



Etiquettes of Sleeping and Waking Up

In the Light of the Qur'an and Sunnah

eBooklet

Etiquettes of Sleeping and Waking Up

In the Light of the Qur'an and Sunnah

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Name: Etiquettes of Sleeping and Waking Up
Compiler: Dr. Farhat Hashmi
Translated by: Naureen Mallick
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For Contact

Pakistan ▶ 7-AK Brohi Road, H-11/4, Islamabad, Pakistan
Ph: +92-51-4866130-1 +92-51-4866125-9
alhudapublications.org@gmail.com
www.alhudapk.com www.farhathashmi.com

U.S.A ▶ PO Box 2256 Keller TX 76244
Ph: +1-817-285-9450 +1-480-234-8918
www.alhudaonlinebooks.com

Canada ▶ 5671 McAdam Rd ON L4Z 1N9 Mississauga Canada
Ph: +1-905-624-2030 +1-647-869-6679
www.alhudainstitute.ca

U.K. ▶ 14 Wangey Road, Chadwell Heath Romford,
Essex RM6 4AJ London U.K.
Ph: +44-20-8599-5277 +44-79-1312-1096
alhudauk.info@gmail.com
alhudaproducts.uk@gmail.com

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ
وَحِينَ تَصْبِحُونَ ۝

*'So exalted is Allah when you reach the evening and
when you reach the morning.'*

[ar-Rum: 17]

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Transliteration Chart

جَدْوَلُ التَّشْكِيلِ

Letter	Transliteration	Letter	Transliteration
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	و	w
س	s	ه	h
ش	sh	ء اؤ ئ	’
ص	ṣ		
ض	ḍ		

Short Vowels

a اَ

i اِ

u اُ

Long Vowels

ā اَآ

ī اِآ

ū اُآ

Diphthongs

aw اَو

ai اِآ

Double Letters

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PREFACE

For the guidance of mankind, Allah ﷻ revealed the Qur'an and made the Messenger ﷺ an exemplary role model to follow. Allah ﷻ has decreed the obedience of His Messenger ﷺ equivalent to His own obedience, and promised His forgiveness and love in return for following the footsteps of the Messenger ﷺ. If we act in accordance with the teachings of the Messenger ﷺ, in every aspect of our lives, our entire lives can become a continuous form of worship.

Sleeping and waking are human needs but if their fulfilment conform to the *sunnah* of the Prophet ﷺ, they become acts of worship too. This should motivate us to follow the *sunnah* of the Messenger ﷺ even in these routine matters. This book is inspired by the same thought. It is a compilation of the Prophet's ﷺ *ahādīth* and *adhkār* related to his sleeping and waking routine so that we can all make them a part of our daily lives. May Allah ﷻ enable all of us to keep alive and act upon the *sunnah* of the Messenger of Allah ﷺ. *Amīn*.

Du'as,

Farhat Hashmi

17th January, 2014

Wisdom behind Sleep

Sleep is a basic human need, an adequate amount of which is required to maintain a healthy body, an alert mind and a well-balanced, happy life. Allah ﷻ described sleep as a means of attaining rest when He stated,

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۖ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝

And made your sleep [a means for] rest. And made the night as clothing. And made the day for livelihood. [an-Naba': 9-11]

After the fatigue and tiredness caused by a full day of work, sleep gives a person mental peace and tranquillity, Allah ﷻ states:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ۝

And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful. [al-Qaṣaṣ: 73]

Sleep is a note-worthy sign of Allah ﷻ, Allah ﷻ states:

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ۝

And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. [ar-Rūm: 23]

Adequate sleep refreshes a person, enables him to perform his daily tasks with excellence and be grateful to Allah ﷻ. The best expression of gratitude is that one remembers Allah ﷻ at every occasion and spends his mornings and evenings in pursuit of the Almighty's pleasure.

Timings of Sleeping and Waking Up

The times of sleeping and waking up must be properly disciplined. Allah ﷻ has set a biological clock within human beings which keeps working alongside the alternation of the day and night. For example, very young children wake up at *fajr* automatically; it is another matter that they are often fed and lulled back to sleep. Similarly, as darkness spreads, the human body starts to slow down, the feeling of fatigue becomes dominant and one wants to lie down to rest. Allah ﷻ states:

♦ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ○

It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen. [Yūnus: 67]

♦ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ○

And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection. [al-Furqān: 47]

♦ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought. [az-Zumar: 42]

- ♦ Khawwāt bin Jubair رحمته الله عليه used to say,

نَوْمٌ أَوَّلُ النَّهَارِ خُرْقٌ، وَأَوْسَطُهُ خُلُقٌ، وَآخِرُهُ حُمُقٌ

Sleeping in the initial part of the day is ignorance; in the middle part is a liked practice; and in the last part (after ‘*Asr*’) is foolishness. [*Al-Adab al-Mufrad lil Bukhārī*: 1242]

Etiquettes of Sleeping at Night

Performing 'Isha Prayer

Sleep after praying 'Isha. Do not sleep prior to that nor allow your family to do so, as the Messenger of Allah ﷺ disapproved of this.

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ

The Messenger of Allah ﷺ disliked sleeping before the 'Isha prayer. [Ṣaḥīḥ al-Bukhārī: 568]

Being Mindful of the Witr Prayer

Witr is the last prayer of the night. Pray witr before sleeping, if there is a likelihood that you will not be able to wake up for tahajjud.

Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ

The one who fears that he will not be able to get up in the latter part of the night (for qiyām) should perform his witr prayer in the earlier part of the night. [Ṣaḥīḥ Muslim: 1766]

Sleeping Early to Wake up Early

To be able to wake up early, sleep soon after performing 'Isha and avoid unnecessary conversation before sleeping, except if it is for remembrance (dhikr) of Allah, at a gathering of knowledge or is an important discussion regarding some religious or family matter. It is narrated by Abū Barzah رضي الله عنه:

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا

The Messenger of Allah ﷺ disliked sleeping before the 'Isha prayer and to talk after it. [Ṣaḥīḥ al-Bukhārī: 568]

Adopting Moderation in Sleeping and Wakefulness

It is important to maintain a balance between the time spent awake and asleep so that the body can rest properly, and acts of

worship (‘*ibādah*’) can be performed optimally too. To remain awake all night or to stay awake till late at night is harmful for both one’s faith (*dīn*) and affairs of this world (*dunya*).

- ◆ ‘Abdullah bin ‘Amr رضي الله عنه narrates,

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ أَلَمْ أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ
النَّهَارَ؟ قُلْتُ بَلَى قَالَ فَلَا تَفْعَلْ فَمَنْ وَنَمْ وَصُمْ وَأَفْطِرْ فَإِنَّ لِحَسَدِكَ
عَلَيْكَ حَقًّا

The Messenger of Allah ﷺ entered upon me and said, 'Have I not been informed that you offer prayer all the night and fast the whole day?' I said, 'Yes.' He said, 'Do not do so. Offer prayer at night and also sleep. Fast for a few days and give up fasting for a few days because your body has a right on you.' [*Sahih al-Bukhārī*: 6134]

- ◆ Abū Juhaifah رضي الله عنه narrates that the Messenger of Allah ﷺ made a bond of brotherhood between Salmān رضي الله عنه and Abū ad-Dardā' رضي الله عنه. Salmān رضي الله عنه paid a visit to Abū ad-Dardā' رضي الله عنه and found Umm ad-Dardā' رضي الله عنها dressed in shabby clothes and asked her why she was in that state. She replied, 'Your brother Abū ad-Dardā' رضي الله عنه is not interested in (the luxuries of) this world.'

In the meantime, Abū ad-Dardā' رضي الله عنه came and prepared a meal for Salmān رضي الله عنه. Salmān رضي الله عنه requested Abū ad-Dardā' رضي الله عنه to eat (with him), but Abū ad-Dardā' رضي الله عنه said, 'I am fasting.' Salmān رضي الله عنه said, 'I am not going to eat unless you eat.' So, Abū ad-Dardā' رضي الله عنه ate (with Salmān رضي الله عنه).

When it was night and (a part of the night passed), Abū ad-Dardā' رضي الله عنه got up (to offer the night prayer), but Salman رضي الله عنه told him to sleep and Abū ad-Dardā' رضي الله عنه slept. After sometime Abū ad-Dardā' رضي الله عنه again got up but Salman رضي الله عنه told him to sleep. When it was the last hours of the night, Salman رضي الله عنه told him to get up then, and both of them offered the prayer. Salman رضي الله عنه told Abū ad-Dardā' رضي الله عنه, 'Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who have a right on you.'

Abū ad-Dardā' رضي الله عنه came to the Messenger of Allah ﷺ and narrated the whole story. The Messenger of Allah ﷺ said, 'Salman رضي الله عنه has spoken the truth.' [*Ṣaḥīḥ al-Bukhārī*: 1968]

Not Sleeping on a Roof without a Parapet or Boundary Wall

It is healthy to sleep in a place with fresh air. For this reason, if one has to sleep on an open rooftop, there must be a parapet or protective boundary wall around it.

- ♦ ‘Ali ibn Shayban رضي الله عنه narrates that the Messenger of Allah ﷺ said,
مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَارٌ فَقَدْ بَرِئَتْ مِنْهُ الدِّمَةُ
 If anyone spends the night on the roof of a house with no stone palisade, Allah's responsibility (to guard him) no longer applies. [*Sunan Abī Dāwūd*: 5041]

The wisdom behind this is that some people have the habit of walking in their sleep and can harm themselves if they sleep on a roof without a boundary wall or parapet to protect them from falling off the edge.

Saying *Bismillah* upon Closing Doors

When going to sleep, say *Bismillah* (in the Name of Allah) upon closing the doors of the house.

- ♦ Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said,
أَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا
 Lock the doors, make mention of Allah's name for indeed *Shayṭān* (the Devil) does not open locked doors. [*Ṣaḥīḥ Muslim*: 5250]

Putting out Fire

Before sleeping, remember to turn off gas and electrical appliances.

