

شرح
الخلاصة

الكسنى

شرح أذكار الصبابة والمساء



AN EXPLANATION OF
**THE BEAUTIFUL
COMPENDIUM**
OF MORNING AND EVENING
REMEMBRANCES

A PARALLEL ENGLISH-ARABIC
TRANSLATION



SHEIKH SALEH AL USAYMI

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في أذكار الصَّباح والمساء

AN EXPLANATION OF
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Translator's Note

Bismilla hir-rahmanir raheem.

This is a parallel translation for the explanation of “*Al-Khulasah tul-Hasna*”, which is a small treatise on remembrances of morning and evening by Sheikh Saleh al-Usaymi which he has explained numerous times in his programs. For this work, I’ve selected the lecture from *Barnamaj Usool al-’Ilm* from the year 1438-39. This program consists of three levels, with each level having several primer texts on various subjects intended for memorization, accompanied by his explanations. The transcribed book form of this lecture was available, and for convenience, I have based this translation primarily on the book format. There are some differences between the lecture and the book, but I have kept the translation closer to the book format for easier reading. The text of the treatise is attached at the end for memorisation.

I ask Allah to accept this work and make it soley for His sake and benefit fellow students of knowledge and me on the Day when neither wealth nor children will be of any avail.

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If you come across any mistakes in translation or have suggestions, kindly email at alosyme.eng@gmail.com.

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About the Author

He is Sheikh al-Muhaddith Dr. Saleh Ibn Abdullah Ibn Hamad Al-`Usaymi Al-`Utaybi, a distinguished scholar from Saudi Arabia. He was born in 1391 AH / 1972 in Riyadh, where he used to serve as an Imam at Jami' Mus`ab bin `Umayr and as a Khateeb at Jami` Abu Bakr as-Siddeeq of the Army Hospital.

Sheikh graduated from the Faculty of Usool Ad-Deen at Imam Muhammad ibn Saud University and obtained his master's degree in Hadith Sciences from Umm Al-Qura University. He earned his doctorate in 1436 AH from the Faculty of Judgements at Imam Muhammad ibn Saud University. In 1438 AH, he was appointed as a member of the Council of Senior Scholars in Saudi Arabia.

A highly accomplished scholar, Sheikh excels in numerous Islamic disciplines. He is also a prolific author, an eloquent speaker, and a dedicated teacher, renowned for his incredible memory.

He has travelled extensively in his pursuit of knowledge, visiting countries such as Qatar, Kuwait, Oman, Yemen, Jordan, Sudan, Algeria, Tunisia, Egypt, Syria, Pakistan, and India. His primary concern has always been the acquisition and dissemination of knowledge.

His travels did not end with seeking knowledge but he also travelled to teach around in various cities of Saudi Arabia. He is renowned for his diligent teaching and conducting numerous programs, many of which used to held yearly in the Holy Mosques of Makkah and Madinah, as well as in other cities.

He has authored over forty books in various fields of the religion. He has many compilations of works by other scholars which he uses for his programs. These programs involve hours of detailed explanations of more than a hundred classical and contemporary works. Some of his most prominent programs include *Muhimmaat al-'Ilm*, *Miftah al-'Ilm*, *Ta'leem al-Hujjaj*, *Ahkaam as-Siyaam*, and *Usool al-'Ilm* - from which the explanation of this book is taken.

Currently, the Sheikh is prevented from teaching due to restrictions imposed by the government of Saudi Arabia.

المُقَدِّمَةُ

الحمد لله الذي جعل للعلم أصولاً، وسهّل بها إليه وصولاً، وأشهد ألا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، صلى الله عليه وعلى آله وصحبه ما بُيِّنَتْ أصول العلوم، وسلّم عليه وعليهم ما أبرز المنطوق منها والمفهوم.

أما بعد: فهذا شرح (الكتاب العاشر) من (المستوى الثاني) من (برنامج أصول العلم) في سنته السادسة، ثمانٍ وثلاثين وأربعمئة ألف، وتسع وثلاثين وأربعمئة ألف، وهو كتاب الخلاصة الحسنة في أذكار الصّباح والمساء، لمصنّفه صالح بن عبد الله بن حمد العصيمي.

الحمد لله ربّ العالمين وصلى الله وسلّم على نبينا محمّد وعلى آله وصحبه أجمعين. اللهم اغفر لنا ولشيخنا وللحاضرين. قلتم وفّقكم الله تعالى في كتابكم الخلاصة الحسنة في أذكار الصّباح والمساء...

Praise be to Allah, who established principles for knowledge and made them a means of attaining it. I bear witness that there is no deity worthy of worship except Allah, alone without any partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his companions, as long as the foundations of knowledge are explained and clarified, and may peace be upon him and them as long as the explicit and implicit meanings of knowledge are brought forth.

To proceed: This is an explanation of the tenth book from the from the second level of the Program Fundamentals of Knowledge (*Usool al-Ilm*) in its sixth year; the years 1438 and 1439 Hijri and the book is "*The Beautiful Compendium of Morning and Evening Remebrances*", by its author Saleh bin Abdullah bin Hamad Al-Usaymi.

All praise be to Allah, the Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, his family, and all his companions. O Allah, forgive us, our Sheikh, and those present. You said, may Allah grant you success, in your book "*Al-Khulasah tul-Hasna' fi Adhkar is-Sabahi wal-Masa'..*"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَذْكَارُ الصَّبَاحِ

وَوَقْتُهَا مِنْ طُلُوعِ الْفَجْرِ الثَّانِي إِلَى طُلُوعِ الشَّمْسِ

ابتدأ المصنّف وَفَّقَهُ اللهُ رسالته بالبسملة مقتصرًا عليها؛ إتباعاً للوارد في السُّنَّة النَّبَوِيَّة في مكاتباته ومراسلاته صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إلى الملوك، والتَّصَانِيف تجري مجراها. ثُمَّ قَالَ: (أَذْكَارُ الصَّبَاحِ)، مقدِّماً سوق أذكار الصَّبَاحِ على أذكار المساء؛ لأمرين:

أحدهما: اتِّباعاً للأدلة، فإنَّ دليل أذكار الصَّبَاحِ والمساء هو السُّنَّة النَّبَوِيَّة، وأكثر ما جاء في الأحاديث عند ذكر هذه الأذكار هو تقديم الصَّبَاحِ على المساء، فعِدَّة الأذكار المشتركة بين الصَّبَاحِ والمساء ممَّا أُثْبِتَ في (الخلاصة الحسنة) هو أحد عشر ذكراً، تسعة منها قُدِّمَ في دليلها من السُّنَّة ذكر الصَّبَاحِ على المساء.

والآخر: اقتداءً بالأجلة، فإنَّ طريقة أهل العلم المصنِّفين في الأذكار أنَّهم يوردون أذكار الصَّبَاحِ قبل أذكار المساء.

In the name of Allah, the Most Compassionate, the Most Merciful

The Morning Remembrances

Their time is from the rise of the second dawn until the rising of the sun.

The author, may Allah grant him success, begins his treatise with the basmalah, limiting to it, in accordance with what is narrated from the Sunnah of the Prophet ﷺ in his letters and correspondences to kings and so the writings follow the same method.

He then says, "*The Morning Remembrances*" starting with the mention of morning adhkar (remembrances) before evening adhkar for two reasons:

1. **First:** Following the evidence, as the basis for morning and evening adhkar is found in the Sunnah of the Prophet ﷺ. Most of the narrations that mention these adhkar place the morning before the evening. Among the shared adhkar for both morning and evening listed in *Al-Khulasa tul-Hasnaa* are eleven, and in nine of them, the morning is mentioned before the evening in their evidences from the Sunnah.
2. **Second:** Imitating the respected, as the method of scholars who compiled books on adhkar is to mention the morning adhkar before the evening adhkar.

والأذكار: جمع ذكرٍ، والمراد بها عند الإطلاق: ذكر الله.

وذكر الله شرعاً: حضور الله وإعظامه في القلب واللسان أو أحدهما.

ومن جملة الأذكار الموظفة شرعاً: أذكار الصَّباح، والصَّباح: إسم صدر النَّهار. فأوَّل النَّهار يُسمَّى (صباحاً)، فلا يشمل النَّهار كله؛ بل يختصُّ ببعضه.

وعند أبي داودَ والترمذِي وابن ماجه من حديث عثمان رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ...) إِلَى تَمَامِ الذِّكْرِ الْآتِي، فَجَعَلَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّبَّاحَ بَعْضَ النَّهَارِ، وَجَعَلَ الْمَسَاءَ بَعْضَ اللَّيْلَةِ.

The word "adhkar" is the plural of "dhikr," (remembrance) and when used without qualification, it refers to the remembrance of Allah.

The remembrance of Allah in Shariah refers to the presence and magnification of Allah in the heart, on the tongue, or at least one of them.

Among the legislated remembrances, prescribed by the Shariah are the morning remembrances. The word morning (*sabaah*) refers to the early part

of the day. The beginning of the day is called "morning" and does not refer to the entire day but only to a portion of it.

In Sunan Abi Dawood, Sunan at-Tirmidhi, and Sunan Ibn Majah¹, there is a hadith from `Uthman (may Allah be pleased with him) that the Prophet ﷺ said: *"There is no servant who says, in the morning of every day and in the evening of every night, 'In the name of Allah, with whose name nothing can harm...'"* until the end of the dhikr mentioned in the hadith. The Prophet ﷺ thus renders morning as a part of the day and the evening as a part of the night.

ومبتدأ الصَّباح يكون (من طلوع الفجر)، والمراد به عند الإطلاق: (الفجر الثاني)، فهو الَّذي عُلِّقَتْ به الأحكام؛ كوقت صلاة الفجر، وصيام اليوم، فإنَّهما يبدآن من الفجر الثاني، فالصَّباح يبتدئ من طلوع الفجر الثاني.

وعلامته: الضَّيَاء والنُّور المنفسح في الأفق عَرْضًا. وهذا تمييزٌ له عن الفجر الأوَّل. ويُسمَّى الثاني (الفجر الصَّادق)، ويُسمَّى الأوَّل (الفجر الكاذب). والفرق بين الفجر الصَّادق والفجر الكاذب من جهتين:

إحدهما: أنَّ الفجر الصَّادق - وهو الثاني - يكون في الأفق عرضاً وأمَّا الفجر الكاذب - وهو الأوَّل - فيكون في السَّماء طَوَّلًا.

ففي الفجر الصَّادق ينتشر النُّور في عرض الأفق، وأمَّا في الفجر الكاذب فينصعد النُّور في السَّماء؛ أي يرتفع في السَّماء.

والأخرى: أنَّ النُّور في الفجر الصَّادق لا يزال يتزايد، ولا يَخْلُفه ظلامٌ وأمَّا في الفجر الكاذب فإنَّه يقلُّ، ثُمَّ يتبعه ظلامٌ، ثُمَّ يأتي بعد ذلك الفجر الصَّادق. ومنتهى وقت الصَّباح: (طلوع الشَّمس) فإنَّه أوَّل تغَيُّرٍ يحدث بعد طلوع الفجر الثاني، فإذا طلع الفجر الثاني ابتدأ للنَّهار حالٌ، لا ترتفع عنها إلَّا بطلوع الشَّمس، فإذا طلعت الشَّمس انتقل النَّهار إلى حالٍ ثانيةٍ.

¹ Abu Dawood 5088, Tirmidhi 3388, Ibn Majah 3869 and the wording is according to Tirmidhi and Ibn Majah

The **beginning of the morning** is from the rise of dawn, and what is meant by it in general is the second dawn, as it is the one upon which rulings are based, such as the time for the Fajr prayer and the fast of the day. Both begin at the second dawn, so the morning starts at the rise of the second dawn.

Its sign is the light and brightness spreading across the horizon horizontally. This distinguishes it from the first dawn. The second dawn is called the true dawn (*fajr as-sadiq*), while the first dawn is called the false dawn (*fajr al-kadhib*).

The difference between the true dawn and the false dawn is in two aspects:

1. **The first difference:** The true dawn (the second one) spreads across the horizon horizontally and the false dawn (the first one) appears vertically in the sky.

In the case of the true dawn, the light spreads across the horizon, whereas in the false dawn, the light spreads vertically in the sky.

2. **The second difference:** The light of the true dawn continues to increase and is not followed by darkness and as for the false dawn, the light diminishes and is followed by darkness, after which the true dawn appears.

The **end of the morning time** is at sunrise, as this is the first change that occurs after the second dawn. When the second dawn appears, a new state for the day begins, which remains until the sun rises. Once the sun rises, the day transitions into a second state.

والعرب يجعلون للنَّهار واللَّيل ساعاتٍ بإعتبار الأحوال التي تكون فيها، فعندهم للنَّهار اثنتا عشرة ساعةً، وللَّيل اثنتا عشرة ساعةً، ومرادهم بالسَّاعة: مدَّةٌ من الوقت ذات صفةٍ خاصَّةٍ.

فمثلاً: عندهم من ساعات النَّهار: الهاجرة، وتكون حين اشتداد الشَّمس، وعندهم من ساعات اللَّيل: السَّحر، وهي المدَّة التي تكون بين الفجر الصَّادق والكاذب، ومن جملة السَّاعات عندهم:

الصُّبْح، وتكون من طلوع الفجر الثاني إلى طلوع الشَّمْس، فبعد طلوع الشَّمْس يبتدئ وقت آخر هو وقت الضَّحَى، يبدأ شيئاً يسراً ثم لا يزال يرتفع.

The Arabs divide the day and night into hours, based on the conditions that occur during them. They have twelve hours for the day and twelve hours for the night, with each "hour" referring to a specific period of time characterized by a specific feature.

For example:

- Among the hours of the day, they have *al-haajira*, which refers to the time when the sun is at its peak.
- Among the hours of the night, they have *as-sahar*, which refers to the period between the true and false dawn.

Among these hours, they have *as-subh* (morning), which is the time from the appearance of the second dawn until the sunrise. After the sunrise, another time begins, which is the time of *ad-Duha* (forenoon), it starts a little after, then continues to rise.

