

*The Book of*  
REMEMBRANCES

K I T Ā B A L - A D H K Ā R

Imām Yahya ibn Sharaf an-Nawawī

*Revised and edited by*

MUHAMMAD ISA WALEY



TURATH PUBLISHING

2014

## Romanization Table

ā	آ	b	ب	t	ت
th	ث	j	ج	h	ح
kh	خ	d	د	dh	ذ
r	ر	z	ز	s	س
sh	ش	ṣ	ص	ḍ	ض
ṭ	ط	ẓ	ظ	‘	ع
gh	غ	f	ف	q	ق
k	ك	l	ل	m	م
n	ن	h	ه	h, t	ة
w, ū	و	y, ī	ي	a	أ
i, -i	إ	u	أ	’	ء

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

## Publisher's Preface



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Among the narrations that Imam at-Tirmidhī transmits in his collection is a hadith from Anas رضي الله عنه who relates that the Messenger of Allah صلى الله عليه وسلم said: “*Duā*’ is the very essence of worship.”

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

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

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

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

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

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

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

YAHYA BATHA

# Contents



IMĀM AN-NAWAWĪ	21
AUTHOR'S PREFACE	25

## *Kitāb al-Ādhkār*

1. What has been narrated about the virtue of <i>dhikr</i> and is not restricted to a specific time	37
2. Getting up from sleep	44
3. Putting on clothes	47
4. Putting on new garments, shoes etc.	47
5. What to say to one's companion when seeing him in new clothes	48
6. How to put on garments and shoes and how to take them off	49
7. What to say when taking off garments to wash, go to sleep etc.	50
8. What to say when leaving the house	50
9. What to say when entering one's house	51
10. What to say when waking up at night and leaving the house	53
11. What to say when entering the lavatory	54
12. The prohibition of doing <i>dhikr</i> or talking while in the lavatory	56
13. The prohibition of greeting a person who is sitting to relieve himself	56
14. What to say when coming out of the lavatory	57
15. What to say when pouring water to perform <i>wuḍū'</i>	57
16. What to say during <i>wuḍū'</i>	58
17. What to say when performing <i>ghusl</i> (major ablution)	62
18. What to say when performing <i>tayammum</i>	62
19. What to say when going to the mosque	62
20. What to say when entering and leaving the mosque	64
21. What to say in a mosque	66
22. The rejection and censure of someone who looks for lost property in the mosque or sells in it	67
23. Censuring someone who chants poetry in the mosque in which there is no praise for Islam or for abstemiousness, nor any encouragement of the noble qualities of character and the like	68
24. The merit of the <i>adhān</i>	68
25. The description of the <i>adhān</i>	69

26.	Description of the <i>iqāmah</i>	70
27.	What to say upon hearing the <i>adhān</i> and the <i>iqāmah</i>	72
28.	The <i>du'ā'</i> to be said after the <i>adhān</i>	77
29.	What to say after the two <i>sunnah rak'āt</i> of <i>ṣubḥ</i>	77
30.	What to say when coming to the prayer line	78
31.	What to say when intending to stand up for <i>ṣalāh</i>	79
32.	The <i>du'ā'</i> to be said during the <i>iqāmah</i>	79
33.	What to say when <i>ṣalāh</i> begins	79
34.	The <i>takbīrāt al-iḥrām</i>	80
35.	What to say after the <i>takbīrāt al-iḥrām</i>	81
36.	Seeking protection from <i>shayṭān</i> after the opening <i>du'ā'</i>	85
37.	Recitation of Qur'ān after seeking protection	86
38.	The <i>adhkār</i> of <i>rukū'</i>	92
39.	What to say when raising the head from <i>rukū'</i> and standing upright	95
40.	The <i>adhkār</i> of <i>sujūd</i>	98
41.	What to say when raising the head from <i>sujūd</i> and while sitting between the two <i>sujūds</i>	102
42.	The <i>adhkār</i> of the second <i>rak'ah</i>	104
43.	The <i>qunūt</i> in the <i>ṣubḥ ṣalāh</i>	104
44.	The <i>tashahhud</i> in <i>ṣalāh</i>	108
45.	Invoking blessings upon the messenger of Allah ﷺ after the <i>tashahhud</i>	114
46.	The <i>du'ā'</i> after the last <i>tashahhud</i>	115
47.	The greeting to end <i>ṣalāh</i>	118
48.	What to say to a person who speaks to one whilst one is engaged in <i>ṣalāh</i>	119
49.	<i>Adhkār</i> to be performed after <i>ṣalāh</i>	120
50.	Encouragement to do <i>dhikr</i> of Allah after the <i>ṣalāh</i> of <i>ṣubḥ</i>	125
51.	What to say in the morning and the evening	127
52.	What to say on friday mornings	144
53.	What to say when the sun has risen	144
54.	What to say after the sun has risen	146
55.	What to say between midday and <i>'aṣr</i>	146
56.	What to say between <i>'aṣr</i> and sunset	147
57.	What to say upon hearing the <i>adhān</i> of <i>maghrib</i>	148
58.	What to say after the <i>ṣalāh</i> of <i>maghrib</i>	148
59.	What to recite in and after the <i>ṣalāh</i> of <i>witr</i>	150
60.	What to say when one intends to sleep and is lying in bed	151
61.	The disapproval of sleeping without the <i>dhikr</i> of Allah	160
62.	What to say when waking up at night and wishing to sleep afterwards	161
63.	What to say when unable to sleep	163
64.	What to say when startled in one's sleep	164
65.	What to say after seeing something one likes or dislikes in a dream	165
66.	What to say when told about a dream	166
67.	<i>Du'ā'</i> and repentance in the second half of the night	167
68.	<i>Du'ā'</i> in all hours of the night, hoping to coincide with the moment of acceptance	167
69.	The most beautiful names of Allah	168

