

شرح

# الباقيات الطالعات من الأذكار بعد الصلوات



AN EXPLANATION OF  
**THE EVERLASTING  
GOOD DEEDS:  
REMEMBRANCES AFTER PRAYERS**

A PARALLEL ENGLISH-ARABIC  
TRANSLATION



SHEIKH SALEH AL USAYMI



شرح

# الباقيات الطالحات من الأذكار بعد الصلوات

AN EXPLANATION OF  
**THE EVERLASTING  
GOOD DEEDS:  
REMEMBRANCES AFTER PRAYERS**

A PARALLEL ENGLISH-ARABIC  
TRANSLATION

SHEIKH SALEH AL-USAYMI

# Translator's Note

*Bismilla hir-rahmanir raheem.*

This is a parallel translation for the explanation of "*Al-Baqiyat us-Salihaat*", which is a small treatise on remembrances after prayer 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 arabic is kept along to assist in learning the language. The text of 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.

No copyrights are reserved. This work may be freely copied and shared in any form and language without the explicit permission of the translator. If you come across any mistakes in translation or have suggestions, kindly email at [alosyme.eng@gmail.com](mailto:alosyme.eng@gmail.com). Find us on Telegram @alosyme\_eng.

Translation and editing by:  
Umm Yahya Ansari

December 2024

## 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 وُصولاً، 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 أُبرز المنطوق منها والمفهوم.

أمّا بعد :فهذا شرحُ (الكتاب الحادي عشر) من (المستوى الثاني) من (برنامج أصول العلم) في (سنته السادسة)؛ ثمانٍ وثلاثينَ وأربعمئةٍ وألف، وتسعٍ وثلاثينَ وأربعمئةٍ وألف، وهو كتاب الباقيات الصّالحات من الأذكار بعد الصّلوات، لمصنّفه صالحُ بن عبد الله بن حمَدِ العُصيميِّ. الحمد لله رب العالمين وصلى الله وسلّم على نبيّنا محمّد وعلى آله وصحبه اجمعين. اللهم اغفر لنا ولشيخنا وللحاضرين. قلتم وفّقكم الله تعالى الباقيات الصّالحات من الأذكار بعد الصّلوات...

Praise be to Allah, who established principles for knowledge and made them a means of attaining it. I bear witness that there is no god but 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 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 eleventh book 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 Everlasting Good Deeds: Remembrances after Prayers*", by its author Shaykh 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 "*Al-Baqiyaat us-Salihaat min al-Adhkari ba'ad as- Salawaat.*"

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### مِنَ السُّنَنِ النَّبَوِيَّةِ الْأَذْكَارُ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ؛ إِذَا سَلَّمَ الْمُصَلِّي.

ابتدأ المصنّف - وفقه الله - رسالته بالبسملة مُقتَصِراً عليها؛ اتِّباعاً للوارد في السُّنَّةِ النَّبَوِيَّةِ فِي مَكَاتِبَاتِهِ وَمِرَاسَلَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُلُوكِ، وَالتَّصَانِيفِ تَجْرِي مَجْرَاهَا. ثُمَّ ذَكَرَ أَنَّ (مِنَ السُّنَنِ النَّبَوِيَّةِ الْأَذْكَارُ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ إِذَا سَلَّمَ الْمُصَلِّي).

وَالسُّنَنُ: جَمْعُ سُنَّةٍ، وَالسُّنَّةُ فِي خُطَابِ الشَّرْعِ ثَلَاثَةٌ أَنْوَاعٍ:

**أحدها:** السُّنَّةُ الْإِلَهِيَّةُ، وَمِنْهُ قَوْلُهُ تَعَالَى: (وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا) [الأحزاب].

**وثانيها:** السُّنَّةُ النَّبَوِيَّةُ، وَمِنْهُ حَدِيثُ أَنَسٍ فِي الصَّحِيحِينَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي)، وَالْإِضَافَةُ هِيَ إِلَى نَبَوْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

**وثالثها:** سُنَّةُ الْخُلَفَاءِ الرَّاشِدِينَ، وَمِنْهُ حَدِيثُ الْعِرْبَاضِ بْنِ سَارِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ) رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

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

Among the Prophetic Sunnah are the remembrances that are said after prayers, once the worshipper finishes with the salaam.

The author, may Allah grant him success, began his treatise with the Basmalah, limiting to it, following what has been transmitted in the Prophetic Sunnah in his correspondences and letters to kings, and so the writings follow the same method.

Then he mentions, *"Among the Prophetic Sunnah are the remembrances*

*(adhkar) that are said after prayers, once the worshipper finishes with the salaam."*

The word "*Sunan*" is the plural of "*Sunnah*," and it is of three types in the Islamic legal discourse:

**First:** The Divine Sunnah, as in the saying of Allah the Exalted: "*And you will never find any change in the way (Sunnah) of Allah.*" [Al-Ahzab]

**Second:** The Prophetic Sunnah, as mentioned in the hadith of Anas in Saheehain<sup>1</sup>: "*Whoever turns away from my Sunnah is not of me.*" The attribution here is to His Prophethood ﷺ.

**Third:** The Sunnah of the rightly-guided caliphs, as mentioned in the hadith of Al-Irbad bin Sariyah that the Prophet ﷺ said: "*Follow my Sunnah and the Sunnah of the rightly-guided caliphs after me.*" Narrated by Abu Dawood and others<sup>2</sup>.

والمذكور في هذه الرسالة هو من النوع الثاني؛ لقوله فيها: (مِنَ السُّنَنِ النَّبَوِيَّةِ)، والسُّنَّةُ النَّوِيَّةُ لها معنيان:

أحدهما: عامٌّ؛ وهو الدين الذي جاء به محمدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ومنه قوله: (عَلَيْكُمْ بِسُنَّتِي) رواه أبو داود وغيره من حديث العرباض بن سارية. وهي: اسمٌ للإسلام الذي لم يخلط بغيره، فالمتمسكون بالدين الذي جاء به النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هم المتمسكون بالسُّنَّة.

والآخر: خاصٌّ؛ وهو الخطاب الشرعيُّ الطلبيُّ المُقتضي للأمر اقتضاءً غير لازم فإنه يُسمى (سُنَّةً)، وهذا هو المراد عند الأصوليين، ويُسمى شرعاً: (نُفْلاً).

وكلا المعنيين صحيحٌ في هذا المحلِّ، فما في هذه الرسالة من الأذكار التي تُقال إذا سلَّم المصلِّي هي من جملة الدين الذي جاء به النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ورُتِبَتْها: من باب النوافل، التي يُسمِّيها مَنْ يسمِّيها (سُنَّةً).

<sup>1</sup> Bukhari 5063, Muslim 1401

<sup>2</sup> Abu Dawood 4607, Tirmidhi 2676, Ibn Majah 42



The content mentioned in this treatise falls under the second type, as indicated by the phrase: *"from the Prophetic Sunnah."* The term Prophetic Sunnah has two meanings:

**One is general;** and it refers to the religion brought by Muhammad ﷺ. This is exemplified by his saying: *"You must adhere to my Sunnah"* narrated by Abu Dawud and others from the hadith of 'Irbad ibn Sariyah.

And it is a term that refers to Islam untainted by anything else. Thus, those who adhere to the religion that the Prophet ﷺ brought are the ones adhering to the Sunnah.

**And the other is specific;** and it refers to the legal directive by the Shariah that commands an action in a recommended but non-obligatory manner; this is termed *"Sunnah"* and this is what is intended by the jurists. In religious terms it is referred as *"Nafil"* (supererogatory acts).