ومبتدأ الإتيان بالاذكار الموضَّفة صباحاً: بعد الفراغ من صلاة الفجر، فإنَّه وإن كان وقتها يبتدئ من طلوع الفجر الثاني، إلا أنَّ الأفضل الإتيان بها بعد صلاة الفجر؛ لأمرين:

أحدهما: ما جاء في بعض ألفاظ أذكار الصُّبَّاح أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قاله بعدما صَلَّى الصُّبْح، كما روى أحمدُ من حديث أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ في ذكر: ((لا إله إلا الله وحده لا شريك له..)) عشرَ مرَّاتٍ، فعنده: ((مَنْ قَالَ إِذَا صَلَّى الصُّبْحَ ...)) وكذا ما جاء من حديث جابر بن سَمُرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كان إذا صَلَّى الصُّبْحَ جلس يذكر الله حتَّى تطلع الشَّمْس، وقد نقل أبو عمرو الأوزاعي أَنَّ السَّلَفَ رَحِمَهُمُ اللهُ كانوا على هذا.

والآخر: أَنَّ الوقت الواقع بين أذان وإقامة الصَّلَاة وقت يستعدُّ فيه جمهور النَّاس للصَّلَاة بالوضوء والمشي إليها وبصلاة سنَّة الفجر، فربَّما شَغِلُوا بها عن الإتيان بأذكار الصُّبَّاح فيه. وكان هذا الأمر إلى وقتٍ قريبٍ في قُطْرنا هذا، فكأنَّه إجماعٌ بقي العمل به، حتَّى ضَعُفَ حال النَّاس واختلطت عليهم معارفهم وأعمالهم.

هذا هو الأفضل، مع الجزم بجواز قولها قبل الصَّلَاة.

The time for reciting the adhkar legislated for morning, is after completing the Fajr prayer. Although the time for these adhkar begins with the rise of the second dawn, it is preferred to say them after Fajr for two reasons:

1. What has been mentioned in the wording of some the narrations morning adhkar that the Prophet ﷺ used to say them after he performed the Fajr prayer. Like it has been reported by Ahmad from the hadith of Abu Ayyub, may Allah be pleased with him, regarding the dhikr: *"There is no god but Allah, alone, with no partner..."* (said ten times), it states: *"Whoever says it after performing the Fajr prayer..."*¹ Likewise, it is mentioned in the hadith of Jabir bin Samurah², may Allah be pleased with him, that the Prophet ﷺ used to sit after the Fajr prayer and remember Allah until the sun rose. This was reported by Abu Amr al-Awza'i, who said that the salaf followed this practice.
2. The time between the adhan and iqama is a period in which most people prepare for the prayer by making ablution, walking to the mosque, and performing the Sunnah prayer of Fajr. This might preoccupy them from saying the morning adhkar during that time.

This practice was widely observed in our land until recently, and it seemed as though there was a consensus (*ijma'*) on this practice, which continued until people's circumstances weakened and their practices and activities altered.

This is the preferred practice, although it is certainly permissible to say them before the prayer.

¹ Ahmad 23518

² Tabarani in Mu'jam al-Awsat 1189, its source is in Muslim 670

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

هذا هو الذِّكْرُ الأوَّل من أذكار الصَّبَّاح، وهو أن يقول العبد: (اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ...) إلى تمام هذا الذِّكْر، ويكون قوله (مَرَّةً وَاحِدَةً). ثبت ذلك في حديث شَدَّاد بن أوسٍ رَضِيَ اللهُ عَنْهُ عند البخاري.

واللَّفْظ المذكور هو للرجل، وأما المرأة فإنَّها تقول: (وأنا أَمْتُكَ)، فخيرها عن نفسها يكون باللائق لحالها. وصحَّ عن أبي هريرة وسعيد بن المسيَّب - في غير هذا الذِّكْر - تحويل ذكر المرأة بما يناسبها، فلا تقول: (وأنا عَبْدُكَ)، وإنَّما تقول: (وأنا أَمْتُكَ)، ومنه حديث ابن مسعودٍ رَضِيَ اللهُ عَنْهُ عند أحمد: (اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ ...)، فإنَّه لو كانت الأمة بمعنى العبد لما قال: (ابْنُ أَمَتِكَ)، فالمرأة إذا جاءت به تقول أيضاً: (اللَّهُمَّ إِنِّي أَمْتُكَ، ابنةُ عَبْدِكَ، ابنةُ أَمَتِكَ).

وقوله في الذِّكْر الوارد هنا: (وأنا على عهدك ووعدك)، المراد بالعهد والوعد هنا ما ورد في سورة الفاتحة، فالعهد فيها: (إِيَّاكَ نَعْبُوهُ وَإِيَّاكَ نَسْتَعِينُ) [الفاتحة: ٤]، والوعد: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) [الفاتحة: ٦-٧]، كما ورد في صحيح مسلم في حديث أبي هريرة المشهور، فهذا هو العهد والوعد الذي يكرِّره العبد كلَّ يوم؛ بل يكرِّره في يومه وليلته مرَّاتٍ ومرَّاتٍ.

وقوله: (ما استطعت)، هو باعتبار العهد: ما استطاع من الوفاء به، وباعتبار الوعد: ما استطاع من تحصيله والغنيمة فيه.

♦ "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I remain on Your covenant and promise as much as I am able. I seek refuge in You from the evil I have done. I acknowledge Your blessings upon me, and I confess my sins to You. So forgive me, for no one forgives sins except You." (One time)

This is the first of the morning adhkar, where the servant says, *"Allahumma anta rabbi, laa ilaha illa anta..."* until the end of the dhikr and it is said once.

This has been established in the hadith of Shaddad ibn Aws (may Allah be pleased with him) recorded by Al-Bukhari¹. The wording mentioned here is for men, but for women, they should say: *"And I am Your female servant (أُمْتُكَ)"*, as a woman's description of herself should be appropriate for her state. It is also authentically reported from Abu Huraira and Sa'id ibn al-Musayyib in different remembrances that a woman's wording should be adapted to suit her, so she does not say: *"And I am Your servant (عَبْدُكَ)"* but rather *"And I am Your female servant (أُمْتُكَ)"*. This is also mentioned in the hadith of Ibn Mas'ud (may Allah be pleased with him) in the Musnad Ahmad²: *"O Allah, I am Your servant, the son of Your servant, the son of Your female servant..."* If female servant (أُمَّة) meant the same as male servant (عَبْد), he would not have said *"the son of Your female servant."* Therefore, when a woman says this, she should also say: *"O Allah, I am Your female servant, the daughter of Your servant (ابْنَةُ عَبْدِكَ) , the daughter of Your female servant (ابْنَةُ أُمِّكَ)."*

The phrase in this dhikr, *"And I am upon Your covenant and promise"* refers to what is mentioned in Surah Al-Fatiha.

The covenant is: *"You alone we worship, and You alone we ask for help"* [Al-Fatiha: 4], and the promise is: *"The path of those You have blessed, not of those who have incurred [Your] anger, nor of those who are astray"* [Al-Fatiha: 6-7].

As mentioned in the well-known hadith of Abu Huraira³ (may Allah be pleased with him) in Sahih Muslim. This is the covenant and promise that the servant repeats every day, in fact, several times throughout their day and night.

¹ 6302

² 3712

³ 395

The phrase *"as much as I am able"* means in regard to the covenant; as much as one can fulfill of it, and in regard to the promise; as much as one can achieve and benefit from it.

♦ يا حيُّ، يا قيُّومُ، برحمتك أستغيثُ، أصلح لي شأني كله، ولا تَكِلني إلى نفسي طَرْفَةَ عَيْنٍ.
(مرَّةً واحدةً)

هذا هو الذِّكْر الثاني من أذكار الصَّبَّاح، وهو أن يقول الذَّاكِر: (يا حيُّ، يا قيُّومُ، برحمتك أستغيثُ...) إلى تمام الذِّكْر، ويكون قوله (مرَّةً واحدةً).

ثبت ذلك عند النَّسَائِي في الكبرى، من حديث أنس رَضِيَ اللهُ عَنْهُ بِإِسْنَادٍ حَسَنٍ. وانتهى ذكره صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إلى قوله: (ولا تَكِلني إلى نفسي طَرْفَةَ عَيْنٍ)، وما يزيده بعض النَّاس من قولهم: (ولا أَقَلَّ من ذلك) لا أصل له، فَإِنَّهُ لم يُرو عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

♦ "O Ever-Living, O Sustainer, by Your mercy I seek help. Set right for me all of my affairs and do not leave me to myself for the blink of an eye." (One time)

This is the second of the morning adhkar, where the one remembering Allah says: *"Ya Hayyu ya Qayyum, bi rahmitika astageethu..."*. This has been established in the Sunan Al-Kubra of Nasa'i, from the hadith of Anas (may Allah be pleased with him) with a hasan chain of narration.¹

The Prophet ﷺ ended his dhikr with the words: *"and do not leave me to myself for the blink of an eye."* What some people add by saying "nor less than that" has no basis, as it has not been narrated from the Prophet ﷺ.

¹ 10330

♦ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. (مرة واحدة)

هذا هو الذِّكْر الثالث من أذكار الصَّبَاح، وهو أن يقول العبد: (اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ...) إلى تمام الذِّكْر، ويكون قوله (مرة واحدة). ثبت هذا في حديث عبد الله بن عمر رَضِيَ اللَّهُ عَنْهُمَا عند أبي داود و ابن ماجه.

وقوله في الحديث: (وأعوذ بعظمتك أن أغتال من تحتي)، قال وكيعٌ – وهو وهو ابن الجراح، أحد رواته -: (يعني الخَسْف) أي في باطن الأرض، فالإغتيال من تحت يكون بالخسف، وهذا بإعتبار ما كان يعرفه النَّاس.

وأما اليوم فقد صار من الإغتيال من تحت: النَّسْفُ، فقد يُجعل للعبد تحته من الأغلام ما ينسفه؛ أي يفرِّقه ويقطِّعه في علوِّ. فالنَّسْف هو الأخذ في علوِّ، والخسف هو الأخذ في سُفْل، وكلاهما من الاغتيال. فالإغتيال من تحتٍ نوعان:

أحدهما: الخَسْفُ، وهو الرَّدُّ إلى باطن الأرض.

والآخر: النَّسْفُ، وهو التفريق إلى علوِّ فوق الأرض.

♦ "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, cover my faults and calm my fears. O Allah, protect me from in front of me, behind me, on my right, on my left, and from above me, and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me." (One time).

This is the third of the morning adhkar, where the servant says: "Allahumma inni as'alukal a'afiya fid dunya wal aakira..." until the end of the dhikr and it

is said once. This is established in the hadith of Abdullah ibn Umar (may Allah be pleased with him) reported by Abu Dawood and Ibn Majah¹.

The phrase in the hadith: *"and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me,"* Waki'—one of the narrators—said: "It refers to sinking down," meaning being collapsing into the earth, which was known at the time.

Today, however, *"being unexpectedly destroyed from beneath"* can also refer to explosions, where a person may have explosives placed beneath them, causing them to be blown apart. Exploding is an upward destruction, while sinking is a downward destruction, and both are forms of being unexpectedly destroyed from beneath.

So, being unexpectedly destroyed from beneath (*igtiyaal*) has two forms:

One is sinking down (*khasf*), which means to be drawn into the depths of the earth.

The other is being blown up (*nasf*), which is to be scattered upwards above the earth.

¹ Abu Dawood 5073, Ibn Majah 3781

♦ اللَّهُمَّ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ إِلَّا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكَهِ. (مرّةً واحدةً)

هذا هو الذِّكْرُ الرَّابِعُ من أذكار الصَّبَاحِ، وهو أن يقول الذَّاكِرُ: (اللَّهُمَّ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ...) إلى تمام الذِّكْرِ، يأتي به (مرّةً واحدةً). ثبت ذلك من حديث أبي هريرة رَضِيَ اللَّهُ عَنْهُ عند أبي داودَ وَالتِّرْمِذِيَّ بِإِسْنَادٍ صَحِيحٍ. وقوله في آخر الحديث: (و شَرِّكَهِ) فيه وجهان:

أحدهما: كسر الشَّيْنِ وسكون الرَّاءِ: (و شَرِّكَهِ).

والآخر: فتح الشَّيْنِ والرَّاءِ: (و شَرِّكَهِ).

فالأوّل من الشِّرْكَ، والثَّاني من الشَّرْكَ، والشِّرْكَ هو جعل شيء من حقِّ الله لغيره. وأمّا الشَّرْكَ فهي حبال الشَّيْطَانِ، فأصل الشَّرْكَ: الحَبَالَةُ الَّتِي تُنصَبُ لِقَنَصِ الصَّيْدِ، وَحَبَالَةُ الشَّيْطَانِ هي مكائده الَّتِي يَكِيدُ بِهَا ابْنُ آدَمَ لِيُضِلَّهُ عَنْ سَبِيلِ اللَّهِ، ومن جملتها: الشِّرْكَ، فالرَّوَايَةُ الثَّانِيَةُ أَعْمُ مِنَ الْأُولَى.

وما كان من هذا الجنس فَإِنَّهُ مِنَ السُّنَنِ الْمَتَنُوعَةِ، الَّتِي يَأْتِي بِهَا الْعَبْدُ تَارَةً هَكَذَا، وَتَارَةً هَكَذَا، وَيَمْتَنِعُ الْجَمْعُ بَيْنَهُمَا؛ لِلْجَزْمِ بِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لم يفعلهُ، فَإِنَّهُ لو جَمَعَ لَنَقَلَهُ الرَّاوي فَقَالَ: (و شَرِّ الشَّيْطَانِ وَشَرِّكَهِ وَشَرِّكَهِ)، لَكِنْ لَمَّا جَاءَتْ مَرَّةً هَكَذَا وَمَرَّةً هَكَذَا، عَلِمَ أَنَّهُمَا رَوَايَتَانِ.