- ♦ Salim narrates from his father رضي الله عنه that the Messenger of Allah ﷺ said,
لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ
 Do not keep the fire burning in your houses when you go to bed. [*Ṣaḥīḥ al-Bukhārī*: 6293]

- ◆ 'Abū Musa al-Ash'ari رضي الله عنه narrated that one night a house in Medina was burnt with its occupants. The Messenger of Allah ﷺ spoke about them, saying,

إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَاطْفِئُوهَا عَنْكُمْ

This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves. [*Ṣaḥīḥ al-Bukhārī*: 6294]

- ◆ Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

أَطْفِئُوا الْمَصَابِيحَ عِنْدَ الرُّقَادِ فَإِنَّ الْفُؤَيْسِقَةَ رُبَّمَا اجْتَرَّتِ الْفَتِيلَةَ
فَأَحْرَقَتْ أَهْلَ الْبَيْتِ

When you go to bed at night put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house. [*Ṣaḥīḥ al-Bukhārī*: 3316]

- ◆ Ibn 'Abbas رضي الله عنه said, 'A mouse came dragging a wick and dropped before the Messenger of Allah ﷺ on the mat on which he was sitting with the result that it burned a hole in it about the size of a *dirham*.' He ﷺ said,

إِذَا نِمْتُمْ فَاطْفِئُوا سُرُجَكُمْ فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هَذِهِ عَلَى هَذَا فَتَحْرِقْكُمْ

When you go to sleep, extinguish your lamps, for the Devil guides a creature like this to do thus and sets you on fire. [*Sunan Abī Dāwūd*: 5247]

Covering the Dishes

Cover eating utensils or turn them upside down before going to sleep

- ◆ Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

عَطُّوا الْإِنَاءَ ، وَأَوَكُوا السِّقَاءَ ، وَأَغْلِقُوا الْبَابَ ، وَأَطْفِئُوا السِّرَاجَ ،
فَإِنَّ الشَّيْطَانَ لَا يَحِلُّ سِقَاءً ، وَلَا يَفْتَحُ بَابًا ، وَلَا يَكْشِفُ إِنَاءً ، فَإِنْ لَمْ
يَجِدْ أَحَدَكُمْ إِلَّا أَنْ يَعْزُضَ عَلَى إِيَّاهُ عُوْدًا وَيَذْكُرْ اسْمَ اللَّهِ فَلْيَفْعَلْ

Cover the dishes, seal the mouth of the water skin, and put off the lamp. *Shayṭān* (the devil) cannot open a closed water skin,

closed door and covered dish. And if any of you is unable to find anything then let him take a stick and place it upon its width mentioning Allah's name. [*Ṣaḥīḥ Muslim*: 5246]

- ♦ Jabir bin 'Abdullah رضي الله عنه narrates that Allah's Messenger ﷺ said,
 غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ
 بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءُ
 Cover the dish and seal the mouth of the water vessel. Indeed in every year there is a night in which disease descends and it settles in whichever vessel is not covered. [*Ṣaḥīḥ Muslim*: 5255]

Preparing Tooth-Stick and Water for Ablution (*Wuḍū'*)

Before going to sleep, make sure there is sufficient water in the water tank for performing the ablution and attaining purity on waking up.

- ♦ Sa'd bin Hisham رضي الله عنه narrates that while describing the *witr* prayer of the Messenger of Allah ﷺ, 'Aishah رضي الله عنها reported,

كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ

We used to prepare for the Messenger of Allah ﷺ, a *Siwāk* (tooth-stick) and water for making *wuḍū'* (ablution). [*Ṣaḥīḥ Muslim*: 1739]

- ♦ Ibn 'Umar رضي الله عنه narrates, 'There used to be a *Siwāk* with the Messenger of Allah ﷺ even while he slept and on awakening he would do *Siwāk* first.' [*Musnad Ahmad*: 5749, Vol 10]

Sleeping with Ablution (*Wuḍū'*)

Make ablution before going to bed.

- ♦ Al-Bara bin 'Azib رضي الله عنه narrated that the Messenger of Allah ﷺ said to me,

إِذَا آتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ

Whenever you go to bed perform ablution like that for the prayer. [*Ṣaḥīḥ al-Bukhārī*: 247]

- ♦ Ibn 'Umar رضي الله عنه narrates that the Messenger of Allah ﷺ said,
 مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ، لَا يَسْتَيْقِظُ سَاعَةً مِنَ اللَّيْلِ،
 إِلَّا قَالَ الْمَلِكُ: اَللّٰهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا

The person who sleeps in the state of having *wuḍū* has an angel that spends the night in his bed. When this person wakes up anytime during the night this angel says, 'O Allah forgive this person as he slept in a state of *wuḍū*'. [*Shu'b al-Imān*: 2780, Vol 3]

Washing Hands before Sleeping

If it is not possible to perform ablution due to any reason, then at least wash the hands before sleeping.

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said, مَنْ نَامَ وَفِي يَدِهِ غَمَرٌ وَلَمْ يَغْسِلْهُ فَاصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ
If anyone spends the night with grease on his hand which he has not washed away and then some trouble reaches him he cannot blame anyone besides himself. [*Sunan Abī Dāwūd*: 3852]

Applying Kohl

Kohl is excellent for beautifying, brightening and cleansing the eyes; hence make an effort to apply it.

- ♦ Jabir bin 'Abdullah رضي الله عنه narrates that he heard the Messenger of Allah ﷺ stated,

عَلَيْكُمْ بِالْإِثْمِدِ عِنْدَ النَّوْمِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ

At the time of sleeping consider it important to apply *ithmid kohl* (antimony) because it sharpens the vision and increases growth of hair. [*Sunan ibn Mājah*: 3496]

- ♦ Ibn 'Abbas رضي الله عنه said,

كَانَ لِرَسُولِ اللَّهِ ﷺ مَكْحَلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ

The Messenger of Allah ﷺ had a *kohl* holder with which he would apply *kohl* before sleeping three times in each eye. [*Sunan al-Tirmidhī*: 2048]

Dusting the Bed

Before lying down, dust off the bedding three times, straighten it and say *Bismillah* (in the Name of Allah).

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ stated,
 إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ فَلْيَنْفُضْ بِهَا فِرَاشَهُ
 وَلْيُسِّمِ اللَّهَ فَإِنَّهُ لَا يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَى فِرَاشِهِ

When one of you goes to his bed he should take the corner of his lower garment and dust his bed and say *Bismillah* (in the Name of Allah) because he does not know what could have approached his bed after him. [*Ṣaḥīḥ Muslim*: 6892]

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,
 إِذَا جَاءَ أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْهُ بِصِنْفَةِ ثَوْبِهِ ثَلَاثَ مَرَّاتٍ
 When anyone of you goes to bed, he should dust it off thrice with the edge of his garment. [*Ṣaḥīḥ al-Bukhārī*: 7393]

Turning off Lights

Prior to sleeping, turn off the lights in the house. Sleeping in light is not good for health.

- ♦ Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

أَطْفِئُوا الْمَصَابِيحَ بِاللَّيْلِ إِذَا رَقَدْتُمْ

When you intend going to bed at night, put out the lights, and close the doors. [*Ṣaḥīḥ al-Bukhārī*: 6296]

Sleeping on the Right Side

Sleep on the right side. It doesn't matter if sides change after falling asleep.

- ♦ Al-Bara bin 'Azib رضي الله عنه narrated the Messenger of Allah ﷺ said to me,

إِذَا آتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اصْطَجِعْ عَلَى
 شِقِّكَ الْأَيْمَنِ

Whenever you go to bed perform ablution like that for the prayer, and lie on your right side. [Agreed Upon; *Ṣaḥīḥ al-Bukhārī*: 247, *Ṣaḥīḥ Muslim*: 2710]

- ♦ Abū Qatādah رضي الله عنه narrates,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَعَرَسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَسَ قُبِيلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ

When the Messenger of Allah ﷺ broke his journey in the night, he used to lie on his right side. If he broke the journey a bit before morning he would lie down resting his face on his hand while leaning on his elbow (to avoid falling into deep sleep and missing the prayer). [*Ṣaḥīḥ Muslim*: 1565]

Placing Right Palm under the Right Cheek

Lie down on the right side and place the right palm under the right cheek, when going to sleep.

- ♦ Whenever the Messenger of Allah ﷺ intended to go to sleep, he would place his right hand under his (right) cheek and supplicate:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves. [*Sunan Abī Dawūd*: 5045]

- ♦ Ḥudhaifah رضي الله عنه narrates,

كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ

When the Messenger of Allah ﷺ went to bed at night, he would put his hand under his cheek. [*Ṣaḥīḥ al-Bukhārī*: 6314]

Not Lying Flat on the Stomach

Avoid lying down flat on the stomach at any time during the day or night.

- ♦ It was narrated by Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ saw someone lying down on his stomach and said,

إِنَّ هَذِهِ ضُجْعَةٌ لَا يُحِبُّهَا اللَّهُ

'Indeed! This way of lying down is not loved by Allah.' [*Sunan al-Tirmidhī*: 2768]

♦ It was narrated that Abū Dharr رضي الله عنه said, 'The Messenger of Allah ﷺ passed by me and I was lying down on my stomach. He nudged me with his foot and said,

يَا جُنَيْدِبُ! إِنَّمَا هَذِهِ ضُجْعَةُ أَهْلِ النَّارِ

O Junaidib! This is how the people of Hell lie. [*Sunan ibn Mājah*: 3724]

Making the Intention to Wake up for Night Worship (*Tahajjud*)

Sleep with the intention of waking up for night prayer (*tahajjud*).

♦ It was narrated by 'Aishah رضي الله عنها, who attributed it to the Messenger of Allah ﷺ.

مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ، يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ

Whoever goes to his bed intending to get up and do *qiyām* (stand in prayer) at night, then sleep overwhelms him until morning, will have recorded that which he intended and his sleep is a charity given to him by his Lord, the Exalted and Majestic. [*Sunan an-Nasā'ī*: 1788]



Remembrance of Allah ﷻ before Sleeping

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

مَا مِنْ رَجُلٍ أَوَى إِلَى فِرَاشِهِ فَلَمْ يَذْكُرِ اللَّهَ إِلَّا كَانَ عَلَيْهِ تَرَةً

The person who goes to his bed but does not remember Allah will have regret over this. [*Musnad Ahmad*: 9583, Vol. 15]

- ♦ ‘Abdullah bin Mas’ud رضي الله عنه said,

النُّومُ عِنْدَ الذِّكْرِ مِنَ الشَّيْطَانِ إِنْ شِئْتُمْ فَجَرِّبُوا إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ، وَارَادَ أَنْ يَنَامَ فَلْيَذْكُرِ اللَّهَ عَزَّ وَجَلَّ

Falling asleep while doing *dhikr* is from *Shayṭān*. If you like, you can put it to the test. When one of you goes to bed and wants to go to sleep he should mention Allah Almighty. [*Al-Adab al-Mufrad lil Bukhārī*: 1208]

- ♦ Mu’adh ibn Jabal رضي الله عنه narrates that the Messenger of Allah ﷺ said,

مَا مِنْ مُسْلِمٍ بَيْتٌ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ

If a Muslim sleeps while remembering Allah, in the state of purification, becomes alarmed while asleep at night and asks Allah for good in this world and in the Hereafter, He surely grants it to him. [*Sunan Abī Dāwūd*: 5042]



Adhkār Before Sleeping

Verse of the Throne (*Ayat al-Kursī*)

Ayat al-Kursī is the greatest verse of the Qur'an.