Both meanings are correct in this context. The Adhkar mentioned in this treatise which are to be recited after the worshiper has said the salaam, are part of the religion brought by the Prophet ﷺ and their status is that of supererogatory acts, which some refer to as *"Sunnah."*

والأذكار: جمعُ ذِكْرٍ، والمراد به هنا: ذِكْرُ اللَّهِ، فَمِنْ أَنْوَاعِ ذِكْرِ اللَّهِ: مَا هُوَ وَارِدٌ فِي هَذِهِ الرِّسَالَةِ. وَتَقَدَّمَ أَنَّ ذِكْرَ اللَّهِ شَرْعًا هُوَ إِعْظَامُ اللَّهِ وَحُضُورُهُ فِي الْقَلْبِ وَاللِّسَانِ أَوْ أَحَدَهُمَا. وَمِنَ الْآحَادِ الْمُنْدَرِجَةِ فِي الْأَذْكَارِ: (الْأَذْكَارُ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ)؛ أَيِ بَعْدَ الْفَرَاغِ مِنْهَا، وَهَذَا مَعْنَى قَوْلِهِ: (إِذَا سَلَّمَ الْمُصَلِّي)، فَبِالسَّلَامِ يُعْرَفُ انْقِضَاءُ الصَّلَاةِ، فَمُبْتَدؤها تَكْبِيرٌ يُحَرِّمُهَا، وَمُنْتَهَاهَا تَسْلِيمٌ يُحَلِّلُهَا؛ أَيِ يَفْرِغُ الْعَبْدُ مِنْهَا إِذَا سَلَّمَ. وَالْأَذْكَارُ الْمُتَعَلِّقَةُ بِالصَّلَاةِ مِمَّا وَرَدَ ثَلَاثَةُ أَنْوَاعٍ:

أحدها: أذكارٌ تُقَالُ قَبْلَ الصَّلَاةِ.

وثانيها: أذكارٌ تُقَالُ فِي الصَّلَاةِ.

وثالثها: أذكارٌ تُقَالُ بَعْدَ الصَّلَاةِ.

وهذه الرسالة مخصوصة بالأذكار التي تُقال بعد الصَّلَاة؛ أي بعد الفراغ منها بالسَّلام.

The word "*adhkar*" is the plural of "*dhikr*" (remembrance), and in this context, it refers to the remembrance of Allah. Among the types of remembrance of Allah are those mentioned in this treatise.

It has been preceded that remembrance of Allah according to Shariah, is the glorification of Allah and His presence in the heart and on the tongue, or at least one of them.

Among the types that come under are the adhkar are the adhkar recited after the prayers, — that is, after completing it. This is what is meant by the phrase: "*when the worshiper finishes with the salaam.*" The salaam signifies the end of the prayer; it begins with the takbeer which makes forbidden (certain actions during the prayer), and ends with the tasleem, which makes permissible (to return to normal activities), ie; the worshiper completes it when he says the salaam.

The Adhkar related to prayer which have been narrated are of three types:

- First: Adhkar to be recited before the prayer.
- Second: Adhkar to be recited in the prayer.
- Third: Adhkar to be recited after the prayer.

This treatise is specifically concerned with the adhkar that are recited after the prayer, ie after it has been completed by the salaam.

## وَهِيَ نَوْعَانِ:

ذكر المصنّف - وفقه الله - أنَّ ما يُقال بعد الصَّلوات مِنَ الذِّكر المختصِّ بِها بعد الفَرَاغِ مِنَ التَّسْلِيمِ (نَوْعَانِ). ومأخُذُ هذه القِسْمة: هو النَّظَرُ إلى حُكْم الصَّلَاةِ، فَمِنْ الصَّلوات ما هو فريضةٌ، ومنها ما هو نافلةٌ، فالصَّلوات نوعان:

• أحدهما: الصَّلوات الفرائض.

• والآخر: الصَّلوات النَّوافل.

والأذكار تتبعُهُما.

فِلِصَّلوات الفرائض أذكارٌ، ولِلصَّلوات النَّوافل أذكارٌ، فصار هذان النَّوعان لأذكارٍ ما يُقال بعد الصَّلَاة باعتبار نوع الصَّلَاة.

### And they are of two types:

The author, may Allah grant him success, mentioned that the adhkar recited after prayers, which are specific to them after concluding with the salaam, are of two types.

The basis for this division is based considering the type of the prayer, as some them are obligatory, and others are voluntary.

So, the prayers are of two types:

**First:** Obligatory prayers.

**Second:** Voluntary prayers.

And the adhkar correspond to these two types.

There are adhkar for the obligatory prayers and adhkar for the voluntary prayers, resulting in these two types of adhkar based on the type of prayer.

## النَّوعُ الْأَوَّلُ: الْأَذْكَارُ الَّتِي تُقَالُ دُبْرَ الصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَةِ:

ذكر المصنّف - وفقه الله - النوع الأول من الأذكار التي تُقال بعد الصَّلوات، فقال: (النَّوعُ الْأَوَّلُ: الْأَذْكَارُ الَّتِي تُقَالُ دُبْرَ الصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَةِ)، والصَّلوات التي هي فرائضُ هي الصَّلوات الخمسُ المكتوبةُ في اليوم والليلة، وتتعلّق بها أذكارٌ تُقال دُبْرَها ودُبْرُ الصَّلَاةِ يقع على شيئين:

• أحدهما: آخرُها المتّصلُ بها.

• والثاني: تابِعُها المنفصلُ عنها.

فدُبْرُ الصَّلَاةِ وقعَ في الأحاديث تارةً إطلاقاً على الجزء الأخير الواقع قبل السَّلام. ووقع في أحاديثٍ أُخرَ إطلاقاً على ما يتبع الصَّلَاةَ مُنفصلاً عنها ممّا يكون بعدها، فهذا يُسمّى (دُبْرُ الصَّلَاةِ)، وهذا يُسمّى (دُبْرُ الصَّلَاةِ).

وهذه الأذكار تتعلّق بدُبْرِ الصَّلَاةِ الَّذِي يتبعُها مُنفصلاً عنها، ففي ألفاظِ الأحاديث الإعلام بأنّه يُؤتى بها بعد السَّلام، فعُلم أنّها تتعلّق بدُبْرِ الصَّلَاةِ بمعنى: التَّابِع لها المنفصل عنها.

The first type: Adhkar recited at the end of the five obligatory prayers.

The author, may Allah grant him success, mentioned the first type of adhkar that are recited after prayers, saying: "*The first type: Adhkar recited at the end of the five obligatory prayers.*" The prayers that are obligatory are the five prescribed prayers of the day and night, and the associated with them are adhkar that are recited at their end.

"The End of the Prayer" refers to two things:

**First:** The final part of it that is directly connected to it.

**Second:** What follows it but is separate from it.

The phrase "*end of the prayer*" (*dubr as-salaah*) occurs in hadiths sometimes referring to the last part of the prayer which is before the salaam, and in other hadiths it occurs referring to what follows the prayer, is

separate from it and comes after it. Both these are referred to as *"the end of the prayer."*

These adhkar are related to the end of the prayer, come subsequent and are separate from it, for in the wording of the hadiths, there is indication that these adhkar are to be recited after the salaam, making it clear that they are associated to the end of the prayer in the sense: coming subsequent to it and separate from it.



## وَهِيَ سِتَّةُ أَذْكَارٍ:

ذكر المصنّف - وفقه الله - أنَّ الأذكار التي تُقال بعد الصَّلَاة (سِتَّةُ أَذْكَارٍ)؛ أي سِتَّةُ أنواع. ولم تأت مجموعة في سياق واحد في حديثٍ عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لكنّها جُمِعت من أحاديثٍ رُويت عنه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَجَمَعَهَا يسوع؛ لاحتِمَالِ المَحَلِّ لها وقبوله ذِكْرَهَا، فَإِنَّ الأذكارَ التي تُنْقَلُ في محلٍّ ما مِنَ المَحَالِّ لها حالان:

- **إحدهما:** ما يقبلُ المَحَلُّ اجتماعَهَا؛ لا تِسَاعِهِ.
- **والأخرى:** ما لا يقبلُ المَحَلُّ اجتماعَهَا؛ لاختصاصِهِ بواحدٍ منها.

فَمِنَ الأوَّلِ مثلاً: الأذكارُ التي تُقالُ في دُبُرِ الصَّلَوَاتِ، فَإِنَّ المَحَلَّ واسعٌ يَقْبَلُ ذِكْرَ جميعِ ما جاء عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ منها، فيأتي العبدُ بهذه الأذكارِ.