فأَحْسَنُ الْأَقْوَالِ فِي السُّنَنِ الْمَتَنُوعَةِ الَّتِي جَاءَتْ فِي مَحَلٍّ وَاحِدٍ: أَنَّ الْعَبْدَ يَفْعَلُ وَاحِدًا فِي وَقْتٍ، وَيَفْعَلُ الْآخَرَ فِي وَقْتٍ آخَرَ، ففِي هَذَا الذِّكْرِ يَقُولُ تَارَةً: (و شَرِّ الشَّيْطَانِ وَشَرِّكَهِ)، وَيَقُولُ فِي وَقْتٍ آخَرَ: (و شَرِّ الشَّيْطَانِ وَشَرِّكَهِ)، وَهَذَا اخْتِيَارُ أَبِي الْعَبَّاسِ ابْنِ تَيْمِيَّةَ الْحَفِيدِ، وَتَبِعَهُ صَاحِبُهُ أَبُو عَبْدِ اللَّهِ ابْنُ الْقَيِّمِ، وَصَاحِبُهُ الْآخَرُ أَبُو الْفَدَاءِ ابْنُ كَثِيرٍ، وَحَفِيدُهُ بِالتَّلْمُذَةِ أَبُو الْفَرَجِ ابْنُ رَجَبٍ فِي قَوَاعِدِهِ.

♦ "O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of everything, I bear witness that there is no god but You. I seek refuge in You from the evil of my soul and from the evil of Shaitan and his traps." (One time).

This is the fourth of the morning adhkar, where the one remembering Allah says: "Allahumma 'aalimal ghaibi wash shahada, faatiris samawaati wal ardh..." completing the rest of the supplication, and it is said once. This has

been established in the hadith of Abu Huraira (may Allah be pleased with him) reported by Abu Dawud and Tirmidhi with an authentic chain of narration¹.

The phrase at the end of the hadith: (وشرکه) has two spellings:

The first is with a kasra on sheen and a sukun on the ra: (وشرْکَہ)

With a fatha on the sheen and ra: (وشرَکَہ)

The first is from shirk while the second is from sharak (traps). Shirk is giving Allah's rights to others, which Sharak is traps of Shaitan. A trap (شَرَك) originally refers to a snare set for catching prey, and Shaitan's traps are his schemes to misguide the children of Adam which includes shirk. So, the second version is broader than the first.

These types of narrations are examples of varied sunnah practices (*sunan al-mutanawwi'ah*) for a specific act of worship where a servant may say one version at one time and the other at another time. It is not correct to combine both versions because it is certain that the Prophet ﷺ did not combine them. If he had done so, the narrator would have reported it as: "and from the evil of Satan and his polytheism and his traps." Since it has been narrated sometimes one way and other times another way, we know there are two distinct narrations.

The best approach regarding varied sunnahs reported for a single instance is for the servant to use one version at one time and the other at another time. In this dhikr, the person can sometimes say: *"and from the evil of Satan and his shirk (polytheism)"* and at another time: *"and from the evil of Satan and his sharak (traps)." This was the opinion of Ibn Taymiyyah, followed by his companion Ibn Qayyim and his other companion Ibn Kathir, as well as their grandson in studentship Ibn Rajab in al-Qawaid.*

¹ Abu Dawood 10330, Tirmidhi 3392

♦ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

هذا هو الذِّكْر الخامس من أذكار الصَّباح، وهو أن يقول الذَّاكِر: (رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا...) إلى آخر الذِّكْر الوارد، يقوله (ثَلَاثَ مَرَّاتٍ). ثبت هذا عند أبي داود وابن ماجه والنَّسَائِي في سننه الكبرى وأحمد، من حديث رجلٍ خدم النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وهو حديثٌ حسنٌ، وقَوَّى ابن حجرٍ في فتح الباري إسناده.

والمحفوظ في آخره: (وبمحمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا)، ووقع في بعض طرقه بلفظ: (وبمحمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رسولًا)، ولا تصحُّ، فالمحفوظ في لفظه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بالنُّبُوَّة.

♦ "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad ﷺ as my Prophet." (Three times).

This is the fifth of the morning adhkar, where the one remembering Allah says: "*Raditu billahi rabba, wabil islami deena...*" until the end of the dhikr, and it is said three times. This is established in the hadith reported by Abu Dawood, Ibn Majah, Nasa'i in his Sunan al-Kubra, and Ahmad from the narration of a man who served the Prophet ﷺ.¹ It is a sound hadith, and Ibn Hajar in Fath al-Bari strengthened its chain of narration.

The preserved wording at the end of this dhikr is: "*and with Muhammad ﷺ as my Prophet.*" In some versions, it appears with the wording: "*and with Muhammad ﷺ as my Messenger,*" but this is not authentic. The preserved wording is with prophethood.

¹ Abu Dawood 5072, Ibn Majah 3780, Nasai' in al-Kubra 9848, Ahmad 18967

♦ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

هذا هو الذِّكْرُ السَّادِسُ من أذكار الصَّبَاحِ، وهو أن يقول الذَّاكِرُ: (بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ...) إلى آخر الذِّكْرِ الوارد، يقوله (ثَلَاثَ مَرَّاتٍ). ثبت هذا من حديث عَثْمَانَ رَضِيَ اللَّهُ عَنْهُ عند الأربعة إِلَّا النَّسَائِيَّ، وهو حديث حسنٌ. وفيه أَنَّ إِسْمَ (اللَّهِ) يُدْفَعُ بِهِ الشَّرُّ، كما يُسْتَدْرَرُ بِهِ الْخَيْرُ. فقول القائل - مثلاً - عند إبتداء طعامه وشرابه: (بِسْمِ اللَّهِ)، هو إِسْتِدْرَارٌ لِلْخَيْرِ بِطَلَبِ بركة الطَّعَامِ. فإِسْمُ (اللَّهِ) يجري الإِنْتِفَاعَ بِذِكْرِهِ فِي أَمْرَيْنِ:
- أحدهما: أن يُسْتَدْرَرَ بِهِ الْخَيْرُ؛ أي يُسْتَمَدَّ وَيُطْلَبُ.
- والآخر: أن يُدْفَعَ بِهِ الشَّرُّ.

♦ "In the name of Allah, with whose name nothing can harm on earth or in the heavens, and He is the All-Hearing, the All-Knowing." (Three times).

This is the sixth of the morning adhkar, where the one remembering Allah says: "*Bismillahil ladhi la yadurru ma' ismi shayy...*" until the end of the narrated dhikr, and it is said three times. This is established in the hadith of Uthman (may Allah be pleased with him), reported by the four¹ (authors of sunan) except An-Nasa'i, and it is a hasan hadith.

In this dhikr, invoking the name of Allah wards off harm, just as it brings blessings. For instance, when someone says "*In the name of Allah*" before beginning their food or drink, they are drawing goodness by seeking blessings of the food.

So, mentioning the name of Allah brings benefit in two things:

One is in drawing blessings, meaning seeking and asking through it.

The other is in warding off harm through it.

¹ Abu Dawood 5088, Tirmidhi 338, Ibn Majah 3869

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

هذا هو الذِّكْر السَّابِع من أذكار الصَّبَّاح، وهو قول الذَّاكِر: (لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ...) إلى تمام الذِّكْر الوارد، يقول ذلك (عَشْرَ مَرَّاتٍ). ثبت هذا من حديث أبي هريرة رَضِيَ اللَّهُ عَنْهُ عند أحمد والنَّسَائِي في الكَبَرِي، وإسناده صحيحٌ.

وهذا الذِّكْر يأتي به العبد عشر مَرَّاتٍ باعتبار كونه من أذكار الصَّبَّاح، وكذلك يأتي به عشر مَرَّاتٍ باعتبار كونه من أذكار المساء، وثبت في الصَّحِيحِينَ أَنَّهُ يكون مائة مَرَّةٍ في أذكار اليوم واللَّيْلَةِ.

وأذكار اليوم واللَّيْلَةِ قدرُ زائدٌ على أذكار الصَّبَّاح والمساء، فالصَّبَّاح بعض اليوم، والمساء بعض اللَّيْلَةِ. فما كان مختصًّا بالصَّبَّاح والمساء لا يُؤْتَى به في غيرهما. وأمَّا ما كان لليوم واللَّيْلَةِ فيؤْتَى به في أيِّ وقتٍ، ولو في الصَّبَّاح والمساء.

♦ "There is no god but Allah alone, with no partner; to Him belongs the dominion and all praise, and He is capable of all things." (Ten times).

This is the seventh of the morning adhkar, where the one remembering Allah says: "*La ilaha illallahu wahdahu laa shareeka lahu...*" until the end of the dhikr, reciting it ten times. This is established from the narration of Abu Hurayrah (may Allah be pleased with him) in Ahmad's Musnad and Nasa'i's Al-Kubra¹, with an authentic chain of transmission.

This dhikr should be recited ten times in the morning as part of the morning adhkar, and likewise ten times in the evening as part of the evening adhkar. It is also reported in the Saheehain² that it should be recited one hundred times as part of adhkar of day and night.

The adhkar of day and night extend beyond just the morning and evening adhkar, as the morning is part of the day, and the evening is part of the night. What is specific to the morning and evening should not be recited

¹ Ahmad 8719, Nasai' in al-Kubra 9770

² Bukhari 3293, Muslim 2691

outside of those times. As for what is for the entire day and night, it can be recited at any time, including in the morning and evening.

وتقريب هذا: أَنَّ العبدَ لو أراد أن يقتصر على قول: (لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كلِّ شيءٍ قديرٌ) عشرَ مرَّاتٍ، فمحلُّها الصُّبَّاح أو المساء، فلو جاء بها في غيرهما لم يكن ذكرًا مطلوبًا، وإن كان مشروعًا أن يأتي بها من باب الذِّكر المطلق، لكن أن يكون مطلوبًا مأمورًا به فلا.

وأما عدد المائة فهو واسعٌ في اللَّيْلِ والنَّهار، فلو أتته جاء بهذه المائة في الصُّبَّاح أو جاء بها في المساء، كانت محلًّا لها، ولو جاء بها في بقيِّ اليوم كان محلًّا لها.

والمقصود: أن تعلم أنَّ أذكار الصُّبَّاح أضيق من أذكار اليوم، وأنَّ أذكار المساء أضيق من أذكار اللَّيْلِ، وأذكار اليوم واللَّيلة أوسع من أذكار الصُّبَّاح والمساء. فمثلاً: الآيتان من آخر سورة البقرة من أذكار اللَّيْلِ، وليس من أذكار المساء؛ لأنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا ذكرهما في حديث أبي مسعود البدرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: (مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ)، فله أن يقرأهما في اللَّيْلِ في أيِّ وقتٍ، فلو قرأهما في وقت أذكار المساء كان آتياً بهما في اللَّيْلِ، ولو قرأهما بعد صلاة العشاء أو في السَّاعة الثَّانية عشر من اللَّيْلِ كان آتياً بهما في وقتها في ذكر اللَّيْلِ.

To simplify this: if a person wishes to limit themselves to saying *"There is no god but Allah alone, with no partner; to Him belongs the dominion and all praise, and He is capable of all things"* ten times, the time for that is the morning or the evening. If they recite it outside of those times, it would not be a demanded dhikr, though it would still be prescribed as a part of as a general remembrance, but it wouldn't be a specifically commanded one.

However, the count of one hundred is broader and can be recited during the day or night. If someone recites these one hundred times in the morning or evening, it would be a proper time for it, and if they recite it at any other time during the day, that would also be considered its proper time.

The point is to understand that morning adhkar are more restricted than the adhkar of the day, and evening adhkar are more restricted than the

adhkar of the night. The adhkar of the day and night are broader than the morning and evening adhkar.

For example, the last two verses of Surat Al-Baqarah are part of the night adhkar, not the evening ones, because the Prophet ﷺ said in the hadith of Abu Mas'ud Al-Badri (may Allah be pleased with him): *"Whoever recites them at night, they will suffice him."*¹ This means they can be recited at any time during the night. If someone recites them during the time of evening adhkar, it counts as part of the night, and if they recite them after the 'Isha prayer or at midnight, it would also be considered within their time as part of the night's adhkar.

¹ Bukhari 4008, Muslim 807

♦ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةً مَرَّةً، وَتَزِيدُ مَا شِئْتَ؛ لِلإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)

هذا هو الذِّكْر الثَّامِن من أذكار الصَّبَاح، وهو قول الذَّاكِر: (سبحان الله وبحمده)، يقول ذلك (مائة مرَّة). ثبت هذا من حديث أبي هريرة رَضِيَ اللَّهُ عَنْهُ عند مسلم في صحيحه. وقوله: (وتزيد ما شئت) يعني فوق المائة، ولا تنتهي الزِّيَادَةُ إِلَى حَدٍّ، كما قال: (للإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)، ففي حديث أبي هريرة المذكور أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي فَضْلِ هَذَا الذِّكْرِ لِمَنْ ذَكَرَهُ: ((لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ)).

فقوله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَوْ زَادَ عَلَيْهِ) له معنيان:

أحدهما: معنى خاص، وهو أن يزيد من الذِّكْرِ المذكور نفسه فوق المائة، فيقول مثلاً: (سبحان الله وبحمده) مائة وعشرين مرَّةً، أو فوق ذلك.

والآخر: معنى عام، وهو أن يزيد عليه من الذِّكْرِ المطلق، تسبيحًا، وتهليلًا، وتحميدًا، وتكبيرًا، كأن يفرغ العبد من عدد المائة من (سبحان الله وبحمده)، ثُمَّ يَقُولُ خَمْسِينَ مَرَّةً: (سبحان الله العظيم)، فهذا يكون أَزِيدَ مِمَّنْ قَالَ: (سبحان الله وبحمده) مائة مرَّة. وكلا هذين المعنيين حقٌّ، فالَّذِي يَزِيدُ فِي الْعَدَدِ فِي (سبحان الله وبحمده) فوق المائة يكون قد زاد على المائة، وكذلك الَّذِي يَزِيدُ عَلَيْهَا بِتَسْبِيحٍ أَوْ تَهْلِيلٍ أَوْ تَحْمِيدٍ أَوْ تَكْبِيرٍ آخَرَ يكون قد زاد على عدد المائة.

