaṭṭāb رضي الله عنه reported that when the Messenger of Allah صلى الله عليه وسلم raised his hands in *du'ā'* he did not lower them until he had wiped them over his face.²

We relate in the *Sunan* of Abū Dāwūd that 'Abdullāh ibn 'Abbās رضي الله عنه also related a similar hadith, and in the *isnād* of both of them there is some weakness.

Although Ḥāfiẓ 'Abd al-Ḥāqq, may Allah be merciful to him, stated that at-Tirmidhī considered the former *ṣaḥīḥ*, it is not said in any of the reliable manuscript copies of at-Tirmidhī that it is *ṣaḥīḥ*. On the contrary, he said that it was a *gharīb* hadith.

¹ Qur'an 9:90.

² At-Tirmidhī (283), Abū Dāwūd (1485), and Ibn Mājah (3866). Ibn Ḥajar writes in *Bulūgh al-marām* that this hadith is *ḥasan*, thanks to other narrations which support it.

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REPETITION OF DU'Ā'

WE NARRATE IN the *Sunan* of Abū Dāwūd that 'Abdullāh ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم liked to make *du'ā'* thrice and to ask for forgiveness thrice.¹

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KEEPING THE HEART ATTENTIVE IN DU'Ā'

KNOW THAT THE purpose of *du'ā'* calls for presence of heart, as has been explained earlier. The proofs of this are too numerous to count, and the knowledge of this is too evident to discuss. We will cite one hadith on the subject in order to gain the blessing.

We relate in the book of at-Tirmidhī that Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: "Supplicate to Allah while you feel certain of acceptance; and know that Allah صلى الله عليه وسلم does not respond to the *du'ā'* of a forgetful, distracted heart."² The *isnād* has weakness in it.

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THE MERIT OF MAKING DU'Ā' FOR PEOPLE IN THEIR ABSENCE

ALLAH صلى الله عليه وسلم SAYS: "And those who came after them say 'Lord, forgive us and our brethren who came to faith before us.'"³

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

¹ Abū Dāwūd (1524), an-Nasā'i in *'Amal al-yawm wa al-laylah* (457), and Ibn as-Sunnī (370).

² At-Tirmidhī (3474).

³ Qur'an 59:10.

Allah ﷻ says: "And seek forgiveness for your sins, and for the men and women who believe."¹

﴿وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Allah ﷻ says that Ibrāhīm ؑ prayed: "Lord, forgive me, my parents, and [all] believers on the Day the Reckoning takes place."²

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

Allah ﷻ says that Nūh ؑ said: "Lord, forgive me, my parents, whoever enters my house in faith, and [all] believing men and believing women."³

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū ad-Dardā' ؓ reported that he heard the Messenger of Allah ﷺ say: "No Muslim slave [of Allah] makes *du'ā'* for his brother in his absence without an angel saying: 'And the same for you.'" According to another report in Muslim, Abū ad-Dardā' ؓ related that Allah's Messenger ﷺ used to say: "The *du'ā'* of a Muslim man for his brother in his absence is answered; at his head there is an angel who has been [specially] appointed. Every time he makes *du'ā'* for his brother's welfare, the appointed angel says: *Āmīn*, and the same for you."⁴

We relate in the books of Abū Dāwūd and at-Tirmidhī that Ibn 'Umar ؓ narrated that the Messenger of Allah ﷺ said, "The *du'ā'* that is answered most rapidly is the *du'ā'* of one absent person for another who is absent."⁵ According to at-Tirmidhī [this hadith] is weak.

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THE DESIRABILITY OF MAKING *DU'Ā'* FOR THOSE WHO TREAT ONE WELL, AND A DESCRIPTION OF THAT *DU'Ā'*

MANY THINGS [THAT fall within the scope of] this chapter have already been mentioned in the relevant chapters. The best of these are the following.

We relate from the book of at-Tirmidhī that Usāmah ibn Zayd ؓ reported that the Messenger of Allah ﷺ said: "Whoever is treated well and says '*May Allah reward*

1 Qur'ān 47:19.

2 Qur'ān 14:41.

3 Qur'ān 71:28.

4 Muslim (2732, 2733) and Abū Dāwūd (1534).

5 Abū Dāwūd (1535) and at-Tirmidhī (1981), with a slight variation in the wording.

you with goodness' has exerted himself fully in praise and gratitude."¹ At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

جَزَاكَ اللَّهُ خَيْرًا.

Jazāka-llāhu khayrā.

Not long ago, in the chapter on safeguarding the tongue, we quoted from a *ṣaḥīḥ* hadith his words ﷺ: "... and if a person does something good to you, repay and reward him. If you do not possess anything with which to reward him, make *du'ā'* for him until you think that you have recompensed him."²

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THE DESIRABILITY OF SEEKING *DU'Ā'* FROM VIRTUOUS PEOPLE, EVEN IF THE ONE WHO REQUESTS IS OF A HIGHER STATION THAN THE ONE WHO IS ASKED, AND *DU'Ā'* IN NOBLE PLACES

KNOW THAT THE hadiths on this subject are innumerable, and there is unanimity about this matter. Among the best evidence in proof of it is that which we relate in the books of Abū Dāwūd and at-Tirmidhī. 'Umar ibn al-Khaṭṭāb ؓ narrated: "I asked the Prophet ﷺ for permission to perform *Umrah*. He granted me permission and said: 'Do not forget us, my brother, in your *du'ā'*.' He said something that was more pleasing to me than owning the world."

According to another report he said: "Let us share in your *du'ā'*, my brother."³ According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith; and we have already cited it among the *adhkār* for travellers.

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THE PROHIBITION OF SUPPLICATING AGAINST ONESELF, ONE'S CHILDREN, SERVANTS, WEALTH, ETC.

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Jābir ؓ reported that the Messenger of Allah ﷺ said: "Do not supplicate against yourselves, do not

1 At-Tirmidhī (2036).

2 Abū Dāwūd and an-Nasā'ī.

3 Abū Dāwūd (1498) and at-Tirmidhī (3557).

supplicate against your children, do not supplicate against your servants, and do not supplicate against your wealth. Do not [make your *du'ā'*] coincide with a moment from Allah in which a gift is obtained and [your supplication] is accepted from you."¹

Nīla, 'is obtained', is written with a *kasrah* on the *nūn* and a *sukūn* on the *yā'*, and it means the moment of response in which the seeker obtains and is given what he seeks.