- ♦ Muḥammad bin Ubayy bin Ka'b رضي الله عنه narrates from his father that he had some date palm orchards that were decreasing in their fruit, so one night he decided to stand guard over it when a creature resembling a young boy approached him and said *salām*. When he returned the *salām*, he asked, 'Are you a *jinn* or a human?' He replied, 'I am a *jinn*.' Ubayy رضي الله عنه said, 'Hold out your hand to me.' He held out his hand to him and Ubayy saw that his hand was like that of a dog's paw and his hair was like dog's fur. Ubayy رضي الله عنه asked him, 'Do all the *jinn* look like this?' He said, 'I know no one among the *jinn* who is stronger than me.' Ubayy رضي الله عنه then said, 'What made you do what you did?' He said, 'We heard that you are a man who loves charity, and we wanted to have a portion of your food.' Ubayy رضي الله عنه asked him, 'What will protect us from you?' He said, 'The verse that is in al-Baqarah:

[*Surah al-Baqarah*: 255] ... **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ**

Whoever recites it in the evening will be protected from us until the morning, and whoever recites it in the morning will be protected from us until the evening.' In the morning when he mentioned this to the Messenger of Allah ﷺ he said, 'The filthy one has spoken the truth.' [*Al-Mu'jam al-Kabīr lil Ṭabrānī*: 541, Vol 1]

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ deputed me to keep *Ṣadaqāt al-Fitr*. A man came and started taking handfuls of the foodstuff (of the *Ṣadaqah*) (stealthily). I took hold of him and said, 'By Allah, I will take you to the Messenger of Allah ﷺ.'

He said, 'I am needy and have many dependents, and I am in great need.' I released him, and in the morning the Messenger

of Allah ﷺ asked me, 'What did your prisoner do yesterday?' I said, 'O Messenger of Allah ﷺ! The person complained of being needy and of having many dependents, so, I pitied him and let him go.' The Messenger of Allah ﷺ said, 'Indeed, he told you a lie and he will be coming again.' I believed that he would show up again as the Messenger of Allah ﷺ had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to the Messenger of Allah ﷺ. He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning the Messenger of Allah ﷺ asked me, 'What did your prisoner do.' I replied, 'O Messenger of Allah ﷺ! He complained of his great need and of too many dependents, so I took pity on him and set him free.' The Messenger of Allah ﷺ said, 'Verily, he told you a lie and he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to the Messenger of Allah ﷺ as it is the third time you promise not to return, yet you break your promise and come.' He said, '(Forgive me and) I will teach you some words with which Allah will benefit you.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite *Ayat al Kursi* till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning.' So, I released him. In the morning, the Messenger of Allah ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'He claimed that he would teach me some words by which Allah will benefit me, so I let him go.' The Messenger of Allah ﷺ asked, 'What are they?' I replied, 'He said to me, 'Whenever you go to bed, recite *Ayat al Kursi* from the beginning to the end.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning.' The Messenger of Allah ﷺ said, 'He really spoke the truth,

although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abū Hurayrah?' Abū Hurayrah رضي الله عنه said, 'No.' He said, 'It was *Shayṭān*.' [*Sahih al-Bukhārī*: 2311]

Last Two Verses of Surah al-Baqarah

- ♦ Abū Mas'ūd al-Badri رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'It is sufficient for one to recite the last two verses of Surah al-Baqarah at night.' [*Sahih al-Bukhārī*: 5009]

Note: Scholars have differed upon what is meant by 'It is sufficient.' Some have said it means: sufficient protection against the evils of the night while others have said sufficient protection against *Shayṭān*.

- ♦ Nu'man bin Bashir رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'Indeed Allah wrote in a book two thousand years before He created the heavens and the earth, and He sent down two verses from it to end Surah al-Baqarah with. If they are recited for three nights in a home, no *Shayṭān* shall come near it.' [*Sunan al-Tirmidhī*: 2882, *Ṣaḥīḥ*]

أَمِنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ... فَأَنْصُرُنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Surah al-Kāfirūn

- ♦ Farwah bin Nawfa رضي الله عنه quoted his father as saying that the Messenger of Allah ﷺ said to Nawfal (his father), 'Read,

قُلْ يَا أَيُّهَا الْكَافِرُونَ

and then sleep at its end, for it is a declaration of freedom from polytheism. [*Sunan Abī Dāwūd*: 5055, *Ṣaḥīḥ*]

Surah al-Ikhlās

- ♦ Abū ad-Dardā' رضي الله عنه reported the Messenger of Allah ﷺ as saying, 'Is any one of you incapable of reciting a third of the Qur'an in a night?' They (the Companions) asked: 'How could one recite a third of the Qur'an (in a night)?'

Upon this the Messenger of Allah ﷺ said, قُلْ هُوَ اللَّهُ أَحَدٌ

(He is Allah, One) is equivalent to a third of the Qur'an.' [*Ṣaḥīḥ Muslim*: 1886]

Surah al-Ikhlās and Mu'awwadhatayn

- ♦ 'Aishah رضي الله عنها narrates that whenever the Messenger of Allah ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting:

قُلْ هُوَ اللَّهُ أَحَدٌ، قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ،

and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. [*Ṣaḥīḥ al-Bukhārī*: 5017]

- ♦ Mu'adh bin 'Abdullah رضي الله عنه narrates from his father, 'We went out one rainy and intensely dark night to look for the Messenger of Allah ﷺ to lead us in prayer, and when we found him, he said, 'Say.' But I did not say anything. He again said, 'Say.' But I did not say anything. He then said, 'Say.' So I said, 'What am I to say?' He said, 'Say, قُلْ هُوَ اللَّهُ أَحَدٌ (Say, He is Allah, One...) and the *mu'awwadhatayn* (Surah al-Falaq and Surah an-Nas) three times in the morning and evening, they will serve you for every purpose.' [*Sunan Abī Dawūd*: 5082]
- ♦ 'Uqbah bin Aamir رضي الله عنه narrates that the Messenger of Allah ﷺ stated, 'Do you not see that tonight such verses have been revealed the likes of which have never been seen before. They are: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (Say, I seek refuge in the Lord of Daybreak)' and قُلْ أَعُوذُ بِرَبِّ النَّاسِ (Say, I seek refuge in the Lord of the People).' [*Ṣaḥīḥ Muslim*: 1891]

Surah as-Sajdah and Surah al-Mulk

- ♦ Jabir bin 'Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ would not sleep until he recited *Alif Lām Mīm Tanzīl and Tabārak Alladhī biyadihil-mulk*. [*Sunan al-Tirmidhī*: 2892]

Surah az-Zumar and Surah Bani Isrā'īl

- ♦ 'Aishah رضي الله عنها said, 'The Messenger of Allah ﷺ would not sleep until he recite az-Zumar and Bani Isrā'īl.' [*Sunan al-Tirmidhī*: 3405]

Tasbīhāt Faṭimah

Tasbīhāt Faṭimah are a remedy for every kind of fatigue.

- ♦ `Ali عليه السلام narrates that Fatimah عليها السلام went to Messenger of Allah ﷺ complaining about the bad effect of the stone hand-mill on her hand. She heard that Messenger of Allah ﷺ had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to `Aisha عليها السلام. When the Messenger of Allah ﷺ came, `Aisha عليها السلام informed him about that. `Ali عليه السلام added, so the Messenger of Allah ﷺ came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.' Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, 'Shall I direct you to something better than what you have requested? When you go to bed say, '*Subhān Allāh* (glory be to Allah) thirty-three times, *Alḥamdu lillāh* (all praise and thanks be to Allah) thirty three times, and *Allahu Akbar* (Allah is the Greatest) thirty four times, for that is better for you than a servant.' [Sahih al-Bukhārī: 5361]

Recommended (Masnūn) Supplications

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say,

بِاسْمِكَ رَبِّي وَضَعْتُ جَنِيَّ وَبِكَ أَرْفَعُهُ، إِنَّ أَمْسَكَتَ نَفْسِي
فَأَغْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your Name my Lord, I lie down and in Your Name I rise. If You should take my soul then forgive it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.'

[Ṣaḥīḥ al-Bukhārī: 7393]

- ♦ Anas رضي الله عنه narrates that when Messenger of Allah ﷺ went to his bed he stated,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَّ

All praise is due to Allah Who fed us, provided us drink, sufficed us

and provided us with shelter, for how many there are who have none to suffice nor provide shelter. [*Ṣaḥīḥ Muslim*: 6894]

- ♦ Zubair Anmārī رحمته الله narrates that when Messenger of Allah ﷺ would go to bed he would say,

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَاحْشَأْ شَيْطَانِي وَفُكِّ رَهَائِي وَثَقِّلْ مِيزَانِي
وَاجْعَلْنِي فِي النَّدَى الْأَعْلَى

O Allah! Forgive me my sin, drive away my devil, set my soul free (from the fire), make my scales heavy, and place me in the highest assembly. [*Mustadrak lil-Hākim*: 2026., Vol. 2]

- ♦ Al-Bara bin 'Azīb رحمته الله narrates that the Messenger of Allah ﷺ advised a man, 'If you intend to lie down (i.e. go to bed), say,

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَوَجَّهْتُ
وَجْهِي إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ
وَلَا مُنْجَأَ مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ
الَّذِي أَرْسَلْتَ

O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.

And if you should die then (after reciting this before going to bed) you will die on the religion of Islam. [*Ṣaḥīḥ al-Bukhārī*: 6313]

- ♦ Anas رحمته الله narrates that the Messenger of Allah ﷺ said, 'When someone goes to bed and says the following words he has praised Allah as much as all creation:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي
الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَافْضَلْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ
أَنْ تُنَجِّينِي مِنَ النَّارِ

All praise is due to Allah who sufficed me and gave me shelter. All praise is due to Allah who fed me and gave me to drink. All praise is due to Allah who bestowed favour on me and was gracious. O Allah I ask You by Your honour that You deliver me from the Fire. [*Al-Silsilatu al-Ṣaḥīḥah*: 3444]

- ♦ ('Abdullah) Ibn 'Umar رضي الله عنه narrates that when the Messenger of Allah ﷺ went to his bed, he would say,

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ فَافْضَلَ وَالَّذِي أَعْطَانِي فَأَجَزَلَ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ،
اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ وَإِلَهُ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ

All praise is due to Allah who sufficed me and gave me shelter, fed me and gave me to drink, and the One who bestowed favour on me and was gracious, and the One who gave me and was generous. All praise is to Allah in every state, O Allah the Lord of everything and its Sovereign, and the God of everything, I seek refuge with You from the fire. [*Sunan Abi Dāwūd*: 5058]

- ♦ Abū Hurayrah رضي الله عنه narrates that Abū Bakr رضي الله عنه asked the Messenger of Allah ﷺ to tell him words that he could read in the morning or in the evening before going to bed. The Messenger of Allah ﷺ taught him,

اللَّهُمَّ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَهِ

O Allah, Knower of the unseen and the witnessed, Originator of the heavens and the earth, Lord and Sovereign of all things; I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and the evil of *Shayṭān* and his *shirk* (association with You). [*Musnad Aḥmad*: 51, Vol. 1]

- ♦ Abū Hurayrah رضي الله عنه narrates from the Messenger of Allah ﷺ that, 'Whoever reads the following after going to bed will have his sins erased even if they amount to the foam of the ocean:

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

There is no deity worthy of worship but Allah, alone, no partner has He, to Him belongs the dominion, and He deserves all praise, and He is over all things Competent. There is no power or might except with Allah, Perfect is Allah, and all praise is due only to Allah, and there is no deity but Allah, and Allah is the Greatest. [*Ṣaḥīḥ ibn Hibbān*: 5528, Vol 12]