♦ Glorified be Allah and His is the praise (One hundred times, and you may increase as you wish; as the increase is permitted by the Shariah).

This is the eighth of the morning adhkar, where the one remembering Allah says: "*SubhanAllah wa bihamdihi*" one hundred times. This is established from the hadith of Abu Huraira (may Allah be pleased with him) reported by Muslim in his Sahih¹.

The phrase "*and you may increase as you wish*" refers to exceeding one hundred, and there is no limit to the increase, as it is permissible to add more by Shariah. In the aforementioned hadith of Abu Huraira, the Prophet ﷺ said regarding the virtue of this remembrance: "*No one comes on the*

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Day of Resurrection with something better than what he has brought, except for one who said the same as he did or exceeded it."

The phrase "*or exceeded it*" has two meanings:

A specific meaning: To increase the same remembrance above one hundred, for example, saying "SubhanAllah wa bihamdihi" one hundred and twenty times or more.

A general meaning: To add additional forms of remembrance, such as glorification (tasbih), declaring the oneness of Allah (*tahlil*), praising Him (*tahmid*), or magnifying Him (*takbir*). For example, after completing one hundred repetitions of "SubhanAllah wa bihamdihi," the person may then say "SubhanAllahil-'Adheem" fifty times, which would be more than just saying "SubhanAllah wa bihamdihi" one hundred times.

Both meanings are valid. Increasing the number of "SubhanAllah wa bihamdihi" beyond one hundred counts as an increase, as does adding other forms of remembrance such as glorification or magnification after completing the hundred.

♦ اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ. (مَرَّةً وَاحِدَةً)

هذا هو الذِّكْرُ التَّاسِعُ من أذكار الصَّبَّاحِ، وهو قول الذَّاكِرِ: (اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا...) إلى تَمَامِهِ، يَقُولُهُ (مَرَّةً وَاحِدَةً). ثَبَتَ هَذَا من حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ الْأَرْبَعَةِ إِلَّا النَّسَائِيَّ، وَعِنْدَ الْبُخَارِيِّ فِي الْأَدَبِ الْمَفْرَدِ.

وَاخْتَلَفَ رَوَاتُهُ فِي الْجُمْلَةِ الْأَخِيرَةِ مِنْهُ، فَرَوَاهَا بَعْضُهُمْ: (وَإِلَيْكَ النُّشُورُ)، وَرَوَاهَا بَعْضُهُمْ بِلَفْظٍ: (وَإِلَيْكَ الْمَصِيرُ)، وَأَحْسَنَ ابْنُ الْقَيِّمِ بِمُلَاحَظَةِ مَعْنَى الْحَدِيثِ فِي التَّرْجِيحِ بَيْنَ اللَّفْظَيْنِ، جَعَلَ النُّشُورَ مُنَاسِبًا لِلصَّبَّاحِ، وَجَعَلَ الْمَصِيرَ مُنَاسِبًا لِلَّيْلِ.

فَقَوْلُنَا: (وَإِلَيْكَ النُّشُورُ) يَعْنِي وَإِلَيْكَ الْحَيَاةُ وَالْإِنْبِعَاثُ، فَاللَّهُ عَزَّ وَجَلَّ هُوَ الَّذِي يَنْشُرُ الْخَلْقَ مِنَ الْقُبُورِ مُحْيِيًا لَهُمْ بَاعَثًا لَهُمْ، وَهَذَا يَنْاسِبُ الصَّبَّاحَ، فَإِنَّ النَّاسَ فِي الصَّبَّاحِ يَنْبَعَثُونَ مِنْ دُورِهِمْ وَيَنْتَشِرُونَ فِي طَلَبِ أَقْوَاتِهِمْ وَمَنَافِعِهِمْ.

وَقَوْلُنَا: (وَإِلَيْكَ الْمَصِيرُ) أَيِ الْمَرْجِعِ وَالْمَآبِ، وَهَذَا مُنَاسِبُ الْمَسَاءِ؛ لِأَنَّ النَّاسَ فِي الْمَسَاءِ يُؤْوِبُونَ وَيَرْجِعُونَ إِلَى دُورِهِمْ وَيَسْتَقَرُّونَ فِيهَا.

♦ "O Allah, by You we enter the morning, by You we enter the evening, by You we live, by You we die, and to You is the resurrection." (One time)

This is the ninth of the morning adhkar, where the one remembering Allah says: "*Allahumma bika asbahna, wa bika amsayna...*" until its end. It is recited once. This is established from the hadith of Abu Huraira (may Allah be pleased with him) as reported by the four (authors of sunan) except Nasa'i and by Al-Bukhari in his Al-Adab Al-Mufrad¹.

There is a difference among the narrators in the last part of the phrase. Some narrators reported it as "*wa ilayka an-nushur*" (and to You is the resurrection), while others narrated it as "*wa ilayka al-maseer*" (and to You is the final return). Ibn al-Qayyim gave preference to one phrase over the other by considering the meaning of the hadith: "*an-nushur*" (resurrection)

¹ Abu Dawood 5068, Tirmidhi 3391, Ibn Majah 3868, and wording is according to Bukhari in al-Adab al-Mufrad 1199

is appropriate for the morning, and *"al-maseer"* (return) is appropriate for the evening.

Our saying *"and to You is the resurrection"* means to You is the life after death and revival. Allah is the one who will resurrect creation from the graves and bring them back to life, which is suitable for the morning when people rise from their homes and spread out in search of their sustenance and benefits.

And our saying *"and to You is the final return"* means to You is the final recourse and destination. This is suitable for the evening when people return to their homes and settle down.

♦ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

هذا هو الذكر العاشر من أذكار الصَّباح، وهو أن يقول الفَّاكر: (أصبحنا وأصبح الملك لله ...) إلى تمامه، يقوله (مرة واحدة). ثبت هذا الذكر من حديث عبد الله بن مسعود رَضِيَ اللَّهُ عَنْهُ عند مسلم. وقوله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ في الحديث: (وَسُوءِ الْكِبَرِ) فيه لغتان: إحداهما: كسر كافه وفتح بائه: (الْكِبَر) والآخر: كسر كافه وسكون بائه: (الكِبَر)، والفرق بينهما:

- أنَّ (الْكِبَر) من امتداد العُمر، فيمتدُّ بالإنسان عمره حتَّى يُرَدَّ إلى أرذله - أي أضعفه - فهي حالٌ سيئةٌ يستعِذ الإنسان من بلوغها.

- وأما (الكِبَر) فهو من التَّكَبُّر، وهو ردُّ الحقِّ واحتقار النَّاس.

♦ "We have entered the morning, and the dominion belongs to Allah, and praise is for Allah. There is no deity but Allah alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things powerful. My Lord, I ask You for the good of this day and the good of what comes after it, and I seek refuge in You from the evil of this day and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment in the Fire and the punishment in the grave." (One time).

This is the tenth of the morning adhkar, where the one remembering Allah says: "*Asbahna wa asbaha al-mulku lillah...*" until the end of the dhikr. It is recited once. This is established from the hadith of Abdullah ibn Mas'ud (may Allah be pleased with him), reported by Muslim¹.

¹ 2823

The phrase in the hadith, (وَسُوءَ الْكِبَرِ) has two linguistic variations: one with a fat-ha on the "ba" (*kibar*) and the other with a sukun on the "ba" (*kibr*). The difference is:

Al-Kibar refers to the extension of life, where a person lives long enough to be reduced to a weakened state, which is an undesirable condition that one seeks refuge from.

And *al-Kibr* refers to arrogance, which involves rejecting the truth and despising others.

(وسوء الكبر) له وجهان:

- أحدهما: أنه من إضافة الصِّفَةِ إلى الموصوف، فتقديره: الكِبَرُ السيِّئُ.

- والآخر: أن يكون المراد به: الكِبَرُ المذموم شرعاً، وهو التَّكَبُّرُ على المسلمين، فإنَّ من الكِبَرِ ما هو محمودٌ، وهو التَّكَبُّرُ على الكافرين الذي يكون لإعلاء الحقِّ وردِّ الباطل، كمشية الكِبَرِ والخِيلاء في صفِّ القتال مع المشركين.

وبهذا يتدفع الإشكال في توهم أنَّ هذه اللَّفْظَةَ لا يمكن أن تكون (الكِبَرُ)، بدعوى أنَّ الكِبَرُ كُلُّهُ سيِّئٌ وليس منه حسنٌ! وجوابه بأنَّه يصحَّ على المعنيين المذكورين.

فهذا الذِّكْرُ يُحَفَظُ فيه أن يقول العيد: (وسوء الكِبَرِ)، أو أن يقول: (وسوء الكِبَرِ)، ويكون من جملة السُّنَنِ المتنوّعة الَّتِي يَأْتِي بها تارةً على وجهٍ، ويأتي بها في وقتٍ آخر على وجه آخر.

There are two possible meanings of (وسوء الكبر):

The first meaning: It is a descriptive addition, referring to bad qualities of old age.

The other: It could mean the condemned arrogance in Shariah, which is arrogance towards fellow Muslims. There is some form of arrogance that is praiseworthy, such as arrogance towards disbelievers when it is used to uphold the truth and reject falsehood, like showing pride or dignity in the ranks of battle against the polytheists.

Thus, the misconception that the word here cannot be "*al-kibr*" (arrogance) based on the assumption that all arrogance is evil and none of it is good, is resolved. The answer is that it is valid according to both of the aforementioned meanings.

Thus, a person can say "*wa su'i al-kibar*" or "*wa su'i al-kibr*" making them from the varied sunnah practices (*sunan al-mutanawwiah*), that one can recite in one form at one time and in another form at another time.

♦ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ؛ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً).

هذا هو الذكر الحادي عشر من أذكار الصَّباح، وهو قول الذَّاكر: (اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ...) إلى آخره، يقوله العبد (مَرَّةً وَاحِدَةً). ثبت هذا عند أبي داود والنَّسائي في الكبرى، من حديث عبد الله بن غنَّام البياضي رضي الله عنه، وهو حديثٌ صحيحٌ. وهذا الذِّكر من الأذكار العظيمة؛ لجلالة ما يترتَّب عليه، ففي الحديث أنَّ من قاله كان شاكرًا لله يومه وليلته.

♦ "O Allah, whatever blessing has come to me this morning or to any of Your creation is from You alone, without partner, so for You is all praise, and to You is all thanks." (One time)

This is the eleventh of the morning adhkar, where the one remembering Allah says: *"Allahumma ma asbaha bi min ni'ma, aw bi ahadin min khalqik.."* until its end. This is established by Abu Dawud and Nasa'i in Al-Kubra¹, from the hadith of Abdullah ibn Ghannam al-Bayadi (may Allah be pleased with him), and it is an authentic hadith.

This is one of the great remembrances due to the grandness of what it results in, as the hadith states that whoever says this has been thankful to Allah for their day and night.

¹ Abu Dawood 5073, Nasa'i in Sunan al-Kubra 9750

♦ أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ. (مَرَّةً وَاحِدَةً فِي الصَّبَاحِ فَقَطْ).

هذا هو الذِّكْرُ الثَّانِي عشر من أذكار الصَّبَاحِ، وهو قول الذَّاكِر: (أصبحنا على فطرة الإسلام، وعلى كلمة الإخلاص ...) إلى آخر الذِّكْر الوارد. ثبت هذا عند التَّسَائِي في الكبرى، من حديث عبد الرَّحْمَنِ بن أَبْزَى رَضِيَ اللَّهُ عَنْهُ. يَأْتِي به الذَّاكِر (مَرَّةً وَاحِدَةً فِي الصَّبَاحِ فَقَطْ)، فلا يُقَال في المساء، فهو من الأذكار الخاصَّة بالصَّبَاح. ووجه تخصيصه بالصَّبَاح أمران:

أحدهما: بإعتبار الرِّوَاية، فَإِنَّ الوارد في حديث عبد الرَّحْمَنِ بن أَبْزَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوله إِذَا أَصْبَحَ، وَأَمَّا رَوَايةُ الإِمْسَاء فلا تصحُّ.

والآخر: بإعتبار الدَّرَاية، فَإِنَّ الصَّبَاحَ حالُ إنبعاثٍ يُفْتَقَرُ فيها إلى تجديد العهد، وَأَمَّا المساءُ فحال رجوع لا تحتاج إلى تجديد عهد، فإذا أصبح العبد وانبعث إلى مصالحه الدِّينِيَّةِ والدُّنْيَوِيَّةِ يقول هذا الذِّكْر تجديدًا للعهد مع رَبِّهِ عَزَّجَلَّ وتقويةً له.

♦ "We have entered the morning upon the natural disposition of Islam, upon the word of sincerity, upon the religion of our Prophet Muhammad ﷺ and upon the way of our father Ibrahim, who was upright and submitted to Allah, and was not of the polytheists." (It is to be recited once in the morning only).

This is the twelfth of the morning adhkar, where the one remembering Allah says: *"Asbahna 'ala fitratil-Islam, wa 'ala kalimatil-ikhlas.."* until the end of the dhikr. This is established from the hadith of Abdur-Rahman ibn Abza (may Allah be pleased with him) as reported by Nasa'i in Al-Kubra¹. It is to be recited once in the morning and is not said in the evening. It is a specific morning remembrance. Its specification to the morning is due to two reasons:

¹ 9845

1. Based on the narration, the hadith reports that the Prophet ﷺ would say it when he entered the morning, and the version mentioning the evening is not authentic¹.
2. Based on derivation, the morning is a time of renewal which needs renewing of the covenant. In contrast, the evening is a time of return, which does not need renewing of the covenant. Thus, when the servant wakes up and sets out to attend to their religious and worldly affairs, they recite this dhikr as a renewal of their covenant with their Lord and as a means of strengthening it.