## Contents

70.	Recitation of Qur'ān	169
71.	Praise of Allah ﷻ	179
72.	Praying for blessings upon the Messenger of Allah ﷺ	183
73.	The order to those in whose presence the Messenger ﷺ is mentioned to pray for blessings and salutations upon him	184
74.	How to pray for blessings upon the messenger of Allah ﷻ	185
75.	Beginning <i>du'ā'</i> by invoking blessings upon the Messenger ﷺ	186
76.	Praying for blessings upon the prophets and their descendants in succession	187
77.	The <i>du'ā'</i> of <i>istikhārah</i>	188
78.	<i>Du'ā'</i> against affliction and <i>du'ā'</i> for important concerns	190
79.	What to say when frightened	193
80.	What to say when afflicted with worry or grief	194
81.	What to say when in a fix	195
82.	What to say when afraid of any group of people	195
83.	What to say when afraid of a ruler	196
84.	What to say upon seeing the enemy	196
85.	What to say if a <i>shaytān</i> appears to one or one is afraid of him	197
86.	What to say when overcome by weakness	198
87.	What to say when finding something to be difficult	199
88.	What to say when earning one's livelihood becomes difficult	199
89.	What to say to ward off calamity	200
90.	What to say when visited by misfortunes, be they few or many	200
91.	What to say when burdened by debts which one is unable to repay	201
92.	What to say when afflicted with loneliness	201
93.	What to say when troubled by satanic disturbance	202
94.	What to say over the insane or someone who has been stung	204
95.	Seeking protection for children and others	208
96.	What to say over abscesses, pimples and suchlike	208
97.	Recommendation to remember death much	209
98.	Approval of asking the relatives of a sick person about his health, and of replying to the question	209
99.	What the sick should say, what should be said and recited near them, and how to ask after their health	210
100.	In commendation of advising the families of the sick and those tending them to be kind and bear patiently the difficulties in their affairs; also, advising those whose death is imminent because of a legal sentence	215
101.	What to say a person who has a headache, fever or other pain	216
102.	The permissibility of a sick person saying: 'I am in severe pain' or 'unwell' or 'Oh, my head!' and things like that; and explanation that there is nothing disapproved of in that if none of it is an expression of discontentment or impatience	216
103.	The disapproval of hoping for death because of physical harm, but its permissibility if one fears jeopardy in his religion	217
104.	The recommendation of a man making <i>du'ā'</i> that his death be in the noble land	217
105.	The desirability of comforting the sick	218