ومن الثاني: أنواعُ الاستفتاحاتِ والتَّشَهُّداتِ المنقولة عن النَّبِيِّ ﷺ، فالمَحَلُّ لا يقبلُ إلا واحداً منها، فيأتي بهذا الاستفتاح أو بهذا الاستفتاح أو بهذا الاستفتاح، أو يأتي بهذا التَّشَهُّد أو بهذا التَّشَهُّد أو بهذا التَّشَهُّد ممّا جاء عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ودلّ تصرُّفُ السَّلَفِ والمُصَنِّفِ في الحديثِ وفقهه - مِنَ الأوائلِ والأواخر - على أنَّ أذكارَ ما يُقالُ دُبُرَ الصَّلَوَاتِ المكتوبة ممّا يقبلُ المَحَلُّ جمعَهَا، فالمشروعُ للعبدِ أن يأتي بهذه الأذكارِ السِتَّةَ جميعاً، فكلُّها أذكارٌ تُقالُ في دُبُرِ الصَّلَاةِ المكتوبة.

### And they are six adhkar:

The author, may Allah grant him success, mentioned that the adhkar recited after prayer are six adhkar, ie; six types. These were not narrated together in one single hadith from the Prophet ﷺ, but they were collected from various hadiths reported from Him ﷺ.

Combining them is permissible because the situation can accommodate them and allow their recitation. When it comes to the adhkar transmitted for a specific situation, there are two scenarios:

**The first:** where the situation accommodates combining them due to its capaciousness.

**The second:** where the situation cannot accommodate combining them due to it being specific for one.

An example of the first scenario is the adhkar recited at the end of the prayers, as this occasion is vast to accommodate the recitation of all that has been narrated from the Prophet ﷺ, so the worshiper can recite these adhkar.

An example of the second scenario includes the various forms of *Istiftah* (opening supplications) and the different versions of the tashahhud narrated from the Prophet ﷺ. This occasion does not allow except one of them, so the worshiper chooses either this Istiftah or that one, or this tashahhud or another one from what has been narrated from the Prophet ﷺ.

The practice of the salaf, and authors of hadith works and fiqh — both from the earlier and later generations — indicate that the adhkar recited after the obligatory prayers can be combined, and the situation can accommodate all of them. So, it is prescribed for the worshiper to recite all six of these adhkar, as they are all part of what should be recited at the end of the obligatory prayer.

**والمتروك هنا ممَّا لم يُذكر له حالان:**

**أحدهما:** عدمُ ثبوته روايةً عند جامعها؛ كقراءة الإخلاص والفلق والنَّاس، فالأحاديث المروية في ذلك مُعلَّة لا يثبت منها شيءٌ.

**والآخر:** ما لا يثبتُ درايةً أنَّه في هذا المحلِّ؛ كحديث: ((اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ)). رواه أبو داود وغيره وهو حديثٌ صحيحٌ، لكنَّ محله قبل السَّلام.

As for those omitted here and not mentioned, have either of two states:

**First:** Lack of authenticity in terms of transmission in the view of the author, like the recitation of Surah Al-Ikhlās, Al-Falaq, and An-Nas, for the hadiths that mention this are weak and none of them are authentic.

**Second:** Those that are not established in terms of derivation for this occasion, like the hadith: *“O Allah, help me to remember You, thank You, and worship You in the best manner.”* This hadith is authentic, narrated by Abu Dawood and others<sup>1</sup>, but its occasion is before the salaam.

---

<sup>1</sup> Abu Dawood 1522, Nasai’ 1302

## ♦ الاستِغْفَارُ. (ثَلَاثًا)، وَأَكْمَلُهُ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، وَأَدْنَاهُ: أَسْتَغْفِرُ اللَّهَ.

هذا هو النوع الأول من الأذكار التي تُقال دُبر الصَّلوات الخمس المفروضة، وهو (الاستِغْفَارُ، ثَلَاثًا)؛ لما رواه مسلمٌ من حديثِ ثوبانَ أَنَّهُ قَالَ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا).

ومعنى (انْصَرَفَ): سَلَّمَ.

ومعنى: (صَلَاتِهِ)؛ أي المكتوبة؛ لأنها هي التي يَأْتُمُونَ بِهَ فِيهَا، فَكَانُوا يُصَلُّونَ خَلْفَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَذْكُرُونَ حَالَهُ، فَإِذَا أُطْلِقَ اسْمُ (صَلَاتِهِ) فَهِيَ عَنْدهم المكتوبة. و(الإنصرافُ من الصَّلَاةِ) الواردُ في الأحاديث النَّبَوِيَّةِ له معنيان:

- أحدهما: التَّسْلِيمُ مِنْهَا.
- والآخر: القيام عنها بالخروج من المسجد.

والمراد هنا: هو الأول، فكان النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ مُسَلِّمًا اسْتَغْفَرَ ثَلَاثًا.

♦ Seeking forgiveness thrice, and the most complete form of it is: "I seek Allah's forgiveness and repent back to Him" and the minimum form is: "I seek Allah's forgiveness".

This is the first type of dhikr that is said after the five obligatory prayers, that is seeking forgiveness thrice, based on the narration from Sahih Muslim<sup>1</sup> from the hadith of Thawban, who said: *"When the Messenger of Allah ﷺ finished his prayer, he would seek forgiveness three times."*

The meaning of *"when he finished"* refers to saying the salam.

And the meaning of *"his prayer"* refers to the obligatory prayers, because these are the prayers in which they would follow Him, as they prayed

<sup>1</sup> 591

behind Him ﷺ and observed his practice.

So when the word *"His prayer"* is mentioned, it typically refers to the obligatory prayers.

The phrase *"finishing the prayer"* which occurs in the prophetic narrations has two meanings:

- The first is concluding it with the salaam.
- The second is leaving after it by exiting the mosque.

The meaning intended here is the first one, that is when the Prophet ﷺ would conclude his prayer with salam, he would seek forgiveness thrice.

والحديث خبرٌ عن وقوع الاستغفارِ دون تعيينِ صيغته، فالرَّأوي أخبر عن استغفار النَّبيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ولم يُخبر عن صفةِ استغفاره، فاحتاجَ أحدُ روايته للسؤال عنها، ففي صحيح مسلمٍ أنَّ الوليدَ بنَ مسلمٍ - أحد رواة هذا الحديث - قال: فَقُلْتُ لِلأَوْزَاعِيِّ: كَيْفَ الاسْتِغْفَارُ؟ قَالَ: تَقُولُ: ((أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ)).

فلو كان الحديثُ مُشتملاً على صيغة الاستغفارِ لم يحتجِ الوليدُ إلى سؤال الأوزاعي، وكونه غير مشهورٍ عندهم يدلُّ على الحاجة إلى السؤال. وما وقع في رواية أحمد أنه كان يقول: ((أَسْتَغْفِرُ اللهَ)) غلطٌ من الرَّأوي فلا تصحُّ، فالصَّحِيحُ روايةُ مسلمٍ؛ أنه حكايةُ حالٍ أنَّ النَّبيَّ ﷺ استغفر، دون بيان صيغة استغفاره.

وأقلُّ ما يقع به الاستغفار هو قول: (أَسْتَغْفِرُ اللهَ)، وبه أجاب الأوزاعيُّ الوليدَ بنَ مسلمٍ لما سألَهُ، فإنَّه لما افتقرَ إلى جوابِ سؤاله في معرفة الاستغفارِ أجابه بأقلِّ ما يكون، فقال: (أَسْتَغْفِرُ اللهَ)، فهذا قدرٌ مجزومٌ بحصول الاستغفار معه.