- ♦ Ḥudhaifah رضي الله عنه narrates that when the Messenger of Allah ﷺ went to bed at night, he would put his hand under his cheek and then say,

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

In Your Name O Allah, I die and I live. [*Ṣaḥīḥ al-Bukhārī*: 6314]

- ♦ Hafsa رضي الله عنها, mother of the believers, narrates when the Messenger of Allah ﷺ wanted to go to sleep, he put his right hand under his cheek and would then say three times,

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah, save me from Your punishment on the day when You will raise Your servants. [*Sunan Abī Dāwūd*: 5045]

- ♦ Sohail رضي الله عنه narrates that Abū Salih رضي الله عنه used to instruct those amongst us going to sleep to lie on the right side and say,

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَ
رَبَّ كُلِّ شَيْءٍ فَالِقِ الْحَبِّ وَالنَّوَى وَمُنْزِلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ،
أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ

فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ
الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ،
اقْضِ عَنَّا الدَّيْنَ وَاغْنِنَا مِنَ الْفَقْرِ

O Allah! Lord of the heavens and Lord of the earth and Lord of the magnificent Throne! Our Lord, and the Lord of everything! The Cleaver of the grain and date seeds! The Revealer of the Torah, Injil, and the Criterion (the Qur'an)! I seek refuge in You from the evil of everything that You seize by its forelock! O Allah, You are the First so there is none before You! You are the Last so there is none after You! You are the Evident so there is none above You! and You are the Intimate so there is none beyond You! Remove the burden of debt from us and enrich us against poverty. [Ṣaḥīḥ Muslim: 6889]

- ♦ ‘Abdullah ibn 'Umar رضي الله عنه taught a man to say the following before sleeping:

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنَّ
أَحْيَيْتَهَا فَاَحْفَظْهَا وَإِنْ أَمَتَهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

O Allah, You created my soul and You shall cause it to die. For you is its dying and its living. If You cause it to live on, then safeguard it; and if You cause it to die then forgive it. O Allah, I beg You for safety and well-being. [Ṣaḥīḥ Muslim: 6888]

- ♦ Narrated Ibn 'Umar رضي الله عنه, he said, 'Whoever says following every prayer and when he goes to bed,

اللَّهُ أَكْبَرُ كَبِيرًا، عَدَدَ الشَّفْعِ وَالْوِتْرِ، وَكَلِمَاتِ اللَّهِ التَّامَّاتِ، الطَّيِّبَاتِ
الْمُبَارَكَاتِ

Allahu Akbar kabīran 'adad ash-shaf'i wal-witri, wa kalimāt Allahit tāmātīṭ ṭayyibātīl mubārakāt.

Allah is Most Great, the number of the even and the odd, and (the number of) the blessed, pure, perfect words of Allah - three times.

And (says) *Lā ilāha ill-Allah* in the same way,

لَا إِلَهَ إِلَّا اللَّهُ، عَدَدَ الشَّفْعِ وَالْوِتْرِ، وَكَلِمَاتِ اللَّهِ التَّامَّاتِ، الطَّيِّبَاتِ الْمُبَارَكَاتِ

Lā ilāha illAllahu 'adad ash-sha'fi wal-witri, wa kalimāt Allahit tāmātīṭ ṭayyibātil mubārakāt.

There is no deity worthy of worship but Allah, the number of the even and the odd, and (the number of) the blessed, pure, perfect words of Allah - three times.

they will be light for him in his grave, and light on the *jisr* (bridge), and light on the *sirāt* (bridge over Hell), until they admit him to Paradise, or until he enters Paradise.' [*Al-Muṣannaflī ibn Abī Shaibah*: 29866]

Doing *Dhikr* until Overcome by Sleep

Rabī'ah bin Ka'b Aslami رَحِمَهُ اللَّهُ used to serve the Messenger of Allah ﷺ in the daytime and slept outside his door at night. He says, I used to hear the Messenger of Allah ﷺ saying,

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ رَبِّي

Glory be to Allah, Glory be to Allah, Glory be to my Lord until I got tired or fell asleep. [*Ṣaḥīḥ al-Targhīb wa al-Tarhīb*: 388, Vol 1]



Adhkār during the Night

Upon being Restless at Night due to Hunger

- ♦ 'Aisha رضي الله عنها narrates that when the Messenger of Allah ﷺ would change sides in bed due to hunger he would say,

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

There is none worthy of worship beside Allah, He is Alone and the Dominant. Lord of the Heavens and the Earth and whatever is between them, the Most Mighty, the Oft Pardoning. [*Ṣaḥīḥ ibn Hibbān*: 5530/12]

Upon Waking up during Sleep

- ♦ It was narrated that Rabī'ah bin Ka'b al-Aslamī رضي الله عنه said, 'I used to stay overnight at the Messenger of Allah's ﷺ apartment and when he used to wake up I would hear him saying for a long time,

سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

Glory be to Allah, the Lord of the worlds.

Then he ﷺ would say,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glory and praise be to Allah. [*Sunan an-Nasā'ī*: 1619]

- ♦ 'Ubada bin as-Samit رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'Whoever gets up at night and says,

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

None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are

due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great. And there is neither Might nor Power Except with Allah.

And then says,

O Allah! Forgive me! **اللَّهُمَّ اغْفِرْ لِي**

Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted.' [*Ṣaḥīḥ al-Bukhārī*: 1154]

Upon Seeing a Bad Dream or Nightmare

♦ Abī Salamah رضي الله عنه narrates that I used to see certain bad dreams which made me ill. I mentioned it to Abū Qatadah رضي الله عنه and he said, 'I had the same problem until I heard the Messenger of Allah ﷺ say, 'Good dreams are from Allah and bad ones from *Shayṭān*. When you see a bad dream, spittle to the left three times and seek refuge in Allah from its evil and one should not mention it to anyone. *In shā Allah* the dream will not harm him.'

أَعُوذُ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا

I seek refuge in Allah from the evil of *Shayṭān* and the evil of it (the dream). [*Ṣaḥīḥ Muslim*: 5903]

Upon being Frightened in Sleep

♦ 'Amr bin Shu'aib رضي الله عنه narrated from his father, from his grandfather, that the Messenger of Allah ﷺ said, 'When one of you becomes frightened during sleep, then let him say,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

I seek refuge in Allah's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayaṭīn*, and that they should come.

For verily, (then) they shall not harm him." [*Sunan al-Tirmidhī*: 3528]

♦ Khalid bin Walīd رضي الله عنه reported that he used to become frightened during his sleep so he went to Messenger of Allah ﷺ and said, 'I am frightened during my sleep at night and I take my sword and I kill whatever appears before me. The Messenger of Allah ﷺ said, 'Shall I teach you some words that were taught to me by Jibrīl عليه السلام?' I said, 'Yes, indeed.' He said, 'Say,

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ
شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجُ فِيهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ
وَمِنْ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

I seek refuge in the complete, perfect words of Allah which neither the righteous nor the sinful person can exceed, from the evil that descends from the sky and the evil of what ascends in it, and from the trials of the night and the day and from the visitations of the night and the day except for the one that knocks with good, O Merciful One.'

[*Al-Mu'jam al-Awsat lil-Ṭabarani*, Vol: 6, 5411]

For Protection Against Enemy or Pain

♦ ‘Abdullāh رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'The one who fears hardship or pain in the night and remains anxious because of this should say,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to Allah and all Praise is for Him, there is no Deity besides Him and Allah is the Greatest. [*Shu'b al-Iman*: 607]



To Overcome Insomnia

- Drink a glass of warm milk with a teaspoon of almond extract.
- Avoid having tea, coffee, cola and chocolate before going to bed.
- Do something that relaxes the mind, like reading a book, *tasbīhāt* or *du'as* (invocations).
- While lying in bed, stretch, do some light exercises, and take deep relaxing breaths.
- Silence, darkness, a soothing fragrance, a proper pillow, foot massage, cold showers in summer time and warm shower in winters also help to relax the body.
- Avoid sleeping right after meals. Try to make a habit of eating dinner between *Maghrib* and '*Isha* prayers and take a light postprandial walk following it.
- Another tip for having a restful sleep at night is to remember all the blessings received during the day, appreciate them consciously and thank Allah for them. Then think of the actions that you are dissatisfied or guilty about, do *istighfār* over them, and make the intention to reform and correct them. This mental exercise can often lull a person to sleep.
- If somebody has hurt you, then forgive them sincerely, and pray to Allah ﷻ for their guidance and forgiveness. This relieves a source of mental stress and you will feel light-hearted and sleep soundly.



Etiquettes of Waking Up

Strategies for Rising Early

- Taking afternoon siesta (*qaylūlah*).
- Making a firm intention to get up at a certain time.
- Setting an alarm before sleeping.
- Sleeping early at night.
- Putting on the lights immediately upon waking up, switching off extra room-heating or cooling (fan, AC or heater), folding away blankets and making up the bed.
- Splashing water on the face, if still feeling drowsy or sleepy.

Erasing Traces of Sleep from the Face

- ♦ Ibn 'Abbas رضي الله عنه narrates that

اسْتَبَقَطَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ

The Messenger of Allah ﷺ slept up till midnight, or a little before midnight, or a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand. [*Ṣaḥīḥ Muslim*: 1789]

Remembering Allah ﷻ upon Waking

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى مَكَانِ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ

‘*Shayṭān* puts three knots at the back of the head of any of you

if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone, and when one performs ablution the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning. Otherwise one gets up lazy and with a mischievous heart.' [*Ṣaḥīḥ al-Bukhārī*: 1142]

- ♦ Hudhaifah رضي الله عنه narrates when Messenger of Allah ﷺ got up (from sleep) he would say,

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

'All praise is for Allah who gave us life after our death and to him is the return (at time of resurrection).' [*Ṣaḥīḥ al-Bukhārī*: 6314]

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'When one of you awakens, let him say,

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَادَّنَ لِي بِذِكْرِهِ

'All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him.'" [*Sunan al-Tirmidhī*: 3401, *Ḥasan*]

Reciting Last 10 Verses of Surah Ale 'Imrān

- ♦ Rub your eyes on waking up and recite the last 10 verses of Surah Ale 'Imrān.

'Abdullah bin 'Abbās رضي الله عنه narrates that he stayed overnight in the house of his aunt, Maimunah رضي الله عنها, the wife of the Messenger of Allah ﷺ. He added, 'I lay on the cushion (transversally) while the Messenger of Allah ﷺ and his wife lay in the lengthwise direction of the cushion. The Messenger of Allah ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Surah Ale 'Imran.' [*Ṣaḥīḥ al-Bukhārī*: 183]

... إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ ... [*Surah Ale 'Imran*: 190-200]

- ♦ In another narration of the above-mentioned ḥadith, Ibn 'Abbas رضي الله عنه adds that the Messenger of Allah ﷺ also said in his invocations,

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي
نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي
نُورًا وَاجْعَلْ لِي نُورًا

O Allah make light in my heart, and in my vision light, and in my hearing light, and on my right light and on my left light and from above me light and from below me light and from in front of me light and from behind me light and make for me light. [*Sahīh al-Bukhārī*: 6316]

Reading the *Mu'awwadhatain* (Surah al-Falaq and Surah an-Nās)

- ♦ It was narrated by 'Uqbah bin 'Amir رضي الله عنه that the Messenger of Allah ﷺ said, 'Shall I not inform you of the two Surahs that are better than what people recite?'