¹ Ahmad 15363

♦ اللَّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ، وَنُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَحَدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (مرّةً، أو مرّتين، أو ثلاثاً، أو أربعاً، في الصّباح فقط).

هذا هو الذكر الثالث عشر من أذكار الصّباح، وهو قول الذّاكر: (اللَّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ، وَنُشْهِدُ حَمَلَةَ عَرْشِكَ...) إلى تمام الذكر. رواه أبو داود، والتّرمذيّ، والنّسائي في الكبرى، والبخاري في الأدب المفرد، من حديث أنسٍ رَضِيَ اللَّهُ عَنْهُ، وأمّثل وجوهه هي رواية البخاري. وهذا الذكر يُخَيَّر فيه العبد بين الإتيان به (مرّةً، أو مرّتين، أو ثلاثاً، أو أربعاً)، ففي الحديث أنّه إذا قال هذا الذكر مرّةً واحدةً اعتق الله ربه من النّار، وإذا قاله مرّتين اعتق الله نصفه من النّار، وإذا قاله ثلاث مرّات اعتق الله ثلاثة أرباعه من النّار، وإذا قاله أربع مرّات اعتقه الله كلّهُ من النّار، فالأكمل أن يأتي به العبد أربع مرّات، فحصول الحال الكاملة من عتق النّفس من النّار تكون بالأربع، لكن لو اقتصر على المرّة أو المرّتين أو الثلاث كان ذلك من المأذون به شرعاً.

♦ "O Allah, we have entered the morning, and we bear witness to You, and we bear witness to the carriers of Your Throne, Your angels, and all of Your creation, that You are Allah, there is no deity except You, You are alone without partner, and that Muhammad is Your servant and messenger."
(Once, or twice, or three times, or four times, in the morning only).

This is the thirteenth of the morning adhkar, where the one remembering Allah says: *"Allahumma inna asbahna nushhiduka, wa nushidu hamalata 'arshik..."* until the end of the dhikr. It was narrated by Abu Dawud, Tirmidhi, Nasa'i in his Al-Kubra, and Bukhari in Al-Adab al-Mufrad, from the hadith¹ of Anas (may Allah be pleased with him), and the best of its chains is that of Bukhari.

The worshipper has the choice to say this dhikr once, twice, three times, or four times. In the hadith, it is mentioned that if one says this dhikr once, Allah frees one quarter of him from the Fire. If said twice, Allah frees half of

¹ Abu Dawood 5069, Tirmidhi 3501, Nasai' in al-Kubra 9753 and the wording is according to Bukhari in al-Adab al-Mufrad 1201

him from the Fire. If said three times, Allah frees three-quarters of him, and if said four times, Allah frees him entirely from the Fire. Therefore, the most complete form is to say it four times, as full salvation from the Fire is achieved with four. However, if one limits it to one, two, or three times, it would also be from that permissible by the Shariah.

بخلاف ما تقدّم من الأذكار المقيّدة بعددٍ، فإنّ العدد فيها مرادٌ شرعاً، فما وقع فيه من الأذكار أنّ العبد يقوله ثلاث مرّاتٍ، فإنّ الوجه الشرعيّ الكامل يكون بالإتيان به ثلاث مرّاتٍ، فإذا نقص عنها لم يأت به شرعاً، فإذا كان قد رُتّب عليه ثوابٌ لم يحصل له، فإنّ الثواب يتعلّق بالمقدّر شرعاً، كما قال ابن سِديّ:

وَمَنْ أَتَى بِمَا عَلَيْهِ مِنْ عَمَلٍ قَدْ اسْتَحَقَّ مَالَهُ عَلَى الْعَمَلِ

أي إذا جاء به على الصّفة الشرعيّة وقع له أجرها.

كالذي يطوف نفلاً حول البيت، فإنّ الطّواف نفلاً يكون سبعاً، فإذا طاف خمساً أو أربعاً أو ثلاثاً لم يوقع العبادة على صفتها الشرعيّة، وكذلك إذا أخلّ بالعدد المقدّر شرعاً في ذكره لم يوقعه على الصّفة الشرعيّة، يخلاف ما جاء الإذن فيه تخييراً في عدده أو زيادةً عليه، كهذا الحديث. وهذا الذّكر ممّا يُقال (في الصّباح فقط)، فلا يُقال في المساء، ويدلُّ على اختصاصه بالصّباح الرواية والدراية:

- فأما الرواية فليس فيها إلّا الصّباح، وما جاء فيها من ذكر المساء فلا تصحّ.
- وأما الدّراية فملاحظة المعنى في الإشهاد تناسب حال الاتّبعات في الصّباح؛ من أنّه يُشهد الله وملائكته وحمله عرشه وجميع خلقه على وحدانيّة الله، وإثبات الرّسالة لمحمّد صلّى الله عليه وسلّم، وهذا المعنى لا تُوجد مناسبتة في المساء، ولذلك لم يأت مثله في أذكار النّوم.

Unlike previous dhikrs that have a set number, where the specific number is intended by Shariah, such as the dhikr that must be recited three times, the complete Shar'iee way is to say it three times. If the person falls short of this, they have not fulfilled it as prescribed. If a reward is tied to the specific number, they will not receive the reward because the reward is tied to fulfilling the number prescribed. As Ibn Se'di said:

"Whoever performs the action as required, earns the reward due for the action."

This means that if they perform it according to the Sharia's specified manner, they will receive the corresponding reward.

For example, if someone performs voluntary tawaf around the Kaaba, it is completed in sets of seven. If they perform five, four, or three rounds, they have not completed the worship correctly. Similarly, if one falls short of the prescribed number of dhikr, they have not performed it in the proper Sharia manner, in contrast to cases where the number is left optional or allows for an increase, as in this hadith.

This dhikr is only recited in the morning and not in the evening. The evidence for its morning specificity comes from both narration and derivation:

- As for in the narration, only morning is mentioned in it. The narrations that mention evening are not authentic.
- And derivation-wise, the meaning of bearing witness is more suited to the state of awakening and activity in the morning when a person bears witness to Allah, His angels, the carriers of His Throne, and all of creation about the oneness of Allah and the message of Muhammad ﷺ. This meaning is not as relevant in the evening, which is why this dhikr is not part of the evening adhkar or before sleep.

أَذْكَارُ الْمَسَاءِ

وَوَقْتُهَا مِنْ غُرُوبِ الشَّمْسِ إِلَى غِيَابِ الشَّفَقِ الْأَحْمَرِ،

وَهُوَ ابْتِدَاءُ وَقْتُ الْعِشَاءِ

لَمَّا فَرَّغَ الْمُصَنِّفُ وَفَّقَهُ اللَّهُ مِنْ ذِكْرِ أَذْكَارِ الصَّبَاحِ، أَتْبَعَهَا بِأَذْكَارِ الْمَسَاءِ. وَكَمَا تَقَدَّمَ أَنَّ الصَّبَاحَ صَدَرَ النَّهَارِ، فَالْمَسَاءُ صَدَرَ اللَّيْلَةِ، فَأَوَّلُ اللَّيْلَةِ هُوَ مَسَاوُهَا. وَاللَّيْلَةُ تَبْتَدِئُ إِجْمَاعًا (مِنْ غُرُوبِ الشَّمْسِ)، فَمَا قَبْلَ غُرُوبِ الشَّمْسِ لَا يُسَمَّى لَيْلَةً، وَإِنَّمَا يُسَمَّى لَيْلَةً مَا كَانَ بَعْدَهَا.

وَالْمَسَاءُ بَعْضُ اللَّيْلَةِ، كَمَا تَقَدَّمَ فِي حَدِيثِ عَثْمَانَ عِنْدَ التِّرْمِذِيِّ وَغَيْرِهِ: (مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحٍ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ)، فَجَعَلَ الْمَسَاءَ بَعْضَ اللَّيْلَةِ، وَاللَّيْلَةُ لَا تَبْتَدِئُ إِلَّا مِنْ غُرُوبِ الشَّمْسِ.

وَفِي حَدِيثِ سَيِّدِ الْإِسْتِغْفَارِ: (وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ)، وَالنَّهَارُ يَنْتَهِي إِجْمَاعًا عِنْدَ غُرُوبِ الشَّمْسِ، وَقَالَ: (وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ)، فَيَكُونُ مَرْجِعُ الْمَسَاءِ إِلَى اللَّيْلَةِ. فَأُصْحِحُ الْأَقْوَالَ فِي ابْتِدَاءِ الْمَسَاءِ: أَنَّهُ مِنْ غُرُوبِ الشَّمْسِ.

The Evening Remembrances

Their time is from sunset until the disappearance of the red twilight, which is the beginning of the time for the `Isha prayer.

After the author, may Allah grant him success, after he finished discussing the morning remembrances, followed them with the evening remembrances. Just as morning refers to the beginning of the day, evening refers to the beginning of the night. The night begins, by consensus, at sunset; anything before sunset is not called night.

And evening is part of the night, as mentioned in the hadith of Uthman recorded by Tirmidhi and others: *"There is no servant who says in the morning of every day and the evening of every night..."*¹ Thus, He ﷺ renders evening as part of the night, and the night does not begin until the sun sets.

In the hadith of Sayyid ul-Istighfar², the Prophet ﷺ said: *"Whoever says it during the day, with certainty, and dies before the evening, he is from the people of Paradise."* The day, by consensus, ends at sunset. He also said, *"And whoever says it during the night, with certainty, and dies before the morning, he is from the people of Paradise."* This shows that the source of evening is night.

Therefore, **the most accurate opinion regarding the start of the evening** is that it begins at sunset.³

ثم ذكر منتهاه بقوله: (إلى غياب الشفق الأحمر)، وهذا أول تغير يعرض في الليلة بعد غروب الشمس، فإنه إذا غربت الشمس وغشت الظلمة الناس، لم يزل الأمر على ذلك حتى يغيب الشفق الأحمر، وغيابه هو وقت ابتداء العشاء، ولذلك قال - تقريباً لفهمه -: (وهو ابتداء وقت العشاء)، فإذا غابت الحمرة التي تعقب الشمس - وتسمى (شفقاً أحمر) - يكون وقت المغرب قد إنتهى، وإبتدأ وقت العشاء، وهذا أول تغير يكون بعد غروب الشمس.
فالأشبه: أن انتهاء المساء يكون إلى غياب الشفق الأحمر.

The author then mentioned its endpoint by saying, *"until the disappearance of the red twilight."* This is the first change that occurs in the night after sunset. After the sun sets and darkness covers the people, it remains that way until the red twilight disappears. The disappearance of the red twilight marks the beginning of the time for Isha prayer. To simplify the

¹ Abu Dawood 5088, Tirmidhi 3388, Ibn Majah 3869

² Bukhari 6306

³ Others who have chosen this opinion are Ibn al-Jazari in *Miftah ul-Hisn*, ash-Shawkani who states from him in *Tuhfatudh-Dhakireen*, and Ubaidullah ar-Rahmani al-Mubarakpuri in *Mir'atul Miftah*.

understanding, the author added: *"which is the beginning of the time Isha prayer."* When the redness that follows the sun disappears—referred to as the "red twilight"—the time for Maghrib ends, and the time for `Isha begins. This is the first significant change after sunset.

Thus, it is more likely that the **end of the evening** coincides with the disappearance of the red twilight.

ومبتدأ الإتيان بالأذكار المَوْظَّفة مساءً: بعد الفراغ من صلاة المغرب، فكما تقدّم أنّ أذكار الصّباح وإن كان مبتدأ الصّباح من طلوع الفجر الثّاني إلّا أنّها تُقال بعد صلاة الفجر، فكذلك يُقال في أذكار المساء، أنّه وإن كان المساء ببتدئ من غروب الشّمس إلّا أنّ الإتيان بها يكون بعد صلاة المغرب، فإذا فرغ العبد من أذكار صلاة المغرب فإنّه يأتي بأذكار المساء، وتقدّم تعليل ذلك من وجهين، ويتأكّد الوجه الثّاني في أذكار المساء، فإنّ ما بين أذان المغرب وإقامة الصّلاة وقتٌ يسير.

أن يأتي العبد بهذه الأذكار في البيت لا المسجد؛ لأنّ راتبة الصّلاة - وهي أفضل العمل في المسجد بعد الفريضة - الأفضل أن تكون في البيت، فكذلك الأذكار صباحاً ومساءً ممّا تُعمر به البيوت، إلّا من بقي في المسجد إلى وقت انقضائهما، فهذا يأتي بها في المسجد.

فالذي يريد أن يجلس بعد صلاة الفجر إلى طلوع الشّمس يأتي بالأذكار في المسجد، لكنّ الذي يريد أن يذهب إلى البيت يأتي بها في البيت، وكذلك من يريد أن يجلس في المسجد بعد المغرب إلى وقت العشاء هذا يأتي بها في المسجد، لكن إن كان سيخرج من المسجد فالأفضل أن يأتي بها في البيت.

As for the time to start reciting the evening adhkar, it is after completing the Maghrib prayer. Just as the morning adhkar, although the morning starts at the second dawn, are said after the Fajr prayer, similarly, the evening adhkar are recited after the Maghrib prayer. Once the worshiper finishes the adhkaar of Maghrib, they then begin with the evening adhkar. This has been explained previously in two ways, with the second reason being more emphasized in the case of the evening adhkar, as the time between the Maghrib call to prayer and the start of the prayer is brief.

It is preferable to recite these adhkar at home rather than in the mosque. Just as the Sunnah prayers, which are the best actions to perform in the mosque after the obligatory prayer, are better performed at home, so too are the morning and evening adhkar meant to bring life to the home. However, if one remains in the mosque until the finishing of their time, they may recite them in the mosque.

So, for those who remain in the mosque after Fajr until sunrise, they should recite their morning adhkar in the mosque. However, if they plan to return home, it is better to recite them at home. Similarly, for those who plan to stay in the mosque from Maghrib until `Isha, they can recite the evening adhkar in the mosque. But if they plan to leave, it is preferable to recite them at home.