The hadith informs about seeking forgiveness without specifying the exact wording. The narrator conveyed that the Prophet ﷺ sought forgiveness, but did not inform how he did so. This led one of the narrators to ask about the exact wording. In Sahih Muslim<sup>1</sup>, it is mentioned that Al-Walid ibn

<sup>1</sup> 591



Muslim—one of the narrators of the hadith—said: *"I asked Al-Awza'i: How to seek forgiveness?"* He replied: *"By saying: Astaghfirullah, Astaghfirullah."*

If the hadith had included the specific wording of the seeking forgiveness, Al-Walid would not have needed to ask Al-Awza'i. The fact that this was not well-known to them suggests there was a need to inquire. And what is mentioned in the narration of Ahmad<sup>1</sup>, that He ﷺ would say:

*"Astaghfirullah"*, is a mistake by the narrator and is not authentic. The correct narration is the one by Imam Muslim, which is a general description of the Prophet ﷺ seeking forgiveness without specifying the exact words.

**The minimum form** by which forgiveness can be sought is by saying *"Astaghfirullah"*, and this is what Al-Awza'i replied to Al-Walid ibn Muslim when he asked him. Since he asked to know how to seek forgiveness, he responded him with the least possible wording for it, which is: *"Astaghfirullah."* This is the least by which seeking forgiveness can be achieved.

ولا تمتنع الزيادة عليه، والفقهاء مُطَبِّقُونَ على هذا، فالفقهاء في كلِّ مذهبٍ يذكرون صيغةً تزيدُ على هذا، فمنهم من يقول: (أستغفر الله وهو العليُّ العظيم)، ومنهم من يقول: (أستغفر الله وأتوب إليه، ولا حول ولا قوة إلا بالله)، ومنهم من يزيد جُمْلَةً طَوِيلَةً، وهذا يُصَدِّقُ القولَ بأنَّ المذكورَ في الحديثِ حكايةُ حالٍ، وإلَّا لَمَا اختلفَ الفقهاءُ في المذاهبِ في الصَّيْغَةِ الَّتِي يَذْكُرُونَهَا، وتوسيعُهم فيها يدلُّ على جواز كلِّ صيغةٍ يتحقَّقُ بها الاستغفارُ.

ووقع عند أبي داودَ من حديثِ عليٍّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كان إذا سَلَّمَ مِنَ الصَّلَاةِ قال: ((اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ...)). الحديثُ، ورجاله ثقاتٌ. ولو صحَّ هذا الحديثُ لكان تفسيرًا للإجمالِ الواقعِ في روايةِ مسلمٍ، لكنَّ الحديثَ في صحيحِ مسلمٍ غيرُ مُقَيَّدٍ بهذا الموضعِ - أَنَّ النَّبِيَّ ﷺ كان يقوله إذا سَلَّمَ مِنَ الصَّلَاةِ -، فالروايةُ الَّتِي عندَ أبي داودَ في تقييدهِ بالسَّلامِ بعد الصَّلَاةِ لا تصحُّ، وإنَّما المحفوظُ في صحيحِ مسلمٍ أَنَّ النَّبِيَّ ﷺ كان

<sup>1</sup> 22843

يقوله قبل السَّلام.

**There is no restriction on increasing on it**, and the jurists unanimously agree on this. The jurists of every school of thought mention wordings that extend beyond this. Some say: *"Astaghfirullah wa huwa al-'Aliyy il-'Azeem"* (I seek forgiveness from Allah, and He is the Most High, the Most Great), while others say: *"Astaghfirullah wa atoobu ilayh, wa la hawla wa la quwwata illa billah"* (I seek forgiveness from Allah and I repent to Him, and there is no power and no strength except with Allah). Others add even longer phrases.

This confirms that what is mentioned in the hadith is merely a description, otherwise the jurists would not have differed in the various schools of thought regarding the wording they mention. Their expansion in this matter indicates the permissibility of every wording by which seeking forgiveness is achieved.

It is narrated by Abu Dawood from the hadith of Ali (may Allah be pleased with him) that the Prophet ﷺ, when he finished his prayer, would say: *"O Allah, forgive me for what I have done, what I will do, what I have concealed, and what I have made public..."* the hadith. Its narrators are trustworthy. If this hadith were authentic, it would serve as an explanation for the general nature of the narration found in Sahih Muslim. However, the hadith in Sahih Muslim does not specify that the Prophet ﷺ said this finishing the prayer with salam.

The narration from Abu Dawood<sup>1</sup>, which restricts this to after the salaam, is not authentic. What is authentically preserved in Sahih Muslim<sup>2</sup> is that the Prophet ﷺ used to say this before the salaam.

<sup>1</sup> 760, 1509

<sup>2</sup> 771

إذا تَقَرَّرَ هذا؛ رُجِعَ إلى أَنَّ الأصلَ أن يستغفرَ العبدُ ربَّه، فإذا قال: (أستغفر الله) جاء بالأقلِّ، وإذا قال: (أستغفر الله وهو العليُّ العظيم) كان أتياً بالاستغفار.

وأكمُّه: ما لزمه ﷺ آخرَ حياته، وهو: (أستغفرُ الله وأتوبُ إليه)، ففي صحيح مسلمٍ من حديث عائشةَ (أَنَّ النَّبِيَّ ﷺ كان أكثرَ ما يقولُ في آخرِ حياته عند استغفاره: (أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ))، وأصلُه عند البخاريِّ.

فأكملُ ما يكون من الاستغفار: أن يقولَ العبدُ: (أستغفر الله وأتوب إليه)، وإذا اقتصرَ على قول: (أستغفر الله) جازَ بلا ريبٍ، وكذا لو قال: (أستغفر الله وهو العليُّ العظيم) جازَ بلا تردُّدٍ، فليس له صيغةٌ مُعيَّنةٌ يُعمَلُ بها.

Based on this, the principle derived is that a servant should seek forgiveness from their Lord. If one says: "*Astaghfirullah*", they have fulfilled the minimum. If one says: "*Astaghfirullah wa huwa al-'Aliyy il-'Azheem*", they have engaged in seeking forgiveness.

**The most complete form** of seeking forgiveness is what the Prophet ﷺ adhered to towards the end of his life, which is: "*Astaghfirullah wa atoobu ilayh*" (I seek forgiveness from Allah, and repent back to Him). In Sahih Muslim<sup>1</sup>, from the hadith of Aisha (may Allah be pleased with her), it is narrated that the Prophet ﷺ frequently said in the latter part of his life when seeking forgiveness: "*Astaghfirullah wa atoobu ilayh*", and its origin is found in Sahih Bukhari<sup>2</sup>.

Therefore, the most complete form of istighfar is for a person to say: "*Astaghfirullah wa atoobu ilayh*". However, if they limit themselves to saying: "*Astaghfirullah*", this is permissible without any doubt. Similarly, if they say: "*Astaghfirullah wa huwa al-'Aliyy il-'Azeem*", this is also permissible without hesitation. There is no specific wording that must be adhered to.

<sup>1</sup> 484

<sup>2</sup> 4976

## ♦ اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. (مَرَّةً وَاحِدَةً).

هذا هو النوع الثاني من الأذكار التي تُقال دُبر الصَّلوات الخمس المفروضة، وهو قول: (اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)، يقوله (مَرَّةً وَاحِدَةً)؛ لما رواه مسلمٌ من حديث ثوبانَ رَضِيَ اللَّهُ عَنْهُ المتقدِّم أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا، وَقَالَ: (اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ).

ووقع في رواية ابن ماجة: (ثُمَّ يَقُولُ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ...)، عِوضَ قوله: (وَقَالَ)، مِمَّا يُبَيِّنُ أَنَّ الْوَاقِعَ فِي رِوَايَةِ مُسْلِمٍ بِمَعْنَى: (ثُمَّ)، فَهِيَ لِلتَّرَاخِي، فيقول أَوَّلًا: (أَسْتَغْفِرُ اللَّهَ) ثَلَاثًا - إِنْ اقْتَصَرَ عَلَى الْأَقْلَى، وَإِنْ قَالَ: (أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ) فَهُوَ أَكْمَلُ -، ثُمَّ يَأْتِي بِعَدِّ ذَلِكَ بِالذِّكْرِ الثَّانِي: (اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ...).

ووقع في رواية في الصَّحِيح: (تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ) بِإِضَافَةِ (يَا). فَللعبد أن يقول: (تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)، أَوْ (تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ).

