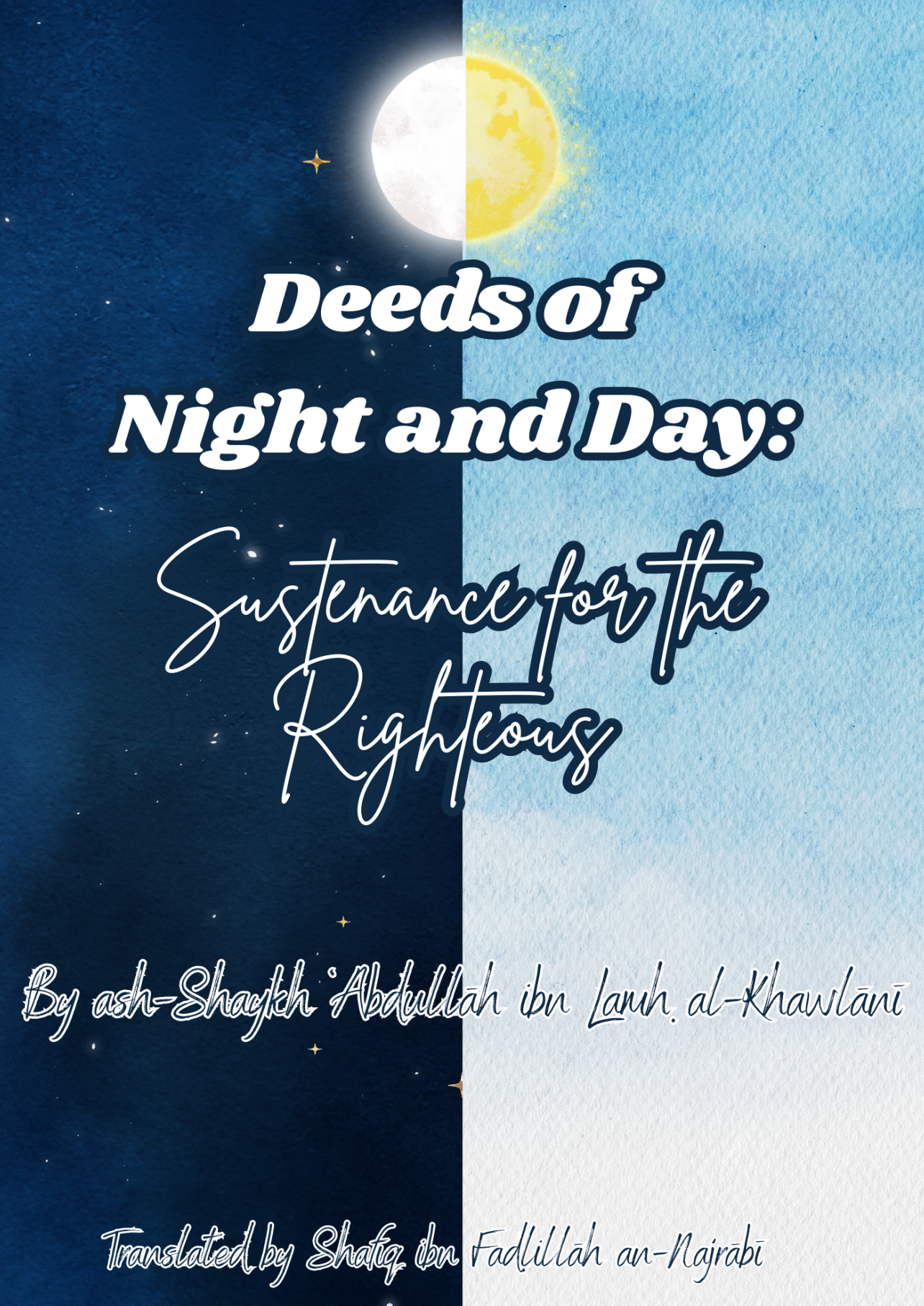


# Deeds of Night and Day:

## Sustenance for the Righteous

By ash-Shaykh ʿAbdullāh ibn Luṭf al-Khawlānī

Translated by Shafiq ibn Fadlillah an-Najrabī


بسم الله الرحمن الرحيم

All praise is due to Allah, the Lord of all creation. I bear witness that no deity has the right to be worshipped except Allah alone, without any partner. I further bear witness that Muḥammad is His worshipping servant and Messenger. May Allah's *ṣalāh*[1] and *salām*[2] be upon him, his Family, and his Companions.

To proceed,

Indeed, time is a Muslim's capital. If they utilise it well, they will succeed and prosper; and if they misuse it, they will fail and incur a great loss. It is reported in *Ṣaḥīḥ al-Bukhārī*, from Ibn 'Abbās (may Allah be pleased with him and his father) that the Prophet (may Allah's *ṣalāh and salām* be upon him) said, "There are two blessings which many people have lost out on: health and free time." In other words, they are deceived and are at loss, as many people incur a great loss when they fail to fill their time or utilise their health in the obedience of Allah, the Absolutely Perfect and Most High. They neither benefit from these great blessings nor utilise them properly. Whoever has both free time and good health, yet laziness overwhelms them—preventing them from Allah's obedience—is truly deceived and has incurred a great loss. This is because this worldly life is where the seeds of the Hereafter are planted; it is where the trade—whose profit will be seen in the next life—takes place.

Indeed, whoever uses their free time and good health in obedience to Allah is truly successful, while the one who wastes them in disobedience is truly deceived and in manifest loss.

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[1] **Translator's note**: The strongest view is that Allah's *Ṣalāh* upon the Prophet ﷺ is His praise of him before His noble Angels. This also encompasses mercy, for Allah does not praise a servant in the highest assembly unless He loves them, and whoever He loves, He bestows His mercy upon them. See Muḥammad ibn 'Alī ibn Ādam al-Ithyūbī, *Qurrat 'Ayn al-Muḥtāj fī Sharḥ Muqaddimat Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, 1:226.

[2] **Translator's note**: Asking Allah to grant *Salām* to the Prophet ﷺ means asking Him to keep the Prophet ﷺ safe from all forms of harm, both physical and otherwise, during his lifetime. After his death, it means asking Allah to preserve his legislation from being erased or abrogated, and to protect his body in the grave from any violation. See Muḥammad ibn Ṣāliḥ al-'Uthaymīn, *Sharḥ Riyāḍ aṣ-Ṣāliḥīn*, 5:470.

Therefore, one must take great care of their time and make good use of it. In fact, Islam has instructed us to do so, as mentioned in the statement of Allah, the Most High, ((Thus, when you finish one task, exert yourself in another; and turn to your Lord alone—seeking from Him reward, success, strength, and guidance.)) [94:7-8].

In *Ṣaḥīḥ al-Bukhārī*, it is reported that the Prophet (may Allah's *ṣalāh and salām* be upon him) said to Ibn 'Umar, "Be in this world as though you are a stranger or a traveller." As a result, Ibn 'Umar used to say, "When evening comes, do not expect to see the morning; and when morning comes, do not expect to see the evening. Take advantage of your health before illness strikes you, and benefit from your life before death overtakes you."

Likewise, it is reported in *al-Musnad* from 'Abdullāh ibn Busr that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Let your tongue remain moist with the *Dhikr*[1] of Allah."

There is also a warning against wasting time, as found in the statement of Allah, ((O People of *Īmān*[2], do not let your properties

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[1] **Translator's note:** *Dhikr* refers to what is uttered by the tongue in remembrance of Allah, such as *Tasbīḥ* (saying: *Subḥān Allāh* [Allah is Absolutely Perfect]); *Taḥmīd* (saying: *Alḥamdu lillāh* [all praise is due to Allah]); *Tahlīl* (saying: *Lā ilāha ill-Allāh* [none has the right to be worshipped except Allah]); *Takbīr* (saying: *Allāhu akbar* [Allah is the Greatest]); and other words that the *Qur'an* and the *Sunnah* encourage to be frequently repeated. *Dhikr* is also performed by the heart through venerating Allah, loving Him, fearing Him, and placing hope in Him, as well as by the limbs through using them in obedience to Him. See Muḥammad ibn 'Alī ibn Ādam al-Ithyūbī, *Al-Baḥr al-Muḥīṭ ath-Thajjāj fī Sharḥ Ṣaḥīḥ al-Imām Muslim ibn al-Ḥajjāj*, 42:115–116.

[2] **Translator's note:** *Īmān* is commonly translated as 'belief' or 'faith', but neither term fully conveys its meaning. Linguistically, it is connected to '*Amn*', carrying the meanings of tranquillity, reassurance and trust. Although it can denote *Taṣdīq* (belief/assent), it also includes compliance with what is affirmed, particularly when used with '*bi*'- or '*li*'- (ar-Rāghib, *al-Mufradāt*, pp. 90–91; Ibn Manẓūr, *Lisān al-'Arab*, entry: أمن; al-Azharī, *Tahdhīb al-Lughah*, 15:368–369; Ibn Taymiyyah, *aṣ-Ṣārim al-Maslūl*, 3:967). *Shaykhul-Islām* Ibn Taymiyyah therefore considered *Iqrār* (affirmation) a more precise definition of *Īmān* than *Taṣdīq*, explaining that it encompasses both the heart's belief and its compliance (*Majmū' al-Fatāwā*, 7:291–292; 7:638). Islamically, *Īmān* comprises both speech and action: the speech of the heart and tongue, and the actions of the heart, tongue and limbs. It increases through obedience to Allah and decreases through sin (Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 1:165; Ibn al-'Uthaymīn, Sharḥ *al-'Aqīdah al-Wāsiṭiyyah*, 2:229).

or your children divert you from the *Dhikr* of Allah. Those who allow that to happen are the ones who will suffer great loss. Give from what We have provided you with, before death comes to one of you and they then say, 'My Lord, if You would only give me respite for just a little while, I would give in charity and be among the righteous.' However, Allah grants respite to none when their appointed time comes; and Allah is completely acquainted with everything that you do.)) [63:9-11].