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

♦ يَا حَيُّ، يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ، أَشْهَدُ أَلَّا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّ كِهِ. (مَرَّةً وَاحِدَةً)

♦ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

♦ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

♦ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةً مَرَّةً، وَتَزِيدُ مَا شِئْتَ؛ لِلإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)

♦ اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ. (مَرَّةً وَاحِدَةً)

♦ أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ؛ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً)

♦ "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I remain on Your covenant and promise as much as I am able. I seek refuge in You from the evil I have done. I acknowledge Your blessings upon me, and I confess my sins to You. So forgive me, for no one forgives sins except You." (One time)

♦ "O Ever-Living, O Sustainer, by Your mercy I seek help. Set right for me all of my affairs and do not leave me to myself for the blink of an eye." (One time)

♦ "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, cover my faults and calm my fears. O Allah, protect me from in front of me, behind me, on my right, on my left, and from above me, and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me." (One time).

♦ "O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of everything, I bear witness that there is no god but You. I seek refuge in You from the evil of my soul and from the evil of Shaitan and his traps." (One time).

♦ "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad ﷺ as my Prophet." (Three times).

- ♦ "In the name of Allah, with whose name nothing can harm on earth or in the heavens, and He is the All-Hearing, the All-Knowing." (Three times).
- ♦ "There is no god but Allah alone, with no partner; to Him belongs the dominion and all praise, and He is capable of all things." (Ten times).
- ♦ Glorified be Allah and His is the praise (One hundred times, and you may increase as you wish; as the increase is permitted by the Shariah).
- ♦ "O Allah, by You we enter the evening, by You we enter the morning, by You we live, by You we die, and to You is the final return." (One time)
- ♦ "We have entered the evening, and the dominion belongs to Allah, and praise is for Allah. There is no deity but Allah alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things powerful. My Lord, I ask You for the good of this night and the good of what comes after it, and I seek refuge in You from the evil of this night and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment in the Fire and the punishment in the grave." (One time).
- ♦ "O Allah, whatever blessing has come to me this evening or to any of Your creation is from You alone, without partner, so for You is all praise, and to You is all thanks." (One time)

ذكر المصنّف وَفُقّة الله في هذه الجملة الأذكار المشتركة بين الصّباح والمساء، فالأذكار الأحد عشر المنتهية إلى قوله: (اللّهُمَّ ما أَمسى بي من نعمةٍ ...) هي إزاء الأذكار المتقدّمة في أذكار الصّباح، فكلُّ هذه الأذكار ممّا تقدّم الإتيان به في الصّباح، وتختلف عنها في شيء من الفاظها يأتي الشّيه عليه.

فالذكر الأول: سيّد الاستغفار: (اللّهُمَّ أنت ربّي لا إله إلّا أنت ...) إلى تمامه، يقوله الذّاكر (مرّةً واحدةً)، كسابقه في الصّباح، وسبق أن ذكرنا أنّ المرأة تقول: (وأنا أمتك)، ولا تقول: (وأنا عبدك).

والذكر الثّاني: قوله: (يا حيُّ، يا قيُّوم ...) إلى تمامه، يقوله الذّاكر (مرّةً واحدةً)، وهو كسابقه في الصّباح، ونَبّهنا حينئذٍ أنّ من النّاس من يزيد فيه بعد: (ولا تكلني إلى نفسي طُرفة عينٍ)، فيقول: (ولا أقلّ من ذلك)، وهي غير ثابتة عن النّبّي صَلَّى الله عليه وسلّم.

The author, may Allah grant him success, mentioned in this section the adhkar shared between the morning and evening. The eleven adhkar concluding with *"Allahumma ma amsa bi min ni'matin..."* correspond to those previously mentioned morning adhkar. All these adhkar are those that have already been mentioned to be recited in the morning, with only slight variations in wording, which will be highlighted where necessary.

The first dhikr: Sayyid ul-Istighfar: *"Allahumma anta rabbi, laa ilaha illa anta..."* until its end. The person reciting it says it once, just like in the morning. We previously mentioned that women should say, *"and I am Your female servant"* (أمتك) instead of *"and I am Your servant"* (عبدك).

The second dhikr: *"Ya Hayyu ya Qayyum..."* until its end. The person reciting it says it once, just like in the morning. We also pointed out earlier that some people add after *"and do not leave me to my own soul for the blink of an eye,"* the phrase *"nor even less than that,"* but this addition is not authentically established from the Prophet ﷺ.

والذكر الثالث: (اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ...) إلى تمامه، يقوله الذَّكْر (مرَّةً واحدةً)، كنظير سابقه في الصَّبَاح، وذكرنا حينئذٍ أَنَّ قوله: (وأعوذ بعظمتك أن أُغْتَالَ من تحتي) يشمل معنيين: أحدهما الخسف والآخر النَّسْف.

والذكر الرَّابِع: (اللَّهُمَّ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ) إلى تمامه، يقوله الذَّكْر (مرَّةً واحدةً)، وهو نظير سابقه في الصَّبَاح، وذكرنا أَنَّ آخره: (وَشَرَّ الشَّيْطَانِ وَشِرْكَه) فيه وجهان: أحدهما: (وَشِرْكَه)، من الشِّرْك.

والآخر: (وَشِرْكَه)، من الشَّرْك، والشَّرْك: حِبَالَةُ الشَّيْطَانِ أَتَى يَنْصِبُهَا لِلنَّاسِ بِمَكَائِدِهِ وَمَصَائِدِهِ. **والذكر الخامس:** (رَضِيتُ بِاللَّهِ رَبًّا ...) إلى تمامه، يقوله الذَّكْر (ثَلَاثَ مَرَّاتٍ). وتقدَّم في أذكار الصَّبَاح، ونَبَّهْنَا أَنَّ المحفوظ في الجملة الأخيرة: (وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا)، أمَّا لفظ الرِّسَالَةِ فلا يَصُمُّ.

The third dhikr: *"Allahumma inni as'alukal a'afiya fid dunya wal aakira..."* until its completion. The person reciting it says it once, just like in the morning. We mentioned earlier that the phrase *"and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me."* includes two meanings: One is sinking down (*khasf*), and the other is being blown up (*nasf*).

The fourth dhikr: *"Allahumma 'aalimal ghaibi wash shahada.."* until its end. The person reciting it says it once, just like in the morning. We also explained earlier that the ending phrase *"and from the evil of Shaitan and his traps."* has two interpretations:

- The first is (وَشِرْكَه) from shirk (polytheism).
- The other (وَشِرْكَه) from sharak (traps). Sharak refers to the snares Shaitan sets for people with his deceptions and tricks.

The fifth dhikr: *"Raditu billahi rabba, wabil islami deena..."* until its end. The person reciting it says it three times. This was also mentioned in the morning adhkar, and we noted that the correct wording at the end is *"and*

with Muhammad ﷺ as a Prophet," and the wording referring to messengership is not authentic.

والذكر السادس: بسم الله الذي لا يضرُّ مع اسمه شيء في الأرض ولا في السماء ... إلى تمامه، يقوله الذكر (ثلاث مرَّاتٍ)، وتقدَّم في أذكار الصَّباح.

والذكر السابع: (لا إله إلاَّ الله وحده لا شريك له...) إلى تمامه، يقوله الذكر (عشر مرَّاتٍ)، وتقدَّم في أذكار الصَّباح.

والذكر الثامن: (سبحان الله وبحمده). مائة مرَّةٍ، وتزيد ما شئت، وتقدَّم في أذكار الصَّباح.

وهذه الأذكار الثمانية تُقال بالفاظها في الصَّباح والمساء، فالمشترك بينهما ثمانية أذكار بالفاظها، واشترأكها بالفاظها دليلٌ على تعظيم مقدارها.

The sixth dhikr: *"Bismillahir ladhi la yadurru ma' ismi shayyun fil 'ardhi wala fis samaa..."* until its end. The person reciting it says it three times, as mentioned in the morning adhkar.

The seventh dhikr: *"La ilaha illallahu wahdahu laa shareeka lahu..."* until its end. The person reciting it says it ten times, as mentioned in the morning adhkar.

The eighth dhikr: *"Subhan Allahi wa bihamdihi"* one hundred times, and you may increase as you wish, as mentioned in the morning adhkar.

These eight adhkar are to be recited with the same wording in both the morning and the evening, making them shared between both times. The fact that they are identical in wording for both occasions indicates their significant importance.

والذكر التاسع: (اللهم بك أمسينا، وبك أصبحنا، وبك نحيا، وبك نموت، وإليك المصير)، يقوله الذكر (مرة واحدة)، ويفارق ذكر الصبح من جهتين:

إحدهما: أنه في الصبح يُقَدَّم: (بك أصبحنا)، وفي المساء يُقَدَّم: (بك أمسينا).

والأخرى: أنه في الصبح يُخْتَم بقول: (وإليك النشور)، وأمّا في المساء فيُخْتَم بقول: (وإليك المصير)، وذكرنا مناسبة هذا فيما تقدّم نقلاً عن ابن القيم رحمه الله.

وهنا فائدة لطيفة، وهي أنه في هذا الذكر يُقال: (وبك نحيا، وبك نموت) في الصبح وفي المساء، ولم يُغيّر فيصير في المساء: (وبك نموت، وبك نحيا)؛ لأنّ الحياة متقدّمة على الممات، فيحيا العبد ثم يموت، أمّا الحياة الثانية التي بعد البعث فهي في دار جزاء، وليست في دار عمل، فالذكر عندما يقول: (وبك نحيا، وبك نموت) أي وبك نحيا لمّا أُحييتنا في هذه الحياة الدُّنيا، وبك نموت إذا متنا في هذه الحياة الدُّنيا، فبقيت هذه الجملة دون تغيير في الذكرين.

The ninth dhikr: *"Allahumma bika amsayna, wa bika asbahna, wa bika nahya, wa bika namutu, wa ilayka al-maseer."* The one remembering Allah says this dhikr once. It differs from the morning dhikr in two aspects:

1. In the morning, it begins with *"by You we reach the morning."* whereas in the evening it begins with *"by You we reach the evening."*
2. In the morning, it ends with *"and to You is the resurrection."* while in the evening it ends with *"and to You is the final return."* We previously mentioned the wisdom behind this, as explained by Ibn al-Qayyim, may Allah have mercy on him.

Here is a subtle point: In this dhikr, we say *"by You we live, and by You we die"* in both the morning and the evening, and it is not reversed in the evening to say *"by You we die, and by You we live."* This is because life precedes death: a person lives first, then dies. As for the second life after resurrection, it is in the abode of recompense, not in the abode of deeds. So, when the one making supplication says, *"by You we live, and by You we die,"* it means by You we live in this worldly life, and by You we die in this

life. Hence, this phrase remains unchanged in both the morning and evening remembrances.

والذكر العاشر: (أمسينا وأمسى الملك لله ...)، يقوله الذّاكر (مرّة واحدة)، ويفارق ذكر الصّباح من جهتين:

إحداهما: أنّه في الصّباح يُقال: (أصبحنا وأصبح الملك لله)، وفي المساء: (أمسينا وأمسى الملك له).

والأخرى: أنه في الصّباح يُقال: (ربّ أسألك خير ما في هذا اليوم وخير ما بعده...)، وأمّا في المساء: (ربّ أسألك خير ما في هذه اللّيلة وخير ما بعدها...)، وهذا من دلائل أنّ المساء يتعلّق بالّليلة؛ لأنّه جعل دعاءه معلّقاً بالّليلة.

The tenth dhikr: "*Amasayna wa amasal mulku lillah...*" The one remembering Allah says this once, and it differs from the morning dhikr in two aspects:

1. In the morning, it is said: "*We have reached the morning, and the dominion belongs to Allah,*" whereas in the evening, it says: "*We have reached the evening, and the dominion belongs to Allah.*"
2. In the morning, it is said: "*My Lord, I ask You for the good of this day and the good of what follows it...*" In the evening, it says: "*My Lord, I ask You for the good of this night and the good of what follows it...*"

This is from the evidences that the evening is related to the night, as He ﷻ made the supplication linked to the night.

والذكر الحادي عشر: (اللَّهُمَّ ما أَمسى بي من نعمةٍ...)، يقوله الذَّكْر (مرَّةً واحدةً)، وهو نظير ذكر الصَّبّاح إلّا في أوّله، ففي الصَّبّاح يُقال (اللَّهُمَّ ما أصبح بي من نعمةٍ)، وأمّا في المساء فإنّه يُقال: (اللَّهُمَّ ما أَمسى بي من نعمةٍ).

فصارت هذه الأذكار الثلاثة الأخيرة - التاسع، والعاشر، والحادي عشر - مشتركةً بين الصَّبّاح والمساء مع تغيير ألفاظٍ منها. فتكون الأذكار المشتركة بين الصَّبّاح والمساء نوعان:

- أحدهما: مشتركٌ لا يُغيّر لفظه، وهي الأذكار الثمانية الأولى من كلّ.

- والآخر: مشتركٌ يُغيّر فيه اللفظ بما يناسب الصَّبّاح والمساء، وهي ثلاثة أذكار: التاسع، والعاشر، والحادي عشر.

The eleventh dhikr: *"Allahumma ma amsa bi min ni'matin..."* The one remembering Allah says this once, and it is similar to the morning version except for the opening. In the morning, it says: *"O Allah, whatever blessings I or any of Your creation have reached this morning,"* while in the evening, it says: *"O Allah, whatever blessings I or any of Your creation have reached this evening."*

Thus, these last three adhkar —the ninth, tenth, and eleventh—are shared between the morning and evening with slight changes in wording.

Therefore, the shared adhkar between the morning and evening can be divided into two types:

- **The first type:** Shared without any change in wording, which are the first eight adhkar in both times.
- **The second type:** Shared with changes in wording to suit the morning and evening, which are three adhkar: the ninth, tenth, and eleventh.