**والأكمل:** أن يأتي بهذا مَرَّةً، ويأتي بهذا مَرَّةً.

♦ "O Allah, You are Peace, and from You comes peace. Blessed are You, O Possessor of Majesty and Honor." (One time)

This is the second type of dhikr to be recited after the five obligatory prayers, that is saying: "*Allahumma anta as-salam, wa minka as-salam, tabarakta ya dhal-jalali wal-ikram*". This should be said once, based on what is narrated by Muslim<sup>1</sup>, the hadith that preceded from Thawban (may Allah be pleased with him), where it was mentioned that the Prophet ﷺ would say this after concluding his prayer, would seek forgiveness thrice and say:

<sup>1</sup> 591

*"Allahumma anta as-salam wa minka as-salam, tabarakta ya dhal-jalali wal-ikram".*

In the narration of Ibn Majah<sup>1</sup> it mentions: **"Then** he would say: *Allahumma anta as-salam...*" instead of **"and** he said," which shows that the conjunction "and" in Muslim's narration actually means "then," implying a sequence.

First, one says: *"Astaghfirullah"* three times —if kept to the minimum—or, if he said *"Astaghfirullah wa atubu ilayh"*, it would be more complete. Then, after that, it is followed by the second dhikr: *"Allahumma anta as-salam wa minka as-salaam..."*.

In one authentic<sup>2</sup> narration, it is reported as: *"Tabarakta dhal-jalali wal-ikram"* without the addition of "ya". Thus, a person can say either:

*"Tabarakta ya dhal-jalali wal-ikram"* or *"Tabarakta dhal-jalali wal-ikram"*.

**The more complete practice** is to alternate between the two versions.

ويزيد فيها بعض الناس قولهم: (تباركت وتعاليت يا ذا الجلال والإكرام)، وهذه الزيادة لا أصل لها في حديث النبي صلى الله عليه وسلم، فلم تُرو عن النبي صلى الله عليه وسلم مُسندَةً، فلا يأتي بها العبد في هذا المحل.

وإذا أتى المصلي بهذين الذكرين - الأول والثاني - انصرف الإمام إلى الناس فاستقبلهم بوجهه، ففي صحيح مسلم من حديث عائشة رضي الله عنها أنها قالت: ((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُولُ: ((اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ))، ومعنى قولها: ((يقعد))؛ أي مواجهًا القبلة، فهو إذا استغفر ثلاثًا، ثم قال: ((اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ))؛ انصرف إلى الناس، فيكون القعود المنفي: القعود المواجه للقبلة بعد السلام، فإذا جاء الإمام بهذين الذكرين فإنه ينقلب إلى المأمومين فيستقبلهم بوجهه.

وأما المأموم: فإذا جاء بهذين الذكرين يُغَيِّرُ جِلْسَتَهُ إذا كان متورِّكًا، فالارتفاع من التورُّك يُشْرَعُ بعد الذكر الأول والثاني، فيُغَيِّرُ جِلْسَتَهُ؛ ذكر هذا أبو الفتح ابن دقيق العيد، واختاره

<sup>1</sup> 928

<sup>2</sup> Muslim 592



شيخنا ابن باز، وهو من الفقه الدقيق؛ لأنَّ المأمومَ تابعٌ لإمامه، فالإمامُ لما انقَلَب وانصرف متوجِّهاً إلى النَّاس بعد الذِّكْرين غيَّر جِلْسَتَه، فكذلك المأموم يُغيِّر جِلْسَتَه إذا فرغ من هذين الذِّكْرَيْن.

Some people add to this by saying: "*Tabarakta wa ta'alayta ya dhal-jalali wal-ikram*" (Blessed and exalted are You, O Possessor of Majesty and Honor), but this addition has no basis in the Prophet's ﷺ hadith. It is not narrated from the Prophet ﷺ with a connected chain, so it should not be said in this occasion.

After the person recites these two dhikrs, the first and the second, the imam turns towards the people, facing them. In Sahih Muslim<sup>1</sup>, it is narrated from the hadith of Aisha (may Allah be pleased with her) that she said: "*The Prophet ﷺ would not remain sitting after saying 'Allahumma anta as-salam...' except for the amount of time it took him to say this dhikr.*"

The meaning of "*remain sitting*" refers to facing the qibla. After seeking forgiveness three times, and saying: "*Allahumma anta as-salam...*", he would turn towards the people, which implies that the negation of sitting refers to sitting while still facing the qibla after the salaam.

So, after the imam recites these two dhikrs, he turns towards the congregation, facing them.

As for the ma'mum, after reciting these two dhikrs, he changes his sitting position if he was sitting in the *tawarruk* position. The change in posture is to be done after the first and second dhikrs, as explained by Abu al-Fath Ibn Daqiq al-'Id and chosen by Shaykh Ibn Baz.

And this is a precise understanding, as the ma'mum follows the imam. When the imam turns to face the people after the two dhikrs and changes

---

<sup>1</sup> 592

his sitting position, likewise the follower should also change his sitting position after completing these two dhikrs.

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. (مَرَّةً وَاحِدَةً).

هذا هو النوع الثالث من الأذكار التي تُقال دُبُر الصَّلوات الخمس المفروضة، وهو قول: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ...) إلى آخر الذكر الوارد؛ لما رواه البخاري ومسلم من حديث المغيرة بن شعبه رضي الله عنه أن النبي صلى الله عليه وسلم كان يقول في دُبُر كُلِّ صَلَاةٍ إِذَا سَلَّمَ: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ..) إلى تمام هذا الذكر. ووقع في الصحيحين الإتيان به (مَرَّةً وَاحِدَةً).

وجاء في رواية للبخاري قوله ثلاث مرّات، وهي رواية شاذّة، فالمحفوظ المَرَّة الواحدة فقط. ووقع في رواية بعض أصحاب السنن قول هذا الذكر عشر مرّات بعد صلاة الفجر وصلاة المغرب، وهي رواية غلط، أخطأ بعض الرواة فنقلوها من أذكار الصّباح والمساء إلى أذكار الفجر والمغرب؛ لأنّ الأصل أنّ أذكار الصّباح تكون بعد الفجر، وأنّ أذكار المساء تكون بعد المغرب، فجعلوها للصّلاة. فالمحفوظ في هذا الذكر: أنّه يُؤتى به مَرَّةً واحدةً في جميع الصّلوات.

وقوله: (وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)؛ أي لا ينفع صاحب الغنى منك غناه.

♦ "There is no god but Allah, alone without partner, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. O Allah, none can withhold what You give, and none can give what You withhold, and the prestige of the prestigious will not avail them before You." (One time)

This is the third type of dhikr to be recited after the five obligatory prayers, and it is the saying: *"La ilaha illallah wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamd.."*, till the end, based on what was narrated by Al-Bukhari and Muslim<sup>1</sup> from the hadith of Al-Mughira ibn Shu'bah (may Allah be

<sup>1</sup> Bukhari 844, 6330, 7292, Muslim 593

pleased with him), where it is reported that the Prophet ﷺ used to say after each prayer when he had completed it: *"La ilaha illallah wahdahu la sharika lahu..."* until the end of the dhikr.

Both Sahih Al-Bukhari and Sahih Muslim mention that this is to be recited once.

There is a narration in Sahih Al-Bukhari<sup>1</sup> that mentions saying it three times, but this is a *Shadh* (anomalous) narration, and what is authentic is to say it only once.

There is also a narration in some books of Sunan that mention saying this dhikr ten times after the Fajr and Maghrib prayers<sup>2</sup>, but this is mistaken narration, some of the narrators incorrectly transferred it from the morning and evening adhkar to the Fajr and Maghrib prayers, because the default is that the morning adhkar are to be said after Fajr, and the evening adhkar after Maghrib, so they mistakenly associated them to the prayers.

What is correctly preserved regarding this dhikr is that it is to be said once after all the prayers.

And the phrase *"and the prestige of the prestigious will not avail them before You,"* means that the wealth (and status) of the rich will not avail them before You.