Muslim narrates this hadith at the end of his *Ṣaḥīḥ* and says: "Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your wealth. Do not [make your *du'ā'*] coincide with a moment from Allah in which He is asked for a gift and He answers you."²

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PROOF THAT A MUSLIM WILL BE GRANTED HIS
REQUEST WHEN HE MAKES *DU'Ā'*, AND THAT HE SHOULD
NOT BE IMPATIENT ABOUT ITS ACCEPTANCE

ALLAH ﷻ SAYS: "When My servants ask you concerning Me, I am indeed close. I respond to the prayer of the supplicant when he calls on Me."³

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

Allah ﷻ has also said: "Call on Me; I will respond to you."⁴

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

We relate in the book of at-Tirmidhī that 'Ubādah ibn aṣ-Ṣāmit ﷺ reported that the Messenger of Allah ﷺ said: "There is no Muslim on the earth who makes *du'ā'* to Allah ﷻ without Allah either granting it to him or averting from him an equivalent evil, provided he does not supplicate for a sin or for the cutting off of family ties." One of [those present] said: "Then we will do more [*du'ā'*]." [The Prophet ﷺ] replied: "Allah is more."⁵ At-Tirmidhī states that this hadith is *ḥasan ṣaḥīḥ*.

Al-Ḥākim Abū 'Abdullāh also narrates it in *al-Mustadrak 'ala aṣ-Ṣaḥīḥayn*, from Abū Sa'īd al-Khudrī's narration, adding: "...or He will store up for him a reward equivalent to it".

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ report-

1 Abū Dāwūd (1532) and Muslim (3006).

2 Muslim (3009).

3 Qur'an 2:186.

4 Qur'an 40:60.

5 At-Tirmidhī (3568) and al-Ḥākim (1/493), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees.

ed that the Messenger of Allah ﷺ said: "The prayer of any of you will be answered, provided he does not lose patience and say 'I supplicated but [my prayer] was not answered.'" According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

348

SEEKING FORGIVENESS

THIS CHAPTER IS the most important one to know about, and the one whose content it is most vital to apply. I have deliberately left it to last, in order to gain Allah's blessing by completing [this book] with goodness. We ask Him for goodness for me, for those whom I love, and for all the Muslims.

Allah ﷻ says: "And ask forgiveness for your sin, and celebrate the praises of your Lord night and morning."²

﴿وَاسْتَغْفِرْ لِدُنْيِكَ وَسَيِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

Allah ﷻ also says: "And ask forgiveness for your sin, and for the believers, men and women."³

﴿وَاسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Allah ﷻ has also said: "And seek the forgiveness of Allah; Allah is ever Most Forgiving, Most Merciful."⁴

﴿وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُوراً رَحِيماً﴾

Allah ﷻ also says: "For the righteous are gardens near their Lord, beneath which rivers flow. Therein shall be their eternal home, with spouses purified and Allah's good pleasure. Allah is All-Seeing of His servants: those who say 'Lord, we have indeed believed, so forgive us our sins and save us from the agony of Hell-Fire'—those who show patience, who are truthful [and sincere], who worship devoutly, who spend [for the Cause of Allah], and who pray for forgiveness before dawn."⁵

﴿لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ﴾

1 Al-Bukhārī (6340), Muslim (2735), Abū Dāwūd (1484), and at-Tirmidhī (3602).

2 Qur'an 40:55.

3 Qur'an 47:19.

4 Qur'an 4:106.

5 Qur'an 3:15-17.

وَرِضُونُ مِنَ اللَّهِ وَاللَّهُ بِصِيرِ الْعِبَادِ * الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقَنَا عَذَابَ النَّارِ * الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿

Allah ﷻ says: "And Allah would not punish them while you are in their midst, nor would He punish them while they ask for forgiveness."¹

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

Allah ﷻ says: "And those who, having committed an act of indecency or wronged their own souls, remember Allah and ask for forgiveness for their sins—and who can forgive sins except Allah?—and do not persist knowingly in [the wrong] that they have done."²

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

Allah ﷻ says: "Whoever does evil or wrongs his own soul but afterwards seeks Allah's forgiveness will find Allah Most Forgiving, Most Merciful."³

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

Allah ﷻ says: "And seek your Lord's forgiveness, then turn to Him in repentance."⁴

﴿وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾

Allah ﷻ says: "Then [I said], 'Ask forgiveness from your Lord, for He is Oft-Forgiving.'"⁵

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾

Allah ﷻ says: "And o my people, ask forgiveness of your Lord, and then turn to Him in repentance. . ."⁶

﴿وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ . . .﴾

The verses about seeking forgiveness are many and well-known. [Enough] admonition has been imparted by some of what we have mentioned. As for the hadiths

1 Qur'an 8:33.

2 Qur'an 3:135.

3 Qur'an 4:110.

4 Qur'an 11:3.

5 Qur'an 71:10.

6 Qur'an 11:52.

that exist concerning seeking forgiveness, it is impossible to study them in full, but I will allude to some examples.

We relate in the *Ṣaḥīḥ* of Muslim that al-Agharr al-Muzanī رضي الله عنه, a Companion, reported that the Messenger of Allah صلى الله عليه وسلم said: "My heart becomes forgetful and I ask Allah for forgiveness one hundred times a day."¹

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah رضي الله عنه reported that he heard the Messenger of Allah صلى الله عليه وسلم say, "By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day."²

We relate, also from the *Ṣaḥīḥ* of al-Bukhārī, that Shaddād ibn Aws رضي الله عنه reported from the Prophet صلى الله عليه وسلم: "The foremost of all the formulae for seeking forgiveness is for the slave [of Allah] to say, 'O Allah, You are my Lord, there is no god but You. You created me and I am Your slave, and I am bound to [fulfil] Your covenant and Your promise to the best of my ability. I seek Your protection from the evil that I have done, acknowledging Your favour upon me and admitting my sin. So forgive me, for none forgives sin except You.' Whoever says this with conviction during the day and then passes away before the evening will be one of the people of Paradise; and whoever says it with conviction during the night and then passes away before the morning will be one of the people of Paradise."³

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

Allāhumma Anta Rabbī lā ilāha illā Ant, khalaqtanī wa anā
'abduk, wa anā 'alā 'ahdika wa wa'dika ma-staṭa't. A'ūdhu bika
min sharri mā ṣana't, abū'u laka bi-ni'matika 'alayya wa abū'u bi-
dhanbī, fa-ghfir li fa-innahu lā yaghfiru-dh-dhunūba illā Ant.

I say that *abū'u* 'I acknowledge'—with a *ḍammah* on the *bā'* and a *hamzah* after the extended *wāw*—means 'I confirm and acknowledge'.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Ibn 'Umar رضي الله عنه reported: "We used to count the Messenger of Allah صلى الله عليه وسلم saying one hundred times in one sitting: 'Lord, forgive me and relent towards me. You are the Oft-Relenting, the Most Merciful.'"⁴ At-Tirmidhī says that this is a *ṣaḥīḥ* hadith.

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Rabbi-ghfir li wa tub 'alayya. Innaka Anta-t-Tawwābu-r-Raḥīm.