♦ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (مرّةً واحدةً في المساء فقط).

هذا هو الذكر الثاني عشر من أذكار المساء، وهو قول: (أعوذ بكلمات الله التامّات من شرّ ما خلق)، يقوله الذّاكر (مرّةً واحدةً في المساء فقط). ثبت هذا من حديث أبي هريرة رَضِيَ اللَّهُ عَنْهُ عند مسلم. ويُعلم من هذا ضعف روايتين:

إحدهما: رواية التّثليث عند التّرمذيّ وغيره أنّه يقوله ثلاثًا، فلا تصحُّ.

والأخرى: رواية قوله في الصّباح، فهي لا تثبت أيضًا"، والمحفوظ ما في صحيح مسلم أنّ العبد يقوله في المساء.

واختصّ هذا الذكر بالمساء؛ لأنّ اللّيل وقت ظهور الشُّرور، وفيه سورة الفلق، ففيها ذكر شرور اللّيل - كما هو مبينٌ في تفسيرها، وتقدّم معنا في درس (تفسير الفاتحة وقصار المفصل).

وبتمام هذا الذكر تكون أذكار المساء اثني عشر ذكرًا، وأمّا أذكار الصّباح فتلاثة عشر ذكرًا.

وتكون الأذكار المشتركة بينهما أحد عشر، منها ثمانية باللفظ نفسه، وثلاثة مع التّغير، ويستقلّ الصّباح بذكرين، ويستقلّ المساء بذكرٍ واحدٍ. فصارت أذكار الصّباح والمساء باعتبار الاشتراك والاختصاص ثلاثة أقسام:

- **أحدها:** ذكرٌ مشتركٌ بينهما، وهو أحد عشر ذكرًا.

- **وثانيها:** ذكرٌ مختصّ بالصّباح، وهو ذكران.

- **وثالثها:** ذكرٌ مختصّ بالمساء، وهو ذكرٌ واحدٌ.

♦ "I seek refuge in the perfect words of Allah from the evil of what He has created." (One time in the evening only).

This is the twelfth evening remembrance, where the one remembering Allah says: *"Auzoo bi kalimati llaahi tammati min sharri ma khalaq."* This is to be recited once in the evening only. This is established from the hadith of Abu Hurayrah (may Allah be pleased with him) as reported by Muslim¹. From this, we know weakness of the two narrations:

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- One: The narration that is reported by Tirmidhi¹ and others that it should be said three times is not authentic.
- Second: The narration² that it should be said in the morning is also not established. What is authentically reported in Sahih Muslim is that it should be said in the evening.

This adhkar is specific to the evening because night is the time when evils become apparent. This is also reflected in Surah al-Falaq, which mentions the evils of the night, as explained in its interpretation, and as discussed in our lesson of *"Tafseer al-Fatiha wa Qisaar al-mufassal"*.

With the completion of this dhikr, the total number of evening adhkar becomes twelve. As for the morning adhkar, there are thirteen. Eleven of the adhkar are shared between the morning and evening—eight with the same wording and three with slight changes. The morning has two adhkar that are specific to it, while the evening has one specific adhkar.

Thus, the morning and evening adhkar can be categorized into three types based on shared or specified content:

1. Dhikr shared between morning and evening, which are eleven in total.
2. Dhikr specific to the morning, which are two.
3. Dhikr specific to the evening, which is one.

¹ 3604

² Tabarani 523, Abu Ya'la 6688

تنبيه: لَا يَلْزَمُ تَرْتِيبُهَا كَمَا ذُكِرَ، وَغَايَتُهُ الْإِعَانَةُ عَلَى حِفْظِهَا.

تنبيه آخر: مَنْ اعْتَادَهَا فَنَسِيَها أَوْ شُغِلَ عَنْهَا بِلاَ تَفْرِيطٍ حَتَّى خَرَجَ وَقْتُهَا؛ قَالَهَا بَعْدَهُ.

ختم المصنّف وفقه الله رسالته بذكر تنبيهين يتعلّقان بأذكار الصّباح والمساء:

فالتّبيه الأوّل: أنه (لا يلزم ترتيها كما ذكر) في هذا الكتاب أو غيره، (وغيّته الإعانة على حفظها)، فالمراد من جعلها مسرودةً على نحوٍ ما - كالواقع في هذا الكتاب أو غيره - الإعانة على حفظها، وهذا مقصدٌ مأمورٌ به شرعاً.

فالمصنّفون للأذكار إذا أوقعوها على وجهٍ ما، لا يريدون كونها مقيداً بهذا التّرتيب شرعاً، من أنه يأتي الذّاكر بالأوّل أوّلاً، وبالثّاني ثانياً، وبالثّالث ثالثاً، لكن لمناسبة بينها. وأنتم ترون المناسبة ظاهرةً بين الثمانية الأولى، فهي بلفظ واحدٍ في الصّباح والمساء، ثمّ في الثّلاثة التي تعقبها ظاهرةً أيضاً؛ لأنها تكون مشتركةً بتغيير يسير، ثمّ في الجملة الثّالثة ذكر ما يتفرد به الصّباح تارةً، وذكر ما يتفرد به المساء تارةً أخرى، والمصنّفون للكتب مرادهم تقريب المعارف الشّرعيّة للنّاس، بتيسيرها وتسهيلها.

وأما التّنبية الثّاني: فذكر فيه أنّ (من اعتادها) يعني لازم هذه الأذكار حتّى صار معتاداً لها، (فنسيها أو شُغِلَ عنها) لقاطع أو مانع حال بينه وبينها، (بلا تفريط) أي بلا تهاون وتخاذل منه، (حتى خرج وقتها؛ قالها بعده)، فله أن يذكر هذه الأذكار ولو بعد خروج وقتها.

Note: It is not required to recite in the specific order mentioned. The purpose of arrangement is merely to assist in memorizing them.

Another Note: Whoever habitually recites them but forgets or is preoccupied without negligence until the time has passed, may recite them afterwards.

The author, may Allah grant him success, concluded his treatise with two important notes related to the morning and evening adhkar:

The first note: He stated that *"It is not required to recite them in the specific order mentioned"* in this book or any other, as the goal is to assist in memorizing them. The purpose of listing them in a particular sequence

— as done in this book or others — is to aid in memorization, and this is a objective endorsed by the Shariah.

When the authors of adhkar arrange them in a certain way, they do not intend to make the order legally binding, meaning that one must recite the first one first, the second one second, and the third one third, but rather due to certain appropriateness between them. You can notice the clear connection between the first eight, as they share the same wording for both morning and evening. Then, for the following three, the appropriateness is also evident because they are similar with slight variation. Then, in the third group, there is a mention of what is specific to the morning sometimes, and what is specific to the evening at other times. The aim of the authors of these books is to bring religious knowledge more accessible to people by simplifying and facilitating it.

As for the second note: He mentioned that *"Whoever is accustomed to these adhkar"*, meaning regularly reciting them until he has become habituated to them, *"but forgets or is preoccupied"* by something preventing them from reciting, *"without negligence"*, meaning without laziness or deliberate neglect, *"until their time has passed; they can recite them afterward"*. In such a case, one is permitted to say these adhkar even after their prescribed time has passed.

فلو قُدِّرَ أَنَّ إِنْسَانًا عَرَضَ لَهُ شُغْلٌ بَعْدَ صَلَاةِ الْفَجْرِ، وَخَرَجَ سَرِيعًا بَعْدَ الصَّلَاةِ لِقَضَائِهِ، وَغَلَبَ عَلَيْهِ حَتَّى نَسِيَ أَذْكَارَ الصَّبَّاحِ، وَلَمْ يَذْكُرْهَا إِلَّا وَقْتُ الضُّحَى بَعْدَ إِرْتِفَاعِ الشَّمْسِ؛ فَإِنَّهُ حِينَئِذٍ يَأْتِي بِهَا. لَكِنَّ هَذَا الْقَضَاءَ لِلسُّنَنِ - وَمِنْهَا الْأَذْكَارُ - مَشْرُوطٌ بِأَمْرَيْنِ:

- **أحدهما:** أَنْ يَكُونَ الْعَبْدُ مَعْتَادًا فَعَلَهَا مَلَاذِمًا لَهَا، فَلَوْ قُدِّرَ أَنَّهُ يَرِيدُ أَنْ يَفْعَلَهَا أَوَّلَ مَرَّةٍ لَمْ يُشْرَعْ لَهُ الْإِتْيَانُ بِهَا، كَمَا لَوْ أَنَّ إِنْسَانًا لَمْ يَعْرِفْ أَذْكَارَ الصَّبَّاحِ إِلَّا وَقْتُ الضُّحَى، فَإِنَّهُ لَا يَأْتِي بِهَا؛ لِأَنَّهَا سَنَةٌ ذَهَبَ وَقْتُهَا.

- **والآخر:** أن يكون بلا تقريط منه، فيكون العبد مغلوبًا لا اختيار له، فإذا تركها مختارًا مع الذكر لها والقدرة عليها؛ فهذا ترك هذه العبادة حتى ذهب وقتها.

والأصل أن العبادات المقيّدة بوقتها يُؤتى بها في وقتها، فإذا خرج وقتها فإنّها سنة فات محلّها، فلا تُشرع قضاؤها إلا لمغلوب عليها ممّن ذكرنا شغلّه، بنسيان أو أمر يقطعه عن ذلك.

For example, if someone becomes busy after the Fajr prayer, leaves quickly after praying to attend to a task, and forgets the morning adhkar, only remembering them at the time of Duha after the sun has risen, they may recite them at that time. However, this makeup for the Sunnah practices, including the supplications, is subject to two conditions:

- **The first:** That the person is regular and consistent in performing them. If someone intends to recite them for the first time, it is not prescribed for them to do so after their time has passed. For instance, if someone only learns of the morning supplications at the time of Duha, they should not recite them since the time for this Sunnah has already passed.

- **The second:** That it happens without negligence. The person must be overwhelmed by something beyond their control. If they omit the supplications willingly, despite remembering them and having the ability to recite them, they have left out the act of worship and its time has passed.

The general principle is that time-bound acts of worship should be performed within their specified time. If the time passes, the Sunnah is considered to have missed its appointed occasion, and it is not prescribed to make it up unless one was genuinely prevented due to forgetfulness or some unavoidable matter, as previously mentioned.

وما تركنا ذكره من الأذكار فهذا تارة يكون لا يثبت رواية، وتارة لا يثبت كونه درايةً من أذكار الصَّباح أو المساء. فمثلاً: حديث أبي مسعود الأنصاري رضي الله عنه: ((الآيتان من آخر سورة البقرة، مَنْ قرأ بهما في ليلةٍ كفَّته.))، صحيح رواية، فهو في الصحيحين، لكن درايةً هو من أذكار الليلة، والليلة أوسع من المساء.

فتارة يكون التَّرك لأجل الدراية، وتارة يكون التَّرك لأجل الرواية. لكن ممَّا ينبَّه إليه: أنه لا ينبغي التشديد على النَّاس في باب الرواية في الأذكار، فالأصل فيما تنازع فيه النَّاس صحَّة وضعفًا أن يُسهَّل فيه، خاصَّةً إذا صحَّه وحسنه معتمدٌ فلا بأس أن يُقتدى به في ذلك، نعم من أراد أن يصنّف في الصحيح أو الذي يراه ثابتاً فله أن يبيِّن ما ثبت ممَّا لم يثبت، لكن لا التشديد في المنع ممَّا تنازع فيه العلماء صحَّة وضعفًا؛ لأنَّ الأصل الشرعي طلبُ ذكر الله مطلقاً، فإنَّ النَّبيَّ صَلَّى اللهُ عليه وسلَّم - كما تقدَّم - كان يذكر الله في كلِّ أحيانه، والآيات والأحاديث كثيرةٌ في مدح الذكر مطلقاً، ولا سيَّما ما اعتاده النَّاس وجرى العمل به، فهذا لا يُشدُّ عليهم فيه؛ لأنَّ باب الذكر واسعٌ.

What we have omitted from the mentioned adhkar is sometimes due to the fact that the narration is not authentically established, and at other times because it is not correctly derived as being specifically part of the morning or evening adhkar. For example, the hadith of Abu Mas'ud al-Ansari, may Allah be pleased with him, states: *"The two verses from the end of Surah al-Baqarah, whoever recites them at night, they will suffice him."* This is an authentic narration, as it is recorded in the Saheehain. However, in terms of derivation, it is a supplication for the night, and night is broader than evening.

Thus, sometimes omission is due to derivation, and other times it is due to the authenticity of the narration. However, it should be noted that people should not be overly strict when it comes to the authenticity of narrations in the context of supplications. The general rule in cases where there is disagreement over the authenticity or weakness of a narration is to be lenient, especially if a respected scholar has authenticated or deemed the narration as sound, there is no harm in following that opinion. Yes, if

someone wishes to compile a collection of only authentic supplications, they may distinguish between what is confirmed and what is not. However, it is not appropriate to be overly strict in forbidding what scholars have differed over in terms of its authenticity or weakness, as the fundamental principle of Shariah is the encouragement of remembering Allah in all forms.

As mentioned earlier, the Prophet ﷺ used to remember Allah at all times. There are numerous verses and hadiths praising general remembrance of Allah, especially when it comes to what people have become accustomed to and what has become a common practice. In such cases, people should not be made to feel burdened, as the scope of remembrance is broad.

وأذكار الصَّباح والمساء التي فرغنا منها هي باعتبار المقيد شرعاً، أمّا باعتبار الزيادة عليها إذا فرغ منها بنية الذكر المطلق فهو أمرٌ جائزٌ. فلو قدر أنّ أحداً جاء بهذه الأذكار، ثمّ أراد أن يزيد تسبيحاً، أو تحميداً، أو تهليلاً، أو تكبيراً، أو تقديساً، أو غير ذلك؛ فهذا مندرجٌ في جملة الإذن بالذكر المطلق، وفي حديث عائشة رضي الله عنها عند مسلمٍ أنّ النبي صلى الله عليه وسلّم كان يذكر الله على كلّ أحيانه، فلو أراد الإنسان أن يجعل له ورقاً من الذكر بعد هذه الأذكار كان ذلك جائزاً؛ ولو قيده بعددٍ.