Furthermore, it has been reported by Ibn Ḥibbān—and collected in *al-Jami' aṣ-Ṣaḥīḥ*—from Abū Hurayrah (may Allah be pleased with him), that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "No people sit in a gathering in which they neither remember Allah nor invoke *ṣalāh* upon the Prophet except that it will be a source of deep regret for them on the Day of Judgement." As confirmation of this deep regret, read the statement of Allah, the Most High, ((They will cry out therein: 'Our Lord, take us out and send us back. We will do good deeds, unlike what we used to do.' They will be told: 'Did We not give you lives long enough so that anyone who wanted to receive admonition could do so? Furthermore, a warner came to you but you did not take heed. Therefore, taste the punishment; and the wrongdoers will have no helpers.')) [35:37].

In contrast, read—concerning those who gave importance to their time by obeying Allah—the Most High, ((As for the person who receives their record of deeds in their right hand, they will joyously tell those in their company: 'Come read my record! I was certain that I would meet my reckoning.' Such a person will have a pleasing life, in a high level of *Jannah* whose fruits to be picked would hang near. It will be said to them: 'Eat and drink with full satisfaction, due to the righteous deeds you performed in your previous days.')) [69:19-24].

Likewise, read His saying, the Most High, ((Those who accepted *Īmān* and performed righteous deeds—We do not burden any soul beyond its capacity—are the people of *Jannah*, where they will abide forever. We will remove all rancour from their hearts and We will grant them rivers that flow beneath them. When they enter *Jannah*, they will say: 'All praise is due to Allah who guided

us to do what led to this reward. We ourselves could not have attained guidance had Allah not guided us to His path and kept us steadfast upon it. Most certainly, our Lord's Messengers came with the truth.' It will be called out to them: 'That is *Jannah*, which you have been made to inherit as a reward for what you used to do.')) [7:42-43].

Thus, given the above, you should consider time as a vessel; be mindful of what you fill it with, and know that wasting time is a sign of Allah's anger.

Let us look at an example from the life of the Prophet (may Allah's *ṣalāh* and *salām* be upon him) demonstrating diligence in taking advantage of time. It is reported in *Sunan Abī Dāwūd*—as well as *al-Jāmi' aṣ-Ṣaḥīḥ*—that Ibn 'Umar said, "Indeed, we would count the Prophet (may Allah's *ṣalāh* and *salām* be upon him) saying, in a single gathering, one hundred times:

رَبِّ اغْفِرْلِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

[*Rabbi'ghfir lī wa tub 'alayya, innaka anta At-Tawwāb Ar-Raḥīm*]
My Lord, forgive me, and guide me to repentance and accept it from me. Indeed, You guide Your worshipping servants to repentance and accept it from them; and You are the Bestower of mercy."

Similarly, another such example is found in the lives of the Companions (may Allah be pleased with them). Muslim reported from Abū Hurayrah that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) once asked, "Who among you is fasting today?" Abū Bakr replied, "I am." He then asked, "Who has followed a funeral today?" Abū Bakr said, "I have." He continued, "Who has fed a poor person today?" Abū Bakr said, "I have." Finally, he asked, "Who has visited a sick person today?" Abū Bakr again said, "I have." Upon hearing that, the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "These deeds are not found together in a person except that they serve as a reason for their entry into *Jannah*." Thus, observe how Abū Bakr (may Allah be pleased with him) takes a share of all types of good deeds available to him each day, ensuring none pass him by.

You must realise that every person will be asked about their time on the Day of Judgment. In support of this, a narration is reported in *as-Sunan*—and elsewhere—from Abū Barzah, Ibn Mas'ūd, and others, that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "No person's feet will move from before their Lord until they are asked about their life and how they spent it, and their youth and how they made use of it."

Allah—the Most High—praises those who make the best use of their time, as is mentioned in His saying, ((Indeed, the creation of the heavens and the Earth, and the alternation of night and day, contain signs for people of understanding. Those are individuals who mention Allah whether they are standing, sitting, or lying on their sides. They contemplate the creation of the heavens and the Earth, and say, 'Our Lord, You have not brought all of this into existence aimlessly. You are completely perfect and exalted from doing such a thing. Thus, protect us from the torment of the Hellfire'.)) [3:190–191].

Likewise, Allah—the Absolutely Perfect—has informed us that He made night and day to alternate for a great purpose, namely to engage in worship of Him. He stated, ((Blessed[1] is He Who has placed in the sky great stars, as well as a radiant sun and a luminous moon. He is the One who made the night and day come in succession, for those who desire to take heed, or desire to give thanks.)) [25:61-62].

In light of all the aforementioned, here is a brief daily programme which I hope Allah—the Most High—will make beneficial for me and for whomever He wills among His creation. It contains a selection of recommended deeds suitable for both men and women, except those specific to each gender. Within it, I have outlined how to make the most of one's time by highlighting a

[1] **Translator's note:** The actual word in Arabic is **تبارك** [*tabāraka*], which is upon the morphological scale of **تفاعل** [*tafā'ala*], derived from the root word **بركة** [*barakah*] (blessing). Thus, the meaning is that Allah is the One who grants blessings and goodness, and multiplies and increases them. Therefore, He is the One who is truly deserving of veneration and having all forms of worship devoted to Him alone. See Muḥammad al-Amīn ibn Muḥammad al-Mukhtār ash-Shinqīṭī, *Aḍwā' al-Bayān fī Īḍāḥ al-Qur'ān bil-Qur'ān*, 6:290–291.

selection of good deeds and righteous acts—whether tied to specific times or performed generally.

I have kept this work concise; at times, I may combine a number of important deeds under a single section, providing a heading followed by whatever evidence was made easy for me to cite. Indeed, Allah guides whom He wills to the straight path.

## Performing *Witr* Before the Break of Dawn

ʻĀʼishah (may Allah be pleased with her) said, "Indeed, the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) has performed *Witr* during different parts of the night: at its beginning, middle, and end. However, towards the end of his life, he would perform it at the time of *as-Saḥar* (pre-dawn)." This was reported by al-Bukhārī and Muslim.

Performing it during the last part of the night is better due to the *Ḥadīth* of ʻAmr ibn ʻAbasah, as collected by at-Tirmidhī, which states that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The closest that Allah is to His worshipping servant is during the last part of the night. Thus, if you are able to be among those who perform *Dhikr* of Allah during that time, then do so." This narration was graded *Ḥasan* (acceptable) by our shaykh Muqbil in *al-Jāmiʻ aṣ-Ṣaḥīḥ*.

Likewise, Muslim also reports from Jābir (may Allah be pleased with him) that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever fears that they may not wake up during the latter part of the night, then let them perform *Witr* at its beginning. However, those who hope to wake up during its latter part, let them perform *Witr* then—for the prayer at that time is witnessed by the Angels, and that is better."

Also, among the reasons why it is better to perform it at the end of the night is the well-known *Ḥadīth* about Allah's descending.[1]

## Seeking forgiveness at *as-Saḥar* (pre-dawn hours)

Indeed, this is a great and virtuous deed, whose merit Allah—the Most High— has highlighted by praising those who carry it out and clarifying their immense reward, as mentioned in His statement, ((They would spend the night in prayer, sleeping only a little; and in the pre-dawn hours, they would earnestly seek forgiveness.)) [51:17–18].

Similarly, He—the Most High—stated, ((Say, O Prophet: 'Shall I inform you of something better than that? Those who observe *Taqwā*[2] of Allah will be admitted into gardens of Jannah in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and will have purified spouses and attain Allah's pleasure. Most certainly, Allah is All-Seeing of His worshipping servants. They are those who say, "Our Lord, we have indeed accepted *Īmān* and complied with it. Thus, we beseech You to forgive our sins and save us from the punishment of the Hellfire." They also patiently persevere, are truthful, devoutly obedient, spend in charity, and always seek His forgiveness at the end of the night.')) [3:15–17].

Ibn Kathir (may Allah have mercy upon him) commented in his *Tafsīr* regarding this *Āyah*, "If the seeking of forgiveness takes place during prayer, then it is even better."

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[1] **Translator's note:** The Shaykh is referring to the *Ḥadīth* reported by al-Bukhārī and Muslim, and others, from Abū Hurayrah that the Messenger of Allah ﷺ said, "Our Lord – *tabāraka wa ta'ālā* – descends to the lowest heaven every night during the final third of the night, and says, "Who will call upon Me so that I may respond to them? Who will ask of Me so that I may give them? Who will seek My forgiveness so that I may forgive them?"

[2] **Translator's note:** *Taqwā* refers to shielding oneself from Allah's punishment by obeying His commands and avoiding His prohibitions. This can only be achieved through knowledge of what Allah has commanded and forbidden. Therefore, *Taqwā* requires both knowledge and action. See Muḥammad ibn Ṣāliḥ al-'Uthaymīn, *Sharḥ Riyāḍ aṣ-Ṣāliḥīn*, 2:276.

## Repeating After the *Mu'adhdhin* As He Calls for the Morning Prayer

Abū Sa'īd al-Khudrī narrates that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "When you hear the call to prayer, then say as the *Mu'adhdhin* says." Likewise, 'Abdullāh ibn 'Amr ibn al-'Āṣ narrates that he heard the Prophet (may Allah's *ṣalāh* and *salām* be upon him) say, "When you hear the *Mu'adhdhin* calling to prayer, repeat after him. Then invoke for *Ṣalāh* upon me, for whoever invokes for *Ṣalāh* upon me once, Allah will grant them ten *Ṣalāhs* in return. Then invoke Allah to grant me *al-Wasīlah*, for it is a rank in *Jannah* that will be granted to only one of Allah's worshipping servants, and I hope that I will be that person. Thus, whoever invokes Allah to grant me *al-Wasīlah*, my intercession will become binding for them."