---

<sup>1</sup> 6473

<sup>2</sup> Tirmidhi 3474, Nasai' in al-Kubra 9878, 10338, 10339, Ahmad 18273, 24001, Ibn Hibban 2027

♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ. (مَرَّةً وَاحِدَةً).

هذا هو النوع الرابع من الأذكار التي تُقال دُبر الصَّلوات الخمس المفروضة، وهو قول: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ...)) إلى تمام هذا الذِّكر؛ لما رواه مسلمٌ من حديث أبي الزُّبَيْرِ المَكِّيِّ أَنَّهُ قَالَ: كَانَ ابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ حِينَ يُسَلِّمُ: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ...) حَتَّى ذَكَرَهُ، ثُمَّ قَالَ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْلِلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ)؛ أَي أَنَّهُ كَانَ يَأْتِي بِهَذِهِ التَّهْلِيلَةِ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ.

ووقع في تصانيف جماعة من المصنِّفين في الأذكار عموماً - وفي أذكار الصَّلَاة خصوصاً - اقتصارهم في هذا الذِّكر على جملة: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ...) إلى آخره، ولم يذكروا الجملة الأولى، فهم يذكرون الذِّكر الثالث: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)، ثُمَّ يذكرون الرابع مُبْتَدَأً بـ (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ...).

♦ "There is no god but Allah, alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is capable of all things. There is no power and no strength except with Allah. There is no god but Allah, and we worship none but Him. His are the blesseings, His is the favor, and His is the beautiful praise. There is no god but Allah, sincerely devoted to Him in religion, even if the disbelievers dislike it." (One time)

This is the fourth type of dhikr that is recited after the five obligatory prayers, and it is the saying: *"La ilaha illa Allah wahdahu la sharika lah, lahu al-mulk wa lahu al-hamd wa huwa 'ala kulli shay'in qadir, la hawla wa la quwwata illa billah.."* until the end of this dhikr.



This is based on a hadith narrated by Imam Muslim<sup>1</sup> from Abu al-Zubayr al-Makki, who said that Abdullah bn al-Zubayr, may Allah be pleased with him, used to say after every prayer, upon saying the tasleem: *"La ilaha illa Allah wahdahu la sharika lah..."* (mentioned until the end) and then said, *"The Messenger of Allah ﷺ, used to recite the tahlil (declaration of Allah's oneness) using these words after every prayer."* This means that the Prophet ﷺ would recite this tahlil after every obligatory prayer.

It has been mentioned by several scholars in the compilations of general adhkar and specifically the adhkar after prayers, restricting only to the phrase: *"La hawla wa la quwwata illa billah la ilaha illa allah..."* until the end of the remembrance, without mentioning the first phrase.

They mention the third dhikr: *"La ilaha illa Allah wahdahu la sharika lah, lahu al-mulk wa lahu al-hamd wa huwa 'ala kulli shay'in qadir, Allahumma la mani'a lima a'tayta wa la mu'tiya lima mana't.."* until the end, then move on to the fourth, starting with *"La hawla wa la quwwata illa billahi..."*.

والحاملُ لهم على ذلك: أنَّ هذا مِنْ بابِ تَدَاخُلِ العباداتِ؛ فالجملة الأولى: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) يَرُونَ أَنَّهَا تَكُونُ صَدْرًا لِلثَّالِثِ، وَصَدْرًا لِلرَّابِعِ، فَيَكْفِي الْإِثْنَانِ بِهَا مَرَّةً وَاحِدَةً، فَيَقْتَصِرُونَ مِنَ الذِّكْرِ الرَّابِعِ عَلَى مَا زَادَ عَلَيْهِ، فَيُكْتَفَى بِوَاحِدٍ عَنْ اثْنَيْنِ.

وهذا مِنْ تَصَرُّفِ الفقهاءِ فِي مواضعَ كثيرةٍ مِنَ العباداتِ، فَيَكُونُ صَحِيحًا بِاعْتِبَارِ التَّصَرُّفِ الفقهيِّ، فَمَرْتَبَتُهُ الْحَكْمِيَّةُ: جَائِزٌ، لَكِنَّ السُّنَّةَ: الْإِثْنَانُ بِالذِّكْرِينِ تَامِّينَ.

فهو باعتبار باب الجواز: جائزٌ، وأمَّا باعتبار باب الاتباع للسُّنة: فالأكمل أن يأتي العبد بالسُّنة كاملةً.

وهذا المَوْرَدُ الفقهيُّ يُبَيِّنُ لَكَ الْفَرْقَ بَيْنَ فَقْهِ الظَّاهِرِ مِنَ الْمُشْتَعِلِ بِالْحَدِيثِ، وَبَيْنَ فَقْهِ الْفَقِيهِ الَّذِي هُوَ عَلَى طَرِيقَةِ أَهْلِ الْحَدِيثِ الْأَوَائِلِ؛ كَمَا لَكَ وَالشَّافِعِيُّ وَأَحْمَدُ، فِي أَنَّ تَصَرُّفَ مَنْ تَصَرَّفَ مِنْ

<sup>1</sup> 594

الفقهاء مبنيٌّ على أصلٍ عظيمٍ في الشريعة: وهو تداخل العبادات، وهو من باب الجائز، وأمَّا السُّنَّةُ: فالإتيان بهما تامَّين، فمن يزعم أنَّ هذا من البدع، هذا قولٌ باطلٌ؛ لأنَّه لم يقلْ به أحدٌ قبله، وهو مبنيٌّ على أصلٍ فقهيٍّ، وهو تداخل العبادات، والعبادات قد تتداخل فيتترك شيءٌ منها لشيءٍ استغناءً به دون حاجةٍ إلى تكرار ذكره، لكنَّ السُّنَّةُ أن تأتي بالذكرين تامَّين. ومن اتَّسع علمه عظم عُذْرُه؛ لأنَّه يجد أنَّ هذه الأقوال لها مأخذٌ مُعتدٌّ بها في الشريعة، فلا يُبادر بتجهليها أو إضعافها أو توهينها، لكنَّ يحملها على مأخذٍ، ثمَّ يُبين أنَّ السُّنَّةَ فيها كذا وكذا.

The reason for this is their view that this is a case of overlapping acts of worship (*tadakhul al-‘ibadat*); so the first phrase: *“La ilaha illa Allah wahdahu la sharika lah, lahu al-mulk wa lahu al-hamd wa huwa ‘ala kulli shay’in qadir,”* they consider it to serve as an introduction to both the third and the fourth dhikr, and so it is sufficient to say it once. Thus, they limit the fourth dhikr to what exceeds it, considering the recitation of it once covering both.

This is a common practice among jurists in various acts of worship, and while it is valid from a juristic perspective, the sunnah is to recite both adhkar in full.

So, from a permissibility standpoint, it is allowed. However, from the perspective of adhering to the sunnah, it is more appropriate to complete the sunnah in its entirety.

This distinction highlights the difference between the literal jurisprudence of one focused on hadith, and the jurisprudence of a jurist following the approach of the early scholars of hadith, such as Malik, Shafi’i, and Ahmad. The actions of the jurists are based on a significant principle in shari’ah: the overlapping of acts of worship.

So, it is permissible but the sunnah is to recite both fully. To claim that this is a form of innovation is incorrect, as no one before has said this. It is

based on a valid juristic principle: the overlapping of acts of worship, as certain acts of worship can overlap, allowing one to suffice with part of an act without needing to repeat the recitation. However, the sunnah is to recite both the dhikrs in full.

Those whose knowledge is vast have greater tolerance, because they recognize that these statements have credible foundations within shari'ah, and so they will not hastily reject or weaken them. Rather, they base them on their foundations, and then clarify that the sunnah in this matter is such and such.