106. Praising a sick person, when seeing him to be fearful, by mentioning his good deeds, in order to alleviate his fear and give him a good opinion of his lord	218
107. Giving the sick person what he craves	219
108. Visitors seeking the <i>du'ā'</i> of the sick	219
109. Exhorting and reminding an invalid, after he is healed, to fulfil the repentance that he promised Allah	220
110. What to say to someone who has lost hope of surviving	220
111. What to say after closing the eyes of the deceased	223
112. What to say near the deceased	224
113. What to say to the bereaved	224
114. What to say upon hearing the news of the death of one's companion	226
115. What to say upon being told of the death of an enemy of Islam	226
116. The prohibition of wailing over the deceased and crying out with the cries of the days of ignorance (before Islam)	227
117. Condolence	229
118. The permissibility of informing companions and relatives of the death of the deceased, and the disapproval of announcing the death publicly	235
119. What to say while washing and shrouding the deceased	236
120. The <i>adhkār</i> of the funeral <i>ṣalāh</i>	236
121. What to say whilst walking with the bier	243
122. What to say when a bier passes or on seeing one	244
123. What those who lay the deceased in the grave should say	244
124. What to say after the burial	246
125. On the deceased leaving a special request that a specific person perform his funeral <i>ṣalāh</i> or that he be buried in a certain manner or in a specific place, or concerning his shrouding, or other things that should or should not be done	248
126. How the deceased benefits from the words of others	250
127. The prohibition of abusing the dead	251
128. What visitors to graveyards should say	252
129. Those visiting graveyards should discourage those they see weeping from being distraught at the graveside and tell them to be patient and discourage them from doing other things which the law forbids	254
130. Weeping and feeling fear when passing by graves; also, seeing the destruction of oppressors, displaying humility before Allah, and being on guard against forgetfulness	255
131. <i>Adhkār</i> recommended to be recited on Friday during the day and night, and <i>du'ā'</i>	255
132. The <i>adhkār</i> for the two <i>'Īds</i>	257
133. The <i>adhkār</i> for the first ten days of Dhū al-Ḥijjah	261
134. The <i>adhkār</i> prescribed for eclipses	262
135. <i>Adhkār</i> for seeking rain	264
136. What to say when the wind blows	268
137. What to say when stars fall	271
138. Not pointing to, or looking at, falling stars or lightning	271



## Contents

139. What to say on hearing thunder	272
140. What to say when it rains	273
141. What to say after it has rained	273
142. What to say when there is a great deal of rain and one fears harm from it	274
143. The <i>adhkār</i> of the <i>tarāwīḥ ṣalāh</i>	275
144. The <i>adhkār</i> of the <i>ṣalāh</i> of need	276
145. The <i>adhkār</i> of the <i>ṣalāh</i> of <i>tasbīḥ</i>	277
146. The <i>adhkār</i> related to <i>zakāh</i>	279
147. What to say upon seeing the new moon and what to say on seeing the moon	281
148. The <i>adhkār</i> that are <i>mustaḥabb</i> while fasting	283
149. What to say when breaking the fast	284
150. What to say when breaking the fast with people	285
151. The supplication to say on <i>laylat al-qadr</i> (the night of the decree)	286
152. The <i>adkhār</i> of <i>i'tikāf</i>	286
153. the <i>adkhār</i> of pilgrimage ( <i>ḥajj</i> )	287
154. the recommendation of asking for martyrdom	308
155. The imam should encourage the leader of a delegation to fear Allah, and also teach him what he needs [to know] concerning matters of fighting the enemy and entering into pacts with them	309
156. The <i>sunnah</i> for the imam and the leader of the army to feign taking another direction when intending to go on an expedition	310
157. The <i>du'ā'</i> for those who do battle or work at anything that helps with it; also saying things to inspire people and rouse them to battle	310
158. <i>Du'ā'</i> , humility, and <i>takbīr</i> in battle, and asking Allah to fulfil his promise to help the believers	311
159. The prohibition of needlessly raising the voice in battle	316
160. Saying 'I am so-and-so' in battle in order to terrify the enemy	316
161. The desirability of reciting poetry during combat	316
162. The desirability of displaying patience and strength to a person who has been wounded	318
163. The what to say when the muslims are victorious and defeat their enemy	319
164. What to say when seeing the muslims defeated, may Allah the most generous be our refuge	320
165. Encouragement for the imam to praise those who have displayed skill in battle	321
166. What to say upon returning from an expedition	321
167. <i>Istikhārah</i> and consultation	321
168. <i>Adhkār</i> to perform after deciding to travel	322
169. <i>Adhkār</i> to say when intending to leave home	323
170. The <i>adhkār</i> to perform when leaving	325
171. The desirability of seeking advice from the righteous	327
172. The desirability of someone remaining behind asking a traveller for <i>du'ā'</i> at blessed places	327
173. What to say when mounting an animal	328
174. What to say when boarding a ship	331
175. The desirability of making <i>du'ā'</i> whilst travelling	332

