

A Complete

Day & Night

in Devotion to

Allāh

(swt)



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Chapter 1

Dedication

This work is dedicated to the love of our hearts and the Master of this Age, Baqiyat Allāh, al-°ujjat Ibn al-°asan, Imām al-Mahdç, peace be on him.

(May the Almighty hasten his return and grant us martyrdom fighting under his banner and make us witnesses to His reign on earth. Amen.)

Chapter 2

Introduction

The inspiration and outline for this book comes from the *Miftā' al-Falā'* of the renowned scholar Shaykh Bahā ad-Din Mu'ammad b. al-°usayn al-°ārithī al-'Āmilī (d. 1030 AH).

Its content however draws from several related sources besides the *Miftā' al-Falā'*, including the *Falā' as-Sā'il* of Sayyid Ibn ±āw£s, the *Mafātç' al-Jinān* (and its appendix *Bāqiyāt aŸ-āli'āt*) of Shaykh 'Abbās al-Qummç and the Commentary (*shar'*) of *Miftā' al-Falā'* by 'Allāmah al-Khawājuç – may the Almighty sanctify their souls and fill their graves with divine light (*n£r*).

Following the outline of the *Miftā' al-Falā'* [1] therefore, this work will *inshā Allāh* be divided into six 'Books':

1. Acts of Devotion to Perform from Bedtime to Late Night
2. Acts of Devotion to Perform from Late Night to Dawn
3. Acts of Devotion to Perform from Dawn to Sunrise
4. Acts of Devotion to Perform from Sunrise to Noon
5. Acts of Devotion to Perform from Noon to Sunset
6. Acts of Devotion to Perform from Sunset to Bedtime

Besides the Acts of Devotion (*'amāl*), where appropriate and necessary the Islamic etiquette (*ādāb*) related to what is usually practiced at certain times of the day or night is also described, such as the etiquette of sleeping, waking up, using the washroom, eating, dressing and so on.

Each of these books is made up of several chapters. There is one primary chapter that summarizes the acts of devotion to be performed between the two specified periods related to the book. The other chapters discuss matters that either require individual and more detailed

treatment, or acts of devotion for specific needs but not necessarily to be performed every day. This is self-explanatory once you review the chapters of this book.

Besides attempting to practice whatever is prescribed in this work on a daily basis, it is our personal recommendation to those seeking higher spiritual states that they occasionally set aside a whole day and fast for the pleasure of the Almighty whilst attempting to perform *all* the daily acts of devotions in Books One to Six.

We have chosen to print each of these six periods (in a complete day and night) as a separate book, so that it is more practical to use. Book One for example, can be kept by one's bedside while other books may be kept with one's prayer mat or at work, and so on. Furthermore, we have formatted these books in the A5 paper size so as to make it handy and easy to carry around and use.

In conclusion, we seek refuge with the Almighty from any traces of self-worth (*'ujb*), ostentation (*riyā*) or pride (*kibr*) and beg Him to overlook any lack of sincerity in the compilation of this work, so that by the blessings of His Messenger Muḥammad (ﷺ) and the Household (*Ahl al-Bayt*) ('a) of Muḥammad (ﷺ), this work may become a source of shade for us on the Day when there is no shade except His. Amen.

[1] The sequence in *Miftāḥ al-Falāḥ* starts with the 'Acts of Devotion from Dawn to Sunrise' as its first chapter. We have started with the 'Acts of Devotion from Bedtime' because in our experience, it is an easier sequence to follow if one is attempting to perform all the acts of devotions within one complete day whilst fasting.

Chapter 3

Sleep in Islam

Know, my dear, that sleep is a blessing of the Almighty Lord and a great sign of His (s.w.t.). It is a blessing because He has said, *'and We made your sleep a means of rest.'* [1] Thus when your body wearies, sleep gives it relief and allows it to re-energize. So important is this blessing, that one who is deprived of it is tormented and seeks medication to fall asleep.

In the words of Amr al-Mu'minīn 'Alī b. Abī ḥlib ('a), *'sleep is a rest from pain...'* [2] and Imām aḥ-ḥādīq ('a) is reported to have said, *'sleep gives rest to the body just as speech gives peace to the soul and silence gives rest to the intellect.'* [3]

Know also, that sleep is a great sign of Allāh (s.w.t.) because it reveals your weakness before Him. For He praises Himself saying, *'neither drowsiness befalls Him nor sleep... His seat embraces the heavens and the earth and He is not wearied by their preservation...'* [4] So whereas you tire after being conscious for two-thirds of the day and are asleep for one-third of your life in this world, He neither tires nor does He sleep; and neither does slumber overtake Him; you are under His constant watch. So learn to entrust your affairs to Him and be at rest!

[1] Sḥrah an-Nabā, 78:9

[2] Ghurar al-°ikam, ḥ. 1461

[3] Al-Faqḥ, 4/402 ḥ. 5865

[4] Sḥrah al-Baqarah, 2:255

The Importance of Preparing for Sleep

Much as you fear death, sleep is nothing but the same. Therefore let your concern at the time of sleep be the same as your concern for what you would not leave undone at death. If you have hurt another soul, then seek its forgiveness before you sleep just as you would do that before you die. Plead your Lord for the forgiveness of your sins before you fall asleep just as you would if you knew you were dying.

Sleep is no different from dying because the Almighty Lord takes your soul when you sleep as He has said, *'Allāh takes the souls at the time of death, and those who have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time...'* [1] Sleep has therefore been called 'the brother of death'.

Of your concerns when you sleep, let one of them be that you do not sleep excessively nor sleep all night without rising to worship your Lord, even if it be just for a prostration of thanksgiving. For He has praised those who are such, saying, *'They used to sleep little during the night, and at dawns they would plead for forgiveness.'* [2] And in describing the reward of those who abandon their beds at night and forgo the pleasure of sleep to worship their Lord, He said, *'Their sides vacate their beds to supplicate their Lord in fear and hope... no one knows what has been kept hidden for them of comfort as a reward for what they used to do.'* [3]

And the Messenger of Allāh (ﷺ) warned that one who sleeps excessively will be left poor and in need on the Day of Resurrection. [4] This is because one who is faithful (a *mu'min*) does not waste time in play and frivolities when awake and therefore the time spent in sleep is time lost from worship and working for the Hereafter. Sleep must therefore be a means to regain strength to worship the Lord and work for the Hereafter. Its benefits include the dreams that guide one to higher realms of spirituality, though it must not become an addiction.

It is reported from both Imām aḥ-ḥādīq ('a) and Imām al-Kā'im ('a) that Allāh dislikes one who is excessive in idleness or sleep. [5]

As for the rising of the soul to the heavens during sleep, know that Amr al-Mu'minīn 'Alī b. Abī ḥlib ('a) has cautioned a faithful (*mu'min*) from sleeping in the state of ritual impurity (*janābah*) and has

insisted that he must sleep in purity (*Ṣahārah*) even if it be with tayammum (when water is not to be found for wuḍʿ) because the soul of a faithful travels towards Allāh, the Most High, during sleep where it meets Him and He blesses it. Then if its time of death has arrived, He retains it in His Mercy (*raḥmah*) and if its time to die is yet to come, He returns it to the body escorted with a group of His closest angels.[6] The same has also been reported from Imām Muḥammad al-Bāqir, peace be on him.[7]

So if you know yourself to be a sincere *Shāʿah* of the Household (*Ahl al-Bayt*) of Allāh's Messenger (ﷺ) – not just in words but in practice as well – then know also your true worth! For the Messenger of Allāh (ﷺ) said to Amr al-Mu'minīn ('a), 'O 'Alī! *The souls of your Shāʿah ascend to the heavens in their sleep and (also) when they die. Then the angels gaze at them like people gaze at the new moon (hilāl), yearning towards them because of what they see of their status before Allāh, the Mighty & Glorious.*'[8]

[1] ṢṢrah az-Zumar, 39:42

[2] ṢṢrah adh-Dhāriyāt, 51:17-18

[3] ṢṢrah as-Sajdah, 32:16-17

[4] Al-Ikhtiyāḥ, 218

[5] Al-Kāfī, 5/84 ḥ. 1-2

[6] 'Ilal ash-Sharā'i, 1/295

[7] Al-Kāfī, 8/213/259

[8] Ṣadīq, Āmāli, 2/452

The Etiquette of Sleep

The Etiquette of sleep are many but we mention seven here:

Firstly, that you sleep in cleanliness. For it is reported from the Messenger of Allāh (ﷺ) that one who sleeps with dirty hands will be bothered by the devil (*shayṢān*) and that children too should be washed from dirt lest the devil smells that and seeks to frighten the children in their sleep. As well, the two angels who constantly accompany each person as noble scribes (recording the person's deeds) are bothered when a person sleeps dirty.[1]

Secondly, that you empty your bowels before going to bed. For it is reported from Amṛ al-Mu'minṇ ('a) that he said to his son al-°asan ('a), 'shall I teach you four habits that will ensure you never need medication?' 'Indeed, Amṛ al-Mu'minṇ,' replied Imām al-°asan ('a). And Imām 'Alṇ ('a) explained, 'do not eat except when you are hungry. Stop eating while you still desire more. Chew your food properly. And when you sleep (then use the washroom and) empty yourself of all waste. If you act on these four, you will never need medication.'[2]

Thirdly, that you sleep in the state of ritual purity i.e. with wuṇ. It is reported from the Messenger of Allāh (ﷺ) that one who sleeps with wuṇ, should he die that night, will be a martyr (*shahṇd*) before Allāh.[3] And it is reported from Imām aṢ-ādiq ('a) that one who purifies himself and then sleeps, he sleeps while his bed is like a masjid[4] i.e. he sleeps in worship all night.

So important is this that it is reported from Imām aṢ-ādiq ('a) that if one is already in bed and remembers they forgot to perform wuṇ, then let them perform tayammum on their blanket before sleeping so that they too will be like one who was in prayer (Ṣalāh) and in the remembrance (*dhikr*) of Allāh, the Mighty and Glorious, unceasingly all night.[5]

And our scholars ('*ulama*) – may Allāh sanctify their souls - have therefore confirmed that one who is unable to use water is permitted to perform tayammum for sleep.[6]

The Messenger of Allāh (ﷺ) once asked his companions, 'who amongst you fasts every day?' and Salmān replied, 'I do, O Messenger of Allāh.'

Then he asked, 'who amongst you is up all night in worship?' and again Salmān replied, 'I am, O Messenger of Allāh.' 'And who amongst you recites the entire Qur'ān every day?' asked Rasūl Allāh (ﷺ) and once again Salmān replied, 'I do O Messenger of Allāh.'

When Salmān left, the rest of the companions were furious and complained to the Messenger of Allāh (ﷺ) of Salmān's boasting wrongfully while they knew him to eat during the day, sleep during the night and not recite the Qur'ān all day.

'Desist,' said the Messenger of Allāh (ﷺ), likening Salmān to Luqmān the Wise. 'Go ask him first and let him explain.' So when they came to him demanding an explanation, Salmān, may Allāh's blessings be on him, replied, 'I fast three days every month and Allāh has said, *'one who comes with a good deed, shall have ten times its reward'* [7] and therefore I fast thirty days. And I also join my fasts in the month of Sha'bān to the month of Ramaḍān and one who does this is like one has fasted all his life.'