- ♦ التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ، وَلَهُ خَمْسُ صِفَاتٍ:
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (عَشْرَ مَرَّاتٍ).
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا إِلَهَ إِلَّا اللَّهُ. (خَمْسًا وَعِشْرِينَ مَرَّةً).
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً، بِلَا تَمَامٍ لِلْمِائَةِ).
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ - تَمَامَ الْمِائَةِ -: اللَّهُ أَكْبَرُ.
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ - تَمَامَ الْمِائَةِ -: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

هذا هو النوع الخامس من الأذكار التي تُقالُ دُبر الصَّلوات الخمس المفروضة، وهو (التَّسْبِيحَات، وَالتَّحْمِيدَات، وَالتَّكْبِيرَات، وَالتَّهْلِيلَات)، ولها خمس صِيغ:

**الأولى:** (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. عَشْرَ مَرَّاتٍ). ثبت هذا عند أصحاب السُّنَنِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهَا أَنَّ ﷺ قَالَ: (خَلَّتَانِ لَا يُخْصِيهِمَا رَجُلٌ مُسْلِمٌ، إِلَّا دَخَلَ الْجَنَّةَ، وَهُمَا يَسِيرُ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلًا)، ثُمَّ قَالَ: (يُسَبِّحُ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُكَبِّرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ)، وَإِسْنَادُهُ صَحِيحٌ.

**والثَّانِيَّة:** (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا إِلَهَ إِلَّا اللَّهُ). خَمْسًا وَعِشْرِينَ مَرَّةً. ثبت هذا عند النَّسَائِيِّ مِنْ حَدِيثِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: (أُمِرُوا أَنْ يُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَيَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَيُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ، فَأَتَى رَجُلٌ مِنَ الْأَنْصَارِ فِي مَنَامِهِ، فَقِيلَ لَهُ: أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوهَا خَمْسًا وَعِشْرِينَ،

وَأَجْعُلُوا فِيهَا التَّهْلِيلَ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: اجْعُلُوهَا كَذَلِكَ) وإسناده صحيح.

♦ Tasbeeh, Tahmeed, Takbeer and Tahleel and there are five different ways for it:

1. "Subhanallahi walhamdulillahi waAllahu Akbar" (ten times)
2. "Subhanallahi walhamdulillahi waAllahu Akbaru wa laailaha illa Allah" (twenty-five times)
3. "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times without making it hundred)
4. "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times), and to complete hundred add - Allahu Akbar
5. "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times), and to complete hundred add- "La ilaha illallah, wahdahu la sharika lahu, lahu al-mulk wa lahu al-hamd, wa huwa 'ala kulli shay'in qadir."

This is the fifth type of dhikr that is recited after the five obligatory prayers, that is the Tasbeeh, Tahmeed, Takbeer and Tahleel and there are five different ways for this.

1. "Subhanallahi walhamdulillahi wa Allahu Akbar" (ten times):

This is established by what is narrated in the collections of the Sunan<sup>1</sup> from the narration of Abdullah bin Amr (may Allah be pleased with him) that the Prophet ﷺ said: *"There are two practices that no Muslim performs except that they will enter Paradise, they are easy, but few practice them."* He continued, saying: *"Glorify Allah (saying Subhanallah) ten times after every prayer, praise Allah (saying Alhamdulillah) ten times, and declare the greatness of Allah (saying Allahu Akbar) ten times. That is hundred and fifty*

<sup>1</sup> Abu Dawood 5065, Tirmidhi 3410, Nasai' 1348, Ibn Majah 926

on the tongue and one thousand five hundred in the scale of deeds.” and its chain is authentic.

2. “Subhanallahi walhamdulillahi wa Allahu Akbaru wa laa ilaha illa Allah” (twenty-five times):

This is established by what is narrated by An-Nasa’i<sup>1</sup> from the narration of Zaid bin Thabit (may Allah be pleased with him), that he said: “They were commanded to glorify Allah every prayer thirty-three times, to praise Allah thirty-three times and to declare His greatness thirty-four times.” Then a man from the Ansar had a dream where it was said to him, ‘Has the Messenger of Allah ﷺ has commanded you to glorify Allah after every prayer thirty-three times, to praise Allah thirty-three times and to declare His greatness thirty-four times?’ He said, ‘Yes.’ The man in the dream said: ‘Make it twenty-five times each and include tahleel (La ilaha illallah).’ When the man told the Prophet ﷺ about the dream, the Prophet ﷺ said, ‘Make it like that,’ and its chain is authentic.

**وَالثَّالِثَةُ:** (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. ثَلَاثًا وَثَلَاثِينَ مَرَّةً، بِلَا تَمَامٍ لِلْمِائَةِ). ثَبِتَ هَذَا فِي حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي الصَّحِيحِينَ أَنَّهُ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: (ذَهَبَ أَهْلُ الدُّنْيَا بِالْدرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ)، فَقَالَ: (وَمَا ذَاكَ؟)، قَالُوا: (يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ). فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَفَلَا أَعَلَمَكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعَدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟!)، قَالُوا: (بَلَى يَا رَسُولَ اللَّهِ). قَالَ: (تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً). ففِيهِ: أَمْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُمْ أَنْ يُسَبِّحُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَيَحْمَدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَيُكَبِّرُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَلَمْ يَذْكُرْ تَمَامًا لِلْمِائَةِ.

**وَالرَّابِعَةُ:** (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ – تَمَامَ الْمِائَةِ -: (اللَّهُ

<sup>1</sup> 1350

أَكْبَرُ). ثبت هذا في صحيح مسلم من حديث كعب بن عُجْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مُعَقَّبَاتٌ لَا يَحِيبُ قَائِلُهُنَّ - أَوْ قَاعِلُهُنَّ - دُبُرُ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً، وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلَاثُونَ تَكْبِيرَةً). وجاء أيضاً في حديث الأنصاري عند النسائي.

**الخامسة:** (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ - تَمَامَ الْمِائَةِ -: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ). جاء هذا في صحيح مسلم من حديث أبي هريرة رضي الله عنه؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ).  
هذه هي الصِّبْغُ الْخَمْسُ الثَّابِتَةُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3. "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times without making it hundred):

This is established from the narration of Abu Huraira (may Allah be pleased with him) in the Saheehain<sup>1</sup> that He reported: "The poor among the companions came to the Prophet ﷺ and said: 'The wealthy have taken the higher ranks and lasting delights.' The Prophet asked, 'How so?' They replied: 'They pray as we pray, they fast as we fast, but they give charity and we do not, and they free slaves, but we do not.' The Prophet ﷺ said: 'Shall I not teach you something by which you will catch up with those who have surpassed you and surpass those who come after you, and none will be better than you except one who does the same as you?' They said: 'Yes, O Messenger of Allah.' He said: 'Glorify Allah, praise Allah and declare His greatness thirty-three times after every prayer.'"

Here the Prophet ﷺ commands to glorify Allah thirty-three times, to praise

<sup>1</sup> Bukhari 843, Muslim 595



Allah thirty-three times and to declare His greatness thirty-three times, and doesn't mention making it hundred.

4. *"Subhanallahi walhamdulillahi waAllahu Akbar"* (thirty-three times), and to complete hundred add- Allahu Akbar:

This is established in Sahih Muslim<sup>1</sup> from the narration of Ka'b ibn Ujrah, where the Messenger of Allah ﷺ said: *"There are 'post-prayer remembrances' that no one who recites them after every prescribed prayer will be disappointed: thirty-three times Subhanallah, thirty-three times Alhamdulillah, and thirty-four times Allahu Akbar."*<sup>2</sup> This narration is also mentioned in the Sunan of al-Nasa'i.

5. *"Subhanallahi walhamdulillahi waAllahu Akbar"* (thirty-three times), and to complete hundred add- *"La ilaha illallah, wahdahu la sharika lahu, lahul-mulk wa lahul-hamd, wa huwa 'ala kulli shay'in qadir"*:

This is recorded in Sahih Muslim<sup>3</sup> from the narration of Abu Huraira, where the Prophet ﷺ said: *"Whoever glorifies Allah after every prescribed prayer thirty-three times, praises Him thirty-three times, and proclaims His greatness thirty-three times, that is a total of ninety-nine, and completes the hundred with 'La ilaha illallah, wahdahu la sharika lahu, lahul-mulk wa lahul-hamd, wa huwa 'ala kulli shay'in qadir,' his sins will be forgiven, even if they are as abundant as the foam of the sea."*

These are the five authentic ways narrated from the Prophet ﷺ.