1 Muslim (2702) and Abū Dāwūd (1515).

2 Al-Bukhārī (6307) and at-Tirmidhī (3255).

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

4 The text has an 'extended *hamzah*', which must be a mistake.

5 Abū Dāwūd (1516), at-Tirmidhī (3430), Ibn Mājah (3814), and Ibn as-Sunnī (458).

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah that ‘Abdullāh ibn ‘Abbās رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: “Whoever adheres to seeking forgiveness, Allah will give him an escape from every constriction and relief from every worry, and will provide for him from where he does not expect.”¹

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “By Him in Whose hand is my soul, if you did not sin Allah would do away with you and bring a people who would sin and then ask for forgiveness from Allah صلى الله عليه وسلم; and then He would forgive them.”²

And we relate from the *Sunan* of Abū Dāwūd that ‘Abdullāh ibn Mas‘ūd رضي الله عنه reported that Allah’s Messenger صلى الله عليه وسلم liked to make *du‘ā* thrice and to ask for forgiveness thrice.³ This hadith was cited not long ago, in the general chapter on *da‘awāt*.

We relate in the books of Abū Dāwūd and at-Tirmidhī that one of Abū Bakr aṣ-Ṣid-dīq’s رضي الله عنه freed slaves narrated that Abū Bakr reported that the Messenger of Allah صلى الله عليه وسلم said: “He is not persistent (in sin) who asks for forgiveness but then repeats it, even if he does so seventy times a day.”⁴ According to at-Tirmidhī, the *isnād* is not strong.

We relate in the book of at-Tirmidhī that Anas رضي الله عنه related that he heard the Messenger of Allah صلى الله عليه وسلم say: “Allah صلى الله عليه وسلم says, ‘Son of Adam, if you supplicate to Me and have hope in Me I will forgive you, whatever your [transgression may be]; and I do not care. Son of Adam, even if your sins reached up to the clouds in the sky, if you asked Me for forgiveness I would forgive you. Son of Adam, even if you came to Me with sins enough almost to fill the entire Earth, if you then came to Me without assigning partners to Me I would come to forgiveness enough almost to fill it.’”⁵ At-Tirmidhī describes this hadith as *ḥasan*.

I say that ‘*anān as-samā*’, with a *fathah* on the ‘*ayn*, means clouds, the singular being ‘*anānah*. Some say that ‘*anān* means those clouds that are visible to you, which face you and appear to you when you raise your head towards it. As for *qurāb al-arḍ*, ‘enough almost to fill the entire Earth’, it has been narrated with a *ḍammah* on the *qāf* and with a *kasrah*, but the *ḍammah* is what is well-known. It means [an amount] that would approximately fill it. Among those who state that it is spelt with a *kasrah* is the author of *al-Maṭāli*.

We relate in the *Sunan* of Ibn Mājah, with an excellent *isnād*, that ‘Abdullāh ibn Busr رضي الله عنه—with a *ḍammah* on the *bā*’ and with a *sin*—reported that the Messenger of Allah صلى الله عليه وسلم said: “Excellent good fortune to him who finds in his book of deeds much seeking for forgiveness.”⁶

1 Abū Dāwūd (1518), Ibn Mājah (3819), and an-Nasā’ī (456).

2 Muslim (2749).

3 Abū Dāwūd (1524).

4 At-Tirmidhī (3554) and Abū Dāwūd (1514).

5 At-Tirmidhī (3534) and ad-Dārimī (2791). As-Sakhāwī grades this hadith as *ḥasan* in his referencing of an-Nawawī’s *Arba‘īn*.

6 Ibn Mājah (3818) and an-Nasā’ī (455). The author of *az-Zawā’id* states that the chain for this hadith is *ṣaḥīḥ* and that its narrators are trustworthy.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that ‘Abdullāh ibn ‘Abbās رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “Whoever says: *I ask for the forgiveness of Allah, besides Whom there is no god, the Living, the Self-Subsisting, and I repent to Him* will have his sins forgiven even if he has fled from the battlefield.”¹ According to al-Ḥākim this hadith is *ṣaḥīḥ*, according to the criteria of both al-Bukhārī and Muslim.

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

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

I say: “This subject is very extensive and abridging it is more appropriate than going into details, so we will confine ourselves to just this amount.”

ABOUT SAYING: ‘I SEEK FORGIVENESS OF ALLAH
AND I TURN IN REPENTANCE TO HIM’

One of the things that are related to seeking forgiveness is that which is reported of ar-Rabī’ ibn Khuthaym رضي الله عنه, who said: “Let none of you say ‘I ask forgiveness of Allah and I turn in repentance to Him,’ so that it is both a sin and a lie if he does do so. Instead one should say ‘O Allah forgive me and relent towards me.’”

اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ.

Allāhumma-ghfir li wa tub ‘alayy.

What he says about ‘O Allah forgive me and relent towards me’ is sound; but as for disapproving of saying ‘I ask forgiveness of Allah’ and calling it a lie, no one will agree with him on that, because the meaning of ‘I ask forgiveness of Allah’ is ‘I seek His forgiveness’—and there is no lie in this. It is sufficient refutation of it to cite the aforementioned hadith from Ibn Mas‘ūd.

Al-Fuḍayl رضي الله عنه observed, “Asking for forgiveness without abandoning sin is the repentance of liars.” This is close to what Rābi‘ah al-‘Adawiyah رضي الله عنها said, “Our asking forgiveness needs much asking of forgiveness.”

While clinging to the covering of the Ka‘bah, a desert Arab said: “O Allah, my asking for forgiveness in spite of persistence is iniquity, and to abandon asking for forgiveness in spite of my knowledge of the vastness of Your pardon would be feebleness. How much love You have shown me in spite of Your lack of need of me, and how much hatred I have shown You in spite of my need for You! O You Who fulfil when You promise, and forgive and pardon when You threaten, include my great transgression within Your immense pardon, o Most Merciful of those who show mercy.”