'As for worshipping all night,' continued Salmān, 'I have heard my beloved, the Messenger of Allāh (ﷺ), say one who sleeps with wuḍūʿ is like one who has been up all night in worship and so I sleep after purifying myself.'

And as for reciting the entire Qur'ān every day, I have heard my beloved, the Messenger of Allāh (ﷺ) saying to 'Alḥ ('a), 'O Aba 'l-ʿasan! Your example in my Ummah is like that of (sʿrah) *Qul Huwa Allāhu a'ad*. One who recites it once has recited one-third of the Qur'ān; one who recites it twice has recited two-thirds of the Qur'ān; and one who recites it thrice has recited the entire Qur'ān. Likewise, one who loves you with his speech is one-third complete in his faith (*ḥmān*); one who loves you in his speech and in his heart is two-thirds complete in his faith (*ḥmān*); and one who loves you in speech and in the heart and also helps you with his actions then his faith (*ḥmān*) is complete. I swear by Him who sent me, O 'Alḥ, if the people of the earth loved you like the love of the people of the heavens for you, no one would ever be chastised with the Fire.'

'And so,' concluded Salmān, 'I recite *Qul Huwa Allāhu A'ad* thrice every day.' Those who challenged him stood up and left dumbfounded as if they had 'swallowed a stone' i.e. speechless.[8]

The fourth etiquette before sleeping is to engage in *muḥāsabah* i.e. self-accounting, as is reported from Imām aḥ-ḥādīq (‘a) that he said, ‘when you come to your bed, then reflect on what you put in your belly and what you earned that day. And recall that you will die one day and that you shall have a resurrection (to account for all this).’[9]

The fifth is to recite the recommended chapters (*suwar*) of the Qur’ān and supplications (*ad’iyā*) before sleep as we shall *inshā Allāh* list in the main part (Chapter Two) of this book.

The sixth is to sleep on one’s back or on one’s right side. This is explained further below. It is also reported from Imām ‘Alḥ (‘a) that not only should one not sleep on his face but if you see anyone sleeping on their face, then wake them up and do not leave them like that.[10]

And the seventh is to recite the appropriate supplications (*ad’iyā*) as soon as one wakes up. This, *inshā Allāh*, we shall detail in the next book regarding the Acts of Devotion to be performed from Late Night to Dawn, but we have made a brief mention of some of these in Chapter Two of this Book.

[1] ḥ-adḥq, Āmāli, 1/345; ‘Uyḥn Akhbār ar-Riḥā (‘a), 2/69/320

[2] Al-Khiḥāl, 67/229

[3] Biḥār, 76/183/7

[4] Thawāb al-A’māl, 1/35

[5] Al-Faqḥ, 1/64/469 ḥ. 1353; Biḥār, 76/182/6

[6] The only exception is Sayyid ad-Dḥmid who said that for sleep, tayammum is preferred instead of wuḥḥ but the first opinion is more reliable according to Shaykh Bahā ad-Din al-‘āmīḥ (Miftāḥ al-Falāḥ).

[7] Sḥrah al-An’ām, 6:160

[8] Ma’āni al-Akhbār, 1/234; ḥ-adḥq, ‘amḥli, 37 ḥ. 5

[9] Biḥār, 76/190/21

[10] Al-Khiḥāl, 140/613

How to Recline During Sleep

It is appropriate that your reclining (during sleep) be on your right side, for that is the sleep (position) of the faithful (*mu'minīn*). In a *Ḥaḍīṣah* (verified tradition) from Muḥammad b. Muslim, he reports from Imām Muḥammad al-Biqir ('a) that the Imām ('a) said, 'when a person sleeps on his right side then let him recite...' as if sleeping on the right side is expected of the faithful (*mu'minīn*). (The supplication will be mentioned later in Chapter Two.) It is also reported by Thiqaṭ al-Islām Shaykh al-Kulaynī in his *al-Kāfī* with a sound transmission (*ṣanad Ḥaḍīṣah*) from Aḥmad b. Isḥāq who said:

I said to Abī Muḥammad (al-ʿasan al-ʿAskarī), peace be on him: 'may I be your ransom, I am grieved over something that afflicts me and that your forefathers (peace be on them) were asked about but it is not fulfilled in me.' So he (the Imām) said, 'and what is that O Aḥmad?' 'It is related to us,' I said, 'from your forefathers (peace be on them) that: the sleep of prophets is on their backs; the sleep of the faithful (*mu'minīn*) is on their right side; the sleep of the hypocrites (*munāfiqīn*) is on their left side and the sleep of devils (*shayāṣīn*) is on their faces.'

'It is like that,' the Imām ('a) confirmed. So I said, 'master, I struggle to sleep on my right side but I am unable to do so.'

He (the Imām ('a)) remained silent for a while. Then he said, 'O Aḥmad, come closer to me.' I went closer. He said, 'put your hand under your shirt' and I did so. Then he took out his hand from under his shirt and he rubbed with his right hand on my left side and with his left hand on my right side, three times.

Aḥmad reports: Ever since he, peace be on him, did that, I am unable to sleep on my left side and I simply cannot fall asleep on it (i.e. my left side).[1]

[1] *Al-Kāfī*, 1/513-514, ḥ. 27

Entrusting Allāh when you Sleep

Sayyid Ibn ʿArabī in his *Falāḥ as-Sajʿil* (chp. 30) has condemned sleeping all night as a form of punishment from Allāh that keeps ones heedless from His worship. We shall *inshāʾ* mention his words on this in the next book concerning the Acts of Devotions from Late Night to Dawn.

But thereafter, Sayyid Ibn ʿArabī goes on to say:

Know that if you intend to sleep because of being overcome by it, or by choice or with a leaning towards it, then know that sleep is the death of consciousness and the demise of limbs from the established life. For Allāh has said concerning it:

*It is He who takes your souls by night, and He knows what you do by day,
then He reanimates you therein...*

- Sūrah al-Anʿām, 6:60

And just as the Mighty and Magnificent Lord has made sleep a form of death, He has made awakening a form of resurrection and life. You have known that one who sleeps is like one who is deaf, dumb, blind and bedridden. One who is asleep is also like one who has lost the use of his intellect and is no longer useful for what he does in service to his Master, the Knower of the Unseen. It is as if when he sleeps he has forsaken his family, his property and wealth and all his needs, oblivious of what has befallen them. He no longer has the power to preserve himself or protect anything of importance to him. Even if he had protected them behind locked doors and with guards, once he is asleep, it is possible for anything to happen against what he wished to protect and he would be powerless to do anything about it.

So when you sleep, it is as if you have been afflicted fatally and lost control of everything until you awaken and you regain your intellect, control of your limbs, your sight, hearing and speech, to once again have power (or at least perceived power) over what you believe to be in your control.

Therefore repent before Allāh, openly confessing from every shortcoming before falling asleep. And if your soul, intellect and heart is unable to repent sincerely due to your lack of realization of Who your ever-

watchful Master is, then at least seek of His mercy, generosity and pardon; for He, the Mighty and Glorious, is a most forbearing, compassionate, merciful and loving Lord. And if you do not even seek pardon, as is the habit of sinners before a great King, then at least surrender like a needy pauper and give up your self, possessions, family, hopes and all your needs to the protection of that Merciful, Compassionate, and Generous Lord, Who has long endured your audacity and lack of manners before Him.

Realize also Who you are entrusting and bidding farewell to as you drift into unconsciousness. I have seen in a report the gist of which is this: a man said: I once saw on the back of a frog a scorpion of a strange kind crossing the River Nile in Egypt from one side to the other. When it reached the other side, the scorpion got off the frog's back and I followed it saying to myself, "there is something about this scorpion that I should witness." Then I saw it come to the base of a tree and climb it until it came to a bough of the tree from which a snake was hanging just above the face of a young man who was asleep under the tree. The scorpion bit the tail of the snake and the snake fell down dead. I was amazed at that and I came to the youth and woke him up, saying to him, "Look at how Allāh has saved you!" and I composed some verses on this saying:

*O one who sleeps while the Exalted One guards him
from what he encounters in the darkest of nights!
How do the eyes sleep from a Master
from Whom comes to you the (constant) benefits of blessings!*

Know that if you should entrust something to Allāh and then it is taken from you whilst you were asleep, then perhaps it is because Allāh wishes to show you His signs in how He returns it to you. A Bedouin once came to the gate of Masjid al-°ar;m (Makkah) and left his camel there saying something whose meaning was: 'O Allāh, this is the camel and what is on it, I entrust in Your care.' Then he went in and walked around the Ka'bah, performing the ±aw;jf. When he came out, the camel was gone. So he stood there lamenting and said something whose gist was: 'O Lord, nothing was stolen from Me bur rather it was stolen from You. Because if I didn't trust that You will watch for me my camel and my baggage, I would not have left them.' And he kept repeating words like that whilst the people around were amazed at his conversation with

Allāh, the Mighty and Glorious. Just then the camel showed up with its reins in the hands of a man whose other hand was cut.

The man said to the Bedouin: 'Take your camel. It has brought me bad luck.' 'What is your story?' he was asked and he said, 'I concealed it behind the mountain when a rider descended from the mountain – and I knew not from where he came – and he alarmed me and cut my hand, ordering me to return the camel.'

Know therefore that whenever you have entrusted something to Allāh then lost it, you will, without fail, find it again. This, even if it was because of a sin that you had lost it in the first place. His protection will always overwhelm the sin for which you had lost the thing in the first place.

In the year 627 I went for °ajj and I had entrusted to Allāh everything I took with me. My whip, which was tied to the saddle of my camel litter, fell while we were travelling in the night. When we stopped during the day, I realized I had lost the whip. So I said to an 'Alawç friend whose name was 'Alç b. az-Zakç, 'my whip fell off, help me find it.' He was surprised at my saying, 'help me find it' and said, 'how shall I find a whip that fell yesterday in the rush of our journey to the °ajj?'

'Because I had entrusted everything that was with me to Allāh, the Mighty and Glorious, and He was protecting it all,' I replied. He did not agree with this and went off with a pitcher to begin serving water to the other pilgrims in the caravan. Just then he came back with the whip in his hand. 'How did you find it?' I asked and he said, 'It was hanging besides a man's possessions and I said to him, "this is the whip of so-and-so that he lost yesterday during the journey." "Yes," said the man, "we found it in the night and so we carried it. Take it and give it back to him."'

There are numerous other such examples that I will refrain from giving, out of fear of vexing your patience.

Note: Here ends the gist of the words of Sayyid Ibn ±jw£s in his *Falj ĩ as-Sj'il* (chapter 30). The acts of devotions he prescribes at bedtime are covered in the next chapter.

Shaykh ‘Abbās al-Qummi on the Etiquette of Sleeping

In his *Biqiyat al-ḥalīqat*, the appendix to his *Mafḥūḥ al-Jinān*, Shaykh ‘Abbās al-Qummī has said concerning the etiquette of sleeping:

When you intend to lie down to sleep then you should prepare for the possible arrival of death: you should purify yourself (physically by wuḍūʿ) and repent from your sins. Then empty your heart from all preoccupation with the world and its sorrows and recall your death and your lying alone in your grave without any intimate friend to give you company.

You should also place your will under your pillow and sleep with a determination to rise for the midnight prayer (*Ḥalāt al-layl*). For the pride of the faithful and his adornment in the world and the Hereafter is the prayer in the last hours of the night.