176. The desirability of a traveller saying <i>takbīr</i> when ascending a hill, and <i>tahmīd</i> and <i>tasbīḥ</i> when descending into a valley	332
177. The prohibition of raising the voice exaggeratedly in <i>takbīr</i> and suchlike	334
178. Setting a pace, reviving the spirits, relaxing, and making the journey easy for other travellers	334
179. What to say when one's animal runs away	334
180. What to say when on a difficult and recalcitrant animal	335
181. What to say upon seeing a village which one does, or does not, wish to enter	335
182. What to say when apprehending harm from some people	336
183. What travellers should say when confronted by an ogre	337
184. What to say when dismounting	337
185. What to say upon returning from a journey	338
186. What travellers should say after the <i>ṣalāh</i> of <i>ṣubḥ</i>	339
187. What to say upon sighting one's homeland	340
188. What to say when returning from a journey and entering one's home	340
189. What to say to someone who is returning give thanks I will certainly from a journey	341
190. What to say to someone returning from an expedition for the cause of Allah	341
191. What to say to someone who is returning from <i>ḥajj</i>	342
192. What to say when food is brought	342
193. The desirability of a host saying 'eat' and similar things to his guests when food is presented	343
194. Mentioning the name of Allah when eating and drinking	343
195. Not finding fault with food	345
196. The permissibility of saying 'I do not have an appetite for this food' or 'I do not ordinarily eat it' and the like if necessary	346
197. Praising the food that one eats	346
198. What to say when present at a meal and one is fasting, in the case when one does not break his fast	347
199. What to say when one is invited for a meal and others follow	347
200. How to admonish and instruct someone who errs when eating	348
201. The desirability of talking whilst eating	349
202. What someone who eats without becoming satiated should say and do	349
203. What to say when eating with someone who has a bodily defect	349
204. The desirability of a host saying 'eat' to his guests and others when they lift their hands from the food and saying it repeatedly until he has ascertained that they have had enough; and that of doing the same with drink, perfume, etc.	350
205. What to say when one has finished eating	350
206. The <i>du'ā'</i> of invitees and guests for their host when they have finished eating	354
207. Making <i>du'ā'</i> for somebody who gives one water or milk to drink	355
208. <i>Du'ā'</i> and encouragement for someone who entertains a guest	356
209. Praise for someone who entertains a guest	356
210. The desirability of welcoming guests and praising Allah for having found a guest to entertain; also, being happy and extolling him for enabling one to do this	357

## Contents

211. What to say after eating	358
212. The merits of greeting and the order to extend greetings	359
213. The mode and method of greeting	360
214. The disapproval of gesturing when greeting, without any verbal expression	363
215. The rulings on greeting	364
216. Situations in which it is <i>mustahabb</i> to greet and in which it is <i>makrūh</i> , and those in which it is permissible	369
217. Who may be greeted and who may not, and who may be answered and who may not	370
218. Courtesies and rulings on greeting	375
219. Seeking permission to enter a house	379
220. Matters Related to Greeting	382
221. Responding when someone sneezes, and the rulings on yawning	388
222. Praise	396
223. Praising oneself and mentioning one's own good qualities	398
224. Questions Related to the Preceding Subject	400
225. What to say when asking for a woman's hand in marriage from her family, for himself or for someone else	402
226. A man offering his daughter's hand in marriage to virtuous people	402
227. What to say when making the marriage contract	403
228. What to say to the groom after the contract has been made	406
229. What the groom should say when his bride comes to him on the wedding night	407
230. What to say to the groom after his marriage has been consummated	408
231. What to say during intercourse	408
232. A man playing with his wife and joking and talking gently to her	409
233. The etiquette for a husband speaking to his relatives by marriage	409
234. What to say during childbirth and when a woman is in labour	410
235. Saying the <i>adhān</i> in the ear of a newborn baby	412
236. Supplicating and performing <i>taḥnīk</i> for a baby	412
237. Naming a newborn baby	413
238. Naming a stillborn baby	414
239. The desirability of giving beautiful names	414
240. The names dearest to Allah	414
241. The desirability of congratulating and what to say when congratulated	415
242. The prohibition of giving repulsive names	416
243. A man calling a subordinate, such as a son, servant, or student, by an ugly name in order to retrain him from doing vile deeds and to train him	416
244. Calling out to a person whose name one does not know	417
245. The prohibition of a son, student or pupil calling his father, teacher or mentor by name	418
246. The desirability of changing a name to a better one	418
247. The permissibility of shortening a person's name, as long as he is not offended by it	420
248. The prohibition of giving a person a nickname that he dislikes	420
249. The acceptability and desirability of giving a person a nickname that he likes	421