1 Abū Dāwūd (1517) and at-Tirmidhī (3572). Al-Mundhirī states that the chain for this hadith is good and continuous.

THE PROHIBITION OF STAYING SILENT ALL DAY

WE RELATE IN the *Sunan* of Abū Dāwūd, with a *ḥasan isnād*, that ‘Alī رضي الله عنه narrated: “I memorised [this] from the Messenger of Allah صلى الله عليه وسلم: ‘One is no longer an orphan after puberty, and there is no keeping silent from day to night.’”¹

We relate in the *Ma‘ālim as-Sunan* of Abū Sulaymān al-Khaṭṭābī that he said in his commentary on this hadith: “One of the rituals of the days before Islam was to keep silent. An individual would keep silent for a day and a night without talking. So they were forbidden this—meaning, in Islam—and [people] were commanded to do *dhikr* and to say good things”.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Qays ibn Abī Hāzim, may Allah be merciful to him, narrated that Abū Bakr visited a woman named Zaynab from Aḥmas, and he noticed that she was not speaking. He asked: “What is wrong with her that she does not speak?” They said: “She went on *Ḥajj* in silence.” He told her: “Speak, for this is not lawful: this is one of the acts of the Days of Ignorance.” She then spoke.²

THAT WAS THE last thing I intended [to discuss] in this book, but I [then] thought that I should add to it hadiths that will complete its intrinsic worth, if Allah صلى الله عليه وسلم wills, being the hadiths that are the cardinal points of Islam, and which I had gathered in the book on *zuhd* (asceticism, detachment) that I have compiled. I have also compiled them elsewhere³ at length, and will refer to them here. Scholars differ widely about them; but despite the divergences between their verdicts about them and what I have added to them, there is consensus about thirty hadiths.

1. Firstly there is the hadith from ‘Umar ibn al-Khaṭṭāb رضي الله عنه, “Actions are only judged according to intentions,”⁴ which was explained at the beginning of this book.
2. ‘Ā’ishah رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم said, “If anyone introduces something in this concern of ours that does not belong to it, it is to be rejected.”⁵

¹ Abū Dāwūd (2873).

² Al-Bukhārī (3834).

³ In his *Arba‘īn* (Forty Hadiths).

⁴ Al-Bukhārī (1) and Muslim (1907).

⁵ Al-Bukhārī (2697), Muslim (1718), Abū Dāwūd (4606), and Ibn Mājah (14).

3. An-Nu‘mān ibn Bashīr رضي الله عنه said, “I heard the Messenger of Allah صلى الله عليه وسلم say: ‘The lawful is clear and the unlawful is clear, and between them are dubious things which many people do not know about. So whoever protects himself from the dubious has made his religion and his honour sound. Whoever falls into the dubious will fall into the unlawful, like a shepherd who herds his flock around a protected pasturage which they are on the point of grazing on. Every king has his protected pasturage, and the protected pasturage of Allah صلى الله عليه وسلم consists of the things that He has made unlawful. Know that in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt, the whole body is corrupt. Certainly, it is the heart.’”¹

4. ‘Abdullāh ibn Mas‘ūd رضي الله عنه related: “The Messenger of Allah صلى الله عليه وسلم told us, and he is the most truthful and believable [of all people]: ‘The physical form of every one of you is [assembled] in the womb of his mother for forty days as a drop of sperm; then he is a clot of blood for the same period; and then he is a piece of flesh for the same period. Next, an angel is sent to blow the spirit into him, and is then commanded to [write] four statements: to write down his provision, his lifespan, his deeds, and whether he is destined for ill or for good. So, by Him but Whom there is no god, any of you might do the deeds of the inhabitants of Paradise until there is no more than an arm’s length between him and it, and then his written [destiny] overtakes him and he does the actions of the inhabitants of Hell-Fire and enters it. And any of you might do the actions of the inhabitants of Hell-Fire until there is no more than an arm’s length between him and it, and then his written [destiny] overtakes him and he does the actions of the inhabitants of Paradise and enters it.’”² We relate this in the *Ṣaḥīḥs* [of al-Bukhārī and Muslim].

5. Al-Ḥasan ibn ‘Alī رضي الله عنه said: “I memorised [this] from Allah’s صلى الله عليه وسلم Messenger صلى الله عليه وسلم: ‘Leave that which causes you doubt for that which causes you no doubt’”³ We relate this in at-Tirmidhī and an-Nasā’ī. At-Tirmidhī says that it is a *ṣaḥīḥ* hadith. *Yarībuka*, or *yurībuka*, “causes you doubt”, has either a *fathah* or a *ḍammah* on the *yā*; but [*yarībuka*], with a *fathah*, is more well-known.

6. Abū Hurayrah رضي الله عنه related that the Messenger of Allah صلى الله عليه وسلم said: “Part of the goodness of a man’s Islam is that he abandon that which does not concern him.”⁴ We relate it in the books of at-Tirmidhī and Ibn Mājah and it is *ḥasan*.

7. Anas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “None of you is a real believer until he likes for his brother what he likes for himself.”⁵ We relate this hadith from the two *Ṣaḥīḥs*.

8. Abū Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: “Allah صلى الله عليه وسلم is Pure

¹ Al-Bukhārī (52), Muslim (1599), Abū Dāwūd (3329), at-Tirmidhī (1205), and an-Nasā’ī (7/241).

² Al-Bukhārī (3208) and Muslim (2643).

³ At-Tirmidhī (2520) and an-Nasā’ī (8/327–328).

⁴ At-Tirmidhī (2318) and Ibn Mājah (3976).

⁵ Al-Bukhārī (13), Muslim (45), an-Nasā’ī (8/115), and at-Tirmidhī (2517).

and He accepts nothing but the pure. Allah has commanded the believers to do that which He commanded the Messengers to do. Allah ﷻ says: 'O Messengers, eat of the things [which are] good and pure, and do righteous deeds; I am All-Knowing of that which you do.'¹

﴿يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

Allah ﷻ also says: "O you who believe, eat of the good things that We have provided for you."²

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

[The Prophet ﷺ] then spoke of a man who has travelled a journey and is dishevelled and covered with dust. He lifts his hands heavenwards and says: "O my Lord, my Lord!" But his food is *ḥarām*, his drink is *ḥarām*, his clothes are *ḥarām* and he has been nourished by the *ḥarām*, so how can that [call] be answered?³ We relate this in the *Ṣaḥīḥ* of Muslim.

9. The hadith, "There is [to be] no causing harm or returning harm."⁴ We narrate it in the *Muwattaʿa* as a *mursal*, and in the *Sunan* of ad-Dāraquṭnī and others by other lines, which are continuous; and it is *ḥasan*.

10. Tamīm ad-Dārī ﷺ reported that the Prophet ﷺ said: "The *Dīn* is sincere good counsel (*naṣīḥah*)."⁵ [Those present] asked: "For whom?" He replied: "For Allah, His Book, His Prophet, the leaders of the believers, and the Muslims in general."⁶ We relate this in the *Ṣaḥīḥ* of Muslim.

11. Abū Hurayrah ﷺ related that he heard the Prophet ﷺ say: "Whatever I have forbidden you, abstain from it; and whatever I have commanded you to do, do as much of it as you can. For those before you were only ruined by their many questions and disagreements with their Prophets."⁷ We relate it in the two *Ṣaḥīḥs*.

12. Sahl ibn Saʿd ﷺ narrated that a man came to the Prophet ﷺ and said: "Messenger of Allah, show me a deed which if I do it Allah will love me and people will love me." He said: "Be abstinent in the world, Allah will love you; Be abstinent with respect to what people have and people will love you."⁸ This *ḥasan* hadith we relate from the book of Ibn Mājah.