I said, 'Why not, O Messenger of Allah ﷺ?' He taught me Surah al-Falaq and Surah an-Nās. Then passing by me, he ﷺ said, 'O 'Uqbah, what did you understand? Read these two Surahs at the time of sleeping as well as the time of waking up.' [*Sunan an-Nasā'ī*: 5439]

Washing the Hands

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ
فَإِنْ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

Whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.' [*Sahīh al-Bukhārī*: 162]

Using Tooth Stick (*Siwāk*)

- ♦ Hudhaifah رضي الله عنه narrates,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِيَتَهَجَّدَ يَشُورُ فَاهُ بِالسَّوَاكِ

‘Whenever the Messenger of Allah ﷺ stood up at night (for *tahajjud* prayer) he used to clean his mouth (and teeth) with *Siwāk* (from the right to left side).’ [Agreed Upon; *Ṣaḥīḥ al-Bukhārī*: 245, *Ṣaḥīḥ Muslim*: 595]

Blowing the Nose

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خِيَاشِيمِهِ

‘If anyone of you rouses from sleep he should wash his nose by putting water in it and then blowing it out thrice, because *Shayṭān* has stayed in the upper part of his nose all the night.’ [Ṣaḥīḥ Muslim: 564]



Night Prayer (*Qiyām al Layl*)

- ♦ Allah ﷻ states,

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظًا وَأَقْرَبُ قَبْلًا ۚ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۖ
وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۚ

Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. Indeed, for you by day is prolonged occupation. And remember the name of your Lord and devote yourself to Him with [complete] devotion. [Surah al-Muzzammil: 6-8]

Best Prayer

- ♦ Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said,

أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ، الصَّلَاةُ فِي جَوْفِ اللَّيْلِ

The best *ṣalah* (prayer) next after the prescribed *ṣalah* is *ṣalah* in the middle of the night (*tahajjud* prayers). [*Ṣaḥīḥ Muslim*: 2756]

Means of Drawing Closer to Allah ﷻ

- ♦ ‘Amr bin ‘Abasah رضي الله عنه reported that he heard the Messenger of Allah ﷺ say,

أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ
أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ

The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so. [*Sunan Tirmidhī*: 3579, *Ṣaḥīḥ*]

- ♦ Abū Umamah رضي الله عنه narrated that the Messenger of Allah ﷺ said, 'Hold fast to *Qiyām-al Layl*, for it is the practice of the righteous before you, and indeed *Qiyām-al-Layl* is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds, and a barrier against sins.' [*Sunan at-Tirmidhī*: 3549, *Ṣaḥīḥ*]

Best Time to Wake Up for Night Worship

- ♦ Abū Muslim رحمته الله states he asked Abū Dharr رحمته الله,

أَيُّ قِيَامِ اللَّيْلِ أَفْضَلُ

'Which part of the night is better for *qiyam*?' Abū Dharr رحمته الله said, 'I asked the Messenger of Allah صلوات الله عليه of this also. He said,

جَوْفُ اللَّيْلِ الْغَائِبِ أَوْ نَصْفُ اللَّيْلِ وَقَلِيلٌ فَاعِلُهُ

Praying in the last part of night, but very few are able to do this." [*Musnad Ahmad*: 21555, Vol. 35]

Special Time of Acceptance

- ♦ Abū Hurayrah رحمته الله narrates the Messenger of Allah صلوات الله عليه said, 'Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying, 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?' [Agreed Upon; *Ṣaḥīḥ al-Bukhārī*: 1145, *Ṣaḥīḥ Muslim*: 1772]

- ♦ Jabir bin 'Abdullah رحمته الله narrates that I heard the Messenger of Allah صلوات الله عليه say,

إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ

There is an hour in the night in which if a Muslim asks for good of *dunya* (this world) or *akhirah* (the Hereafter) he will surely be given. This hour is in the night. [*Ṣaḥīḥ Muslim*: 1770]

Means of Showing Gratitude

- ♦ 'Aishah رحمته الله narrates that the Messenger of Allah صلوات الله عليه used to offer night prayers till his feet became swollen. Somebody said to him, 'Allah has forgiven you, your faults of the past and those to follow.' On that, he said, 'Shouldn't I be a thankful slave of Allah?' [*Ṣaḥīḥ al-Bukhārī*: 4836]

Reward for the Intention of Performing Night Prayers (Tahajjud)

- ♦ It was narrated from Abū ad-Dardā' رضي الله عنه, who attributed it to the Messenger of Allah ﷺ,

مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ فَيُصَلِّيَ مِنَ اللَّيْلِ فَعَلَبَتْهُ عَيْنُهُ حَتَّى يُصْبِحَ كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ

Whoever goes to his bed intending to get up and pray *qiyaam* at night, then sleep overwhelms him until morning, will have recorded for him the full reward according to what he intended and his sleep is a charity given to him by his Lord. [Sunan Ibn Mājah: 1344, *Ṣaḥīḥ*]

Reward for Waking up for Night Prayers (Tahajjud)

- ♦ The Messenger of Allah ﷺ said,

إِنَّ فِي الْجَنَّةِ لَعَرَفَائِرِي بَطُونُهَا مِنْ طُحُورِهَا وَطُحُورُهَا مِنْ بَطُونِهَا فَقَالَ عَرَابِيُّ يَارَسُولَ اللَّهِ لِمَنْ هِيَ؟ قَالَ لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

'In *Jannah* (Paradise) there are lofty dwellings the outside of which can be seen from the inside and their inside can be seen from the outside.' A bedouin asked, 'Who are they for?' He said, 'For the person who speaks in a good manner, who feeds others, keeps regular fasts and rises up to pray at night when all others sleep.' [Musnad Ahmad: 1338, Vol. 2]

- ♦ The Messenger of Allah ﷺ said,

ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّوَجَلَّ، وَيُضَحِّكُ إِلَيْهِمْ، وَيَسْتَبْشِرُ بِهِمْ: الَّذِي إِذَا انْكَشَفَتْ فِتْنَةٌ، قَاتَلَ وَرَاءَهَا بِنَفْسِهِ لِلَّهِ عَزَّوَجَلَّ، فَمَا أَنْ يُقْتَلَ، وَمَا أَنْ يَنْصُرَهُ اللَّهُ وَيَكْفِيَهُ، فَيَقُولُ اللَّهُ: أَنْظِرُوا إِلَيَّ عَبْدِي كَيْفَ صَبَرْتُ نَفْسَهُ؟ وَالَّذِي لَهُ امْرَأَةٌ حَسَنَاءٌ، وَفِرَاشٌ لَيِّنٌ حَسَنٌ فَيَقُومُ مِنَ اللَّيْلِ، فَيَقُولُ:

يَذَرُ شَهْوَتَهُ، فَيَذْكُرُنِي وَيُنَاجِيَنِي، وَلَوْ شَاءَ رَقَدَ وَالَّذِي يَكُونُ فِي سَفَرٍ،
وَكَانَ مَعَهُ رَكْبٌ، فَسَهَرُوا وَنَصَبُوا ثُمَّ هَجَعُوا، فَقَامَ مِنَ السَّحَرِ
فِي سَرَّاءٍ وَضَرَّاءٍ

‘There are three people Allah loves and smiles at being pleased with them. One is the man who kept fighting (*jihad*) even though his army fled till he was killed or Allah helped him and he was victorious. Allah states about him, 'Look at my slave and how he is making himself do *ṣabr* for My sake.’

Second is the man whose wife is beautiful and his bed is comfortable yet he gets up for *qiyām* in the night. Allah states (about this man), 'My slave left his desire and is remembering Me and is secretly communicating with Me, had he wanted he could have slept.’

Third is the one who is with a traveling caravan and they are all tired due to staying awake and walking for some time in the night and fall asleep, but he gets up at pre-dawn and stands up (for prayer at night) in good times and in adversity.' [*Al-Silsilat al-Ṣaḥīḥah*: 3478, *Hasan*]

- ♦ Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said,

رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَآيَقَظَ امْرَأَتَهُ فَإِنْ أَبَتْ نَضَحَ فِي
وَجْهِهَا الْمَاءَ رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَآيَقَظَتْ رَوْجَهَا
فَإِنْ أَبَى نَضَحْتُ فِي وَجْهِهِ الْمَاءَ

‘May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face.’ [*Sunan Abī Dāwūd*: 1308, *Hasan Ṣaḥīḥ*]

Waking and Sleeping Routine of the Prophet ﷺ for *Tahajjud*

- ◆ 'Aishah رضي الله عنها reports that,

كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي

The Messenger of Allah ﷺ used to sleep early at night, and get up in its last part to pray (*tahajjud*), and then return to his bed. When the *Mu'adhin* pronounced the *Adhān* (for Fajr), he would get up. [*Ṣaḥīḥ al-Bukhārī*: 1146]

- ◆ 'Aishah رضي الله عنها reports that,

مَا الْفَأُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا تَعْنِي النَّبِيُّ ﷺ.

When it was time for *suhūr*, I would find the Messenger of Allah ﷺ asleep beside me (meaning he would sleep again after having performed *tahajjud* prayer). [*Ṣaḥīḥ al-Bukhārī*: 1133]

- ◆ Ibn `Abbas رضي الله عنه narrates,

أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضٍ وَسَادَةٍ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا فَنَامَ حَتَّى انْتَصَفَ اللَّيْلِ أَوْ قَرِيبًا مِنْهُ فَاسْتَيْقَظَ.... ثُمَّ أَوْتَرْتُمُ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

Once I passed the night in the house of Maimunah رضي الله عنها (his aunt). I slept across the bed while the Messenger of Allah ﷺ and his wife slept length-wise. The Messenger of Allah ﷺ slept till midnight or nearly so and woke up...(prayed the night prayer) and ended his prayer with *witr*. He laid down till the *mu'adhin* came then he stood up and offered two *rak`at* (*Sunnah* of *Fajr* prayer) and then went out and offered the *fajr* prayer. [*Ṣaḥīḥ al-Bukhārī*: 992]

- ◆ Ubayy bin Ka'b رضي الله عنه narrates that when a third of the night had passed, the Messenger of Allah ﷺ stood and said,

يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ

جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ

O people! Remember Allah! Remember Allah! The *rājifah* (meaning the first blowing of the trumpet signifying the *Qiyamah*) is coming, followed by the *rādifah* (meaning the second blowing of the trumpet); death and what it brings is coming, death and what it brings is coming! [*Sunan al-Tirmidhī*: 2457, *Ḥasan Ṣaḥīḥ*]

The Waking and Sleeping Routine of Dāwūd عليه السلام

- ◆ The Messenger of Allah ﷺ said about him,

كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ

‘And the most beloved prayer to Allah was the prayer of Dawūd, who used to sleep for (the first) half of the night and pray for one third of the night and (again) sleep for a sixth of it.’
[*Ṣaḥīḥ al-Bukhārī*: 1131]



Waking and Sleeping Routine of Believers

Allah ﷻ states regarding the Believers,

♦ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۖ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۖ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۖ

Indeed, the righteous will be among gardens and springs, accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night. [Surah al-Zāriyāt: 15-18]

♦ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

They arise from [their] beds, they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. [Surah al-Sajdah: 16]



Invocations (*Du'as*) and Recitation at *Tahajjud*

♦ 'Aishah رضي الله عنها narrates that the Messenger of Allah ﷺ would sometimes recite the Qur'an loudly and at times softly during the night prayer. [*Sunan al-Nasā'ī*: 1663]

♦ 'Asim ibn Humayd رضي الله عنه said that I asked 'Aishah رضي الله عنها, 'By what words did the Messenger of Allah ﷺ begin his supererogatory prayer at night?'