250. The acceptability of <i>kunyahs</i> and the desirability of addressing people by them	422
251. The <i>kunyah</i> of a man [normally] coming from his eldest son	422
252. Giving a man who has sons a <i>kunyah</i> which does not come from his son	422
253. Giving a <i>kunyah</i> to someone who has no children, and to a minor	423
254. The prohibition of using the <i>kunyah</i> Abū al-Qāsim	423
255. The permissibility of giving a <i>kunyah</i> to a disbeliever, innovator or sinner if he is not known by any other name, or there is a risk of trouble from calling him by his name	424
256. The permissibility of giving a man a <i>kunyah</i> ‘father of so-and-so’ or a woman the <i>kunyah</i> ‘mother of so-and-so’	425
257. The desirability of praising Allah on receiving good news	426
258. What to say upon hearing a cock crow, a donkey bray or a dog bark	426
259. What to say upon seeing a fire	427
260. What to say when standing up to leave a gathering	427
261. The <i>du‘ā’</i> of a person sitting in a gathering, for himself and those with him	428
262. The disapproval of rising or leaving a gathering without remembering Allah	429
263. The remembrance of Allah in the street	430
264. What to say when angry	430
265. The desirability of telling a man that one loves him, and what to say in reply	432
266. What to say when seeing someone whom Allah has afflicted with sickness	433
267. The desirability of praising Allah when asked about the health of oneself or one’s beloved, if the reply is positive	434
268. What to say when entering the marketplace	434
269. The desirability of saying to a person who has entered into a good marriage, or bought or done something commanded in <i>Sharī‘ah</i> : ‘you have done the right thing’ or ‘you have done well’, etc.	435
270. What to say when looking into the mirror	436
271. What to say when cupping	436
272. What to say if one’s ear rings	437
273. What to say if one’s foot becomes numb	437
274. The permissibility of supplicating against those who oppress the Muslims or oneself in particular	438
275. Disowning the followers of innovation and sin	440
276. What to say when eradicating falsehood	441
277. What to say if one’s tongue is vulgar	441
278. What to say when one’s animal stumbles	442
279. The desirability of the elders of the land addressing their people on the death of the leader, calming them, exhorting them and commanding them to have patience and to be steady in what they were already doing	442
280. Supplicating for those who treat one well, or for all people or some people, and praise and encouragement for doing so	443
281. The desirability, when giving a gift, of rewarding the receiver’s <i>du‘ā’</i> for one by making <i>du‘ā’</i> for him in return	444
282. The desirability of making an excuse when returning a gift for some reason required by <i>Sharī‘ah</i> , such as being <i>qāḍī</i> or ruler or because	