13. ʿAbdullāh ibn Masʿūd ﷺ related that the Messenger of Allah ﷺ said: "The blood

1 Qurʾān 23:51.

2 Qurʾān 2:172.

3 Muslim (1015).

4 *Al-Muwattaʿa* (2/745) and Ibn Mājah (2340). Ibn Ṣalāḥ observes that there are various channels of transmission for this hadith which collectively strengthen each other and render the hadith *ḥasan*.

5 Muslim (55) and at-Tirmidhī (1927).

6 Al-Bukhārī (7288), Muslim (1337), at-Tirmidhī (2681), and an-Nasāʿī (5/110).

7 Ibn Mājah (4102).

of a man who bears witness that there is no god but Allah and that I am the Messenger of Allah cannot be lawfully shed unless for one of three [reasons]: a man who is or has been married who commits adultery, or as a life for a life [i.e. if he has killed someone], or if he renounces his religion and breaks away from the community."¹ We relate this in both *Ṣaḥīḥs*.

14. Ibn ʿUmar ﷺ reported that the Messenger of Allah ﷺ said: "I have been commanded to fight people until they bear witness that there is no god but Allah and that Muḥammad is the Messenger of Allah, and they establish *ṣalāḥ* and pay the *zakāh*. If they do that, their blood and wealth are safe from me, except according to the right of Islam; and their reckoning is up to Allah ﷻ."² We relate this in both *Ṣaḥīḥs*.

15. Ibn ʿUmar ﷺ related that Allah's Messenger ﷺ said: "Islam is built on five things: bearing witness that there is no god but Allah and that Muḥammad is the Messenger of Allah; establishing *ṣalāḥ*; paying *zakāh*; performing *Ḥajj*; and fasting in *Ramadhān*."³ We relate this in both *Ṣaḥīḥs*.

16. ʿAbdullāh ibn ʿAbbās ﷺ reported that the Messenger of Allah ﷺ said: "If people were given according to their claims, men would claim other people's wealth and blood. But proof is incumbent on the one who claims, and swearing an oath [is incumbent] on him who denies [the claim]."⁴ [This hadith] is *ḥasan* in this wording, and part of it is in both *Ṣaḥīḥs*.

17. Wābiṣah ibn Maʿbad ﷺ narrated that he went to the Messenger of Allah ﷺ, who asked: "Have you come to me to ask me about goodness (*birr*) and sin (*ithm*)?" He replied: "Yes." [The Prophet ﷺ] said: "Ask your heart for a judgement. Goodness is that towards which the self is at ease and about which the heart is serene. Sin is that which becomes agitated in the self and which goes agitatedly to and fro in the breast, even if people repeatedly give you a judgement [as to something being permissible]."⁵ This is a *ḥasan* hadith, which we have related in the *Musnads* of Aḥmad and ad-Dārimī and elsewhere.

In the *Ṣaḥīḥ* of Muslim there is [a hadith] from an-Nawwās ibn Samʿān ﷺ from the Prophet ﷺ who said: "Goodness is good nature, and sin is that which becomes agitated in your self and which you would hate people to discover."⁶

18. Shaddād ibn Aws ﷺ reported that the Messenger of Allah ﷺ said: "Allah has decreed excellence (*iḥsān*) for everything. So when you kill, do the killing excellently, and when you slaughter [an animal], perform the slaughter excellently; and let each

1 Al-Bukhārī (6878), Muslim (1676), Abū Dāwūd (4352), at-Tirmidhī (1402), and an-Nasāʿī (7/90-91).

2 Al-Bukhārī (25) and Muslim (22).

3 Al-Bukhārī (8), Muslim (16), at-Tirmidhī (2736), and an-Nasāʿī (8/107).

4 Abū Dāwūd (3619), at-Tirmidhī (1343), and an-Nasāʿī (8/248). Parts of this hadith can be found in al-Bukhārī (4552) and Muslim (1711).

5 Aḥmad (4/228) and ad-Dārimī (2/248).

6 Muslim (2553).

of you sharpen his knife and let him put the animal at ease.”¹ We relate this in the *Ṣaḥīḥ* of Muslim.

19. Abū Hurayrah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “Whoever believes in Allah and the Last Day should speak well or keep quiet; whoever believes in Allah and the Last Day should honour his neighbour; and whoever believes in Allah and the Last Day should honour his guest.”² We relate this in both *Ṣaḥīḥs*.

20. Abū Hurayrah رضي الله عنه narrated that a man said to the Messenger of Allah صلى الله عليه وسلم: “Advise me.” He said: “Do not get angry.” The man repeated [his request] several times, and he صلى الله عليه وسلم replied: “Do not get angry.”³ We relate this in the *Ṣaḥīḥ* of al-Bukhārī.

21. Abū Tha’labah al-Khushanī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “Allah صلى الله عليه وسلم has made certain things obligatory, so do not neglect them; He has defined certain limits, so do not transgress them; and He has forbidden certain things, so do not violate them. He has kept silent about certain things as a mercy to you, not out of negligence, so do not investigate them.”⁴ We relate this in the *Sunan* of ad-Dāraquṭnī, with a *ḥasan isnād*.

22. Mu’adh رضي الله عنه narrated: “I said: ‘Messenger of Allah, tell me of a deed which will make me enter Paradise and keep me far from Hell.’ He replied: ‘You have asked about a great matter, but it is easy for those for whom Allah صلى الله عليه وسلم has made it easy. Worship Allah and do not associate anything as a partner with Him, establish *ṣalāh* and pay *zakaḥ*, fast the month of Ramaḍān, and perform the pilgrimage to the House [of Allah].’ Then he said: ‘Shall I not show you the doors of good? Fasting is a shield; *sadaqaḥ* extinguishes sin just as water extinguishes fire; and the *ṣalāh* of a man in the middle of the night.’ Then he recited ‘They withdraw their sides from beds. . .’ until he reached ‘. . . they do.’⁵ Then he said: ‘Shall I not inform you of the apex of the matter, its main pillar and its pinnacle?’ I said: ‘Yes, do, Messenger of Allah.’ He said: ‘The apex of the matter is Islam, its main pillar is *ṣalāh* and its pinnacle is *jihād*.’ Then he said: ‘Shall I inform you of the foundation of all of this?’ I said: ‘Yes, Messenger of Allah.’ He took hold of his tongue and said: ‘Restrain this.’ I asked: ‘Messenger of Allah, will we be taken to task for what we say?’ He said: ‘May your mother grieve for you! Does anything cast people into Hell-Fire on their faces—or on their nostrils—but the harvest of their tongues?’⁶ We relate this in at-Tirmidhī, and he says it is *ḥasan ṣaḥīḥ*. [In] *dhirwat aṣ-sanām*, ‘pinnacle’ [*dhirwah*] is the highest part of [the *sanām* or camel’s hump] and it has a *kasrah* on the *dhāl* and a *ḍammah*. *Milāk al-amr*, ‘foundation’, is written with a *kasrah* on the *mīm*, and means ‘its purpose.’