She replied, 'You ask me about a thing of which no one asked me before you. When he stood up, he uttered,

[اللَّهُ أَكْبَرُ]

'Allah is the Greatest' ten times, and uttered

[الْحَمْدُ لِلَّهِ]

'Praise be to Allah' ten times, and uttered

[سُبْحَانَ اللَّهِ]

'Glory be to Allah' ten times, and uttered

[لَا إِلَهَ إِلَّا اللَّهُ]

'There is no deity worthy of worship except Allah' ten times, and sought forgiveness ten times,

and said, [أَسْتَغْفِرُ اللَّهَ]

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي

'O Allah, forgive me, and guide me, and give me sustenance, and keep me well',

and he sought refuge in Allah from the hardship of standing before Allah on the Day of Judgement.'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا، وَضَيْقِ يَوْمِ الْقِيَامَةِ.

[*Sunan Abī Dāwūd*: 766]

Du‘ā al-Istiftāh (Opening Invocation) for Tahajjud Prayer

♦ Ibn 'Abbās رضي الله عنه narrated that when the Messenger of Allah ﷺ got up at night to offer the *tahajjud* prayer, he used to say,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
 وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ
 وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ
 أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ
 وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ
 وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ
 لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ
 وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَأَعْفِرْ لِي مَا قَدَّمْتُ وَمَا
 أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ
 لَا إِلَهَ إِلَّا أَنْتَ

O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You, You are the King of the Heavens and the Earth. And all the praises are for You, You are the Truth and Your Promise is the truth, and to meet You is true, Your Word is the truth and Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true, and Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my

will) to You, I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous and future sins, and whatever I concealed or revealed, and You are the One who make (some people) forward and (some) backward. There is none to be worshipped but You (or other than You). [*Ṣaḥīḥ al-Bukhārī*: 1120]

- ♦ 'Abd al-Raḥmān bin 'Awf رضي الله عنه reported that I asked 'A'isha رضي الله عنها, the mother of the believers, (to tell me) the words with which the Messenger of Allah ﷺ commenced the prayer when he got up at night. She said, 'When he got up at night he would commence his prayer with these words:

اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي
مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

O Allah, Lord of Jibrā'īl, and Mīkā'īl, and Isrāfīl, the Creator of the heavens and the earth, Who knowest the unseen and the seen, You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path.' [*Ṣaḥīḥ Muslim*: 1811]



Importance of the Time of *Fajr* (Daybreak)

Du'ā of the Messenger of Allah ﷺ for the early risers of his *ummah*

The Messenger of Allah ﷺ said,

اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا

O Allah, bless my people in their early mornings. [*Sunan Abī Dāwūd*: 2606]

***Fajr Sunnah* Prayers are Better than the World and Everything in it**

- ♦ 'Aishah رضي الله عنها narrates that the Messenger of Allah ﷺ said,

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Two *rak'āt* (units) of *fajr* are better than the *dunyā* [this world] and whatever is in it. [*Ṣaḥīḥ Muslim*: 1688]

Sleeping through *Fajr* Time

- ♦ 'Abdullah bin Mas'ūd رضي الله عنه narrates,

ذَكَرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ فَقِيلَ مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ

فَقَالَ بَالَ الشَّيْطَانُ فِي أُذُنِهِ

A person was mentioned before the Messenger of Allah ﷺ and he was told that he had kept on sleeping till morning and did not get up for the prayer. The Messenger of Allah ﷺ said, '*Shayṭān* urinated in his ears.' [*Ṣaḥīḥ al-Bukhārī*: 1144]

Lying on the Right Side after Praying *Sunnah* of *Fajr*

- ♦ 'Aishah رضي الله عنها narrates that the Messenger of Allah ﷺ used to lie down on his right side, after offering two *rak'āt* (*sunnah*) of the *fajr* prayer. [*Ṣaḥīḥ al-Bukhārī*: 1160]

Remembrance of Allah after *Fajr* Prayers

- ♦ Jabir bin Samurah رضي الله عنه narrates,

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ
حَسَنًا

The Messenger of Allah ﷺ used to remain at his place of *fajr* prayer engaged in *dhikr* until the sun had fully risen. [*Ṣaḥīḥ Muslim*: 1526]

- ♦ Anas bin Malik رضي الله عنه narrates that the Messenger of Allah ﷺ said,

مَنْ صَلَّى الْعِدَّةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ: كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَامَّةً
تَامَةً تَامَةً

Whoever prays *fajr* in congregation, then sits remembering Allah until the sun has risen, then he prays two *rak'āt*, then for him is the reward like that of a *Hajj* and '*Umrah*.' (He said, that the Messenger of Allah ﷺ said), 'Complete, complete, complete (meaning that the reward is equivalent to a complete *Hajj* and *Umrah*). [*Sunan al-Tirmidhī*: 586]

- ♦ 'Amr bin 'Absah رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'When the sun rises all creation praises Allah except the *a'tā* of *jinn* and *ibn Adam*.' I asked, 'Who are the *a'tā* people?' He ﷺ said, 'Those who are the worst of creation.' [*Al-Silsilat al-Ṣaḥīḥah*: 2224]

- ♦ Anas ibn Malik رضي الله عنه narrates that the Messenger of Allah ﷺ said, 'That I sit in the company of the people who remember Allah, the Exalted, from morning prayer till the sun rises, is dearer to me than that I emancipate four slaves from the children of Isma'īl, and that I sit with the people who remember Allah from '*asr* prayer till the sun sets is dearer to me than that I emancipate four slaves.' [*Sunan Abī Dāwūd*: 3667, graded *Ḥasan* by *al-Albānī*]

Afternoon Siesta (*Qaylūlah*)

'*Qaylūlah*' does not refer to a long and deep sleep but to a short and light nap in the afternoon.

Allah ﷻ states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ

مِّنَ الظُّهْرِ وَفَافَاءَ الْعِشَاءِ ثَلَاثُ عَوَرَاتٍ لَّكُمْ
O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. [Surah al-Nūr: 58]

A famous Arabic maxim is,

تَعَلَّ تَعَلَّ لَا تَقْلُ وَلَا تَقْلُ
'After the afternoon meal, lie down even if you ate just two morsels.

After the evening meal, take a walk even if it is just two steps.'

Importance of *Qaylūlah*

- ◆ The Messenger of Allah ﷺ said,
'Do the *Qaylūlah* for *Shayṭān* does not do *Qaylūlah*.'
[*Al-Silsilat al-Ṣaḥīḥah*: 1647 Hasan]
- ◆ Anas رضي الله عنه said,

أَنَّ أُمَّ سُلَيْمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ نَظْعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ النَّظْعِ

Umm Sulaim رضي الله عنها used to spread a leather sheet for the Messenger of Allah ﷺ, and he used to take a midday nap on that leather sheet at her home. [Ṣaḥīḥ al-Bukhārī: 6281]

Time for *Qaylūlah*

The time for *Qaylūlah* is mid-day, or around that time.

- ♦ Sā'ib bin Yazīd رضي الله عنه says,

كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَمُرُّ بِنَا نِصْفَ النَّهَارِ أَوْ قَرِيبًا مِنْهُ فَيَقُولُ: قُومُوا
فَقِيلُوا، فَمَا بَقِيَ فَلِلشَّيْطَانِ

‘Umar رضي الله عنه used pass by us at midday or around that time, and say to us, 'Get up and do *Qaylūlah*. Now whatever is left is for *Shayṭān*.' [Al-Adab al-Mufrad lil Bukhārī: 1239, Ḥasan]

- ♦ ‘Umar رضي الله عنه narrates that the men of Quraysh used to sit at the doorsteps of ‘Abdullah bin Masūd رضي الله عنه. After midday, ‘Umar رضي الله عنه would say,

قُومُوا، فَمَا بَقِيَ فَهُوَ لِلشَّيْطَانِ

‘Get up (and do *Qaylūlah*), for who remains is for the *Shayṭān*.’

After this he would make any person he passed by get up (and leave for afternoon siesta). [Al-Adab al-Mufrad lil Bukhārī: 1238, Ḥasan]

- ♦ Anas bin Malik رضي الله عنه narrates,

كُنَّا نُبَكِّرُ بِالْجُمُعَةِ وَنَقِيلُ بَعْدَ الْجُمُعَةِ

'We used to offer the *Jumu'ah* (Friday) prayer early and then did *Qaylūlah*.' [Ṣaḥīḥ al-Bukhārī: 905]

Way of the Pious Predecessors

- ♦ Anas bin Malik رضي الله عنه narrates,

كَانُوا يُجَمِّعُونَ ثُمَّ يَقِيلُونَ

‘They (the Companions) used to perform *jumu'ah* and then did *Qaylūlah*.’ [Al-Adab al-Mufrad lil Bukhārī: 1240, Ṣaḥīḥ]

- ◆ ‘Abdullah bin Aḥmad رحمته الله [son of Aḥmad ibn Hanbal رحمته الله] said,

كَانَ أَبِي يَنَامُ نِصْفَ النَّهَارِ شِتَاءً كَانَ أَوْ صَيْفًا لَا يَدْعُهَا وَيَأْخُذُنِي بِهَا

My father used to sleep in the afternoon and whether summer or winter he would not miss this. He would also take me along for this.' [*Kishāf al-Qinā*’, Chapter on *Siwāk* etc.] ◆

Qaylūlah of the People of Paradise

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

The companions of Paradise, that Day, are [in] a better settlement and better resting place. [Surah al-Furqan: 24]



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Adhkār at the time of Sleeping at Night

Ayat al-Kursī

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

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.' [Surah al-Baqarah: 255]

Surah al-Baqarah, Verses 285-286

• اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ ط
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ قَف لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ قَف وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا
وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَاۤ اَوْ اٰخَطَاْنَا ؕ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ؕ وَاعْفُ عَنَّا وَقَفْهُ
وَاعْفِرْ لَنَا وَقَفْهُ ۝ وَاَرْحَمْنَا وَقَفْهُ اَنْتَ مَوْلَانَا فَاَنْصُرْنَا عَلٰى
الْقَوْمِ الْكَافِرِيْنَ ۝

'The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.' Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of]

what [evil] it has earned. 'Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.' [Surah al-Baqarah: 285-286]

Surah al-Kāfirūn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝
وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝
وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

In the Name of Allah, the Most Merciful, the Especially Merciful. Say, 'O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.'