## Contents

there is something doubtful about it or for some other reason	445
283. What to say to somebody who safeguards one from harm	445
284. What to say upon seeing the first fruit of the year	446
285. The desirability of moderation in admonition and teaching	447
286. The merit of pointing out good and encouraging it	448
287. Encouragement for someone who is asked for knowledge he does not possess, but which he knows that someone else does, to point him out	448
288. What to say when called to the judgement of Allah	449
289. Turning away from the ignorant	451
290. Admonishing those who are more eminent than oneself	452
291. Keeping a promise or a pact	453
292. The recommendation to make <i>du'ā'</i> for a person who offers one wealth or something else	454
293. What a muslim should say to a non-muslim subject who treats him well	454
294. What to say upon seeing something in oneself, one's child, property or anything else which pleases one so that one fears afflicting it with one's eye and harming it	455
295. What to say when seeing something one likes or dislikes	457
296. What to say when looking at the sky	458
297. What to say when looking for omens	458
298. What to say when entering a public bath ( <i>ḥammām</i> )	459
299. What to say when buying a slave or animal, or when repaying a debt	459
300. What to say when one is unable to keep steady on a horse and what supplication is to be made for one	460
301. The prohibition of scholars and others speaking to people about matters that they do not understand	460
302. A scholar and orator telling the people who attend his assembly to keep quiet and listen so that they will listen attentively	461
303. What a role model should say when doing something which appears to be improper although it is in fact proper	461
304. What a follower should say to the person he is following if he does [something of that kind]	462
305. Encouragement of mutual consultation	463
306. Urging good words	464
307. The desirability of making one's speech clear for those addressed	464
308. Joking	465
309. Interceding	466
310. The desirability of giving good news and congratulations	467
311. The permissibility of expressing surprise with words of <i>tasbiḥ</i> , <i>tahlīl</i> , and suchlike	469
312. Enjoining what is good and forbidding evil	471
313. Safeguarding the tongue	473
314. The unlawfulness of backbiting and talebearing	477
315. Important matters related to backbiting	480
316. How to prevent oneself from backbiting others	482
317. What backbiting is permissible	483

318. The command that whoever hears their teacher or companion being slandered should refute it or show that it is false	485
319. Backbiting with the heart	487
320. Atonement and repentance for backbiting	489
321. Talebearing	491
322. Not communicating information to those in authority unless there is a need to because of fear of disorder or something similar	493
323. The prohibition of defaming people's lineages	493
324. The prohibition of arrogance	494
325. The prohibition of rejoicing at the misfortune of a muslim	494
326. The unlawfulness of belittling or mocking muslims	494
327. The strict prohibition of bearing false witness	496
328. The prohibition of reminding people about charity one has given them	497
329. The prohibition of cursing	497
330. Prohibition of driving away the poor and weak, orphans, beggars, and so on; one must speak gently to them and act humbly towards them	501
331. Words which it is deplorable to use	502
332. The prohibition of lying, and an explanation of types of lie	528
333. Exhortation to be certain of what one says, and prohibition of passing on all that one hears	530
334. Insinuation and dissemblance	531
335. What to do if one has said something ugly	533
336. Words which some of the ' <i>ulamā</i> ' say are <i>makrūh</i> but which are not	534
337. Supplications ( <i>da'awāt</i> ) which are <i>mustahabb</i> at all times	539
338. The etiquettes of <i>du'ā</i> '	554
339. A person's <i>du'ā</i> ' and using his pious deeds as a means of imploring Allah ﷻ	557
340. Raising the hands in <i>du'ā</i> ' and passing them over the face	558
341. Repetition of <i>du'ā</i> '	559
342. Keeping the heart attentive in <i>du'ā</i> '	559
343. The merit of making <i>du'ā</i> ' for people in their absence	559
344. The desirability of making <i>du'ā</i> ' for those who treat one well, and a description of that <i>du'ā</i> '	560
345. The desirability of seeking <i>du'ā</i> ' from virtuous people, even if the one who requests is of a higher station than the one who is asked, and <i>du'ā</i> ' in noble places	561
346. The prohibition of supplicating against oneself, one's children, servants, wealth, etc.	561
347. Proof that a muslim will be granted his request when he makes <i>du'ā</i> ', and that he should not be impatient about its acceptance	562
348. Seeking forgiveness	563
349. The prohibition of staying silent all day	568
350. Conclusion	575
CHAIN OF TRANSMISSION	578
INDEX	581

## Author's Preface



“My success is only by Allah.”<sup>1</sup>  
Lord, make things easy, O Helper!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ، رَبِّ يَسِّرْ يَا مُعِينُ.

**P**RAISE BE TO Allah, the One, the Conqueror, the Mighty, the Most Forgiving, Who manages all affairs, Who rolls the day into the night to enlighten those who have hearts and perception, Who awakens those He chooses from among His Creation and enters them into the company of the most excellent, Who grants guidance and ability to those He has selected, bringing them near to Him and making them pious. He shows them what will incur His wrath and warns them of the punishment of Hell-Fire. And those who dedicated themselves to His worship, and made mention of Him both in the evening and the morning, in different states and throughout the day and night, and whose hearts He has illuminated with flashes of light.