1 Muslim (1955), Abū Dāwūd (2815), at-Tirmidhī (1409), and an-Nasā’ī (7/227).

2 Al-Bukhārī (6018), Muslim (47), and Abū Dāwūd (5154).

3 Al-Bukhārī (6116) and at-Tirmidhī (2021).

4 Ad-Dāraquṭnī (4/84), and *al-Futūḥāt* (7/365). Abū Nu’aym in *al-Ḥilyah*, Ibn as-Sam’ānī, al-‘Irāqī and Ibn Ḥajar grade it as *ḥasan*, while Ibn aṣ-Ṣalāḥ grades it as *ṣaḥīḥ*.

5 Qur’ān (32:16–617).

6 At-Tirmidhī (2619) and Ibn Mājah (3973).

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ . . . ﴿يَعْمَلُونَ﴾

23. Abū Dharr and Mu’adh رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: “Fear Allah wherever you are; follow up bad deeds with good deeds and you will eradicate them; and treat people with good character.”¹ We relate this in the book of at-Tirmidhī, and he says that it is *ḥasan*; and according to some reliable recensions he says it is *ḥasan ṣaḥīḥ*.

24. Al-‘Irbād ibn Sāriyah رضي الله عنه said: “The Messenger of Allah صلى الله عليه وسلم admonished us with an exhortation from which our hearts filled with fear and our eyes wept. We said: ‘Messenger of Allah, it seems as though this is a farewell admonition, so counsel us.’ He said: ‘I counsel you to fear Allah, and to listen and obey even if a slave is made your leader. Those of you who live on will witness many disputes. I advise you to hold on to my Sunnah and the Sunnah of my rightly-guided Caliphs who take the right way; bite onto it with [your] molars. Beware of newly introduced matters [in religion], for every innovation is error.’”² We relate this in the *Sunan* of Abū Dāwūd and at-Tirmidhī and [the latter] says that it is *ḥasan ṣaḥīḥ*.

25. Abū Mas’ūd al-Badrī رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “One of the things people grasped from the words of earlier prophetic messages is: ‘If you do not have modesty and shame, do as you please.’”³ We relate this in the *Ṣaḥīḥ* of al-Bukhārī.

26. Jābir رضي الله عنه reported that a man asked the Messenger of Allah صلى الله عليه وسلم: “Do you think that if I pray the obligatory *ṣalāhs*, fast Ramaḍān, consider the lawful lawful and the unlawful unlawful, and do not add anything to that, I will enter Paradise?” He replied: “Yes.”⁴ We relate this in Muslim.

27. Sufyān ibn ‘Abdullāh رضي الله عنه related: “I said, ‘Messenger of Allah, tell me something about Islam which I will not ask anyone about besides you.’ He replied, ‘Say: “I believe in Allah,” and then go straight.’”⁵ We relate this in Muslim.

According to the learned, this hadith is one of the concise yet comprehensive sayings of Allah’s Messenger صلى الله عليه وسلم. It corresponds to the words of Allah صلى الله عليه وسلم: “Truly those who say ‘Our Lord is Allah’ and then go straight shall not be feared for, nor shall they grieve.”⁶

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

According to the majority of scholars, the meaning of the verse and the hadith is “Believe, and cling to obedience to Allah صلى الله عليه وسلم.”

1 At-Tirmidhī (1988) and *al-Futūḥāt* (7/373). Ibn ‘Allān comments that this hadith is *ḥasan* thanks to its numerous chains of transmission.

2 Abū Dāwūd (4608), at-Tirmidhī (2678), Aḥmad (4/126–127), and Ibn Mājah (42).

3 Al-Bukhārī (5769) and Abū Dāwūd (4796).

4 Muslim (15).

5 Muslim (38) and at-Tirmidhī (2412).

6 Qur’ān 46:13.

28. This is the hadith transmitted by 'Umar ibn al-Khaṭṭāb ؓ about the questions of Jibrīl ؑ concerning *Īmān*, *Islām*, *Ihsān* and the Hour. It is well-known in the *Ṣaḥīḥ* of Muslim and other books [of hadith].¹

29. 'Abdullāh ibn 'Abbās ؓ narrated: "I was behind the Prophet ﷺ one day, and he said: 'Boy, I am going to teach you some things. Be mindful of Allah and He will be mindful of you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah; and if you seek help, seek help from Allah. And know that if the *Ummah* were to unite to benefit you with something, they could only benefit you with something that Allah had destined for you—and if they united to harm you with anything, they could only harm you with something that Allah had destined to befall you. The pens [of destiny] have already been lifted and the pages have dried.'"² We relate this in at-Tirmidhī, and he states that it is a *ḥasan ṣaḥīḥ* hadith.

According to a narration from someone other than at-Tirmidhī, he ؓ said: "Be mindful of Allah and you will find Him in front of you. Come to recognise Allah in times of ease and He will recognise you in times of difficulty. And know that what missed you could not have come to you, and what has befallen you could not have missed you." According to another narration he ؓ said: "Know that with patience comes help, with distress comes relief, and with hardship comes ease." This is a hadith of tremendous rank.

30. With this I shall finish [this list of key hadiths] and conclude this book, and so we will cite it with an *isnād* that is original. We ask Allah ﷻ for a conclusion of goodness.

Our Shaykh al-Ḥāfiẓ Abū al-Baqā' Khālid ibn Yūsuf of Nābulūs and then later of Damascus, may Allah have mercy on him, informed us, saying: Abū Ṭālib 'Abdullāh, Abū Manṣūr Yūnus, Abū al-Qāsim al-Ḥusayn ibn Hibat Allāh Ibn Miṣrī, Abū Ya'lā Ḥamzah and Abū aṭ-Ṭāhir Ismā'il informed us saying: al-Ḥāfiẓ Abū al-Qāsim 'Alī ibn al-Ḥusayn [this being] Ibn 'Asākir informed us and said: the Sharīf Abū al-Qāsim 'Alī ibn Ibrāhīm ibn al-'Abbās al-Ḥusaynī, the [Imam] who delivered the *khuṭbah* in Damascus, informed us and said: Abū 'Abdullāh Muḥammad ibn 'Alī ibn Yaḥyā ibn Sulwān informed us and said: Abū al-Qāsim al-Faḍl ibn Ja'far informed us and said: Abū Bakr 'Abd ar-Raḥmān ibn al-Qāsim ibn al-Faraj al-Hāshimī informed us and said: Abū Mus-hir narrated to us and said: Sa'īd ibn 'Abd al-'Azīz narrated to us from Rabī'ah ibn Yazīd from Abū Idrīs al-Khawlānī who reported that Abū Dharr ؓ narrated that the Messenger of Allah ﷺ stated that Jibrīl ؑ said that Allah ﷻ says: "O My slaves, I have made oppression unlawful to Myself and I have made it unlawful between you, so do not oppress one another. O My slaves, it is you who make mistakes day and night and I am the One Who forgives sins, and I do not care. So ask Me for forgiveness and I will forgive you. O My slaves, all of you are hungry except those whom I have fed, so ask Me for food and I will feed you. O My slaves, all of you are naked except for those whom I have clothed, so ask Me to clothe you and I will clothe you. O My

¹ Muslim (8), at-Tirmidhī (4695), and an-Nasā'ī (8/97).