Surah al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

In the Name of Allah, the Most Merciful, the Especially Merciful. Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.'

Surah al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

In the Name of Allah, the Most Merciful, the Especially Merciful. Say, 'I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies.'

Surah al-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ أَعُوذُ بِرَبِّ النَّاسِ • مَلِكِ النَّاسِ • إِلَهِ النَّاسِ •

• مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ •

• الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ • مِنَ الْجِنَّةِ وَالنَّاسِ •

In the Name of Allah, the Most Merciful, the Especially Merciful. Say, 'I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind - From among the jinn and mankind.'

- ♦ Surah Al-Sajdah.
- ♦ Surah Al-Mulk.
- ♦ Surah Al-Zumar.
- ♦ Surah Banī Isrā'īl.

Tasbīhāt Fatimah

سُبْحَانَ اللَّهِ

Subhān Allāh (33 times),

الْحَمْدُ لِلَّهِ

Alḥamdu lillāh (33 times),

اللَّهُ أَكْبَرُ

Allāhu Akbar (34 times).

Masnūn Supplications at the Time of Sleeping

• بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ
أَمْسَكَتَ نَفْسِي فَأَغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا
تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

*Bismika Rabbī waḍa'tu ja(n)mbī wa bika arfa'uhū in amsakta nafsī
faghfir lahā wa in arsaltahā fahfazhā bimā tahfazū bihī 'ibādakaṣ
ṣāliḥīna.*

In Your name my Lord, I lie down, and in Your name I rise. If You should take my soul then forgive it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.

• الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ
مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُوَوِّى

*Alḥamdu lillāhil Ladhī aṭ'amanā wa saqānā wa kafānā wa āwānā
fakam mimma(n)l lā kāfiya lahū wa lā mu'wiya.*

All praise is due to Allah Who fed us, provided us drink, sufficed us, and provided us with shelter, for how many there are who have none to suffice nor provide shelter.

• اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَا شَيْطَانِيْ وَفَكَ رِهَانِيْ
وَتَقِلْ مِيزَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى

*Allāhummaghfir lī dha(n)mbī wakhsa' shaiṭānī wa fukka rihānī wa
thaqqil mīzānī waj'alnī fin nadiyyil a'lā.*

In the name of Allah, I have laid down my side for Allah. O Allah! Forgive me my sin, drive away my devil, set my soul free (from the fire), and place me in the highest assembly.

• اللَّهُمَّ اسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ،
وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً
وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ،
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

Allāhumma aslamtu nafsī ilaika wa faw-waḍtu amrī ilaika wa wajjahtu wajhī ilaika wa alja'tu zahrī ilaika raghbata(n)w wa rahbatan ilaika lā malja'a wa lā manjā minka illā ilaika āmantu bikitābikal ladhī anzalta wa bi nabiyyikal ladhī arsalta.

O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily, there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.

• الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي، الْحَمْدُ لِلَّهِ الَّذِي
أَطْعَمَنِي وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَافْضَلَ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّينِي مِنَ النَّارِ

Alḥamdu lillāhil Ladhī kafānī wa āwānī. Alḥamdu lillāhil Ladhī aṭ'amanī wa saqānī. Alḥamdu lillāhil Ladhī manna 'alayya fa afḍala. Allāhumma innī as'aluka bi 'Izzatika an tunajjiyanī minan nārī.

All praise is due to Allah who sufficed me, and gave me shelter. All praise is due to Allah who fed me, and gave me to drink. All praise is due to Allah who bestowed favour on me, and was gracious. O Allah I ask You by Your honour that You deliver me from the Fire.

• الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي، وَأَطْعَمَنِي وَسَقَانِي،
وَالَّذِي مَنَّ عَلَيَّ فَافْضَلْ، وَالَّذِي أَعْطَانِي فَاجْزَلْ، الْحَمْدُ
لِلَّهِ عَلَى كُلِّ حَالٍ، اَللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ وَإِلَهُ كُلِّ
شَيْءٍ، اَعُوذُ بِكَ مِنَ النَّارِ

*Alḥamdu lillāhil Ladhī kafānī wa āwānī wa aṭ'amanī wa saqānī wal
Ladhī manna 'alayya fa afdala wal ladhī a'tānī fa ajzala. Alḥamdu
lillāhi 'alā kulli ḥālin. Allāhumma Rabba kulli shai'i(n)w wa malīkahū
wa ilāha kulli shai'in a'ūdhubika minan nāri.*

All praise is due to Allah who sufficed me, and gave me shelter, fed me, and gave me to drink, and the One who bestowed favour on me, and was gracious, and the One who gave me, and was generous. All praise is to Allah in every state. O Allah! the Lord of everything, and its Sovereign, and the God of everything, I seek refuge with You from the fire.

• اَللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ،
رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ اَعُوذُ بِكَ
مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَه

*Allāhumma 'Ālimal ghaibi wash shahādati Fātiras samāwāti wal ardi
Rabba kulli shai'i(n)w wa Malīkahū. Ash-hadu a(n)lā ilāha illā Anta.
A'ūdhubika min sharri nafsi wa sharrish shaytāni wa shirkīhi.*

O Allah! Knower of the unseen and the witnessed, Originator of the heavens and the earth, Lord and Sovereign of all things; I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul, and the evil of *Shayṭān* and his *shirk* (associating partners with You).

• لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،
سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

*Lā ilāha illAllāhu Waḥdahu lā sharīka lahu. Lahul Mulku wa lahul
ḥamdu wa Huwa 'alā kulli shai'in qadīrun. Lā ḥawla wa lā quwwata
'illā billāhi. Subḥān Allāhi wal ḥamdu lillāhi wa lā ilāha 'illAllāhu
wAllāhu Akbaru.*

There is no diety worthy of worship but Allah, Alone, no partner has He, to
Him belongs the dominion, and He deserves all praise, and He is over all
things Competent. There is no power or might except with Allah, Perfect is
Allah, and all praise is due only to Allah, and there is no deity but Allah, and
Allah is the Greatest.

• اَللّٰهُمَّ بِاسْمِكَ اَمُوتُ وَاَحْيَا

Allāhumma bismika amūtu wa aḥyā

In Your Name O Allah, I die and I live.

• اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Allāhumma qinī 'adhābaka yawma tab'athu 'ibādaka

O Allah, save me from Your punishment on the day when You will raise Your
servants.

• اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ

الْعَظِيْمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ

التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ

أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ
شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ،
اِقْضِ عَنَّا الدَّيْنَ وَآغِنَا مِنَ الْفَقْرِ

Allāhumma Rabbas samāwāti wa Rabbal arḍi wa Rabbal 'arshil 'azīmi. Rabbana wa Rabba kulli shai'in Fāliqal ḥabbi wan nawā wa Munzilāt Tawrāti wal Injīli wal Furqāni. A'ūdhubika min sharri kulli shai'in Anta Ākhidhu(n)m bināṣiyatihī. Allāhumma Antal Awwalu falaisa qablaka shai'u(n)w wa Antal Ākhiru falaisa ba'daka shai'u(n)w wa Antaẓ Ṣāhiru falaisa fawqaka shai'u(n) wa Antal bāṭinu falaisa dūnaka shai'un. Iqḍi 'annad daina wa aghninā minal faqri.

O Allah! Lord of the heavens and Lord of the earth and Lord of the magnificent Throne! Our Lord, and the Lord of everything! The Cleaver of the grain and date seeds! The Revealer of the Torah, Injil, and the Criterion (the Qur'an)! I seek refuge in You from the evil of everything that You seize by its forelock! O Allah, You are the First so there is none before You! You are the Last so there is none after You! You are the Evident so there is none above You! And You are the Intimate so there is none beyond You! Remove the burden of debt from us and enrich us against poverty.

• اَللّٰهُمَّ خَلَقْتَ نَفْسِيْ وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا،
اِنْ اَحْيَيْتَهَا فَاَحْفَظْهَا وَاِنْ اَمَتَّهَا فَاغْفِرْ لَهَا، اَللّٰهُمَّ اِنِّىْ

اَسْأَلُكَ الْعَافِيَةَ

Allāhumma khalaqta naḥsī wa Anta tawaffāhā laka mamātuhā wa maḥyāhā in aḥyaitahā faḥfazhā wa in amattahā faghfir lahā Allāhumma innī as'alukal 'āfiyah.

O Allah, You created my soul, and You shall cause it to die. For You is its dying and its living. If You cause it to live on, then safeguard it, and if You cause it to die then forgive it. O Allah, I beg You for safety and well-being.

• اللَّهُ أَكْبَرُ كَبِيرًا عَدَدَ الشَّفْعِ وَالْوِتْرِ وَبِكَلِمَاتِ اللَّهِ
التَّامَّاتِ الطَّيِّبَاتِ الْمُبَارَكَاتِ

Allahu Akbar kabīran 'adad ash-shaf'i wal-witri, wa kalimāt Allahit tāmmatiṭ ṭayyibātil mubārakāt.

Allah is Most Great, the number of the even and the odd, and (the number of) the blessed, pure, perfect words of Allah - three times.

لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الشَّفْعِ وَالْوِتْرِ وَبِكَلِمَاتِ اللَّهِ
التَّامَّاتِ الطَّيِّبَاتِ الْمُبَارَكَاتِ

Lā ilāha illAllahu 'adad ash-shaf'i wal-witri, wa kalimāt Allahit tāmmatiṭ ṭayyibātil mubārakāt.

There is no deity worthy of worship but Allah, the number of the even and the odd, and (the number of) the blessed, pure, perfect words of Allah - three times.

Doing *Dhikr* until Overcome by Sleep

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ رَبِّي

Subhān Allāhi, Subhān Allāhi, Subhāna Rabbī.

Glory be to Allah, Glory be to Allah, Glory be to my Lord.

Upon being Restless at Night due to Hunger

• لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

Lā ilāha illAllāhul Wāhidul Qahhār Rabbus samāwāti wal arḍi wa mā baina humal 'Azīzul Ghaffār.

There is none worthy of worship besides Allah, He is alone and the Dominant. Lord of the heavens and the earth and whatever is between them, the Most Mighty, the Oft Pardoning.

Upon Awakening during Sleep

• سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhān Allāhi Rabil 'Ālamīn. Subhān Allāh wa bi ḥamdihi

Glory be to Allah, the Lord of the worlds. Glory and praise be to Allah.

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

La ilāha illAllāh Waḥdahu lā sharīka lahu Lahul mulku, wa lahum ḥamdu wa huwa 'ala kulli shai'in Qadir. Alḥamdu lillāhi wa subhān Allāhi wa lā ilāha illAllāh wallāhu akbar wa lā ḥawla walā quwata illā billāh.'