In addition, Sa'd ibn Abī Waqqāṣ narrated from the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) that he said, "Whoever says the following after hearing the *Mu'adhdhin*: will have their sins forgiven:

> أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا
>
> *[Ash-hadu an lā ilāha illa Allah, waḥdahu lā sharīka lahu, wa-anna Muḥammadan 'abduhū wa-rasūluh, raḍītu billāhi rabban, wa bimuḥammadin rasūlan, wa bil islāmi dīnan]*
> I bear witness that no deity has the right to be worshipped except Allah alone, without any partner, and that Muḥammad is His worshipping servant and Messenger. I am pleased with Allah as my Lord, with Muḥammad as a Messenger, and with Islam as a religion."

This virtuous act is to be repeated upon hearing the call to each of the five daily prayers.

## Praying Two Voluntary *Rak'ahs* of the Morning Prayer

Muslim reports from 'Ā'ishah that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The two *Rak'ahs* of *Fajr* are better than the world and everything it contains." Likewise, al-Bukhārī and Muslim both report from 'Ā'ishah that she said, "The Prophet (may Allah's *ṣalāh and salām* be upon him) was never more devoted to maintaining any voluntary act than the two *Rak'ahs* before *Fajr*.

## Heading Out to the Mosque

Abū Hurayrah (may Allah be pleased with him) narrated that the Prophet (may Allah's *ṣalāh and salām* be upon him) said, "Whoever sets out to the mosque for worship in the morning or evening, Allah prepares for them a place of hospitality in *Jannah*, where they will be honoured and cared for, each time they go in the morning or evening." This was reported by al-Bukhārī and Muslim. He (may Allah be pleased with him) also narrated that the Prophet (may Allah's *ṣalāh and salām* be upon him) said, "Whoever performs *Wuḍū'* at home, then walks to one of the houses of Allah for an obligatory prayer, each step they take wipes away a sin and raises them in rank." This was reported by Muslim. Similarly, Buraydah (may Allah be pleased with him) narrated that the Prophet (may Allah's *ṣalāh and salām* be upon him) said, "Give glad tidings to those who walk to the mosques in the dark that they will have complete light on the Day of Judgement." This was reported by Abū Dāwūd and at-Tirmidhī.

In addition, Abū Hurayrah (may Allah be pleased with him) also narrated that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Shall I not inform you of that by which Allah erases sins and raises ranks?" They said, 'Yes, O Messenger of Allah.' He said, 'Perfecting your *Wuḍū'* during difficult conditions, taking many steps to the mosques, and waiting for one

prayer after another—and that is *ar-Ribāṭ*[1], that is *ar-Ribāṭ*." This was reported by Muslim.

## Men Performing the *Fajr* Prayer in the Mosque in Congregation

Jundub ibn Sufyān (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever prays the *Fajr* prayer is under Allah's covenant of protection and security. So beware, O descendant of Ādam, lest you violate this covenant by harming those under it or by neglecting this prayer, resulting in Allah holding you accountable." This was reported by Muslim.

Furthermore, Abū Mūsā (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever performs the *Fajr* and *'Aṣr* prayers shall enter *Jannah*." This was reported by al-Bukhārī and Muslim.

In addition, al-Bukhārī and Muslim report from Abū Hurayrah that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Indeed, the most burdensome prayer for the hypocrites are *'Ishā'* and *Fajr*. Had they known what they both contain of virtue and good, they would have come to perform them even if crawling." Ibn 'Umar said, "If we didn't see a man at *'Ishā'* or *Fajr* prayers, we would think badly of him."

Al-Bukhārī and Muslim also report from Abū Hurayrah that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The *shayṭān* ties three knots at the back of a person's head when they sleep. With each knot he says, 'You have a long night ahead, so sleep.' If they wake up and remember Allah, one knot is undone. If they perform *Wuḍū'*, another is undone. If they pray, all the

[1] **Translator's note:** *Ar-Ribāṭ* refers to the recommended steadfastness in acts of worship – such as maintaining purification, frequenting the mosque, and remaining there between the prayers – likened by scholars to striving against one's self, and a means of warding off sins and the effects of *shayṭān*. See 'Abdur-Raḥmān al-Mubārakfūrī, *Tuḥfah al-Aḥwadhī bi-Sharḥ Jāmi' at-Tirmidhī*, 1:142.

knots are undone—so they begin their morning in good spirits and energised. Otherwise, they wake up gloomy and sluggish."

**Note:** Once the time for *Fajr* enters, a person should limit themself to the *Sunnah* of *Fajr* and promptly proceed to the obligatory prayer. They should not perform any other voluntary prayer at that time due to the prohibition found in the *Ḥadīth* of Ibn 'Umar, in which the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "There is no voluntary prayer after the time for Fajr has entered, except the two Sunnah Rak'ahs." This was reported by Abū Dāwūd, 1278; at-Tirmidhī, 419; and Aḥmad, 5811. See also *'Irwā' al-Ghalīl'* 478, of al-Albānī.

Additionally, at-Tirmidhī said, "This is what the scholars have unanimously agreed on, that it is disliked for a person to pray—once the time for *Fajr* enters—except the two *Rak'ahs* of *Sunnah*." However, his assertion that there is a consensus regarding this matter has been refuted; what is correct is that this is the view of the majority—and it is the correct view regarding this matter.

This is one of the times during which general prayers are prohibited, as reported by al-Bukhārī and Muslim from Abū Sa'īd al-Khudrī (may Allah be pleased with him) that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "There is no prayer after *'Aṣr* prayer until the sun sets, and no prayer after *Fajr* prayer until the sun rises."

## Engaging in *Dhikr* of Allah and Reciting the *Qur'an* Until Sunrise

It is reported in Muslim (670) from Jābir ibn Samurah that he said, "When the Prophet (may Allah's *ṣalāh* and *salām* be upon him) prayed *Fajr*, he would remain seated in his place of prayer until the sun had completely risen and the time of prohibition had passed."

Likewise, it is found in *as-Silsilah aṣ-Ṣaḥīḥah* (3403), from Anas and others, that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever performs the *Fajr* prayer in congregation and then remains seated, engaging in *Dhikr* of Allah until sunrise—after

which they perform two *Rak'ahs*—will receive the reward of a complete and perfect *Ḥajj* and *'Umrah*, without any deficiency."

Anas ibn Mālik also narrated that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "To sit with a group of people engaged in *Dhikr* of Allah from the morning prayer until the sun rises is more beloved to me than freeing four slaves from the descendants of Ismā'īl. Similarly, to sit with a group of people engaged in *Dhikr* of Allah from *'Aṣr* prayer until the sun sets is more beloved to me than freeing four slaves." This was reported by Abū Dāwūd (3667); graded *Ḥasan* by our Shaykh Muqbil (may Allah have mercy upon him) in *al-Jāmi' aṣ-Ṣaḥīḥ* (2/535), and by al-'Allāmah al-Albānī (may Allah have mercy upon him) in *aṣ-Ṣaḥīḥah* (2916).

## Reading the Morning *Adhkār*

A person must give great care and attention to the following ten authentic and established *Adhkār*[1] from the Prophet (may Allah's *ṣalāh* and *salām* be upon him):

**(1)**

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

*[Allāhumma bika aṣbaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ilaykannushūr]*

O Allah, by You we enter the morning and by You we enter the evening—enveloped in Your blessings and protection, moving only by Your power and strength, under Your will and decree. By You we live, and by You we die, and to You alone is the resurrection.

[1] **Translator's note:** *Adhkār* is the plural of ***Dhikr*** and consists of two types: *Adhkār Muṭlaqah* (general) and *Adhkār Muqayyadah* (occasion-specific). *Adhkār Muṭlaqah* may be said at any time, whereas *Adhkār Muqayyadah* are prescribed for particular times or occasions. These occasion-specific *Adhkār* fall into four categories: morning and evening *Adhkār*; *Adhkār* for ordinary circumstances; *Adhkār* for particular circumstances that arise; and *Adhkār* said during times of hardship. See Muḥammad ibn Ibrāhīm ibn 'Abdillāh at-Tuwayjirī, *Mawsū'ah al-Fiqh al-Islāmī*, 1:709–714.

**In the evening,** the supplication is:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ

*[Allāhumma bika amsaynā wa bika aṣbaḥnā, wa bika naḥyā wa bika namūtu, wa ilaykalmaṣīr]*

O Allah, by You we enter the evening and by You we enter the morning—enveloped in Your blessings and protection, moving only by Your power and strength, under Your will and decree. By You we live, and by You we die, and to You alone is the final return.

**(2)**

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .رَبِّ أَسْأَلُكَ خَيْرَمَا فِي هَٰذَا الْيَوْمِ وَخَيْرَمَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهَٰذَا الْيَوْمِ وَشَرِّمَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ

*[Aṣbaḥnā wa aṣbaḥal mulku lillāh, wal-ḥamdu lillāh. Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul mulku wa lahul ḥamdu, wa huwa ʿalā kulli shay'in qadīr. Rabbi, as'aluka khayra mā fī hādhāl yawmi wa khayra mā baʿdahu, wa aʿūdhu bika min sharri hādhāl yawmi wa sharri mā baʿdah. Rabbi, aʿūdhu bika minal kasali wa sū'il kibar. Rabbi, aʿūdhu bika min ʿadhābin fīn-nār wa ʿadhābin fīl-qabr]*

We have entered the morning, and all dominion belongs to Allah. All praise is due to Allah. There is no deity that has the right to be worshipped except Allah alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things capable. My Lord, I ask You for the good of this day and the good that follows it, and I seek refuge in You from the evil of this day and the evil that follows it. My Lord, I seek refuge in You from laziness and the burdens of old age. My Lord, I seek refuge in You from punishment in the Fire and punishment in the grave.