You should forsake sleep during the day and in particular after ‘Aḥr. And when you are ready to sleep then put out the lamp and sleep facing the qibla. Do not sleep on the rooftops that are not enclosed from all sides[1] and do not disclose what you see in your sleep (i.e. your dreams) to everyone except to one who is learned (*‘āliman*), a sincere advisor (*nāḥiʿan*), and kind and compassionate (*raḥḥīm*).

Note: Here ends the words of Shaykh ‘Abbās al-Qummī. The acts of devotions he prescribes at bedtime are covered in the next chapter.

[1] In countries like the Middle-East where summer nights are very warm, it is common for people without air-conditioning to go up to the terrace and sleep under the open sky seeking cooler breeze.

Chapter **4**

Daily Acts of Devotion from Bedtime to Late Night

This is the main chapter in this book and the purpose of our compiling it.

Verses of Quran to Recite before Sleeping

The following *suwar* (chapters) and *iyat* (verses) of Qur'an should be recited daily at bedtime. If one does not know them by heart or fears falling asleep before completing them then it is fine to recite them sitting in bed before lying down and reclining on one's right side:

1. 1. Ṣrah al-Fātiha (chp. 1)

Proof: It is reported from Imām 'Alç al-H;di ('a) that he said, 'we the Ahl al-Bayt ('a) have ten habits when we sleep: aŞ-Şah;rah (i.e. wuœ£), reclining on the right side, tasbç 33 times, tam 33 times, takbçr 34 times, we face towards the qibla, we recite Ṣrah al-F;ti a, ayat al-Kursi, and *Shahid Allāhu Annahu Lā Ilāha illa Huwa* (3:18) to its end. So whoever does that has done his share for the night.[1] Sayyid Ibn ±w£s comments on this adçth in his book *Falā as-Sā'il*: 'This is how the tradition is given. The reporter mentions ten habits but then lists only nine. Perhaps he (the reporter) forgot to mention the tenth or he mentioned some of them only without giving every detail. The latter is quite likely the case because the practice of the Ahl al-Bayt ('a) is far more than these nine mentioned. The reporter for example, has clearly forgotten to mention the recitation of *Qul Huwa Allāhu A ad* and *Innā Anzalnāhu*, whose excellences have been mentioned from other Imāms.[2]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. All praise belongs to Allāh, Lord of all the worlds, the All-beneficent, the All-merciful, Master of the Day of Retribution. You [alone] do we worship, and to You [alone] do we turn for help. Guide us on the straight path, the path of those whom You have blessed — such as have not incurred Your wrath, nor are astray.

- Ṣrah al-Fāti a

1. **Ṣrah Qul Huwa Allāhu A ad (chp. 112).** Also known as Ṣrah al-Ikhl;¥ or Ṣrah at-Taw 33. This is also recommended to recite eleven times or a hundred times, depending on one's capacity.

Proof: It is related from Imām 'Alç ('a) that if one recites *Qul Huwa Allāhu A ad* when he goes to bed then Allāh, the Mighty and Glorious, appoints fifty thousand angels to protect him that night.[3]Ab£ Usāma

reports, 'I heard Imām aḡ-ādiq ('a) saying: "one who recites *Qul Huwa Allāhu A'ad* a hundred times when he goes to bed, Allāh will forgive him the fifty years before that." [4]' The same has also been reported from the Messenger of Allāh (ḡ).[5]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. Say, 'He is Allāh, the One. Allāh is the All-embracing. He neither begat, nor was begotten, nor has He any equal.'

- Sḡrah al-Ikhlāḡ

1. **Sḡrah al-Jahd (chp. 109)** also called Sḡrah al-KḡfirĒn.

Proof: 'Abd Allāh b. Sinān reports from Imām Ja'far aḡ-ādiq ('a) that he said, 'Recite *Qul Huwa Allāhu A'ad* and *Qul Yā Ayyuhal KāfirĒn* when you sleep for they absolve you from polytheism (*shirk*).' [6]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. Say, 'O faithless ones! I do not worship what you worship, nor do you worship what I worship; nor will I worship what you have worshipped nor will you worship what I worship. To you your religion, and to me my religion.'

- Sḡrah al-Jahd

1. **Sḡrah al-Hḡkum at-Takḡthur (chp. 102)** also known as Sḡrah at-Takḡthur.

Proof: It is reported from Imām Ja'far aḡ-ādiq ('a) that he said: the Messenger of Allāh (ḡ) said: 'one who recites (*sḡrah*) *al-Hākum at-Takāthur* at bedtime will be shielded from the trials of the grave.' [7]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. Rivalry [and vain-glory] distracted you until you visited [even] the graves. No indeed! Soon you will know! Again, no indeed! Soon you will know! No indeed! Were you to know with certain knowledge, you would surely see hell. Again, you will surely

see it with the eye of certainty. Then, that day, you will surely be questioned concerning the blessing.

- Ṣerah at-Takāthur

1. Ṣerah Inna Anzalnāhu F̣ Laylat al-Qadr (chp. 97) to be recited 11 times.

Proof: It is reported from Aḅ Baʿr from Aḅ ‘Abd Allāh Imām Ja’far aʿ-ādiq (‘a), ‘if one recites *Inna Anzalnāhu Fi Laylat al-Qadr* eleven times at bedtime, Allāh appoints for him (or her) eleven angels who protect him (or her) from every cursed devil until he (or she) wakes up in the morning.’[8]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. Indeed We sent it (the Qur’ān) down on the Night of Ordainment. What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. It is peaceful until the rising of the dawn.

- Ṣerah al-Qadr

1. 6. ʿayat al-Kursi (2:255-257)

Proof: It is related from Imām Ja’far aʿ-ādiq (‘a) that the Messenger of Allāh (ﷺ) used to recite ʿayat al-Kursi before he slept.[9] ʿayat al-Kursi was also mentioned by Imām ‘Aḷ al-Hādi (‘a) in the proof given under Ṣerah al-Fātiha above.

Method:

Allāh—there is no god except Him—is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme. There

is no compulsion in religion: rectitude has become distinct from error. So one who disavows the Rebels and has faith in Allāh has held fast to the firmest handle for which there is no breaking; and Allāh is all-hearing, all-knowing. Allāh is the Guardian of the faithful: He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it [forever].

- SĒrah al-Baqarah, 2:255-257

1. 7. ^āyat “Shahid Allāhu... (3:18)
2. 8. ^āyāt as-Sukhra (7:54-56)[10]
3. 9. ^āyat as-Sajdah (41:53-54)

Proof: It is reported from Imām Ja’far aẓ-ẓādiq (‘a) that, ‘one who recites, when he goes to sleep, ^āyat al-Kursi thrice and the verse in (SĒrah) Aal-i-Imrān, “*Shahid Allāhu Annahu Lā Ilāha Illa Huwa Wal Malāika*” and the ^āyat as-Sukhra and ^āyat as-Sajdah will have two angels protecting him from the rebellious devils (*shayāṣṣṣ*) and will have from Allāh thirty angels who will praise Allāh (i.e. do *ḥamd*), the Mighty and Glorious, who will glorify Him (i.e. do *tasbeḥ*), testify to His unicity (i.e. do *tahlīl*), laud Him, and plead Allāh for his forgiveness (i.e. do *istighfār* for him) until that person wakes up from his sleep and the reward of all that will be for him.’[11] The ^āyah ‘*Shahid Allāhu...*’ was also mentioned by Imām ‘Alī al-Hādi (‘a) in the proof given for SĒrah al-Fātiha above.

Method:

Allāh bears witness that there is no god except Him—and [so do] the angels and those who possess knowledge—maintainer of justice, there is no god but Him, the Almighty, the All-wise.

- SĒrah Aal-I Imrān, 3:18

^āyat as-Sukhra

Indeed your Lord is Allāh, who created the heavens and the earth in six days, and then settled on the Throne. He draws the night’s cover over the day, which pursues it swiftly, and [He created] the sun, the moon, and the stars, [all of them] disposed by His command. Look! All creation and command belong to Him. Blessed is Allāh, the Lord of all the worlds. Supplicate your Lord, beseechingly and secretly. Indeed He does not like the transgressors. And do not cause

corruption on the earth after its restoration, and supplicate Him with fear and hope: indeed Allāh's mercy is close to the virtuous.

- Sʕrah al-A'rāf, 7:54-56

ʔyat as-Sajdah

Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real.[12] Is it not sufficient that your Lord is witness to all things? Look! They are indeed in doubt about the encounter with their Lord! Look! He indeed comprehends all things!

- Sʕrah Hā Mʕm Sajdah, 41:53-54

1. 10. The last ʔyah of Sʕrah al-Kahf (18:110)

Proof: It is reported from the Prophet (ﷺ) that if one recites the last verse of Sʕrah al-Kahf when he sleeps, a light (*nʕr*) shines from him to the Sacred Mosque (*masjid al-ʔarām*) and the angels fill themselves in that light, asking (Allāh) for his forgiveness:[13]

Method:

Say, 'I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.'

- Sʕrah al-Kahf, 18:110

1. 11. Sʕrah al-Falaq (chp. 113) and Sʕrah an-Nās (chp. 114)
2. 12. The first ten and the last ten verses of Sʕrah as-Sāffāt (37:1-10 and 37:173-182)

Proof: In his advice to Hishām b. Sālim, Imām Ja'far aʔ-ʔādiq (ʔa) asked him to recite the Tasbʕʔ az-Zahrā (ʔa) before sleeping as well as the ʔyat al-Kursʕ, the Maw'udhatayn (Sʕrah al-Falaq and Sʕrah al-Nās) and the first ten and last ten verses of Sʕrah as-Sāffāt.[14]

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. Say, 'I seek the protection of the Lord of the daybreak from the evil of what He has created, and from the evil of the dark night when it settles, and from the evil of the witches who blow on knots, and from the evil of the envious one when he envies.'

- S£rah al-Falaq

In the Name of Allāh, the All-beneficent, the All-merciful. Say, 'I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and humans.'

- S£rah an-Nās

First Ten Verses of S£rah 37

By the [angels] ranged in ranks, by the ones who drive [the clouds] vigorously,[15] by the ones who recite the reminder: indeed your God is certainly One, the Lord of the heavens and the earth and whatever is between them, and the Lord of the easts. Indeed We have adorned the lowest heaven with the finery of the stars, and to guard from any froward devil. They do not eavesdrop on the Supernal Elite but are shot at from every side, to drive them away, and for them there is a constant mortification, except him who snatches a snatch, whereat there pursues him a piercing flame.

- S£rah a¥-āffāt, 37:1-10

Last Ten Verses of S£rah 37

And indeed Our hosts will be the victors. So leave them alone for a while, and watch them; soon they will see [the truth of the matter]. Do they seek to hasten Our punishment? But when it descends in their courtyard it will be a dismal dawn for those who had been warned. So leave them alone for a while, and watch; soon they will see. Clear is your Lord, the Lord of Might, of whatever they allege [concerning Him]. Peace be to the apostles! All praise belongs to Allāh, Lord of all the worlds.

- S£rah a¥-āffāt, 37:173-182

1. 13. The last four verses of S£rah al-°ashr (59:21-24)
2. 14. °ayah 42 of S£rah al-Anbiy; (21:42)
3. 15. The last two verses of S£rah al-Baqarah (2:285-286)

Proof: The esteemed scholar Sayyid Ibn ±āw£s in his book *Falā' as-Sā'il* (chapter 30) writes: For everything that we have prescribed above, there is a reliable report (*riw;ya*) on its excellence. And there are great benefits for reciting all these but it would make the book too lengthy to enumerate all that.