None has the right to be worshipped but Allah. He is the Only One and has no

partners. For Him is the Kingdom, and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, and Allah is Great, and there is neither Might nor Power Except with Allah.

Allāhummaghfir lī - O Allah! Forgive me

Upon Seeing a Bad Dream

أَعُوذُ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا

A'ūdhu billāhi min sharrish shaiṭāni wa sharrihā.

I seek refuge in Allah from the evil of *Shayṭān*, and the evil of it (the dream).

For Protection Against Enemy or Pain

• سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subḥān Allāhi wal ḥamdulillāhi wa lā ilāha illAllāhu wAllāhu Akbar.

Glory be to Allah and all Praise is for Him, there is not Deity besides Him and Allah is the Greatest.

Upon Being Frightened in Sleep

• اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ

عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنَ وَاَنْ يَّحْضُرُوْنَ

A'udhu bikalimātillāhit tāmāmī min ghaḍābihi wa iqābihi wa sharri 'ibadihi, wa min hamzatish shayaṭīni wa a(n)y yaḥḍuruni.

I seek refuge in Allah's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayātīn*, and that they should come.

• اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهَا بَرٌّ وَلَا

فَاجِرٌ مِّنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيْهَا وَمِنْ

شَرِّ فِتَنِ اللَّيْلِ وَالتَّهَارِ وَمِنْ كُلِّ طَارِقٍ اِلَّا طَارِقًا يَّطْرُقُ

بَخَيْرٍ يَا رَحْمٰنُ

A'ūdhu bi kalimātillāhīt tāmātil latī lā yujāwizu hunna barru(n)w walā fājiru(n)m min sharri mā yanzilu minas samā'i wa mā ya'ruju fihā. wa min sharri fitanil laili wan nahāri, wa min kulli tāriqin illā tāriqa(n)y yaṭruqu bi khairi(n)y yā Raḥmānu.

I seek refuge in the complete, perfect words of Allah which neither the righteous nor the sinful person can exceed, from the evil that descends from the sky and the evil of what ascends in it, and from the trials of the night, and the day and from the visitations of the night, and the day except for the one that knocks with good, O Merciful One.



Adhkār upon Waking Up

• الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alḥamdu lillāhilladhi aḥyāna ba'da mā amātanā, wa ilaihin nushūr.

All praise is for Allah, who gave us life after our death and to him is the return (at time of resurrection).

• الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي

وَأَذِنَ لِي بِذِكْرِهِ

Alḥamdulillāhilladhī 'āfānī fī jasadī wa radda 'alayya ruhī wa adhina lī bidhikrīh.

All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him.



Surah Ale 'Imran, Verses 190-200

• إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا
عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۖ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ
ذَكَرَ أَوْ أُنْشِيَ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا
لَا كُفْرَنَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخِلَنَّهُمْ جَنَّتٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ
 الثَّوَابِ ۝ لَا يَغْرَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۝
 مَتَاعٌ قَلِيلٌ ۚ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيُسَّ الْمِهَادِ ۝ لَكِنَّ الَّذِينَ
 اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۝ وَإِنَّ مِنْ
 أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ
 إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ
 أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝
 يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا
 اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day

of Resurrection. Indeed, You do not fail in [Your] promise.' And their Lord responded to them, 'Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.' Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous. And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account. O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.'

• اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَفِيْ بَصَرِيْ نُورًا وَفِيْ
 سَمْعِيْ نُورًا وَعَنْ يَمِيْنِيْ نُورًا وَعَنْ يَسَارِيْ نُورًا وَفَوْقِيْ
 نُورًا وَتَحْتِيْ نُورًا وَاَمَامِيْ نُورًا وَخَلْفِيْ نُورًا وَاجْعَلْ لِّيْ
 نُورًا

Allāhummaj'al fī qalbī nūran wa fī basarī nūran, wa fī sam'ī nūran, wa'an yamīnī nūran, wa'an yasārī nūran, wa fawqī nūran, wa tahtī nūran, wa amamī nūran, wa khalfī nūran, waj'al lī nūran.

O Allāh make light in my heart, and in my vision light, and in my hearing light, and on my right light and on my left light and from above me light and from below me light and from in front of me light and from behind me light and make for me light.

Surah al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

In the Name of Allah, the Most Merciful, the Especially Merciful.

‘Say, ‘I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies.’

Surah an-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

• قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

In the Name of Allah, the Most Merciful, the Especially Merciful.

‘Say, ‘I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil] into the breasts of mankind - From among the jinn and mankind.’



Invocations at Tahajjud

• اللَّهُ أَكْبَرُ

Allāhu Akbar (Allah is the Greatest) ten times,

الْحَمْدُ لِلَّهِ

Alḥamdulillāh (Praise be to Allah) ten times,

سُبْحَانَ اللَّهِ

Subḥān Allāh (Glory be to Allah) ten times,

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illAllāh (There is no god but Allah) ten times,

أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh (I seek forgiveness) ten times,

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي

'Allāhummaghfirli waḥdinī warzuqnī wa 'āfinī.

O Allah, forgive me, and guide me, and give me sustenance, and keep me well

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا،

وَضِيقِ يَوْمِ الْقِيَامَةِ.

Allāhhuma innī a'ūdhubika min ḍīqid dunyā, wa ḍīqi yawmil qiyāmati

O Allah! I seek refuge in You from the strait of the Day of resurrection,' ten times. He then began the prayer.

• اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ انْبَتْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma lakal-ḥamd. Anta qaiyyimus samāwāti wal arḍi wa man fihinnā. Wa lakal ḥamdu, Laka Mulkus samāwāti wal arḍi wa man fihinna. Wa Lakal ḥamdu, Anta nūrus samāwāti wal arḍi. Wa Lakal ḥamdu, Anta Mulkus samāwāti wal arḍi. Wa Lakal ḥamdu, Antal ḥaq wa wa'dukal ḥaq, wa liqā'uka ḥaq, wa qawluka ḥaq, wal jannatu ḥaq wan nāru ḥaq wan nabiyyuna ḥaq. Wa Muḥammadun ṣallAllāhu 'alaihi wasallam ḥaq, was sa'atu ḥaq. Allāhumma Laka aslamtu wabika āmantu, wa 'Alaika tawakkaltu, wa ilaika anabtut wa bika khāsamtu, wa ilaika hākamtu faghfir lī ma qaddamtu wamā akh-khartu wamā as-

rartu wamā ‘alantu, Antal Muqaddim wa Antal Mu’akh-khir, lā ilāha illā Anta (or lā ilāha ghairuka).

O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. Oh Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you.



	Etiquettes of Sleeping	1	2	3	4	5
1	Being mindful of performing 'isha and witr prayers					
2	Sleeping early and avoiding unnecessary conversations					
3	Closing the doors with <i>Bismillah</i>					
4	Putting out fire and covering the utensils					
5	Preparing <i>siwāk</i> and water for <i>wudū'</i>					
6	Sleeping with <i>wudū'</i>					
7	Applying <i>kohl</i>					
8	Dusting off the bed					
9	Switching off the light					
10	Lying down on the right side and placing the right hand under the right cheek					
11	Avoid sleeping on the stomach					
12	Making the intention for <i>tahajjud</i>					
13	Saying the <i>adhkār</i> before sleeping					
	Etiquettes of Waking up					
14	Remembrance of Allah upon waking up					
15	Reciting the <i>mu'awwadhatayn</i>					
16	Washing your hands as soon as you get up					
17	Using <i>siwāk</i> and blowing your nose					
18	Reciting <i>adhkār</i> after <i>salatul fajr</i>					
19	<i>Qaylūlah</i>					

AL-HUDA at a Glance

AL-HUDA International Welfare Foundation Pakistan is diligently imparting knowledge of Qur'an and Sunnah and serving people through a variety of social welfare programs since 1994.

Educational Programs

Courses of varying durations are offered to impart authentic Islamic education while focusing on moral and character development of the students. The courses include:

- | | | | |
|-----------------------------------|--|--|---------------------------------------|
| • Taleem al-Qur'an Diploma Course | • Tadabbur al-Qur'an Course | • Sawt al-Qur'an Course | • Fahm al Qur'an Certificate Course |
| • Tahfeez al Qur'an Course | • Taleem al Tajweed Certificate Course | • Taleem al-Qiraa'at al-'asharah al-Sughra | • Taleem al Hadith Certificate Course |
| • Taleem e Deen Course | • Tafheem e Deen Course | • Hayya alal Falah Course | • Correspondence Courses |
| • Summer Courses | • Reality Touch Course | • Courses via Social Media | • Roshni ka Safar |
| | | | • Roshni ki Kiran |

Hamaray Bachchay Courses: • Manar al Islam • Miftah al Qur'an • Miftah al Qur'an

Al-Huda International School provides academic education from nursery till O Levels along with education of Qur'an and Sunnah.

Social Welfare Programs

Al-Huda contributes to the society through the following projects and services:

- | | | |
|---|-------------------------------------|------------------------------------|
| • Assistance For Deserving | • Social Counseling | • Umrah Service |
| • Marriage Bureau | • Funeral Services (Ghusl e Mayyat) | • Ta'am al Miskeen |
| • Sacrifice (Sadqa, Aqiqa, Eid al Adha - Qurbani Project) | | • Vocational Centre |
| • Prisoners Support Program | • Tree Plantation | • Public Health |
| • Free Medical Camps | • Hospital Program | • Clinic Facility |
| • Free Dispensary | • Emergency Relief | • Flood Relief |
| • Earth Quake Relief | • Crises Relief | • Rehabilitation and Constructions |
| • Winter Protection Drive | • Educational Program | • Al-Huda Guloona (Orphanage) |
| • OSC School | • Rural Area Program | • Urban Area Program |
| • Provision for Water | • Ramadan Ration Project | • Construction of Masjids |

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To further facilitate the masses, a variety of print and electronic media products are widely available.

- **Al-Huda Publications** produces and publishes authentic Islamic content in Urdu, English and various regional languages in form of books, cards, and pamphlets.
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• Asmaa' Allah al-Husna	• Quranic & Masnoon Duas	• Wa Iyyaka Nastaeen	• Dua Kijaiy
• Zad e Rah	• Sonay Jagnay Kay Azkaar	• Supplications for Traveling	
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Notes

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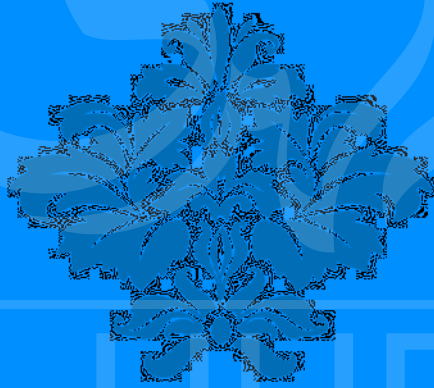
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مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ
مَثَلُ الْحَيِّ وَالْمَيِّتِ

The similitude of the one who remembers Allah and the
one who does not remember Him, is like that of the
living and the dead.

[Agreed Upon]



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