**(3)**

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَ أَنَا عَبْدُكَ، وَ أَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَ أَبُوءُ بِذَنْبِي، فَاغْفِرْلِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*[Allāhumma anta rabbī, lā ilāha illā ant, khalaqtanī wa anā ʿabduk, wa anā ʿalā ʿahdika wa waʿdika māstaṭaʿtu, aʿūdhu bika min sharri mā ṣanaʿtu, abūʾu laka biniʿmatika ʿalayya, wa abūʾu bi dhanbī, faghfir lī, fa-innahu lā yaghfirudh dhunūba illā ant]*
O Allah, You are my Lord, none has the right to be worshipped except You. You created me and I am Your servant, and I uphold Your covenant and promise as best I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favours upon me and I acknowledge all my sins; thus, forgive me, for none forgives sins except You.

**(4)**

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْعَوْرَ اتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

*[Allāhumma innī asʾalukal ʿāfiyata fīd-dunyā wal-ākhirah. Allāhumma innī asʾaluk al-ʿafwa wal-ʿāfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhumma-stur ʿawrātī wa āmin rawʿātī. Allāhummaḥfaẓnī min bayni yadayya wa min khalfī, wa ʿan yamīnī wa ʿan shimālī wa min fawqī. Wa aʿūdhu bi ʿaẓamatika an ughtāla min taḥtī]*
O Allah, I implore You to grant me well-being in this world and the hereafter. O Allah, I implore You to pardon me and grant me well-being in my religion, worldly affairs, family, and property. O Allah, conceal my faults and remove my fears. O Allah, protect me from in front of me, from behind me, from my right, from my left, and from above me; and I seek refuge in Your Greatness from being suddenly afflicted from beneath me.

**(5)**

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا

*[Raḍītu billāhi rabban, wa bil-islāmi dīnan, wa bi Muḥammadin nabiyyā]*

I am pleased with Allah as my Lord (acknowledging His Lordship, authority, and all His decrees); with Muḥammad as my Prophet (accepting all that he was sent with, in *'Aqīdah* and guidance); and with Islam as my religion (complying with all its commands and prohibitions).

**(6)** ***At-Ta'awwudhāt***

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

**(3 times)**

*[Bismillāhi alladhī lā yaḍurru maʿa ismihi shayʾun fil-arḍi wa lā fis-samāʾ, wa huwa as-Samīʿu al-ʿAlīm]*

In the Name of Allah—the One by Whose mention and remembrance nothing whatsoever can cause harm, whether on Earth or in the heavens—and He is the All-Hearing and the All-Knowing.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

**(3 times)**

*[A'ūdhu bi kalimātillāhi at-tāmmāti min sharri mā khalaq]*

I seek refuge in the perfect words of Allah from the evil of what He has created.

**Reciting the following *Sūrahs* <u>three times</u> each:**

***Sūratul-Ikhlāṣ:***

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

((Say, 'He is Allah, the One who is unique. Allah is the Eternal, Self-Sufficient, Supreme Master and Sustainer whom all creatures need. He does not have offspring, He is not the offspring of anyone else, and none equals or resembles Him in any way'.))

***Sūratul-Falaq:***

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

((Say, 'I seek refuge in the Lord of daybreak—from the evil of what He has created, from the evil of darkness when it settles, from the evil of those who practise witchcraft when they blow into the knots, and from the evil of the envious when they envy.'))

***Sūratun-Nās:***

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

((Say, 'I seek refuge in the Lord of mankind; the Supreme Sovereign of mankind; the True Deity of mankind; from the evil of the whisperer who withdraws when Allah is mentioned; who whispers into the hearts of mankind; from among the jinn and mankind.'))

**(7)**

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

**(10 times)**

*[Lā ilāha ill-Allāhu waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa 'alā kulli shay'in qadīr]*

No deity has the right to be worshipped except Allah alone, without any partner. To Him belongs the dominion, to Him belongs all praise, and He is over all things capable.

**(8)**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**(10 times)**

*[Lā ḥawla wa lā quwwata illā billāhi]*

There is neither movement nor strength except by Allah.

**(9)**

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

**(3 times)**

*[Subḥān Allāhi wa biḥamdihi, ʻadada khalqihi, wa riḍā nafsihi, wa zinata ʻarshihi, wa midāda kalimātihi]*

Allah is perfect in every way and all praise is due to Him as abundantly as the number of His creatures, as much as pleases Him, as great as the weight of His Throne, and as infinitely as His inexhaustible words.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

**(100 times)**

*[Subḥāna llāhi wa biḥamdihi]*

Allah is perfect in every way and all praise is due to Him

**(10)**

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ

**(repeat as many times as possible)**

*[Allāhumma ṣalli wa sallim ʻalā Muḥammadin wa ʻalā āli Muḥammad]*

O Allah, grant Your *ṣalāh* and *salām* to Muḥammad and to the family of Muḥammad.

## Praying After *Shurūq* (sunrise)

The proof for this is the narration reported by Muslim in his *Ṣaḥīḥ* (1967), from ʻAmr ibn ʻAbasah (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said to him, "Pray the *Fajr* prayer, then refrain from praying until the sun rises and ascends—for it rises between the two horns of a *shayṭān*, and at that moment the people of *kufr* prostrate to it. Then pray, for the prayer at that time is witnessed and attended by the Angels."

The prayer in question is *aḍ-Ḍuḥā* prayer. Its beginning time is after the time of prohibition has passed following sunrise, and continues until the time of *Zawāl*.[1]

The Prophet (may Allah's *ṣalāh* and *ṣalāh* be upon him) advised Abū Hurayrah and Abū ad-Dardā' (may Allah be pleased with them) to regularly observe two *Rak'ahs* of *aḍ-Ḍuḥā*, and both reports are found in *Ṣaḥīḥ Muslim*.

Likewise, in *Ṣaḥīḥ Muslim*, it is reported that Ummu Hāni' (may Allah be pleased with her) said, "Indeed, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) prayed eight *Rak'ahs* for *aḍ-Ḍuḥā* on the day of conquering Makkah." In addition, also in *Ṣaḥīḥ Muslim*, it is reported that 'Ā'ishah—the mother of the People of *Īmān* (may Allah be pleased with her) — said, "The Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) used to pray *aḍ-Ḍuḥā* as four *Rak'ahs*, and would increase beyond that as much as Allah willed."

## Seizing the blessings of the early part of the morning

It is incumbent upon every Muslim man and woman to take advantage of this blessed time, for the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "O Allah, bless the early part of the morning for my Ummah." [This is a *Ḥasan Ṣaḥīḥ Ḥadith*; and I have authored a treatise on it][2]. One should not sleep during this time except out of necessity or valid reason, as the *Salaf* disapproved of sleeping during this time. 'Abdullāh ibn 'Abbās once saw one of his sons sleeping after *Fajr*, and said to him, "Get up! Do you sleep during the time in which provisions are distributed?" [Reported by Ibn al-Qayyim in *Zād al-Ma'ād*, 4/347].

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[1] **Translator's note:** *Zawāl* (of the sun) refers to the moment when the sun passes its zenith and begins to decline westward. This marks the beginning of the time for *Ẓuhr* prayer. See *Mu'jam Muṣṭalaḥāt al-'Ulūm ash-Shar'iyyah* (King Abdulaziz City for Science and Technology), p. 872.

[2] **Translator's note:** This treatise is titled **"الرَّقُّ المَنْشُوْر لحديث فَضْلِ البُكُوْر"** and is available on the Shaykh's website at the following link: **www.sh-lamh.com/books/31**

Similarly, Ibn Abī Shaybah (27084) reported from Hishām ibn ʻUrwah, who reported that his father said, "Az-Zubayr used to forbid his children from sleeping after *Fajr*." Hishām said that he heard ʻUrwah saying, "Whenever I hear of a man sleeping after *Fajr*, I think less of him."

Rather, one should utilise this time to fulfil their duties and carry out their tasks, such as seeking knowledge or earning a lawful provision. Indeed, an-Nawawī (may Allah have mercy upon him) said, "It is recommended for those who have a task—such as reading, studying Islamic sciences, doing *Dhikr* of Allah, *Iʻtikāf*, or something else to do—to engage in it at the start of the day."

Among the things that one should occupy themself with during this time is seeking lawful sustenance and pursue permissible means that bring them a benefit and fulfil their interests, in both religious and worldly matters, as well as that which aids them in the worship of Allah, their Lord. Likewise, it is prescribed for the Muslim man and woman to pray two or more *Rakʻahs* when the morning heat intensifies. Indeed, Muslim reported from Zayd ibn Arqam that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The prayer of the *Awwābīn* (those who constantly repent to Allah) is when the young weaned camels start to feel the burning heat of the sand."[1]

## Actions to be performed when the *Adhān* for *Ẓuhr* prayer is called

It is prescribed to repeat after the *Muʼadhdhin*, saying what he says, as evidenced previously, except for "*Ḥayya ʻalā aṣ-Ṣalāh*" (come to the prayer) and "*Ḥayya ʻala al-Falāḥ*," (come to success) where one should say, "*Lā ḥawla wa lā quwwata illā billāh*" (there is neither movement nor strength except by Allah) [based on the *Ḥadīth* of ʻUmar (may Allah be pleased with him) in *Ṣaḥīḥ Muslim*, 385]. Men should hasten to the mosque early to secure a place in

[1] **Translator's note:** In modern day terms, it is around 1-2 hours before the time for *Ẓuhr* prayer enters, depending on the country and season. See ʻAbdul-ʻAzīz ibn ʻAbdillāh ibn Bāz, *Fatāwā Nūr ʻalā ad-Darb*, compiled and arranged by Muḥammad ibn Saʻd ash-Shuwayʻir, 10:405.

the first row. Likewise, both Muslim men and women should be diligent in performing the regular *Sunnah* prayers of *Ẓuhr*, both before and after it. It is established that there are four *Rak'ahs* before and four after; four before and two after; or two before and two after.