Method:

Last Four Verses of S£rah al-Hashr

Had We sent down this Qur'jn upon a mountain, you would have surely seen it humbled [and] go to pieces with the fear of Allāh. We draw such comparisons for mankind, so that they may reflect. He is Allāh—there is no god except Him—Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful. He is Allāh—there is no god except Him—the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is Allāh of any partners that they may ascribe [to Him]! He is Allāh, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and [whatever there is in] the earth, and He is the All-mighty, the All-wise.

- S£rah al-Hashr, 59:21-24

Say, 'Who can guard you, day and night, from [the punishment of] the All-beneficent?' Rather, they are disregardful of their Lord's remembrance.

- S£rah al-Anbiy;, 21:42

Last Two Verses of S£rah al-Baqarah

The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each [of them] has faith in Allāh, His angels, His scriptures and His apostles. [They declare,] 'We make no distinction between any of His apostles.' And they say, 'We hear and obey. Our Lord, forgive us, and toward

You is the return.’ Allāh does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm. ‘Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear! Excuse us and forgive us, and be merciful to us! You are our Master, so help us against the faithless lot!’

- Sʕrah al-Baqarah, 2:285-286

[1] Bi ḥār, 76/210, ḥ. 23; Mustadrak al-Wasāʕil, v. 5, p. 116, ḥ. 5468

[2] Ibn ʕawʕs, Falā ḥ as-Sāʕil, chp. 30

[3] Al-Khiʕāl, 631

[4] Al-Kiʕʕ, 2/49/539 ḥ. 15

[5] ʕadʕq, ʕmāli, 3/22

[6] Al-Faqʕh, v. 1 ḥ. 1356

[7] Al-Kiʕʕ, 2/623 ḥ. 14; Thawāb al-Aʕmʕl, p. 153, ḥ. 2; ʕUddat ad-Diʕi, p. 279. Miʕbʕi ḥ al-Mutahajjid, p. 121. Majmʕa al-Bayʕn, v.. 10, p. 810; al-Kafʕami, al-Miʕbʕi ḥ, p. 47. In ad-Daʕawʕt p. 218 ḥ. 591 it also adds, ‘... and Allāh will suffice for him with Munkar and Nakʕr.’

[8] Bi ḥār, 76/210, ḥ. 23; Mustadrak al-Wasāʕil, 4/292 ḥ. 4719; al-Balad al-Amʕn, p. 33

[9] Al-Kāʕʕ, 2/49/536 ḥ. 4

[10] Some have said the verse of Sakhra is only 7:54 and others have said it is 7:54-56, so we have included all three verses.

[11] Al-Kāʕʕ, 2/49/539-540 ḥ. 16

[12] Or ‘until it becomes clear to them that it [i.e. the Qurʕin, or Islām] (or he) [i.e. the Apostle] is the truth.’

[13] At-Tahdhʕb, 2/175, ḥ. 699; al-Faqʕh, v. 1 ḥ. 1355; ʕUddat ad-Diʕi p. 282; Thawāb al-Aʕmʕl, p. 134 ḥ. 1

[14] Al-Kāʕʕ, 2/49/536 ḥ. 6

[15] Or ‘by those who restrain preventively,’ that is, deter people from committing sins.

Supplications (Ad'iyā) To Recite at Bedtime

After having recited the *suwar* and *āyāt* of Qur'ān mentioned above, then recite the following supplications (*ad'iyā*), ending with the *Tasbeeh* of az-Zahrā ('a) before falling asleep.

1. It is reported from Imām Ja'far aṣ-ṣādiq ('a) that when the Messenger of Allāh (ﷺ) would retire to bed, he would say:

By Your Name, O Allāh, I live and by Your Name I die.

And when he would wake up, he would say:[1]

All praise is for Allāh who brought me to life after He caused me to die and to Him is the Resurrection.

1. It is reported from the Messenger of Allāh (ﷺ) that when you retire to bed then say:[2]

O Allāh! If you hold back my soul (and cause me to die) then have mercy on it and if you send it (back) then protect it as You protect Your righteous servants.

1. It is reported from Imām Ja'far aṣ-ṣādiq ('a) that one who recites the following **thrice** when he goes to bed, will emerge from his sins like the day his mother gave birth to him:[3]

All praise is Allāh's Who exalted, thus dominated. And all praise is Allāh's Who has been immanent, thus known all things. And all praise is Allāh's Who has owned all things, thus had power over them all. And all praise is Allāh's who was disobeyed but forgave. And all praise is Allāh's who when worshipped, appreciated it (by rewarding). And all praise is Allāh's Who gives life to the dead, causes the living to die, and He has power over all things.

1. Mufasssal b. 'Umar reports from Imām Abī 'Abd Allāh Ja'far aṣ-ṣādiq ('a) who said, 'recite when you lie down in bed:
I seek refuge with the might of Allāh; and I seek refuge with Allāh's omnipotence; and I seek refuge with Allāh's perfection; and I seek refuge with Allāh's authority; and I seek refuge with Allāh's might; and I seek refuge with Allāh's

sovereignty; and I seek refuge with Allāh's guard; and I seek refuge with Allāh's wholeness; and I seek refuge with Allāh's control; and I seek refuge with Allāh's mercy; and I seek refuge with Allāh's Messenger (ﷺ) against the evil of whatever He has created, originated and made and from the evil of vermin and venomous creatures and from the evil of sinful jinn and men and from the evil of vicious Arabs and non-Arabs, and from the evil of every creature in the night and day whom You are holding by its forlock. Indeed my My Lord is on a right path.[4]

And then seek refuge for whomever you please as well.'[5]

In another tradition (ʿadeth) that has a similar *du'ā* but with some variation to the words (the differences between the two are highlighted in red), Mufarrah b. 'Umar says: Imām Ja'far aḥ-ḥādīq ('a) said to me, 'if you can, do not spend a night until you have sought refuge with Allāh with eleven statements.' 'Inform me (of these),' I said and he said, 'say (the following) and seek refuge with it whenever you wish:'[6]

I seek refuge with the might of Allāh; and I seek refuge with Allāh's omnipotence; and I seek refuge with Allāh's majesty; and I seek refuge with Allāh's authority; and I seek refuge with Allāh's beauty; and I seek refuge with Allāh's defence; and I seek refuge with Allāh's guard; and I seek refuge with Allāh's wholeness; and I seek refuge with Allāh's control; and I seek refuge with Allāh's countenance; and I seek refuge with Allāh's Messenger (ﷺ) against the evil of whatever He has created, originated and made.

1. It is also reported from Imām Ja'far aḥ-ḥādīq ('a) that, 'if anyone recites the following when he lies down in bed:

O Allāh! I make You a witness that You have made obligatory on me the obedience to 'Alḥ b. Abḥ Tālib and the Imāms from his progeny.

... and then mentions the names of all the Imāms individually until he stops at the Imām of his time, and then passes away that night, he enters Paradise.'[7] One can therefore continue from the *du'ā* above as follows:

Al-ʿasan and al-ʿusayn, and 'Alḥ the son of al-ʿusayn, and Muḥammad the son of 'Alḥ, and Ja'far the son of Muḥammad, and Mʿsa the son of Ja'far, and 'Alḥ the son of Mʿsa, and Muḥammad the son of 'Alḥ, and 'Alḥ the son of

Muḥammad, and al-ʿasan the son of ʿAlī and al-ʿujjah al-Qāim, blessings of Allāh be on them all.

1. From Imām Jaʿfar aḡ-ʿādiq (ʿa) he said, ‘when any of you retires to bed then let him recite:’[8]

O Allāh! I resign my soul to You so settle it in a place of Your pleasure and forgiveness; and if You return to my body then return it as one who is faithful, knowing the right of Your friends (awliyā) until You cause it to die on that (faith).

1. It is reported that Imām Jaʿfar aḡ-ʿādiq (ʿa) used to recite the following when he slept[9] and in another tradition, he mentioned the Messenger of Allāh (ḡ) used to recite this before sleep:[10]
In the Name of Allāh; I believe in Allāh and disavow the false deity. O Allāh, protect me in my sleep and in my waking.

1. From Khālid b. Najḡ that Imām aḡ-ʿādiq (ʿa) used to say, ‘when you lie down in bed then recite:’[11]

In the Name of Allāh, I place my right side (sleeping) for the sake of Allāh, on the creed of Abraham (ʿa), the ḥanḡf, for the sake of Allāh in submission and I am not of the polytheists.

1. Muḥammad b. Muslim reports from Imām al-Bāqir (ʿa) or Imām aḡ-ʿādiq (ʿa) that one of them said, ‘a person should not forsake reciting the following when he sleeps for that is what (the archangel) Jibrāʿl (ʿa) recited (i.e. taught) for the protection of al-ʿasan and al-ʿusayn, peace be on them:’[12]

I protect myself, my progeny, my household, and my possessions with the perfect words of Allāh, from every devil and vermin and every evil eye.

10. From Abī Baḡḡr from Imām aḡ-ʿādiq (ʿa) who said, ‘when you come to bed to sleep, lie down on your right side and say:’[13]

In the Name of Allāh and with Allāh and the way of Allāh and on the creed of the Messenger of Allāh, blessings of Allāh on him and his family. O Allāh, I surrender myself to You and I turn my face towards You and I entrust my affairs to You and seek refuge with You, in hope and with tranquility. There is no refuge nor safety except with You. O Allāh, I have faith in all of the Book You have revealed and with every messenger You have sent.

Then say:

There is no god but Allāh. He has no partner. To Him belong all sovereignty and all praise. He gives life and death and He causes death and life and He is ever-living and never dies. In His Hand is all good and He has power over everything.

Then say:

I seek refuge with Allāh, He that holds the heavens from falling on to the earth (and that subsists) only with His permission, from the evil of what He created, originated, made, gave growth to and form; and from the evil of Satan and his associates and minions; and from the evil of the devils from men and jinn; and I seek refuge with the perfect words of Allāh from the evil of vermins and poisonous creatures, from being touched by evil and from death (that is sudden and unfortunate); and from evil that descends from the heavens and ascends to it; and from the evil that comes forth from the earth and descends to it; and from the evil of visitors in the night and during the day, except for the visitor who comes bring good. By Allāh and by the Merciful I seek help and on Him I place my trust. Allāh suffices for me, the best Trustee, the best Master and the best Helper.

11. It is reported from Imām al-Bāqir ('a) that he said, 'when a person lies down (to sleep) on his right side, then let him say the following (which is very similar to what is given from Imām aḤ-ādiq ('a) just before this) and then recite the Tasbēḥ as-Zahrā ('a):' [14]

In the Name of Allāh; O Allāh, I surrender myself to You and I turn my face towards You and I entrust my affairs to You and seek refuge with You, and place my trust in You, in hope and with tranquility. There is no refuge nor safety except with You. I have faith in the Book You have revealed and the Messenger You have sent.