I praise Him with the highest praise for all His blessings, and I ask Him for increase in His bounty and generosity.

And I bear witness that there is no god but Allah the Great, the One, the Everlasting Sustainer of all, the Almighty and the All-Wise; and I bear witness that Muḥammad is His slave and Messenger, His friend, His beloved intimate companion, the most excellent of all creation, and the most honoured of those who have come and those who shall follow. Allah's salutations and blessings upon him as well as all of the Prophets and their families as well as the Righteous.

Allah ﷻ says: “So remember Me and I will remember you.”<sup>2</sup>

﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾

1 Qur'ān 11:88.

2 Qur'ān 2:152.

Allah ﷻ also says: “And I have not created the jinn and mankind except to worship Me.”<sup>1</sup>

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

From this we know that among the best conditions—if not the best—for Allah’s servants is the remembrance of the Lord of the Worlds, and engaging in the *adhkār* that have been conveyed from the Messenger of Allah ﷺ, the chief of the Messengers.

The scholars have written many books about meritorious deeds for the daytime and the night and the *da‘awāt*<sup>2</sup> and *adhkār*<sup>3</sup> which are known to the learned. However, these are made lengthy by mention of chains of narrators and by repetition, and therefore weaken the enthusiasm of students. I have endeavoured to make this easy for those who want them. I started to compose this book, summarising the points which I have mentioned, in order to attract those who are concerned and interested. Most of the time I omit the chains of narrators for the sake of brevity, as I have already mentioned, because this book has been written for those who seek to worship and who have no need of knowing the chains of narrators. In fact most readers dislike it, even if it be concise, since the purpose of those who seek guidance is to know the *adhkār* and to practice them at the proper time and place.

I will also mention—if Allah Most High wills—in place of the chains of narrators something more important, and that is to indicate the *ṣaḥīḥ*, *ḥasan*, *da‘īf*, and *munkar*. For although most people need not know these, apart from specialist hadith scholars, it is most important for those who seek to be exact in it as well, as for the student who seeks to master it from the God-conscious *ḥuffāz* and well-versed and reliable scholars.

I will also add—if Allah the Generous wills—some valuable statements from the science of hadith, the intricate points of fiqh, its important principles, training of the ego and knowledge of the points of etiquette emphasised by those upon the wayfaring path. I will express all this clearly so it is easy to understand for both laymen and specialist.

We relate in the *Ṣaḥīḥ* of Muslim, may Allah have mercy upon him, from Abū Hurayrah ؓ, who reported that the Messenger of Allah ﷺ said: “Whoever invites people to guidance will get a reward equivalent to all those who follow him, without that reducing their own reward in the least.”<sup>4</sup>

My wish is to assist good people by making the way easy, by calling attention to it, and by clarifying and pointing out the way. In the first part of the book I discuss those subjects which are of particular importance and of which the author of this book and those who study it are in need.

When I quote any of the Companions of the Messenger of Allah ﷺ who are not well-known, I indicate this by saying: ‘It is reported by So-and-so, who is a Companion,’ so that there can be no doubt about him being a Companion of the Messenger of Allah.

1 Qur’ān 51:56.

2 دعاء *du‘ā* means supplication.

3 أذكار *adhkār* is the plural of ذكر *dhikr*.

4 Muslim (2674), Abū Dāwūd (4609), at-Tirmidhī (2676), and *al-Muwatta‘a* (1/218).





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

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

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

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

﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾

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

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

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

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

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

1 Qur’ān 29:45.

2 Qur’ān 2:152.

3 Qur’ān 37:143–144.

4 Qur’ān 21:20.

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

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

*Subḥāna-llāhi wa bi-ḥamdihi, subḥāna-llāhi-l-‘Aẓīm.*

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

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

*Subḥāna-llāhi wa bi-ḥamdihi.*

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

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

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

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

الْحَمْدُ لِلَّهِ.

*Al-ḥamdu li-llāh.*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ.

*Subḥāna-llāhi wa-l-ḥamdu li-llāh.*

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

1 Al-Bukhārī (7563), Muslim (2694), at-Tirmidhī (3463).

2 Muslim (2731), at-Tirmidhī (3587).

3 Muslim (2137), Abū Dāwūd (4958), at-Tirmidhī (2838).

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