## Actions to be performed when the time for *'Aṣr* prayer arrives

When the time for *'Aṣr* prayer arrives, one should give it their utmost attention. Allah, the Most High, stated, ((Consistently establish the five obligatory prayers, especially the middle prayer, and stand before Allah with obedience and sincere devotion.)) [2:238]. Similarly, it is reported in the *Ṣaḥīḥayn* (al-Bukhārī and Muslim) that the middle prayer is the *'Aṣr* prayer. Likewise, in the *Ṣaḥīḥayn*, Ibn 'Umar narrates that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The one who misses the *'Aṣr* prayer, it is as if they have lost their family and wealth."

Such individual is referred to as '*Mawtūr*', that is one whose loved one was murdered with no justice or compensation ever obtained for their death. The meaning is that such a person has been afflicted with the loss of their family and wealth. Ibn 'Abd al-Barr commented, "The one who misses the *'Aṣr* prayer, their calamity—if they truly knew—is like the calamity of such a person; and Allah knows best." [*At-Tamhīd*, 14/124].

Furthermore, one must beware of squandering or neglecting it, for al-Bukhārī reported from Buraydah (may Allah be pleased with him) that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever abandons the *'Aṣr* prayer, their deeds are rendered void."

Before praying *'Aṣr*, one may perform voluntary prayers, as the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Between every two *Adhāns*, there is a prayer." Thus, voluntary prayers before it are legislated, but there is no regular *Sunnah* prayer before *'Aṣr*, and prayer after it is prohibited.

Furthermore, the time from *'Aṣr* until sunset is a virtuous time. In support of this, Anas ibn Mālik reported that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "To sit with a group of people engaged in *Dhikr* of Allah, the Most High, from *'Aṣr* prayer until the sun sets is more beloved to me than freeing four slaves."

Ibnul-Qayyim (may Allah have mercy upon him) said, "The deeds of the day are raised at the end of the day before nightfall." [*Ṭarīq al-Hijratayn*, 1/159]. Similarly, Ibn Ḥajar noted, "It has been reported that provisions are distributed after the morning prayer, and deeds are raised at the end of the day. Thus, whoever is engaged in obedience at that time will have blessings in their sustenance and deeds, and Allah knows best." [*Fatḥ al-Bārī*, 2/37].

This is a short time, so the Muslim man and woman should take care to occupy it with obedience to Allah and what benefits their religion, family, worldly affairs, and Hereafter. They must never neglect the evening *Adhkār*, the most important of which have been previously highlighted.

## Actions to be performed when the time for *Maghrib* prayer arrives

When the sun sets for *Maghrib*, how great is the joy of those who fasted the day for the sake of Allah, the Most High! It is reported in the *Ṣaḥīḥayn*, on the authority of Abū Hurayrah (may Allah be pleased with him), that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said,
"The fasting person experiences joy twice: once when they break their fast, and another time when they meet their Lord."

One should hasten to break their fast after sunset and the onset of night, without waiting for the stars to appear. In al-Musnad and elsewhere, Abū Ayyūb narrates that the Prophet (may Allah's *ṣalāh and salām* be upon him) said, "My Ummah will remain upon goodness as long as they do not delay Maghrib until the stars

become numerous and appear interwoven across the sky[1]." [This is collected in *al-Jāmiʿ aṣ-Ṣaḥīḥ* of our Shaykh (may Allah have mercy upon him)].

It is prescribed to pray two *Rakʿahs* between the *Adhān* and *Iqāmah*, due to the authentic narration from Anas that the Prophet's Companions (may Allah's *ṣalāh* and *salām* be upon him) would pray two *Rakʿahs* before the *Maghrib* prayer.

The Muslim should approach the *Maghrib* prayer with all their heart, as it is the conclusion of the day and the beginning of the night. They – both men and women – should not be distracted from its regular *Sunnah* prayer after it. Performing the regular *Sunnah* prayers and other voluntary prayers at home is better.

It is reported in the *Ṣaḥīḥayn*, on the authority of Zayd ibn Thābit (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The most superior prayers are the ones which a person performs in their home, except for the obligatory prayers." Likewise, it is reported in *Ṣaḥīḥ Muslim*, on the authority of ʿĀ'ishah – the mother of the People of *Īmān* - (may Allah be pleased with her) that she said, "The Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) would pray four *Rakʿahs* in my home before the congregational *Ẓuhr* prayer, then go out and lead the people in congregation, then return and pray two *Rakʿahs*. Likewise, he would lead the people in *Maghrib* prayer, then return and pray two *Rakʿahs*. Similarly, he would lead the people in *ʿIshāʾ* prayer, then enter my home and pray two *Rakʿahs*."

[1] **Translator's note:** Mullā ʿAlī al-Qārī explains in *Mirqāt al-Mafātīḥ*, 2:534, citing Ibn al-Malak, that this takes place when the stars have become numerous and appear densely interwoven across the sky, like a net, not merely when the first few stars become visible. This is further clarified by Ibn Khuzaymah in his *Ṣaḥīḥ*, 1:206, who points out that this occurs a considerable time before the red twilight disappears. This shows that the disliked delay begins well before the disappearance of the red twilight that marks the end of Maghrib time.

## Attending Islamic study circles, gatherings of admonition or reminder, or other knowledge-based gatherings

Whenever a Muslim has the opportunity to attend such gatherings, they should fully utilise it. That is because numerous Islamic texts encourage this and highlight its virtues, which I have collected in a book, by the bounty of Allah[1]. These are gatherings of forgiveness, tranquillity, and mercy, enveloped by Angels. Allah takes pride in those who attend such gatherings and shelters them in His mercy.

Furthermore, attending and participating in these gatherings is considered to be part of *'Imāratul-Masājid*,[2] profitable trade with Allah, gardens of *Jannah*, and akin to striving in the path of Allah. They are a cause for being granted sustenance, they strengthen one's *Īmān*, soften hearts, instil fear of Allah, and lead one to having *Zuhd*[3] concerning this worldly life. Likewise, through these gatherings one acquires knowledge, attains honour and a lofty rank, and cultivates sound character and noble manners. In this regard, Ḥafṣ ibn Ghayyāth said, "We would seek solace in the face of worldly life and its hardships by attending the gatherings of Sufyān ath-Thawrī." [*Siyar A'lām an-Nubalā'*, 7/269].

## Paying Particular Attention to the *'Ishā'* Prayer

The Muslim man and woman must take utmost care when it comes to this prayer. The Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever prays *'Ishā'* in congregation, it is as if they stood in prayer for half the night, and whoever prays the

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[1] **Translator's note:** This book is titled **"فضل مجالس العلم وحلق الذكر وآدابها"** and is available on the Shaykh's website at the following link: **www.sh-lamh.com/books/80**

[2] **Translator's note:** This refers to the maintenance of mosques and is of two types: physical and spiritual. The intent here is the latter which involves maintaining mosques by praying in them, performing *Dhikr* of Allah, reciting His Book, and teaching Islamic knowledge. See Ibn Rajab al-Ḥanbalī, *Rawā'i' at-Tafsīr*, 1:490.

[3] **Translator's note:** Ibnul-Qayyim mentioned in *'Uddat aṣ-Ṣābirīn wa-Dhakhīrat ash-Shākirīn*, p.510 that *Zuhd* is to detach one's heart from worldly life, not ridding oneself of worldly possessions.

morning prayer in congregation[1], it is as if he prayed the entire night." [This was reported by Muslim from 'Uthmān].

## Reading the *Adhkār* after the obligatory prayer

After every obligatory prayer, there are post-prayer *Adhkār* that whoever reads will not be deprived of their rewards and being admitted into *Jannah*, as the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said. These include *Tasbīḥ* (saying '*Subḥān* Allah'), *Taḥmīd* (saying '*Alḥāmdullilah*'), *Takbīr* (saying 'Allahu Akbar'), and *Tahlīl* (saying '*Lā ilāha illAllah*'). Thus, the Muslim man and woman should safeguard and maintain the post-prayer *Adhkār*, including *Alistighfār* (saying *'Astaghfirullah'*), as well as saying,

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

*[Allāhumma anta as-Salām, wa minka as-Salām, tabārakta yā dha-l-Jalāli wa-l-Ikrām]*

O Allah, You are completely free of any deficiency and imperfection, and You are the One Who grants safety and security. You alone grant blessings and goodness, and multiply and increase them, O Owner of all majesty and honour.

In addition, they should preserve and maintain the recitation of *Āyatul-Kursī, Sūratul-Ikhlāṣ,* and the *Mu'awwidhatayn*.

[1] **Translator's Note:** Abū Dāwūd and at-Tirmidhī both reported this *Ḥadīth* in their *Sunan*, also from 'Uthmān (may Allah be pleased with him), with the wording: "Whoever prays *'Ishā'* in congregation will attain the reward of praying half the night; and whoever prays both *'Ishā'* and *Fajr* in congregation will attain the reward of praying the entire night." Therefore, these two narrations clarify the narration in *Ṣaḥīḥ Muslim*, indicating that in order to attain the reward of praying the entire night, **one must pray both prayers in congregation.** See Ibn Rajab al-Ḥanbalī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 4:40.