12. The final act of devotion is to recite the Tasbḥī az-Zahrā ('a) as recommended by Imām al-Bāqir ('a) in the ḥadīth above. Also, in his advice to Hishām b. Sālim, Imām aḥ-ḥādīq ('a) asked him to recite the Tasbḥī az-Zahrā ('a) when he goes to bed and the Imām detailed the method saying, 'recite the takbīr (*Allāhu Akbar*) 34 times, the tamīḥd (*al-°amdu Lillāh*) 33 times and the tasbḥī (*Subḥān Allāh*) 33 times.'[15]

[1] Al-Kāfḥ, 2/49/539-540 ḥ. 16; al-Faqḥ, 1/480\

[2] Al-Kāfḥ, 2/49/539 ḥ. 14; Ilal ash-Sharā'i, 2/589

[3] Al-Kāfḥ, 2/49/535, ḥ. 1; al-Faqḥ v. 1, ḥ. 1357; al-Kaf'amḥ, al-Miḥbī, p. 45

[4] The last part of this supplication: '... whom You are holding by its forlock... on a right path' is drawn from the Qur'an, Sḥrah Hḥd, 11:56.

[5] Ibn ḥāwḥs, Falāḥ as-Sā'il, chp. 30 quoting from Miḥbī al-Mutahajjid, p. 120

[6] Al-Kāfḥ, 2/49/537-8 ḥ. 9

[7] Ibn ḥāwḥs, Falāḥ as-Sā'il, chp. 30; Mustadrak al-Was'il, 5/44 ḥ. 5326

[8] Al-Kāfḥ, 2/49/536 ḥ. 2

[9] Al-Kāfḥ, 2/49/536 ḥ. 3

[10] Al-Kāfḥ, 2/49/536 ḥ. 4

[11] Al-Kāfḥ 2/49/538 ḥ. 10

[12] Al-Faqḥ, v. 1 ḥ. 1352

[13] Ibn ḥāwḥs, Falāḥ as-Sā'il from Al-Balad al-Amḥn, p. 33; Mustadrak al-Was'il, 5/44 ḥ. 5325

[14] Al-Faqḥ, v. 1 ḥ. 1351; At-Tahdhḥb v. 2 ḥ. 435; Mustadrak al-Was'il, v. 5 ḥ. 5324

[15] Al-Kāfḥ, 2/49/536 ḥ. 6

What to Recite When Turning Sides in Bed

1. From Ab£ Ba¥çr from Imām Ab£ Ja’far Mu’ammad al-Biqir (‘a) concerning the verse of Qur’ān:

They used to sleep a little during the night.

- S£rah ad-Dh;riy;t, 51:17

He said, ‘these shall be people who slept, but every time one of them turned (in bed) he said:’[1]

All praise is for Allāh and Allāh is greater (than anyone can ever describe)!

And in another version of this tradition, the Imām (‘a) said, ‘they recite:’[2]

1. From Imām ‘Alç al-Hādi an-Naqi (‘a), he said, ‘when you wake up from sleep and you turn sides in bed, then recite:’[3]

There is no god by Allāh, the Ever-living, the All-subsisting and He has power over all things. Glory be to Allāh, the Lord of the worlds and the God of the apostles; and glory be to Allāh, Lord of the seven heavens and what is in them and Lord of the seven earths and what is in them and Lord of the mighty Throne. And peace be on the apostles and praise is for Allāh, Lord of the worlds.

1. And if one gets out of bed in the night then before returning to bed, he should look up to the heavens and recite:

Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember Allāh standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire. Our Lord, whoever that You make enter the Fire will surely have been disgraced by You, and the wrongdoers will have no helpers. Our Lord, we have indeed heard a summoner calling to faith, declaring, “Have faith in your Lord!” So we believed. Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious. Our Lord, give us what You have promised us through

Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.'

- S̄rah ^al-i Imrān, 3:190-194

This was the practice of the Messenger of Allāh (ﷺ) and it is recommended in a tradition from Am̄r al-Mu'minīn ('a).[4]

1. From Imām Ja'far aṣ-ṣādiq ('a), he said, 'when anyone of you rises in the night then let him recite (the following and when he does so) Allāh (the Exalted) says, "My servant has spoken the truth and thanked Me":'[5]

Glory be to the Lord of the prophets and the God of the apostles and the Lord of the oppressed. And all praise is for Allāh who gives life to the dead and He has power over all things.

[1] Bih̄r, 76/217, ḥ. 24

[2] At-Tahdhīb, 2/335 ḥ. 1384

[3] Misbāḥ al-Mutahajjid p. 127

[4] The entire prescription from Imām 'Alī ('a) is reported in al-Khiṣāl, 140/625

[5] Al-Kāfī 2/49/538 ḥ. 11

To Wake Up at a Particular Time

This matter rightfully belongs in the last chapter concerning *Acts of Devotion to Perform at Bedtime for Specific Needs*. But we have placed it here because of the assumption that a faithful (*mu'min*) will have need for this every night because of his or her desire to rise before dawn for *Ḥalāt al-layl*, to plead Allāh's forgiveness (*istighfār*) and to supplicate Him.

Some of the Infallibles (*Ma'sumūn*), peace be on them, have prescribed the last verse of *Sūrah al-Kahf* while others have taught supplications to help one wake up at a particular time. And according to one tradition, just one's intention suffices:

1. In a verified tradition (*ḥadīth Ḥaḍīṣ*), Abū Ḥamza ath-Thumālī reports from Imām Abū Ja'far Muḥammad al-Bāqir ('*a*) who said, 'anyone who makes an intention to wake up at a particular time and Allāh knows that from him (as a firm intention), He appoints for him two angels who stir him at that time.' [1]
1. It is reported from al-Imām Ja'far aḥ-ḥādīq ('*a*), 'anyone who recites the end (i.e. last verse) of (*Sūrah*) al-Kahf when he sleeps will wake up at the time he wishes.' [2] The verse is as follows:

Say, 'I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.'

- *Sūrah al-Kahf*, 18:110

1. It is also related from Imām Ja'far aḥ-ḥādīq ('*a*) that the Messenger of Allāh (ﷺ) said, 'one who wishes [a share in] night vigil should recite when going to bed:

O Allāh, let me not feel safe from Your Plan and do not make forgetful of Your remembrance nor make me of the heedless. I shall rise, Allāh-willing at the time of (such-and-such)

[Replace the words (*such-and-such*) in parenthesis with the time you wish to rise.]

Then Allāh will appoint for him an angel to wake him up at that time.’[3]

1. And it is reported from Ab£ al-°asan al-Awwal Imām M£sa al-Kā’im (‘a), ‘one who wishes to wake up in the night for supplication and for beseeching Allāh’s forgiveness at any time that Allāh desires him to do so, should recite before sleeping:’

O Allāh! Do not make me forgetful of Your remembrance nor make me feel safe from Your Plan, nor make me from those who are heedless. And cause me to wake up at the time most loved by You that I may call out to You in it and You may answer me; and I may ask You and You may grant me; and I may plead Your forgiveness and You may forgive me. None forgives sins except You, O Most Merciful of all.

Then he said, ‘Allāh will send to him two angels to wake him up. And if he fails to wake up, He commands them to seek forgiveness for him. And if he should die that night, he dies a martyr. And if he does wake up, anything he asks Allāh for at that time, Allāh will grant him.’[4]

1. And finally, in a slightly different version of the supplication above, it is related from Imām M£sa b. Ja’far al-K;’im (‘a), ‘one who wishes to awake in the night for prayer and not to be taken over by sleep should recite when he lies in bed:’[5]

O Allāh! Do not make me feel secure from Your Plan nor make me forget Your remembrance and do not turn Your countenance away from me nor strip from me Your veil (that conceals my sins), and do not take me to task for my rebellion nor make me of the heedless. And wake me from my sleep, making it easy for me to rise in this night in the moments most loved by You and bless me in it prayers and thanksgiving and supplication, so that I ask You and You grant me and I call out to You and You reply me and I seek your forgiveness and You forgive me. Indeed You are the All-forgiving, the Merciful.

It is our understanding that any one of these prescriptions will work and one does not need to recite all of them in order to wake up at a particular time. We have found the recitation of the last verse of S£rah al-

Kahf to have always worked without fail and many scholars have also testified to this as a miraculous never-failing formula.

A Final Word on the Etiquette of Sleeping and Some of Acts of Devotion from Ibn ʿawf's *Falāḥ as-Sā'il* (chp. 30):

Before you lie down, recall that you are a humble slave that wants to sleep and who stretches his or her legs before a Mighty and Magnificent King. Therefore be wary of your etiquette and manners in your speech and actions that they are appropriate before your Master. With a realization of how small and insignificant you are, lie down on your right side with surrender, in submission and entrusting all to Allāh as is appropriate in that state.

And if you are able, then be like a slave who sleeps only after seeking permission from his Master. Face the qibla, sleeping on your right, like one who has lost a loved one, or a parent who has lost a child, and places his or her palm on his or her cheek.

In sleeping, one loses a lot of opportunities to gain proximity to Allāh and therefore one should intend by that sleep to gain strength to obey Allāh after awakening. When one sleeps unrepentant then it is as if all the sins of one's heart has risen over one's head like a mountain hovering above ready to crush a person, just as the case of the Banu Isrāʿīl for whom Allāh says:

When We plucked the mountain [and held it] above them as if it were a canopy (and they thought it was about to fall on them)

- Sʿrah al-A'rjf, 7:171

We now relate another tradition from Imām Abʿ Abd Allāh Ja'far aʿ-ʿādiq ('a) that he said, 'when one of you goes to bed, a noble angel and a rebellious devil rush to him. The angel says to him: "end your day with good and start your night with good" and the devil says to him, "end your day with sin and start your night with sin."' Then the Imām said, 'so if he obeys the noble angel and ends his day with the remembrance of Allāh and starts his night with the remembrance of Allāh when he goes to bed, by reciting the *takbēr* 34 times and *tasbē* 33 times and *tamīd* 33 times, the angel drives back the devil from the man and he is protected

by the trustees of the angel until he wakes up. When he wakes up, the devil hastens to him and says to him similar to what he said to him before he slept and the angel too does the same. So if he remembers Allāh, the Mighty and Glorious, like he did before, the angel repels the devil from him and Allāh records for him devotion for the whole night.’[6]

Applying Kohl before Sleep & Its Supplication

And from what is also recommended at bedtime is applying kohl. It is related that the Prophet (ﷺ) used to apply kohl with antimony (*ithmid*) when he intended to retire to bed.[7] In one report the Prophet (ﷺ) advised the use of antimony perfumed with musk.[8]

And it is reported from Imām ar-Riḍā (‘a) who said, ‘one who suffers from weak eyesight, then let him apply seven dabs of kohl when he sleeps, using antimony (*ithmid*), four in the right (eye) and three in the left.

And from him, peace be on him, as well is reported that, ‘kohl at the time of sleep is a protection from the water that descends in the eye.’

And it is reported that he, peace be on him, used to recite the following when applying kohl:

O Allāh, I ask You for the sake of Muḥammad and the progeny of Muḥammad that You bless Muḥammad and the progeny of Muḥammad and that you place light in my eyes, insight in my religion, conviction in my heart, sincerity in my action, safety in my self, increase in my sustenance, and gratitude to You for as long as You keep me alive; indeed You have power over all things.