² At-Tirmidhī (2516), and Aḥmad (1/307).

slaves, even if the first and the last of you, men and jinn, had the most sinful hearts of any man among you, that would not decrease My kingdom in the least. O My slaves, even if the first and the last of you, men and jinn, had the most pious hearts of any of you, that would not increase My kingdom in the least. O My slaves, if the first and the last of you, men and jinn, were on a single plain and they asked Me and I gave every one of them whatever they asked, that would not diminish My Kingdom except by as much as the sea is diminished when a needle is dipped into it once. O My slaves, it is only your deeds that I keep against you. So whoever finds good should praise Allah ﷻ, and whoever finds anything other than that should blame none but himself."

Abū Mus-hir reported that Sa'īd ibn 'Abd al-'Azīz said: "When Abū Idrīs related this hadith he would kneel."

This is a *ṣaḥīḥ* hadith which we relate in the *Ṣaḥīḥ* of Muslim and elsewhere.¹ The narrators of the *isnād*, from me up to Abū Dharr ؓ, are all from Damascus, and Abū Dharr ؓ came to Damascus. A number of special merits are combined in this hadith, such as the soundness of its *isnād* and its text, the shortness of the *isnād*, and its having a chain of Damascus men, may Allah be pleased with them and may He bless them. Furthermore [this hadith] comprises explanations of tremendous principles of the roots of the *Dīn* and its branches, and etiquettes, fine points of the heart, and so on. And all praise belongs to Allah.

We have related from Imam Abū 'Abdullāh Aḥmad ibn Ḥanbal, may Allah Most High have mercy on him and be well pleased with him, that he said: "The people of Syria have no nobler hadith than this one."

CONCLUSION



THAT IS THE end of what I intended to [include] in this book. Allah the Most Generous has blessed it, as much as it deserves, with valuable and useful lessons, subtle points of various branches of knowledge and important matters related to them, excellent inner truths (*ḥaqā'iq*) and what is sought from them, and commentary on the *āyāt* of the Mighty Qur'ān and what is meant by them; authentic hadiths and explanations of their purport; and explanation of some points regarding the science of chains of narrators, the details of jurisprudence and the workings of the heart, among other things. Allah is the One Who is to be praised for that, and for His innumerable other favours. It is out of His Benevolence that He has guided me to this [material] and granted me the ability to compile it, made it easy for me, helped me, and blessed me in completing it. To Him belong praise, gracious bestowal, bounty, superabundance

¹ Muslim (2577) and at-Tirmidhī (2497).

THE BOOK OF REMEMBRANCES

and gratitude. I hope, by the grace of Allah Most High, for the *du'ā'* of a pious brother which will benefit me by bringing me near to Allah, the Most Generous; and I hope that some of it may benefit any Muslim who is seeking goodness, and that I may help him to perform those actions which bring the pleasure of our Lord.

I entrust to Allah, the Most Generous, the Gracious and Merciful—for myself, my parents, our loved ones, our brothers, those who have done good to us, and all of the Muslims—our religion, our trusts and our concluding deeds, and all that Allah Most High has blessed us with. I ask Him, Incomparably Perfect is He, that all of us may follow the path of guidance, and for protection from [lapsing into] the states of the people of deviation and stubbornness, together with consistency in that and all other virtues, and increase in them. I implore Him to grant us success in doing what is right in all words and deeds, and in following in the footsteps of those endowed with insight and intellect, for He is the Vastly Generous and Ceaseless Giver. I have no success except by Allah; on Him do I rely, and to Him I turn in repentance. Allah is sufficient for me, and how excellent a Guardian! There is no power or strength except by Allah, the All-Mighty, the All-Wise.

All praise is due to Allah, the Lord of the Worlds, the First and the Last, the Manifest and the Hidden. May His most perfect and complete blessings and peace be upon our Master Muḥammad, the best of all of His Creation, as often as those who remember Him remember Him and whenever those unmindful of His remembrance are unmindful—and upon all the Prophets and their families, and all righteous people.



THE END OF THE BOOK

The compiler, Abū Zakariyyā Muḥyī al-Dīn, may Allah pardon him, said:

“I completed [this work] in Muḥarram of the year 667 [A.H., equivalent to September–October 1268], except for a few words that I added thereafter. I give all Muslims permission to transmit it.”

May Allah bless our Master Muḥammad
and all his family.



CHAIN OF TRANSMISSION



In the name of Allāh Alone, and blessings and salutations be upon the one after whom there will be no Prophet.

To proceed, I have authorized all those who come across this book or look through it with my chains of transmission. I narrate *Kitāb al-Adhkār*, named as *Hilyat al-Abrār*, by Imām Muḥyī ad-Dīn Abū Zakariyyā Yaḥyā an-Nawawī on the authority of my father Shaykh Muḥammad and my uncle Shaykh ‘Abd ar-Raḥmān; both from their father Shaykh Abū Bakr ibn Shaykh ‘Abdullāh al-Mullā; from Sayyid Aḥmad ibn Zaynī Daḥlān; from ‘Uthmān ibn Ḥasan ad-Dimyāṭī.

[Another chain.] [My father and my uncle] both also narrate on the authority of Shaykh Khalīfah ibn Ḥamd an-Nabhānī; from Sayyid Muḥammad Amīn Riḍwān al-Madanī; from Shaykh Surūr ibn Muḥammad al-Zawāwī ad-Damanhūrī; from Sayyid Ḥasan al-Quwaysanī.

Both [Dimyāṭī and Quwaysanī] narrate from al-Amīr al-Kabīr; from Shams Muḥammad ibn Sālim al-Ḥifnī; from Shaykh Muḥammad ibn ‘Alī al-Yamanī al-‘Alawī; from Muḥammad ibn Sa’d al-Dīn; from Muḥammad Ibn at-Tarjumān; from ‘Abd al-Waḥhāb al-Sha’rānī; from Burhān ibn Abī Sharīf al-Maqdisī; from al-Badr al-Qabbānī; from Muḥammad Ibn al-Khabbāz; from the author, Imām Muḥyī ad-Dīn Abū Zakariyyā ‘Yaḥyā ibn Sharaf ad-Dīn an-Nawawī.