## Performing *Witr* after the *'Ishā'* prayer

After the regular *Sunnah* prayer of *'Ishā'*, those who fear missing *Witr* should pray it before going to sleep. In this regard, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) advised Abū Hurayrah, Abū ad-Dardā' [as reported by Muslim], and Abū Dharr [as reported by an-Nasā'ī] to pray *Witr* before sleeping. This is better for those unsure if they will wake up at the end of the night, and is a form of diligence and prudence on their part.

In *Ṣaḥīḥ al-Bukhārī*, it is reported that Mu'āwiyah prayed *Witr* with one *Rak'ah* after *'Ishā'*, and when this was mentioned to Ibn 'Abbās, he said, "He accompanied the Prophet (may Allah's *ṣalāh* and *salām* be upon him)," and in another narration, "He is correct in that for he is a *Faqīh* (scholar)."

Those who desire to pray at the end of the night should do so, as it is undoubtedly superior. The Prophet (may Allah's *ṣalāh* and salām be upon him) said, "The best prayer after the obligatory ones is the night prayer." [This was reported by Muslim from Abū Hurayrah]. He also said, "The closest a person could come to Allah, their Lord, is in the last part of the night. If you can be among those who remember Allah at that time, then do so." [This was reported by at-Tirmidhī and others from 'Amr ibn 'Abasah, and graded *Ḥasan* by our Shaykh Muqbil in *al-Jāmi' aṣ-Ṣaḥīḥ*]. This is the time of the divine descent, when Allah, the Most High, says, "Who will call upon Me so that I may answer them? Who will ask Me so that I may give them? Who will seek My forgiveness so that I may forgive them?" [This was reported by al-Bukhārī and Muslim].

## Sleeping early after the *'Ishā'* prayer

It is prescribed to sleep early after *'Ishā'*, as reported in the *Ṣaḥīḥayn* from Abū Barzah (may Allah be pleased with him) that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) disliked sleeping before *'Ishā'* and talking after it. Scholars, based on this *Ḥadīth* and others, disapproved of staying up late and talking after *'Ishā'*, even if permissible.

An-Nawawī, in his commentary on *Ṣaḥīḥ Muslim*, said,

> "The reason for the disapproval of talking after *'Ishā'* is that it leads to staying up late, which may cause one to oversleep and miss the night prayer, engaging in *Dhikr* of Allah during it, or the morning prayer at its permissible, preferred, or optimal time. Staying up at night also leads to laziness during the day, neglecting religious duties, acts of obedience, and worldly interests. Indeed, the scholars mentioned that the disliked speech after *'Ishā'* is that which serves no useful purpose. However, that which involves benefit and goodness is not disapproved — such as studying Islamic knowledge; conversing with a guest or one's spouse for comfort and companionship; a man speaking with his family or children out of kindness or for some need; travellers conversing with one another; reconciling between people or interceding for them in matters of benefit; enjoining good and forbidding evil; directing someone towards something beneficial; or any other similar purposes. There are authentic *Ḥadīths* that support some of these exceptions explicitly and others by implication."

## Some Important Etiquettes to Observe Before Going to Sleep

The Prophet (may Allah's *ṣalāh* and *salām* be upon him) instructed those intending to sleep with some important etiquettes. It is reported in the *Ṣaḥīḥayn* from al-Barā' ibn 'Āzib (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "When you want to go to sleep, perform *Wuḍū'* as you would for prayer, then lie on your right side and say:

اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

[*Allāhumma aslamtu wajhī ilayk, wa fawwaḍtu amrī ilayk, wa alja'tu ẓahrī ilayk, raghbatan wa rahbatan ilayk, lā malja'a wa lā manjā minka illā ilayk, Allāhumma āmantu bikitābika alladhī anzalta, wa binabiyyika alladhī arsalt*]
O Allah, I submit my face to You in obedience; I entrust all my affairs to You; I place my trust and rely wholly upon You alone – all out of desire in Your reward and fear of Your punishment. There is no refuge or escape from You except by turning to You. O Allah, I have *Īmān* in Your Book that You have revealed, and in Your Prophet that You have sent.

If you happen to die that night, you will do so upon *Fiṭrah* (natural predisposition). Make these the last words with which you speak that night."

Also, it is prescribed for a person to shake off their bedding and check it before going to sleep, in case anything harmful is present, and to mention Allah's name. This is due to the *Ḥadīth* reported by Muslim (2714) from Abū Hurayrah.

Likewise, one should pay particular attention to reading the *Adhkār*, such as reciting *Āyatul-Kursī*, the last two *Āyahs* of *Sūratul-Baqarah*, the *Mu'awwidhatayn*, and other established supplications from the Prophet (may Allah's *ṣalāh* and *salām* be upon him).

Al-Bukhārī reported from 'Ubādah ibn aṣ-Ṣāmit (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever wakes up at night and says:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلّٰهِ، وَسُبْحَانَ اللهِ، وَلَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

[*Lā ilāha illā Allāhu waḥdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamdu wa huwa ʻalā kulli shayʼin qadīr, al-ḥamdu lillāh, wa subḥāna Allāh, wa lā ilāha illā Allāh, wa Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh*]
None has the right to be worshipped except Allah alone, without any partner. To Him belongs the dominion, to Him belongs all praise, and He is able to do all things. All praise is due to Allah, Allah is perfect in every way, none has the right to be worshipped except Allah, and Allah is the Greatest. There is neither movement nor strength except by Allah.

then says:

اللَّهُمَّ اغْفِرْلِي

[*Allāhumma ighfir lī*]
O Allah, forgive me

or makes a supplication, it will be answered. If they perform *Wuḍūʼ* and pray, their prayer will be accepted."

**Some Righteous Deeds That Are Easy to Perform During the Day and Night Yet Carry Immense Weight on the Scales, Including the Following:**

- **Feeding the hungry**

Allah, the Most High, stated, ((Despite their love for their own food, they still feed the needy, the orphan, and the captive. Within themselves they say, 'We only extend this kindness to you because we seek Allah's Face. It is not our aim to seek any repayment, praise, or gratitude from you. We most certainly fear from our Lord a very difficult day on which the faces of the wretched will be gloomy due to its severity and horror.' Consequently, Allah will save them from the evils of that day, and grant them radiance and joy. As a recompense for their perseverance, He will admit them to Jannah and grant them silken garments.)) [76:8-12].

Likewise, al-Bukhārī reports that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) was asked, "Which aspects of *Islam* are most excellent?" He said, "To feed others, and to offer *Salām* to those you know and those you do not know."
In addition, al-Bukhārī and Muslim report from 'Adiyy ibn Ḥātim that he (may Allah's *ṣalāh* and *salām* be upon him) said, "Protect yourselves from the Hellfire, even if it is by giving half a date in charity."

- **Maintaining family ties**

This is to be done through any means possible, such as offering *Salām*, checking on them, giving gifts, offering advice, or other such methods. Allah, the Most High, stated, ((Thus, fulfil the rights of relatives by treating them well and upholding ties of kinship, and give to the needy and to stranded travellers. That is best for those who seek Allah's Face; and it is they who will be successful.)) [30:38]. Likewise, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever has *Īmān* in Allah and the Last Day must uphold family ties." [This was reported by al-Bukhārī, 6138]. Indeed, the family members most deserving of having family ties upheld, and those closest to a person, are their parents. Therefore, a Muslim must be dutiful to them and always treat them with kindness.

- **Spreading *Salām*, shaking hands with fellow Muslims, smiling at them, and being cheerful towards them**

Al-Barā' said, "The Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) commanded us to spread *Salām*." [This was reported by al-Bukhārī and Muslim]. The Prophet (may Allah's *ṣalāh* and *salām* be upon him) also said, "Do not view any good deed as insignificant, even if just greeting your Muslim brother with a cheerful face." [This was reported by Muslim from Abū Dharr].

Likewise, Jarīr ibn 'Abdillāh said, "Ever since I embraced Islam, the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) never turned me away, and would greet me with a smile whenever he saw me." He (may Allah's *ṣalāh* and *salām* be upon

him) also said, "No two Muslims meet and shake hands except that they are forgiven before they part." [This was reported by Abū Dāwūd and others from al-Barā' (may Allah be pleased with him)].

- **Giving charity anytime one is able**

The Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "No day dawns upon the people except that two Angels descend, one saying, 'O Allah, compensate abundantly those who spend in Your cause,' while the other says, 'O Allah, make loss and ruin the recompense of those who withhold from spending in Your cause.'" [This was reported by al-Bukhārī and Muslim]. He (may Allah's *ṣalāh* and *salām* be upon him) also said, "You will not spend anything seeking the Face of Allah except that you will be rewarded for it." [This was reported by al-Bukhārī and Muslim].

If one has no extra wealth, then they should not abandon what is reported *in Ṣaḥīḥ Muslim* from Abū Dharr, that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Every morning, charity is due from every joint in a person's body. That charity can take the form of *Tasbīḥ* (saying: *SubḥānAllāh*); *Taḥmīd* (saying: *Alḥamdu lillāh*); *Tahlīl* (saying: *Lā ilāha illā Allāh*); *Takbīr* (saying: *Allāhu akbar*); and enjoining good and forbidding evil. However, performing just two *Rak'ahs* of *aḍ-Ḍuḥā* suffices for all of that."

Similarly, there are many other righteous deeds that are considered forms of charity, as mentioned in various well-known *Ḥadīths*.

**– Visiting a fellow Muslim, or those among them who are ill, whenever the opportunity arises**

This act entails a tremendous reward. The Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever visits a sick person, remains – for the duration of the visit – in the gardens of *Jannah*, gathering its fruits." This was reported by Muslim. Likewise, Allah stated in a *Ḥadīth Qudsi*, "My love is guaranteed for those

who love one another for My sake, sit together for My sake, and visit one another for My sake."

**– Visiting the graves**

This entails many wisdoms and has numerous *Sunnahs*, such as supplicating for the deceased, remembering the Hereafter, and taking heed and drawing lessons. In relation to this, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Visit the graves, for they remind you of death." [This was reported by Muslim.]