As for the ‘insight (*baḥrah*) in my religion’ (mentioned in this *du‘ā*), it comes from knowledge of the Qur’ān and Sunnah, which in turn make one’s conviction firmer than the mountains. For it is related from the Imāms, peace be on them, that one who takes his religion (*dīn*) from the Qur’ān and the Sunnah of the Prophet (ﷺ), mountains will fall away before he does and one who takes his religion from the mouths of people will be refuted (easily) by others. And in another report: One who enters faith (*īmān*) with knowledge (*‘ilm*) will be firmly established and his

faith will benefit him whereas one who enters it without knowledge will exit it as he entered it.[9]

[1] Al-Faqḥ 1/479 ḥ. 1384

[2] Al-Kāfḥ, 2/540, ḥ. 17; 2/632 ḥ. 21; al-Faqḥ v. 1 ḥ. 1359 ‘Uddat ad-Di‘i, p. 280

[3] Al-Kiḥfi, 2/49/540 ḥ. 18

[4] Biḥr, 76/216, ḥ. 23; Misbāḥ al-Mutahajjid, p. 133; Kanz al-‘Ummāl, 15/348 ḥ. 41326

[5] Miḥbāḥ al-Mutahajjid, p. 123; Biḥr, 76/217 ḥ. 24

[6] Biḥār, 76/210 ḥ. 23; Mustadrak al-Wasā’il, 1/146, ḥ. 221 and 5/40 ḥ. 5314

[7] Al-Kāfḥ, 6/493, ḥ. 1

[8] Ibn al-Athḥr, Nihāya, 2/275

[9] Khawanjuḥ’s Commentary of Miftāḥ al-Falāḥ, p. 611

Chapter 5

A Discussion on the Method of the Tasb \mathring{c} of Sayyida Fāṣima az-Zahrā ('a)

Know that what is popularly acknowledged from traditions is that the Tasb \mathring{c} az-Zahrā ('a) is recommended on two occasions: after the daily canonical prayer (Ṣalāh) and at bedtime.

Some of the traditions about reciting it at bedtime mention the *tasb \mathring{c}* (saying *Subḥān-Allāh*) before the *tam \mathring{c} id* (saying *al-°amdu-lillāh*); however, verified (Ṣaḥīḥ) traditions concerning the Tasb \mathring{c} az-Zahrā ('a) in general say that the *tam \mathring{c} id* comes before the *tasb \mathring{c}* .

The purpose of this chapter is to further explain the differences between these traditions.

It should be noted that even though our scholars ('ulamā) – may Allāh, the most High, sanctify their souls – have differed on the sequence between the *tam \mathring{c} id* and the *tasb \mathring{c}* when recited at bedtime, they are unanimous that the start of the Tasb \mathring{c} az-Zahrā ('a) is always the *takb \mathring{c} r* (saying *Allāhu Akbar*). And this is because of a Ṣaḥīḥ tradition on the authority of Ibn Sinān from Imām Ja'far aṢ-ḥādīq ('a) concerning the start.[1]

[1] At-Tahdh \mathring{c} b, 3/66

The Aḥādīth that Tamīḥ precedes Tasbīḥ

Shaykh at-Tāifa aṣ-Ṣāḥibī has related in his *at-Tahdhīb* – with a sound chain of transmission (*sanad ḥaḍīṯ*) – from Muḥammad b. ‘Adhāfir who said:

‘I went with my father to Abū ‘Abd Allāh (aṣ-Ṣāḥibī), peace be on him, and he (my father) asked him about the Tasbīḥ az-Zahrā (‘a). So he said, ‘*Allāhu Akbar*’ until he counted thirty-four times; then he said, ‘*al-ḥamdu lillāh*’ until he reached sixty-seven; then he said, ‘*Subḥān-Allāh*’ until he got to a hundred, counting them with his hand in one statement.’[1]

And in *al-Kāfī*, it is related that Imām Ja‘far aṣ-Ṣāḥibī (‘a) said to Hishām b. Ṣalīm, ‘recite the Tasbīḥ of Fāṭima az-Zahrā (‘a) when you go to bed: Laud Allāh (*takbīr*) thirty-four times, praise Him (*tamīḥ*) thirty-three times and glorify Him (*tasbīḥ*) thirty-three times.’[2]

[1] *At-Tahdhīb*, 2/105-106

[2] *Al-Kāfī*, 2/536 ḥ. 6

The Aḥādīth that Tasbeḥ precedes Tamīm

The reports whose apparent words suggest the *tasbeḥ* precedes the *tamīm* are specific to bedtime only. For example, Raḥ al-Muḥaddithīn Shaykh aḥ-ḥadīq has related in his *al-Faqḥ* from Amr al-Muḥminīn ('a) that he related to a man from the Banu Asad an event concerning himself and his wife Fāṣima az-Zahrā ('a), the daughter of the Prophet (ﷺ). The gist of the lengthy narration is that Amr al-Muḥminīn ('a) saw that az-Zahrā ('a) had filled water skins and drawn water from wells until it affected her health; she had ground mill using the hand millstone until her hands had blistered; her clothes were covered with dust due to sweeping and cleaning the house and they had become black with kindling fire under the cooking pot. Seeing all this hardship befalling her, he advised her to ask her father, the Messenger of Allāh (ﷺ) to provide for her a maid who would help her. Fāṣima ('a) went to see her father but seeing him occupied with others felt ashamed to ask and returned home.

Later the Messenger of Allāh (ﷺ) came to see them and to ask his daughter what she had come for and Amr al-Muḥminīn ('a) explained to the Messenger of Allāh (ﷺ) saying it was he that had sent her to ask.

So the Messenger of Allāh, blessings and peace be on him and his household, said, 'shall I not teach both of you what is better for you than a maid?[1] When you retire to sleep, then exalt Allāh (i.e. recite the *takbeḥ*) thirty four times; and glorify Him (i.e. recite the *tasbeḥ*) thirty three times; and praise Him (i.e. recite the *tamīm*) thirty three times.'

Hearing this, Fāṣima ('a) said, 'I am pleased (with this) from Allāh and His Messenger. I am pleased (with this) from Allāh and His Messenger.'[2]

Similarly it is reported in *al-Kifī* from Dāwūd b. Farqad from his brother that, 'Shahīb b. 'Abd Rabbih asked us to inform Abī Abd Allāh (Imām aḥ-ḥadīq) ('a) that a woman was frightening him in his sleep (i.e. as a recurring nightmare). So he (the Imām) said, "tell him: take a rosary, do the *takbeḥ* thirty-four times, and *tasbeḥ* thirty-three times and *tamīm* thirty-three times.'"[3]

[1] The word *khādim* in Arabic can represent a male servant (*ghulām*) or a female servant i.e. maid (*jāriya*) and is applicable for both – *Miftāḥ al-Falāḥ*, p. 592.

- [2] Al-Faqḥ, 1/320-321
[3] Al-Kifī, 2/536-7, 1.7

Conclusion

What we have seen is that the traditions that suggest *tasbĥ* before *tamĥ* are all related to sleep time only whereas the traditions that mention *tamĥ* before *tasbĥ* are for both, sleep and after prayers i.e. at all times in general.

Shaykh Bahā ad-Din al-‘Āmilĥ in his *Miftāĥ al-Falāĥ* has analyzed the traditions on the *Tasbĥ az-Zahrā* (‘a) in great detail and compared the usage of conjunction particles in Arabic and their subtle differences in the science of *adĥth* (such as when *wa* is used instead of *fā* or *thumma*). He found that the traditions mentioning the *tasbĥ* before the *tamĥ* used the particle ‘*wa*’ (‘and’) which only acts as a conjunction but does not restrict the order[1] whereas the traditions mentioning *tamĥ* before *tasbĥ* use the particle ‘*thumma*’ (‘then’) and therefore suggest a sequence. For example, a report from AbĤ BaĤĥr states that Imām Ja‘far aĤ-ādiq (‘a) said concerning the *Tasbih az-Zahrā* (‘a), ‘commence with the *takbĥr* thirty-four times, then (*thumma*) the *tamĥ* thirty-three times, then (*thumma*) the *tasbĥ* thirty-three times.’[2] Shaykh al-‘āmilĥ also draws from other examples in jurisprudence (*fiqh*) and its principles (*uĤĤl*) before concluding as follows:

The more reliable sequence of the *Tasbĥ az-Zahrā* (‘a) is what is popularly known and practiced i.e. first *Allāhu Akbar* thirty-four times; thereafter *al-°amdu-lillāh* thirty-three times; and finally *Subĥān-Allāh* thirty-three times.

Shaykh Bahā ad-Din al-‘Āmilĥ has also addressed the practice of some scholars who decided to follow both by reciting the *tamĥ* before the *tasbĥ* after the daily *Ĥalāh* but the reverse before sleep. He has strongly criticized them and cautioned against this, saying it has not been suggested by any previous reputed scholar of either School despite the fact that the matter has not escaped their attention. (For those interested in the discussion, see p. 592-597 of the *Miftāĥ al-Falāĥ*.)

[1] Some have opposed this notion that the Arabic conjunction particle *wa* does not enforce the order in which acts are done. They have argued that the verse “*irka’u wa ‘sjudu*” (‘bow and prostrate’) in Qur’ān 22:77 proves that *wa* does in fact restrict order otherwise it would be permissible to do *sujĤd* before *ruku’*. But such an argument is flawed because the

restriction to perform *ruku'* before *sujūd* does not come from the *wa* particle in this Qur'ān verse – it comes from other primary sources such as the ḥadīth of the Prophet (ﷺ), 'pray as you see me pray' (ﷺ *ra'aytum ʿni uᷲalli*) (Awjli al-Laᷲli, 1/198 ḥ. 8) or for example, when the verse 'Indeed Safa and Marwa are among Allāh's sacraments' (Qur'ān, 2:158) was revealed, the Prophet (ﷺ) said, 'start with that which Allāh has started with' (*ibda' u bi m; bada' All;hu bihi*) (Kanz al-'Umm;l, ḥ. 26137) meaning start the Sa'i from Safa because it is mentioned first. It would not have been necessary for the Prophet (ﷺ) to point this out if it was obvious from the conjunction particle '*wa*' in the verse.

[2] Al-K;fi, 3/342 ḥ. 9

Shaykh ‘Abbās al-Qumm̄ on the Tasb̄ az Zahrā (‘a)

Regarding the Tasb̄ az-Zahrā (‘a), Shaykh ‘Abbās al-Qumm̄ writes in his *al-Bāqiyāt aẓ-ẓali āt*: [1]

The authentic traditions (*ā ād̄th*) regarding the excellence of this tasb̄ are innumerable. It is reported from Imām Ja’far aẓ-ẓādiq (‘a) that he said, ‘we command our children with the Tasb̄ of FāṢima, peace be on her, as we command them to the canonical prayer (Ẓalāh). Persist in it, for one who persisted in (performing) it never became wretched (*shaqī*).’

It is also given in reliable reports that the ‘excessive remembrance’ (*adh-dhikr al-kath̄r*) that is prescribed in the Qur’ān (33:41) refers to this Tasb̄ and therefore one who makes a habit of reciting it after the canonical prayer (Ẓalāh) has remembered Allāh with an ‘excessive remembrance’ and acted on the verse:

O you who have faith! Remember Allāh with frequent remembrance.
- S̄rah al-A ā zāb, 33:41

And with a reliable chain of transmission (*sanad mu’tabar*), it is reported from Imām Mu’ammad al-Bāqir, peace be on him, that he said, ‘one who glorifies (Allāh) with the Tasb̄ of FāṢima, Allāh’s peace be on her, then seeks forgiveness from Allāh, Allāh forgives him. And while it is a hundred (chants) on the tongue, it is a thousand in the scales (*mīzān*); and it repels the devil (*shayṢān*) and pleases the Lord (*Rabb*).’