[Another chain.] I narrate it also from our Shaykh, Muḥammad Yāsīn ibn Muḥammad ‘Isā al-Fādānī al-Makkī; from Ḥabīb ‘Aydarūs ibn Sālim al-Bār; from his father. He [Fādānī] also narrates from Sayyid Ḥusayn ibn Muḥammad al-Ḥabshī; and both of them from ‘Allāmah Sayyid Aḥmad ibn ‘Abdullāh ibn ‘Aydarūs al-Bār; from al-Wajīh ‘Abd al-Raḥmān ibn Muḥammad al-Kuzbarī; from his father Muḥammad al-Kuzbarī the Middle; from his father ‘Abd al-Raḥmān al-Kuzbarī the Elder; from Muḥammad ibn Aḥmad ibn ‘Aqīlah; from Abī al-Asrār Ḥasan ibn ‘Alī al-‘Ujaimī; from Najm Muḥammad al-Ghazzī; from his father Badr Muḥammad al-Ghazzī; from al-Ḥāfīz as-Suyūṭī; from Shaykh al-Islām ‘Alam ad-Dīn al-Bulqīnī; from Abū Ishāq Ibrāhīm ibn Aḥmad at-Tannūkhī; from Shaykh ‘Alā’ al-Dīn ibn al-‘Aṭṭār, from its author, Imām an-Nawawī.

And blessings and salutations be upon our Master Muḥammad, and upon his Family and Companions.

Written by the one in need of the forgiveness of his Lord
YAḤYĀ IBN SHAYKH MUḤAMMAD IBN ABĪ BAKR AL-MULLĀ

إِسْنَادُ كِتَابِ الْأَذْكَارِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ مِنْ لَدُنِّي بَعْدَهُ:
أَمَّا بَعْدُ: فَقَدْ أَجِزْتُ كُلَّ مَنْ وَقَفَ أَوْ تَصَفَّحَ هَذَا الْكِتَابَ بِأَسَانِيدِي. فَأُرْوِي كِتَابَ الْأَذْكَارِ الْمَسْمُومِ بِحَلِيلِيَةِ الْأَبْرَارِ لِلْأَمَامِ مُحَمَّدِ بْنِ أَبِي زَكَرِيَّا يَحْيَى النَّوَوِيِّ عَنِ الْوَالِدِيِّ الشَّيْخِ مُحَمَّدٍ وَالْعَمِّ الشَّيْخِ عَبْدِ الرَّحْمَنِ عَنِ الْوَالِدِيَّةِ الشَّيْخِ أَبِي بَكْرٍ بْنِ الشَّيْخِ عَبْدِ اللَّهِ الْمَلَا عَنِ السَّيِّدِ أَحْمَدَ بْنِ زَيْنِيِّ دَحْلَانَ عَنِ عُثْمَانَ بْنِ حَسَنِ الدِّمِيَاطِيِّ (ح)

كَمَا يَرْوِيَانَهُ عَنِ الشَّيْخِ خَلِيفَةَ بْنِ حَمْدِ النَّبْهَانِيِّ عَنِ السَّيِّدِ مُحَمَّدِ أَمِينِ رِضْوَانَ الْمَدَنِيِّ عَنِ الشَّيْخِ سُرُورِ بْنِ مُحَمَّدِ الزَّوَاوِيِّ الدَّمَنْهَوْرِيِّ عَنِ السَّيِّدِ حَسَنِ الْقَوَيْسِنِيِّ

كِلَاهُمَا عَنِ الْأَمِيرِ الْكَبِيرِ عَنِ الشَّمْسِ مُحَمَّدِ بْنِ سَالِمِ الْحَفْنِيِّ عَنِ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْيَمِينِيِّ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ سَعْدِ الدِّينِ عَنِ مُحَمَّدِ بْنِ التَّرْجَمَانِ عَنِ عَبْدِ الْوَهَّابِ الشَّعْرَانِيِّ عَنِ الْبِرْهَانَ بْنِ أَبِي شَرِيفِ الْمَقْدِسِيِّ عَنِ الْبَدْرِ الْقَبَّانِيِّ عَنِ مُحَمَّدِ بْنِ الْخَبَّازِ عَنِ الْمَوْلَفِ الْأَمَامِ مُحَمَّدِ بْنِ أَبِي زَكَرِيَّا يَحْيَى بْنِ شَرَفِ الدِّينِ النَّوَوِيِّ (ح)

وَأُرْوِيهِ أَيْضًا عَنْ شَيْخِنَا مُحَمَّدِ يَاسِينَ بْنِ مُحَمَّدِ عَيْسَى الْفَادَانِيِّ الْمَكِّيِّ عَنِ الْحَبِيبِ عَيْدَرُوسِ بْنِ سَالِمِ الْبَارِ عَنِ أَبِيهِ، وَالسَّيِّدِ حَسَنِ بْنِ مُحَمَّدِ الْحَبَشِيِّ.

كِلَاهُمَا عَنِ الْعَلَامَةِ السَّيِّدِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ عَيْدَرُوسِ الْبَارِ عَنِ الْوَجِيهِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ الْكَزْبَرِيِّ عَنِ أَبِيهِ مُحَمَّدِ الْكَزْبَرِيِّ الْأَوْسَطِ عَنِ أَبِيهِ عَبْدِ الرَّحْمَنِ الْكَزْبَرِيِّ الْكَبِيرِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَقِيلَةَ عَنِ أَبِي الْأَسْرَارِ حَسَنِ بْنِ عَلِيِّ الْعَجِيمِيِّ عَنِ النُّجْمِ مُحَمَّدِ الْغَزِيِّ عَنِ أَبِيهِ الْبَدْرِ مُحَمَّدِ الْغَزِيِّ عَنِ الْحَافِظِ السُّيُوطِيِّ عَنِ شَيْخِ الْإِسْلَامِ عِلْمِ الدِّينِ الْبَلْقِينِيِّ عَنِ أَبِي إِسْحَاقِ أِبْرَاهِيمَ بْنِ أَحْمَدَ التَّنُوخِيِّ عَنِ الشَّيْخِ عَلَاءِ الدِّينِ بْنِ الْعَطَّارِ عَنِ مَوْلَفِهِ الْأَمَامِ النَّوَوِيِّ.

وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

كَتَبَهُ الْفَقِيرُ إِلَى غَفْرَانِ رَبِّهِ

يَحْيَى بْنُ الشَّيْخِ مُحَمَّدِ بْنِ أَبِي بَكْرِ الْمَلَا

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