**– Extending kindness to neighbours**

This is something that Allah commanded us with in His statement, ((…and extend kindness to parents, kin, orphans, the needy, neighbours who are relatives or in close proximity, neighbours who are farther away…)) [4:36].
The Muslim neighbours who are your relatives have three rights over you; whereas the Muslim neighbours who are non-relatives have two.

In addition, Ibn 'Umar and 'Ā'ishah (may Allah be pleased with them both) narrated that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Jibrīl continued emphasising to me the rights of neighbours to the extent that I thought he would say they were entitled to inheritance." [This was reported by al-Bukhārī and Muslim].

Furthermore, he (may Allah's *ṣalāh* and *salām* be upon him) said, "O Muslim women, let none of you belittle giving gifts to your female neighbour, even if it is the hoof of a sheep." [This was reported by al-Bukhārī and Muslim]. In other words, even if it is a bone that has little meat attached to it – or something similar – that most people may disregard.

Likewise, Abū Hurayrah (may Allah be pleased with him) narrated that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "By Allah, such a person does not have *Īmān*! By Allah, such a person does not have *Īmān*! By Allah, such a person does not have *Īmān*!" The Companions present asked, "Who, O

Messenger of Allah?" He replied, "Those whose neighbours are not safe from their harm." [This was reported by al-Bukhārī and Muslim].

Similarly, Abū Shurayḥ al-Khuzā'ī (may Allah be pleased with him) narrated that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever has *Īmān* in Allah and the Last Day must treat their neighbour kindly." [This was reported by Muslim with this wording, and partially by al-Bukhārī].

- **Striving day and night to refine one's character and to align all dealings and interactions with the teachings of Islam**

One should exert efforts in this regard, for the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The best of you are those with the best character." [This was reported by al-Bukhārī and Muslim from 'Abdullāh ibn 'Amr]. He (may Allah's *ṣalāh* and *salām* be upon him) also said, "The most complete in *Īmān* among the Muslims are those with the best character." [This was reported by Aḥmad from Abū Hurayrah, and is also in *al-Jāmi' aṣ-Ṣaḥīḥ*, 3521].

In addition, he (may Allah's *ṣalāh* and *salām* be upon him) said, "Indeed, the most beloved of you to me, and those who will be closest to me on the Day of Resurrection, are those with the best character." [This was authentically reported by at-Tirmidhī and others].

- **Refraining from harming fellow Muslims or causing them grief**

One should constantly pay particular attention to this, for Abū Mūsā once asked the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him), "Which Muslim is best?" He replied, "The Muslim from whose tongue and hand other Muslims are safe." [This was reported by al-Bukhārī and Muslim].

He (may Allah's *ṣalāh* and *salām* be upon him) also said, "The true Muslim is one from whose tongue and hand fellow Muslims are

safe, and the true *Muhājir* [one who migrates for the sake of Allah] is the one who abandons what Allah has forbidden." [This was reported by al-Bukhārī and Muslim].

In addition, Muslim reported from Abū Dharr that he asked the Prophet (may Allah's *ṣalāh* and *salām* be upon him), "O Messenger of Allah, inform me what I should do if I become weak in performing some deeds? He replied, 'Refrain from harming people, for that is a form of charity you give to yourself.'" Also, he (may Allah's *ṣalāh* and *salām* be upon him) said, "O 'Ā'ishah, the worst of people in status before Allah on the Day of Resurrection is the one whom people abandon or avoid due to their evil." [This was reported by al-Bukhārī and Muslim].

Additionally, Abū Sa'īd al-Khudrī (may Allah be pleased with him) narrated that a man asked the Prophet (may Allah's *ṣalāh* and *salām* be upon him), "Who is the best of people?" He replied, "A man who has accepted *Īmān* and strives in the path of Allah with his wealth and self." He asked, "Then who?" He said, "A person who has accepted *Īmān* and lives in a mountain valley, where they worship Allah – their Lord – and refrain from harming people." [This was reported by al-Bukhārī and Muslim].

- **Not neglecting the rights of fellow Muslims**

This includes acts such as offering *Salām* and responding to it, for it contains many rewards. Likewise, invoking Allah to have mercy upon a Muslim that praises Allah when sneezing; offering sincere advice and providing good counsel to them if they ask for it; cheering them up when they are down; being helpful to them, making them happy, and many other well-known rights that Muslims have over each other. The Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The rights of a Muslim upon another Muslim are six: when you meet them, offer them *Salām*; when they invite you, accept their invitation; when they seek your advice, advise them sincerely; when they sneeze and praise Allah, invoke Allah to have mercy upon them; when they are ill, visit them; and when they pass away, attend their funeral prayer and burial."

- **Striving to purify the heart from its diseases and cleanse it from impurities**

This includes negative traits such as arrogance, conceit, boasting, belittling others, suspicion, love of discord and strife, envy, self-admiration, rejection of admonition due to the hardness of the heart, and other such traits.
A Muslim must strive to have a sound heart as diligently as they strive to have a sound body, for nothing compares to the blessing of having a sound heart.
In this regard, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Verily, there is a piece of flesh in the body: if it is sound, the entire body is sound, and if it is corrupt, the entire body is corrupt. Verily, it is the heart." [This was reported by al-Bukhārī and Muslim].

- **Engaging in the *Dhikr* of Allah, for it is one of the greatest acts of worship and the most powerful remedy for heart and body**

Allah – the Absolutely Perfect – stated, ((Verily, in the *Dhikr* of Allah do hearts find rest.)) [13:28]. He – the Absolutely Perfect – also stated, ((Indeed, the men and women who are Muslims…and who perform much *Dhikr* of Allah – Allah has prepared for them forgiveness and a magnificent reward.)) [33:35].

Likewise, it is narrated that 'Abdullāh ibn Busr said, "O Messenger of Allah, inform me of a deed that I should always perform." He (may Allah's *ṣalāh* and *salām* be upon him) said, "Keep your tongue moist by persistently engaging in the *Dhikr* of Allah."

- **Reciting the Book of Allah – the Most High – with diligence**

Indeed, reciting the Speech of Allah and reflecting upon its meanings nourishes both the heart and soul of a Muslim. In fact, constantly reciting it with reflection brings true happiness, tranquillity, comfort, and serenity, and is a means of attaining Allah's mercy. In addition, it is the refuge of the righteous; the

solace and comfort of those who love Allah; and the ultimate pursuit of those who possess knowledge.

Allah – the Most High – stated, ((Just as we sent revelation to previous Prophets, we have revealed this *Qur'an* to you by Our command, and it gives life to people and their hearts. Prior to it, you had no knowledge of previous scriptures or the details of *Īmān*. However, We made this *Qur'an* a light by which We guide whomever We want among Our servants.)) [42:52].

Similarly, He – the Absolutely Perfect – stated, ((Those who receive guidance are people who have accepted *Īmān* and whose hearts find tranquillity in Allah's remembrance. Hearts certainly find tranquillity in Allah's remembrance.)) [13:28]. He – the Absolutely Perfect – further stated, ((If We had sent down this *Qur'an* upon a mountain, you would have seen it humbled and split asunder out of fear of Allah. Such are the examples We present to the people, that they may reflect.)) [59:21]. In addition, He – the Absolutely Perfect – stated, ((Say, O Prophet: "Have *Īmān* in this *Qur'an*, or do not. Indeed, when it is recited to those who were granted knowledge before it was revealed, they fall upon their faces in prostration, and say, '*Subḥāna Rabbinā*' (our Lord is free from any imperfection). Indeed, the promise of our Lord has been fulfilled.' When they fall upon their faces in prostration, they do so weeping, and it increases them in humility.")) [17:107-109].

- **Using the *Siwāk* night and day**

Authentic Islamic texts show that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) would regularly use the *Siwāk* throughout the day and night. In relation to this, al-Bukhārī and Muslim both reported from Ḥudhayfah (may Allah be pleased with him) that he said, "Indeed, the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) would clean his mouth with the *Siwāk* when waking up at night from sleep."

Likewise, when 'Ā'ishah (may Allah be pleased with her) was asked what the Prophet (may Allah's *ṣalāh* and *salām* be upon him) would do first upon entering his house, she replied, "He would use the *Siwāk*." [Muslim 232; Aḥmad 24144].

This points to the importance of a Muslim attending, day and night, to their outward and inward purity and cleanliness. Allah – the Most High – stated, ((Indeed, Allah loves those who constantly repent and constantly purify themselves.)) [2:222]. In addition, Muslim reported that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Indeed, Allah is Beautiful and loves beauty."

- **Constantly remembering that all the blessings one has are from Allah, the Most High**

One must always remember that every blessing one enjoys comes from Allah, the Most High. He alone is the One who bestows these blessings and favours a person with them. Remembering this is the key to showing gratitude to Allah, the Bestower of blessings. Thus, Allah – the Most High – is to be thanked for His countless blessings, which cannot be enumerated, with every breath one takes, until the moment of death. Allah—the Most High—stated, ((Whatever blessing you possess is from Allah alone.)) [16:53]. He—the Absolutely Perfect—also stated, ((Whoever is grateful to Allah, then they only do so for their own benefit. In contrast, whoever is ungrateful to Him, then indeed Allah does not need anything from them, and He is always Most Praiseworthy.)) [31:12].