And with a sound transmission (*sanad Ẓa ā ā*) it is reported from Imām aẓ-ẓādiq (‘a) that he said, ‘one who glorifies (Allāh) with the Tasb̄ of FāṢima, peace be on her, before his feet turn away from the obligatory prayer (Ẓalāt al-farīā), Allāh forgives him and makes Paradise mandatory for him.’

And in another reliable chain from him (Imām aẓ-ẓādiq), peace be on him, as well he said: ‘the Tasb̄ of FāṢima az-Zahrā (‘a) after every obligatory prayer is more loved by me than praying a thousand units (*rak’ah*) of prayer every day.’

And in a reliable report from Imām al-Bāqir, peace be on him, he said, ‘never was Allāh worshipped with any glorification or extolling, more

excellent than the *Tasbḥ* of Fāṣima az-Zahrā ('a); for if there was anything more excellent than it, the Prophet (ﷺ) would have prescribed that to Fāṣima ('a).'

The traditions regarding its excellence are therefore more than can be contained within the scope of this work.

[1] Shaykh 'Abbās al-Qummḥ, *Bāqiyāt aḥ-ḥadīth*, chp. 1, section 1, on "Tasbḥ of Fāṣima az-Zahrā ('a)"

Shaykh 'Abbās al-Qummḥ on the Method of Performing the Tasbḥ of az-Zahrā ('a)[1]

Shaykh 'Abbās al-Qummḥ has also mentioned the two variations in the order of the *tamḥid* and *tasbḥ* and said, 'some scholars have tried to join these two traditions by saying that the first method (of *tamḥid* before *tasbḥ*) be acted upon after the daily canonical prayers (Ṣalāh) and the second method at bedtime. But acting on the first method is more popular and favoured from what is apparent.'

Shaykh 'Abbās al-Qummḥ has also mentioned that it is recommended to recite the *Tahlīl* (i.e. 'lā ilāha ilallāh') once, after the *Tasbḥ* of az-Zahrā ('a), quoting a tradition from Imām Ja'far aḥ-ḥadiq ('a) who said, 'one who glorifies (Allāh) after every obligatory prayer with the *Tasbḥ* of Fāṣima, peace be on her, and ends it with "lā ilāha ilallāh", Allāh will forgive him.'

Shaykh 'Abbās al-Qummḥ on the Rosary used for Tasbḥ [2]

As for the rosary used during the glorification of Allāh (s.w.t.), Shaykh 'Abbās al-Qummḥ has said it is more excellent (*afḥḥ*) to use one that is made with the clay from the grave of Imām al-ḥusayn, peace be on him. And it is also recommended (*mustaḥab*) for a person to carry with him a rosary (*sabḥa*) made from the clay of al-ḥusayn, peace be on him, at all times for it acts as a protection from afflictions (*balāya*) and is a source of endless reward.

That said, one must be cautious when carry the *Tasbḥ* made from the clay (*turbah*) of al-ḥusayn ('a) not to take it with him or her into the wash-room or any place of impurity (*najāsah*), just as one must be cautious not

to keep it on oneself when one is ritually impure (i.e. in *janābah*). It is also important not to let children disrespect, play with or step on the rosary made from the clay of the places where the pure Infallibles ('a) are buried.

It is reported that the rosary that Sayyida Fāṣima az-Zahrā ('a) originally used was made with a woolen (ʔʔf) thread only, each 'bead' marked by a knot in the thread. She would rotate it with her hand as she exalted and glorified Allāh. This was until °amza b. 'Abd al-Muṣṣalib ('a) (the uncle of Rasūl Allāh (ʔ)) was martyred at Uḥud, when she began using the clay from his grave to make her rosary and people would imitate her. And this continued until Imām al-°usayn ('a), the master of all martyrs (*sayyid ash-shuhadā*), was martyred in Karbala when people gave up using the clay from °amza's grave and began using al-°usayn's, peace be on him.

And it is reported from the Awaited Imām (al-Munta'ar) ('a) - may Allāh hasten his return and may our souls be sacrificed for him! - that he said, 'one who forgets the remembrance (*dhikr* of Allāh) but has a rosary from the *turbah* of al-°usayn ('a) in his hand (then) the reward (of performing the *dhikr*) is written for him.'

And it is related from Imām aṣ-ṣādiq, peace be on him, that the rosary from the grave of al-°usayn, peace be on him, glorifies Allāh in the hands of a man even when he is not glorifying Him (with his tongue). And he (aṣ-ṣādiq), peace be on him, also said, 'one who rotates the beads (made) from the grave of al-°usayn, peace be on him, and asks for forgiveness just once, Allāh writes it for him seventy times. And if the rosary stops in his hand and he does not glorify Allāh with it, then seven times (is written for him) for each bead in it.'

And according to another report: if he rotates it with remembrance (*dhikr*) then for every bead, forty good deeds are written for him. And it is related that the °ʔr al-'Ayn (beautiful maidens of Paradise), when they see any angel descending to the earth for any matter, they ask them to bring them back as gifts, beads and clay from the grave of al-°usayn, peace be on him.

And in a sound (ʔaḥad) tradition from al-Imām Mʔsa al-Kā'im, peace be on him, he said, 'a faithful (*mu'min*) should never be without five

things: *siwāk*[3], a comb, a prayer rug, a rosary with (at least) thirty-four beads, and an *aqḥḥ* ring.'

It appears that a rosary from porcelain is also excellent but it is better if its earth has not been subjected to fire. And from Imām Ja'far aḡ-ādiq, peace be on him, it is also reported, 'one who recites one (round of) *tasbḥ* with a rosary made from the earth of al-°usayn ('a)'s grave, Allāh writes for him four hundred good deeds and erases from him four hundred sins; four hundred of his wishes are granted and he is elevated four hundred degrees (before Allāh).'

It is also reported that it is recommended (*musta'ab*) for the thread of the rosary to be green in colour.

[1] Ibid.

[2] Ibid.

[3] Also called *miswāk*; a teeth-cleaning twig made from branches of the *Salvadora persica* tree (known as *arak* in Arabic and *peelu* in Urdu). Its bristles are sometimes softened in rose water. It has a long well-documented history and is reputed for its medicinal benefits. It also features prominently in Islamic hygienical jurisprudence.

Part 1
Acts of Devotion at Bedtime for Specific
Needs

For Protection from Nightmares

1. From Mu'jwiya b. 'Amm;r from Ab£ 'Abd Allāh Imām a¥-;diq ('a) who said, 'when a person sees in his dreams what is unpleasant then let him turn to the other side and recite:

Indeed [malicious] secret talks are from Satan, that he may upset the faithful, but he cannot harm them in any way except by Allāh's permission...

- S£rah al-Mujādilah, 58:10

Then he should recite:[1]

I seek refuge (with Allāh) from what the angels nearest to Allāh seek refuge from, as do the prophets of Allāh and messengers and the righteous servants of Allāh, from the evil of what I saw and from the evil of the accursed Satan.

1. In a slightly different version of the *du'ā*, it is reported from Imām al-B;qir ('a) and Imām a¥-ādiq ('a), they said, 'F;Şima ('a) complained to the Messenger of Allāh (¥) of what (unpleasantness) she saw in her sleep and the Messenger of Allāh (¥) said to her, 'whenever you see anything like that then say:[2]

I seek refuge with what the closest angels to Allāh seek refuge from, and (what) the apostles from the prophets of Allāh (do) and the righteous servants of Allāh, from the evil of my nightmare that I saw, that it should harm me (in any way) in my religion or my (affairs of the) world.

The unpleasant dream that she had is given in Khawanjuç's commentary of *Miftā' al-Falj* (p. 612-3). The gist of it is that Sayyida F;Şima ('a) dreamt that the Prophet (¥) set out of Madçna with 'Alç, herself, al-°asan and al-°usayn ('a). They came to a place where the Prophet (¥) purchased a sheep and ordered for it to be slaughtered. When they ate its meat, they all died. This was what she dreamt. The next day, the Prophet (¥) summoned the Ahl al-Bayt ('a) and took them out of Madçna exactly as she had seen in her dream and the events unfolded exactly the same until the sheep was slaughtered. So F;Şima ('a) wept and told the Prophet (¥) of her dream. He prayed to Allāh and Jibr;çl ('a) came to him and informed him this was a devil who seeks to bother the righteous with unpleasant dreams. So the Prophet (¥) then taught F;Şima ('a) this supplication.[3]

1. And a third ḥadīth also mentions a very similar *du'ā*. From Abī Baṣṣir from Imām aḥ-ḥādīq ('a) who said, 'if you see in your sleep what you dislike then say when you wake up: '[4]

I seek refuge from what the near angels of Allāh seek refuge, and the prophets of Allāh, the apostles, and the righteous servants of Allāh and the rightly-guided Imāms, guided by Allāh, from the evil of what I saw and the evil of my dream, that it should harm me, and (I seek Allāh's refuge) from the cursed Satan.

1. Al-Walīd b. ḥabīb reports that Shihāb b. 'Abd Rabbih said to him, 'convey my salām to Abī 'Abd Allāh (aḥ-ḥādīq ('a)) and inform him that I am troubled with nightmares in my sleep.' Al-Walīd says, 'so I conveyed this to him and he (aḥ-ḥādīq ('a)) said, 'say to him when he goes to bed, he should recite the maw'udhatayn (Ṣṣrah al-Falaq and Ṣṣrah an-Nās) and āyat al-Kursī. And the āyat al-Kursī is more excellent than everything else.' [5]
2. In another tradition, Imām aḥ-ḥādīq ('a) prescribed for one who has nightmares that he should recite at bedtime the following ten times:

There is no god by Allāh, the only One, He has no partner. He gives life and death and causes death and life and He is ever-living and does not die.

Then he should recite the *Tasbīḥ* az-Zahrā ('a) and he will overcome it. [6]

1. In a longer variation of this tradition, Dāwūd b. Farqad reports from his brother that Shihāb b. 'Abd Rabbih asked him to ask Imām aḥ-ḥādīq ('a) about a woman that kept tormenting him (in nightmares). So he (the Imām ('a)) said, 'tell him: take the rosary (*misbāḥ*) and recite the *takbīr* 34 times, the *tasbīḥ* 33 times and the *tamīẓ* 33 times. And recite the following ten times: '[7]

There is no god except Allāh, the One and Only, Who has no associate. His is the Kingdom and for Him is all the praise. He gives life and brings death and He brings death and gives life. In His Hand is all good and for Him is the alteration of the night and day; and He has power over all things.

[1] Al-Kifī, 8/142 ḥ. 106; Mustadrak al-Wasīl, 5/111 ḥ. 5456

- [2] Al-K̄fi, 8/142, ḥ. 107; Mustadrak al-Wasā'il, 5/111 ḥ. 5457
- [3] Tafs̄r al-Qumm̄, 2/355-6
- [4] Misbā' al-Mutahajjid, p. 127; Mustadrak al-Wasā'il 5/112 ḥ. 5458; Tafs̄r al-Qumm̄, 2/356
- [5] Biḥār, 76/211 ḥ. 23; Mustadrak al-Wasā'il, 4/292 ḥ. 4718; Miṣbā' al-Mutahajjid, p. 121
- [6] Biḥār, 76/211 ḥ. 23; Mustadrak al-Wasā'il, 5/45 ḥ. 5328
- [7] Al-Kāf̄, 2/49/536-7 ḥ. 7

For Safety from Thieves

From al-Aʿbagh b. Nubʿta from Amʿr al-Muʿminʿn (‘a) who said, ‘I swear by Him Who sent Muḥammad with the truth and honoured his household (*ahl al-bayt*), anything you seek protection from: fire or drowning or choking or theft or the return of a riding animal to its owner or a lost fugitive, its solution is in the Book of Allāh, the Exalted. Whoever wants knowledge of that then let him ask me.’ So a man stood up and said, ‘Commander of the Faithful, tell me about theft for I am constantly being robbed in the night, one thing after another.’ He (‘a) said, ‘when you go to bed, recite:’[1]

Say, ‘Invoke “Allāh” or invoke “the All-beneficent.” Whichever [of His Names] you may invoke, to Him belong the Best Names.’ Be neither loud in your prayer, nor murmur it, but follow a middle course between these, and say, ‘All praise belongs to Allāh, who has neither taken any son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness,’ and magnify Him with a magnification [worthy of Him].