فلو أنّ إنساناً بعد هذه الأذكار عقد مع نفسه العزم على أن يأتي بالصلاة على النبي صلى الله عليه وسلّم مائة مرةٍ أو بالاستغفار والتوبة إلى الله مائة مرةٍ، أو غير ذلك من الأذكار، وجعل هذا في ورده الذي يذكره بعد أذكار الصَّباح = كان ذلك جائزاً، فهو من قبيل الذكر المطلق الجائز، إذا كان من غير اعتقاد التَّعبُّد بهذه الهيئة، فهو لا يعتقد أن هذه الهيئة متَّعَبِّدٌ بها، وإنّما لمناسبة حاله.

وكان عمل السلف على هذا، ولم ينكره أحدٌ منهم، إلّا مع اعتقاد التَّعبُّد وأنّ هذا الورد مشروع ان يُجعل عبادةً، وعلامة المشروعية: ان يدعو النَّاسُ إليه، وهذا من الغلط، ففرق بين ما يفعله الإنسان في إصلاح قلبه ونفسه، وبين ما يدعو إليه، فالذي يدعو النَّاسُ إليه هو الورد في خطاب الشَّرع، وأمّا ما رُجع فيه إلى قاعدة شرعية فهذا يعمل به في خاصّة نفسه.

The morning and evening adhkar that we have completed are based on what is specifically legislated by the Shariah. However, adding to them after completing them with the intention of general remembrance is permissible. For example, if someone completes these adhkar and then wants to increase their glorification of Allah (tasbih), praise of Him (tahmid), declaration of His oneness (tahlil), exaltation of Him (takbir), or any other form of remembrance, this falls under the general permissibility of unrestricted remembrance. In the hadith of Aisha, may Allah be pleased with her, reported by Muslim¹, it is mentioned that the Prophet ﷺ used to remember Allah at all times. Therefore, if someone wants to create a page of remembrance after these adhkar, this is permissible, even if they specify a certain number.

For instance, if someone, after completing these adhkar, decides to send blessings upon the Prophet ﷺ one hundred times, or seeks forgiveness from Allah and repents to Him one hundred times, or engages in any other form of remembrance, and makes this as a *Wird* – a regular routine after the morning adhkar, this is permissible. It falls under the category of general, unrestricted remembrance, as long as the person does not believe that this specific routine is an act of worship that has been legislated in this particular form. Rather, they do it due to suitability to their situation.

This was the practice of the Salaf and none of them condemned it unless they believed that this wird was a form of worship that had been specifically legislated and should be followed by others. The sign of something being legislated as an act of worship is advocating others to follow it. This is incorrect. There is a difference between what a person does for the betterment of their own heart and soul, and what they call others to follow. What should be publicly encouraged are the practices found in the texts of

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the Shariah. As for practices derived from the general Islamic principles, a person should implement them in their personal life.

وكان النَّاسُ إلى وقتٍ قريبٍ هذا يستعملون الأوراد التي فيها ذكرٌ خاصٌّ في وقت الصَّباح أو في وقت المساء زيادةً على أذكارهما المقيَّدة بهما، فكثيرٌ من أهل العلم والعباد كانوا يجعلون لهم ورداً من الذكر، ومن أكثر الأوراد التي كانوا يستعملونها في فُطْرنا هذا الورد المأثور عن الشَّيخ سعد بن عتيق رَحِمَهُ اللهُ، فقد كان له وردٌ يُطَبَّع إلى وقتٍ قريبٍ ثمَّ تركه النَّاسُ، وكذلك كان للشَّيخ ابن قاسم رَحِمَهُ اللهُ وردٌ كتبه للملك عبد العزيز بن عبد الرَّحمن الفيصل، ثمَّ شهرت نسبه إلى الملك عبد العزيز وطبع باسمه مراراً؛ فهذا من قبيل الجائز، وليس من قبيل ما يُدعى إليه النَّاسُ ويؤمِّرون به، وهكذا لو فعل الإنسان مع نفسه ما يصلح أن يكون ذكراً بعد الأذكار الموظَّفة شرعاً فلا مانع منه، ما لم يعتقد التَّعَبُّدَ به وأَنَّهُ يُشْرَع ويدعو النَّاسُ إليه؛ فَإِنَّهُ يُمنَع منه حينئذٍ.

وهذا آخر البيان على هذا الكتاب بما يناسب المقام. والحمد لله ربِّ العالمين، وصَلَّى اللهُ وسلَّمَ على عبده ورسوله محمَّد وآله وصحبه أجمعين.

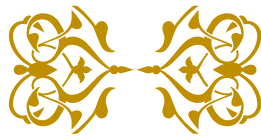
Until recently, people used to enagage in routines (*wird*) with specific dhikr in the morning or evening in addition to the legislated remembrances. Many scholars and devout individuals would establish their own *wird* of remembrance. One of the most well-known *wird* used in our region was the one attributed to Sheikh Saad bin Atiq, may Allah have mercy on him, which was printed until recently and then fell out of use. Similarly, Sheikh Ibn Qasim, may Allah have mercy on him, wrote a *wird* for King Abdulaziz bin Abdulrahman Al-Faisal, which later became famous and was printed several times under the king's name. This is an example of something permissible and not something to be publicly encouraged or commanded.

Likewise, if a person enagages in their own routine of personal dhikr after the legislated remembrances, there is no issue with this, as long as they do not believe that it is a specific act of worship to be followed by others. If, however, they believe it is legislated and encourage others to follow it, then it should be prohibited.

This concludes the explanation of this book as appropriate for the context. All praise is due to Allah, Lord of the worlds, and may peace and blessings be upon His servant and messenger, Muhammad, and upon his family and companions.

وَكَتَبَهُ صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدٍ الْعُصَيْمِيُّ
 غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِمَشَائِخِهِ وَلِلْمُسْلِمِينَ
 ضُحَاةَ الْأَحَدِ تَاسِعِ عَشْرِ ذِي الْحِجَّةِ
 سَنَةِ ثَلَاثٍ وَثَلَاثِينَ بَعْدَ الْأَرْبَعِمِائَةِ وَالْأَلْفِ
 بِمَدِينَةِ الرَّيَّاضِ، حَفِظَهَا اللَّهُ دَارًا لِلْإِسْلَامِ وَالسُّنَّةِ

Written by Saleh bin Abdullah bin Hamad Al-Usaymi,
 may Allah forgive him, his parents, his teachers, and the Muslims,
 on the morning of Sunday, the 19th of Dhul-Hijjah,
 in the year 1433 AH,
 in the city of Riyadh, may Allah preserve it as a stronghold for Islam and the
 Sunnah.



متن

Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَذْكَارُ الصَّبَاحِ

وَوَقْتُهَا مِنْ طُلُوعِ الْفَجْرِ الثَّانِي إِلَى طُلُوعِ الشَّمْسِ

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

♦ يَا حَيُّ، يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ إِلَّا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّ كِهِ. (مَرَّةً وَاحِدَةً)

♦ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

♦ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

♦ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةَ مَرَّةٍ، وَتَزِيدُ مَا شِئْتَ؛ لِلإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)

♦ اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ. (مَرَّةً وَاحِدَةً)

♦ أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً).

♦ أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ. (مَرَّةً وَاحِدَةً فِي الصَّبَاحِ فَقَطْ).

♦ اللَّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ، وَنُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (مَرَّةً، أَوْ مَرَّتَيْنِ، أَوْ ثَلَاثًا، أَوْ أَرْبَعًا، فِي الصَّبَاحِ فَقَطْ).

أَذْكَارُ الْمَسَاءِ

وَوَقْتُهَا مِنْ غُرُوبِ الشَّمْسِ إِلَى غِيَابِ الشَّفَقِ الْأَحْمَرِ،

وَهُوَ ابْتِدَاءُ وَقْتُ الْعِشَاءِ

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

♦ يَا حَيُّ، يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ إِلَّا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكَه. (مَرَّةً وَاحِدَةً)

♦ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا. (ثَلَاثَ مَرَّاتٍ)

♦ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثَلَاثَ مَرَّاتٍ)

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عَشْرَ مَرَّاتٍ)

♦ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مِائَةَ مَرَّةٍ، وَتَزِيدُ مَا شِئْتَ؛ لِلإِذْنِ شَرْعًا بِالزِّيَادَةِ فِيهِ)

♦ اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ. (مَرَّةً وَاحِدَةً)

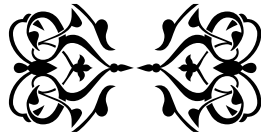
♦ أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (مَرَّةً وَاحِدَةً)

♦ اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ. (مَرَّةً وَاحِدَةً)

♦ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (مَرَّةً وَاحِدَةً فِي الْمَسَاءِ فَقَطْ).

تنبيه: لَا يَلْزَمُ تَرْتِيبُهَا كَمَا ذُكِرَ، وَغَايَتُهُ الْإِعَانَةُ عَلَى حِفْظِهَا.

تنبيه آخر: مَنْ اعْتَادَهَا فَنَسِيَهَا أَوْ شُغِلَ عَنْهَا بِلَا تَفْرِيطٍ حَتَّى خَرَجَ وَقْتُهَا؛ قَالَهَا بَعْدَهُ.



In the name of Allah, the Most Compassionate, the Most Merciful

The Morning Remembrances

Their time is from the rise of the second dawn until the rising of the sun.

- ♦ "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I remain on Your covenant and promise as much as I am able. I seek refuge in You from the evil I have done. I acknowledge Your blessings upon me, and I confess my sins to You. So forgive me, for no one forgives sins except You." (One time)
- ♦ "O Ever-Living, O Sustainer, by Your mercy I seek help. Set right for me all of my affairs and do not leave me to myself for the blink of an eye." (One time)
- ♦ "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, cover my faults and calm my fears. O Allah, protect me from in front of me, behind me, on my right, on my left, and from above me, and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me." (One time).
- ♦ "O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of everything, I bear witness that there is no god but You. I seek refuge in You from the evil of my soul and from the evil of Shaitan and his traps." (One time).
- ♦ "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad ﷺ as my Prophet." (Three times).
- ♦ "In the name of Allah, with whose name nothing can harm on earth or in the heavens, and He is the All-Hearing, the All-Knowing." (Three times).

- ♦ "There is no god but Allah alone, with no partner; to Him belongs the dominion and all praise, and He is capable of all things." (Ten times).
- ♦ Glorified be Allah and His is the praise (One hundred times, and you may increase as you wish; as the increase is permitted by the Shariah).
- ♦ "O Allah, by You we enter the morning, by You we enter the evening, by You we live, by You we die, and to You is the resurrection." (One time)
- ♦ "We have entered the morning, and the dominion belongs to Allah, and praise is for Allah. There is no deity but Allah alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things powerful. My Lord, I ask You for the good of this day and the good of what comes after it, and I seek refuge in You from the evil of this day and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment in the Fire and the punishment in the grave." (One time).
- ♦ "O Allah, whatever blessing has come to me this morning or to any of Your creation is from You alone, without partner, so for You is all praise, and to You is all thanks." (One time)
- ♦ "We have entered the morning upon the natural disposition of Islam, upon the word of sincerity, upon the religion of our Prophet Muhammad ﷺ and upon the way of our father Ibrahim, who was upright and submitted to Allah, and he was not of the polytheists." (It is to be recited once in the morning only).
- ♦ "O Allah, we have entered the morning, and we bear witness to You, and we bear witness to the carriers of Your Throne, Your angels, and all of Your creation, that You are Allah, there is no deity except You, You are alone without partner, and that Muhammad is Your servant and messenger." (Once, or twice, or three times, or four times, in the morning only).

The Evening Remembrances

Their time is from sunset until the disappearance of the red twilight, which is the beginning of the time for the `Isha prayer.

- ♦ "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I remain on Your covenant and promise as much as I am able. I seek refuge in You from the evil I have done. I acknowledge Your blessings upon me, and I confess my sins to You. So forgive me, for no one forgives sins except You." (One time)
- ♦ "O Ever-Living, O Sustainer, by Your mercy I seek help. Set right for me all of my affairs and do not leave me to myself for the blink of an eye." (One time)
- ♦ "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, cover my faults and calm my fears. O Allah, protect me from in front of me, behind me, on my right, on my left, and from above me, and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me." (One time).
- ♦ "O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of everything, I bear witness that there is no god but You. I seek refuge in You from the evil of my soul and from the evil of Shaitan and his traps." (One time).
- ♦ "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad ﷺ as my Prophet." (Three times).
- ♦ "In the name of Allah, with whose name nothing can harm on earth or in the heavens, and He is the All-Hearing, the All-Knowing." (Three times).
- ♦ "There is no god but Allah alone, with no partner; to Him belongs the dominion and all praise, and He is capable of all things." (Ten times).

- ♦ Glorified be Allah and His is the praise (One hundred times, and you may increase as you wish; as the increase is permitted by the Shariah).
- ♦ "O Allah, by You we enter the evening, by You we enter the morning, by You we live, by You we die, and to You is the final return." (One time)
- ♦ "We have entered the evening, and the dominion belongs to Allah, and praise is for Allah. There is no deity but Allah alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things powerful. My Lord, I ask You for the good of this night and the good of what comes after it, and I seek refuge in You from the evil of this night and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment in the Fire and the punishment in the grave." (One time).
- ♦ "O Allah, whatever blessing has come to me this evening or to any of Your creation is from You alone, without partner, so for You is all praise, and to You is all thanks." (One time)

Note: It is not required to recite in the specific order mentioned. The purpose of arrangement is merely to assist in memorizing them.

Another Note: Whoever habitually recites them but forgets or is preoccupied without negligence until the time has passed, may recite them afterwards.