- **Seeking knowledge, attending its gatherings, and studying directly under the scholars**

Whoever is able to do this should know that Allah has certainly intended every good for them. Such a person has placed their feet upon the path to *Jannah*. That is because the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever Allah intends good for, He grants them understanding of His religion." This was reported by al-Bukhārī and Muslim. He (may Allah's *ṣalāh* and *salām* be upon him) also said, "Whoever treads a path in search of knowledge, Allah will make easy for them a path to *Jannah* because of it." This was reported by Muslim. Therefore, never neglect any gathering of knowledge that you are able to attend—whether by night or day— as your needs dictate. However, you must carefully seek out the people of knowledge who adhere to

the Sunnah, and are known for their integrity and uprightness. Equally important, you must beware of the people of deviation and innovation, for sitting in their gatherings causes the heart to become ill.

- **Devoting a portion of your day to earnestly imploring Allah—the Supreme Sovereign— turning to Him in heartfelt supplication, and persistently beseeching Him**

Allah—the Most High—stated, ((Your Lord stated: 'Supplicate Me alone. If you do so, I will respond to you. Indeed, those who arrogantly refuse to worship Me shall enter the Hellfire in utter disgrace.')) [40:60].

- **Frequently seeking Allah's forgiveness and constantly repenting to Him**

Allah—the Most High—stated, ((Thus, seek His forgiveness, then repent to Him. Indeed, my Lord is near and responds to those who supplicate Him.)) [11:61]. Similarly, He—the Absolutely Perfect—stated, ((Seek forgiveness of your Lord, then repent to Him. Indeed, my Lord is Most Merciful and Loving.)) [11:90].

- **Taking advantage of any opportunity available to perform an act of worship**

The Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Be keen to do what benefits you, seek help from Allah, and do not fall short in your efforts or give in to weakness of resolve."." This was reported by Muslim.

Thus, if you are able to perform *Ṭawāf* around the Sacred House seven times, then do so and pray two *Rak'ahs*. That is because the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever performs *Ṭawāf* around the Sacred House seven times, it is equivalent to freeing a slave." This was reported by an-Nasā'ī from Ibn 'Umar. In the narration of Ibn Mājah, the wording is "Whoever performs *Ṭawāf* around the Sacred House and prays two *Rak'ahs*, it is like freeing a slave." He (may Allah's *ṣalāh* and *salām* be upon him) also said, "Indeed, touching the Yemeni

Corner and the Black Stone most certainly erases sins." This is an authentic *Ḥadīth* reported by Aḥmad and others from Ibn 'Umar (may Allah be pleased with him and his father).

- **Spending time in seclusion with Allah, the Most High**

Among the essential matters is setting aside a portion of your day to be alone with Allah, in which you hold yourself to account, and engage in the *Dhikr* of your Lord.
Indeed, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) mentioned among the seven [who will be shaded by Allah on the Day of Judgement]: "...and a person who performs *Dhikr* of Allah in seclusion, such that their eyes overflow with tears." This was reported by al-Bukhārī and Muslim.

Similarly, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) would regularly seclude himself alone with Allah – his Lord – both during his years in Makkah and later in Madinah. A narration reported by Ibn Ḥibbān —and also mentioned in al-*Jāmi' aṣ-Ṣaḥīḥ*—states that the Mother of the People of *Īmān*, 'Ā'ishah (may Allah be pleased with her), was once asked, "Inform us of the most remarkable thing you saw from the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him)." She remained silent for a moment and then said, "One night, he said: 'O 'Ā'ishah, allow me to dedicate this night to worshipping my Lord.' I replied, 'By Allah, I truly love being near you, and I love whatever brings you joy.' She said, 'So he stood up, performed *Wuḍū'*, and began to pray.' She continued, 'He kept weeping until he wet his lap; he then wept and kept weeping until he wet his beard; he then wept and kept weeping until he wet the ground. Then, Bilāl came to notify him of the prayer. When he saw him weeping, he asked, 'O Messenger of Allah, why do you weep when Allah has forgiven all your past and future sins?' He replied, 'Should I not be a grateful worshipping servant? An *Āyah* was revealed to me tonight; woe to the one who recites it and does not reflect upon it: ((Indeed, in the creation of the heavens and the earth...)) [3:190].'"

Ibnul-Qayyim (may Allah have mercy upon him) said,

> "There is a restlessness in the heart that nothing can put right except turning wholeheartedly to Allah; there is a loneliness in it that nothing can remove except finding solace in Him in solitude; there is a sorrow in it that nothing can dispel except the joy of knowing Him; and there is an anxiety in it that nothing can calm except being wholly devoted to Him and fleeing from Him to Him. Likewise, there is a dire void in it that nothing can ever fill except by loving Him, turning to Him in repentance, constantly engaging in *Dhikr* of Him, and directing all worship sincerely to Him. In fact, even if a person were given the whole world and everything in it, it would never fill that void." [*Madārij as-Sālikīn* (4/17, 'Aṭā'āt edition)].

- **Protecting and safeguarding one's righteous deeds and good actions**

Indeed, this is among the most vital objectives for a Muslim in their daily life and is achieved by protecting one's heart, tongue, and limbs. It is reported in *Ṣaḥīḥ Muslim* that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) was asked, "Who is truly the bankrupt?" He replied, "The truly bankrupt among my *Ummah* is the one who comes on the Day of Judgement with prayer, fasting, and *Zakāh*, but has also come having insulted this person, falsely slandered that person, unlawfully consumed the wealth of another, shed the blood of someone else, and struck yet another. Thus, each of these people will be given from this person's good deeds. If this person's good deeds run out before all the wrongs have been settled, the sins of those who were wronged will be taken and cast upon this same individual, who will then be cast into the Hellfire."

- **Protecting and shielding yourself from your ultimate enemy**

This is of utmost importance for a Muslim, and the unassailable fortress for them against this enemy is the *Dhikr* of Allah, the Most High. In an authentic *Ḥadīth*, the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said,
"I indeed command you to perform *Dhikr* of Allah, for the likeness of this is that of a man with the enemy in swift pursuit close behind him, until he reaches a fortified fortress and shields himself from them. In the same way, a person cannot shield themself from *shayṭān* except through the *Dhikr* of Allah." This was reported by Aḥmad and at-Tirmidhī from al-Ḥārith, and is also mentioned in *al-Jāmi' aṣ-Ṣaḥīḥ*.

There is nothing more beneficial or advantageous than frequently engaging in *Dhikr* of Allah. That is because it suppresses *shayṭān*, pleases *Ar-Raḥmān* (the Immensely Merciful), brings about provision, drives away heedlessness and anxiety, repels afflictions, eases calamities, illuminates the face and the heart, dispels grief and distress, brings joy and comfort when in seclusion with Allah, erases sins, and raises ranks. Glad tidings, then, to the men and women who frequently engage in *Dhikr* of Allah.

In light of that, among the easiest and most beneficial forms of *Dhikr* of Allah is *Tasbīḥ*. In the two *Ṣaḥīḥs*, it is reported from Abū Hurayrah (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever says:

سُبْحَانَ اللهِ وَبِحَمْدِهِ

[*Subḥānallāhi wa biḥamdih]*
Allah is perfect in every way, and all praise is due to Him

one hundred times in a day, their sins will be wiped away even if they were like the foam of the sea."

Similarly, Sa'd ibn Abī Waqqāṣ (may Allah be pleased with him) said, "We were with the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) when he asked, 'Is one of you unable to earn a thousand good deeds every day?' A person sitting with

him asked, 'How can one of us earn a thousand good deeds?' He replied: 'By saying '*Subḥān Allāh*' one hundred times. By doing that, a thousand good deeds are recorded for them, or a thousand sins are removed from them.'"

- **Being vigilant and cautious of gatherings which result in profound regret**

These are gatherings in which Allah is not mentioned, nor is *Ṣalāh* invoked upon the Prophet (may Allah's *ṣalāh* and *salām* be upon him). It is reported from Abū Hurayrah (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "No group of people disperse from a gathering in which they neither remember Allah nor invoke *Ṣalāh* upon the Prophet, except that they depart as though walking away from a rotting carcass, and it will be a source of deep regret for them." This was reported by Abū Dāwūd (4855) and Ibn Ḥibbān (590), and is mentioned in *al-Jāmi' aṣ-Ṣaḥīḥ* (556, 1634).

Also, you should remember *Kaffāratul-Majlis*[1], for the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "There is no person who sits in a gathering and says, when intending to get up:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

[*Subḥānaka-llāhumma wa biḥamdik, lā ilāha illā ant, astaghfiruka wa atūbu ilayk*]
You are perfect in every way, O Allah, and all praise is due to You; none has the right to be worshipped except You; I seek Your forgiveness and repent to You

except that whatever occurred in that gathering is forgiven for them." This was reported by Aḥmad and is recorded in *al-Jāmi' aṣ-Ṣaḥīḥ*.

[1] **Translator's note:** This refers to a *Dhikr* that is said at the end of a gathering to conclude it in a manner pleasing to Allah and serves as an expiation for any idle talk or improper speech that occurred therein. See 'Abdul-Muḥsin al-'Abbād, *Sharḥ Sunan Abī Dāwūd*, lesson 552, "*Bāb Kaffārat al-Majlis*".

In conclusion, we beseech Allah to benefit by way of this article the author, those who read it, and those who disseminate it.[1] We also implore Him to grant us success, sound judgement, guidance, and correctness in all our affairs.

All praise is due to Allah, the Lord of all creation, and may Allah's *ṣalāh* and *salām* be upon our Prophet Muḥammad, his Family, and his Companions.[2]

[1] **Translator's note:** We also implore our Generous Lord, the Creator of all that exists, to include in this supplication the translator, his parents, and his offspring. We also beseech Him to enable us to act upon these blessed pieces of advice as well as any other knowledge He granted us.

[2] **Translator's note:** By Allah's favour and mercy, the translation of this article was completed on 10 Jumādā al-Ūlā, 1448 AH, corresponding to 21/10/2026, in Jeddah, Kingdom of Saudi Arabia may Allah protect it and all the Muslim lands. We implore Allah to accept it and make it a means of drawing nearer to Him.