- Sʿrah al-Isrʿ, 17:110-111

The same is also confirmed in a ḥadīth from Imām al-ʿusayn (‘a) from the Prophet (ﷺ) who said, ‘a protection for my nation from theft is (Sʿrah al-Isra, verse 110-111).’[2]

[1] Al-Kʿfi, 2/624 ḥ. 21; Biḥār, 76/212 ḥ. 23

[2] Al-Amʿn, p. 131; ad-Daʿawʿt, p. 160 ḥ. 443. In other traditions, the word ‘sword’ occurs instead of ‘theft’.

For Protection from Vermin & Other Harmful Creatures

It is reported from Imām Muḥammad al-Bāqir, peace be on him, that he said, 'I am the guarantor for one who recites the following, that neither scorpions will harm him nor any vermin until he wakes up:'[1]

I seek refuge with the perfect words of Allāh that cannot be surpassed by one who is righteous or a transgressor, from the evil of what He made and from the evil of what He originated and from the evil of every creature whom He holds by its forlock. Indeed my Lord is on a right path.

[1] Al-Faqīh, v. 1 ḥ. 1360

For Protection from Beasts

From Ab£ °amza ath-Thumj̣ḷ from Imām ‘Aḷ b. al-°usayn Zayn al-‘abiḍn (‘a) he said, ‘one who recites the following when he goes to bed, Allāh will protect him and keep away from him the evil of every beast:[1]

O Allāh! You are the First and there is nothing before You; and You are the Manifest, there is nothing above You; And You are Hidden, there is nothing beneath You; and You are the Last, there is nothing after You. O Allāh, Lord of the seven heavens and Lord of the seven earths and Lord of the Tawrāt and Inj̣ḷ and the Wise Furqān (i.e. Qur‘ān), I seek refuge with You from the evil of every living creature Whom You have grabbed by its forlock (i.e. who is in Your complete control). Indeed You are on a straight path.[2]

[1] Biḥr, 76/214, ḥ. 23; Mustadrak al-Waṣ‘il, 5/45, ḥ. 5327

[2] Cf. Qur‘ān, 11:56

For Protection from Nocturnal Emission (Iḥtilām)

From Imām Jaʿfar aṣ-ḥadiq (ʿa) – with a ḥadīth transmission – he said, ‘one who fears experiencing a wet-dream should recite at bedtime:’[1]

O Allāh, I seek refuge with You from nocturnal emission and the evil of dreams and that Satan should fool around with me whilst awake or in sleep.

The words ‘*whilst awake*’ (in the supplication) could be a reference to forms of sin such as masturbation, fornication, pornography and so forth (and we seek refuge from Allāh from such base acts of sins!) that would lead one to become ritually impure (*junġb*).

[1] Al-Kāfi, 2/49/536, ḥ. 5; al-Faqīh, v.1 ḥ. 1361; Misbāḥ al-Mutahajjid, p. 122; Misbāḥ al-Kafʿam, p. 47

For Protection from Collapse of the Roof

When one is sleeping at a place whose structure is doubtful and it appears to be dilapidated or one is sleeping in an area that is prone to tremors and earthquakes, the following supplication is useful.

It is reported from Imām 'Alç ar-Riḳā ('a) from his father Imām MḒsa al-Kā'im ('a) that he said, 'a house will never collapse on anyone who recites the following (verse of Qur'ān) when he intends to sleep:[1]

*Indeed Allāh sustains the heavens and the earth lest they should fall apart,
and if they were to fall apart there is none who can sustain them except Him.*

Indeed He is all-forgiving, all-forgiving.

- SḒrah al-FāṢir, 35:41

[1] At-Tahdhḳb, 2/117 ḳ. 240; al-Faqḳh v. 1, ḳ. 1362; Thawāb al-'Amḳl, p. 183, ḳ. 1

For Protection from Drowning or Burning

It is reported from Amər al-Mu'minın Imām 'Alç ('a) that one who recites the following two verses of the Qur'ān before going to sleep, will be safe from drowning or burning:[1]

My guardian is indeed Allāh who sent down the Book, and He takes care of the righteous.

- Sƒrah al-A'rāf, 7:196

They do not regard Allāh with the regard due to Him, yet the entire earth will be in His fist on the Day of Resurrection, and the heavens, scrolled, in His right hand. Immaculate is He and exalted above [having] any partners that they ascribe [to Him].

- Sƒrah az-Zumar, 39:67

[1]Sayyid MusŞafa al-Mƒsawç, *Fawāid al-Qur'ān*

A Cure for Insomnia

1. The Messenger of Allāh (ﷺ) taught the following supplication to cure insomnia:[1]

O Allāh, Lord of the heavens and what they shade; and Lord of the earths and what they carry; and Lord of the devils and what they misguide; be my protector from all Your creation, lest any of them should cross boundaries with me or rebel; Mighty is Your protection and there is no god besides You.

1. It is related from Imām Ja'far aṣ-ṣādiq ('a) that, 'when you suffer from insomnia then recite:'[2]

Glory by to Allāh, Master of the affairs; the Ever-subsisting King; the mighty Proof, every day He is engaged in some work!

1. In another report, M'isa b. Ismī'īl b. M'isa ('a) b. Ja'far ('a) reported that his father narrated from his father from Imām 'Alī ('a) that Fīṣima ('a) complained to the Messenger of Allāh (ﷺ) of sleeplessness and he said, 'recite, my dear daughter:'

O Satiator of hungry stomachs, O Clothier of naked bodies; O Calmer of restless veins; O Sleeper of wakeful eyes; calm my restless veins and permit my eye to sleep swiftly.

So she recited this and it (the sleeplessness) went away.[3]

1. From Mu'āwiya b. Wahb from Imām Ja'far aṣ-ṣādiq ('a) that one of his sons came to him one night and said, 'father, I wish to sleep (but cannot).' So he (the Imām ('a)) said, 'my son, recite:'[4]

I bear witness that there is no god but Allāh and that Mu'ammad (ﷺ) is His servant and messenger. I seek refuge with the greatness of Allāh and I seek refuge with the might of Allāh and I seek refuge with the power of Allāh and I seek refuge with the majesty of Allāh, and I seek refuge with the authority of Allāh; Allāh has power over all things; and I seek refuge with the pardon of Allāh and I seek refuge with Allāh's forgiveness, and I seek refuge with Allāh's

mercy from the evil of the vermin and the venomous creature and from the evil of every creature, small or big, by night or day, and from the evil of sinful jinn and men and from the evil of the sinful Arab and non-Arab and from the evil of lightning and hail. O Allāh bless Muḥammad, Your servant and messenger.

[1] Bihār, 76/213 ḥ. 23; Mustadrak al-Wasī'il, 5/126 ḥ. 5488

[2] Miṣbūḥ al-Mutahajjid, p. 121; Mustadrak al-Wasī'il, 5/26, ḥ. 5487

[3] Al-Ash'ithayt, p. 248; Biḥār, 76/213 ḥ. 23

[4] Al-Kāfī 2/49/537 ḥ. 8

To See Rasūl Allāh (ﷺ) in One's Sleep

1. From Imām Ja'far aṣ-ṣadiq ('a), 'one who wishes to see our master the Messenger of Allāh (ﷺ) in his sleep should, after praying the last 'Ishj prayer, perform a bath (*ghusl*) to clean himself. Then pray four rak'ahs with four hundred ^aayat al-Kursi (100 in each rak'ah). Then send blessings (recite *Ḥalawāt*) on Muḥammad and 'Alī Muḥammad a thousand times. Then sleep (with clean clothes and) on clean sheets that have never been used for even lawful sexual relations. And he should place his right palm under his right cheek and recite a hundred times:

Glory be to Allāh and All-praise is for Allāh. And there is no god but Allāh and Allāh is the greatest and there is no power or strength except Allāh's
Then he should recite a hundred times:

Whatever Allāh wishes!

And he shall see the Prophet (ﷺ) in his dream.'[1]

1. And if you wish to send greetings to the Prophet (ﷺ) as if you did it in person and he replied you, then it is reported from the Prophet (ﷺ) that he said, 'one who goes to bed and then recites *Sūrah Tabjirak al-ladhç bi yadihil mulk* (i.e. *Sūrah al-Mulk* – chapter 67) and then recites the following four times:

O Allāh, Lord of the Sacred Mosque and the area around it and the Sacred Town (i.e. Makkah), convey to the soul of Muḥammad, on my behalf, salutations and greetings.

Then Allāh appoints for him two angels who come to the Prophet (ﷺ) and say to him, 'O Muḥammad! So-and-so sends on you peace and mercy and blessings of Allāh (*'alaykas saljm wa raḥmatullāhi wa barakātuhu*).'[2]

1. And if you wish to see Amçr al-Mu'minçn 'Alç b. Abç ḥālib ('a) in your dream then recite when you sleep:[3]

O Allāh, I ask You, O One Whose grace is delicate and subtle and His support is widespread and never ending; I ask You by Your subtle and delicate grace, which no servant is graced with except it suffices him, that You show me my master, Amr al-Mu'minīn, 'Alī b. Abī Tālib, in my sleep.

[1] Biḥār, 76/214, ḥ. 23

[2] Kanz al-'Ummāl, 15/346, ḥ. 41320

[3] Biḥār, 76/215, ḥ. 23 and 53/330

To see a Deceased during Sleep

When you wish to see a deceased relative then sleep with purity (*Ṣahīrah*) (i.e. wuṣṣ) and lie on your right side and recite the Tasbeḥ of Fāṣima az-Zahrā ('a). Then say:

O Allāh, You are the Ever-living who cannot be described; and faith is only known from it. From You commenced all things and to You they return. Whatever advanced from it, You were its refuge and safety and whatever retreated from it had no refuge; and there is no safety except with You. So I ask you for the sake of 'there is no god but You' and I ask You for the sake of 'In the Name of Allāh, the Beneficent, the Merciful'; for the sake of Muḥammad (ﷺ), the master of the prophets and for the sake of 'Alī ('a), the best of trustees (to the Prophet (ﷺ)) and for the sake of Fāṣima ('a), the leader of the women of the world, and for the sake of al-ḥasan ('a) and al-ḥusayn ('a), whom You have made the masters of the youth of the inhabitants of Paradise, on them all be peace; that You bless Muḥammad (ﷺ) and his household ('a) and that you show me my deceased in the condition that he or she is.

And you will, *Allāh willing*, see him.[1]

[1] Miṣbūḥ al-Mutahajjid, p. 22; Biḥār, 76/215, ḥ. 23

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