ورُوِيَتْ صِيغَةً سَادِسَةً: وَهِيَ قَوْلُهُنَّ إِحْدَى عَشْرَ مَرَّةً، وَهِيَ رِوَايَةٌ خَطَأٌ، أَخْطَأَ فِيهَا سُهَيْلُ بْنُ أَبِي صَالِحٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، فَالْمَحْفُوظُ فِي حَدِيثِهِ دُونَ ذِكْرِ الْأَحَدِ عَشَرَ، وَإِنَّمَا ذِكْرُ الْعَشْرِ.

<sup>1</sup> 596

<sup>2</sup> 1350

<sup>3</sup> 597

والأفضل أن يجمع الإنسان بين التسبيح والتكبير والتحميد؛ لأنه أكمل مبنًى، وأتم معنى:

- فأما كمال مبناه: فلما فيه من زيادة العطف، بأن تقول: (سبحان الله، والحمد لله، والله أكبر).
- وأما تمام المعنى: فلما فيها من الجمع بين تنزيه الله وتحميده وتكبيره، وهذا أتم من تفريق المعاني.

فإنَّ العبد إذا قال: (سبحان الله، سبحان الله، سبحان الله...)، لم يزل مُنَزَّهًا فقط، وكذا لو قال: (الحمد لله، الحمد لله، الحمد لله...)، وكذا إذا قال: (الله أكبر، الله أكبر، الله أكبر...)، فإنه يقتصر في لفظه على معنى واحدٍ، وأما الجامع بينها فإنه يقول: (سبحان الله، والحمد لله، والله أكبر)، فيجمع بين هذه المعاني، وكذا إذا ضمَّ إليها التَّهْلِيلَ.

والألفاظ الواردة في الأحاديث تحتمل الإفراد والجمع، وليست نصًّا في الإفراد كما يتوهمه بعضهم، فيقول: (ظاهر الحديث: الإفراد)، ومعنى (ظاهر) عنده: ما يقع في وهمه - أي ما يتوهمه من المعنى -، لا ما تعرفه العرب في كلامها، فالعربُ تعرفُ في كلامها أنَّ المتكلم بقوله: (تُسَبِّحُونَ ثلاثًا وثلاثين، وتحمدون ثلاثًا وثلاثين، وتكبرون ثلاثًا وثلاثين) يجوز أن يكون بمعنى إفراد كلِّ جملةٍ أو بمعنى الجمع بين هذه الجمل الثلاث، فلا يصدر من العربيِّ قصرُ المعنى على مجد الإفراد.

A sixth way has been reported, which involves saying these remembrances eleven times each<sup>1</sup>. However, this is a weak narration due to an error made by Suhail ibn Abi Salih in his narration from his father from Abu Huraira. The correct version of the narration is without the mention of eleven repetitions, instead mentions ten.

**It is best to combine the tasbih, takbir, and tahmid, as it is more complete in wording and fulfilling in meaning.**

As for the **completeness in wording**; it is from the addition of conjunctions "and (wa)" in "Subhanallahi walhamdulillahi waAllahu Akbar."

<sup>1</sup> Muslim 595

And as for the **completeness in meaning**; it is from combining the glorification, praise, and magnification of Allah, which is more comprehensive than separating the meanings for when a servant says "SubhanAllah, SubhanAllah, SubhanAllah," he is engaging in glorifying alone. Similarly, when he says "Allahu Akbar, Allahu Akbar," or if he says "Alhamdulillah, Alhamdulillah," he is limited in his expression to one meaning. As for when combining them, one says, "SubhanAllahi wa Alhamdulillah wa AllahuAkbar," thus augmenting their meanings, similarly when Tahleel is added to them.

The terms used in the hadiths allow for both individual and combined forms, it does not textually restrict to the individual form as assumed by many. When they say, "The apparent meaning of the hadith is individual repetition." What they mean by "apparent" is what comes to their mind—an assumption—not what the Arabs understand in their language. The Arabs understand that when someone says, "You glorify Allah thirty-three times, praise Him thirty-three times, and proclaim His greatness thirty-three times," it can mean either saying each phrase individually or combining them together. An Arab speaker would not restrict the meaning solely to individual repetition.

وَمِنَ الْغَلَطِ الْوَاقِعِ عِنْدَ الْمُتَأَخِّرِينَ: تَحْكُمُهُمْ فِي فَهْمِ الْأَحَادِيثِ بِاعْتِبَارِ مَا يُلَوِّحُ لَهُمْ، دُونَ مِلَاحَظَةِ الْوَضْعِ الْعَرَبِيِّ؛ فَهُوَ لَا يَرْجِعُ إِلَى الْعَرَبِيَّةِ كَيْ يَفْهَمَ مَعْنَى هَذَا الْحَدِيثِ وَيَحْمِلُهُ عَلَى الْمَعْنَى الَّتِي جَاءَ فِي لُغَةِ الْعَرَبِ وَإِنْ تَعَدَّتْ، وَإِنَّمَا يَخْصُهُ بِمَعْنَى وَاحِدٍ، وَيُخْطِئُ غَيْرَهُ مِنَ الْمَعَانِي. كَالَّذِي ذَكَرْتُمْ لَكُمْ فِي مَعْنَى: (وَسُوءِ الْكِبَرِ)، فَإِنَّ بَعْضَهُمْ زَيَّفَ ذِكْرَ (الْكِبَرِ) هُنَا، قَالَ: (لَأَنَّ الْكِبَرَ لَا يَكُونُ دَائِمًا إِلَّا سَيِّئًا، فَكَيْفَ يَقُولُ ﷺ: (وَسُوءِ الْكِبَرِ)؟! فَإِنَّ مَعْنَى هَذَا أَنْ يَكُونَ مِنَ الْكِبَرِ حَسَنًا). وَتَزْيِيفُ هَذَا الْمَعْنَى بَاطِلٌ؛ لِأَنَّ مِنَ الْكِبَرِ حَقِيقَةً مَا هُوَ حَسَنٌ، فَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَأَى أَبَا دُجَانَةَ يَوْمَ أُحُدٍ وَهُوَ مُخْتَالٌ فِي مِشْيَتِهِ بَيْنَ الصَّفِّينِ قَالَ: (إِنَّهَا مِشْيَةُ يُبَغِضُهَا اللَّهُ إِلَّا فِي هَذَا الْمَوْضِعِ)؛ يَعْنِي فِي مَوْضِعِ قِتَالِ الْمُشْرِكِينَ.

وَالْمَقْصُودُ: أَنَّ فَهْمَ مَعَانِي الشَّرِيعَةِ لَا يَأْتِي إِلَّا بِالنَّظَرِ فِي كَلَامِ الْعَرَبِ وَاتِّسَاعِ فَهْمِهِ وَإِدْرَاكِهِ.

A mistake common among later scholars is interpreting ahadith based on what seems obvious to them, without considering the original Arabic context. They do not refer back to the Arabic language to understand the hadith and interpret it according to the meanings present in the Arabic language, even if the meaning varies. Instead, they narrow it down to one meaning and reject other possible interpretations.

For example, like what I mentioned to you about the meaning of the phrase *"and the evil of the pride"*. Some have dismissed the interpretation of pride here, claiming that arrogance is always negative, so how could the Prophet ﷺ say, *"and the evil of pride,"* implying that there could be good pride? However, this rejection is baseless because there is, in fact, a form of arrogance that is considered good. For when the Prophet ﷺ saw Abu Dujanah on the Day of Uhud walking arrogantly between the rows of fighters, he said: *"Indeed, it is a walk that Allah dislikes, except in this situation,"*<sup>1</sup> meaning in the context of combat against the disbelievers, that is walk of arrogance.

The point is that understanding the meanings of the Shariah can only come through examining the Arabic language and its breadth of meanings and understanding.

والمشروع؛ أن يأتي العبدُ بواحدٍ من هذه الصَّيغ، ولا يجمع بينها، فإمَّا أن يقولَ عشرًا، وإمَّا أن يقولَ خمسًا وعشرين، ... إلى آخر هذه الأعداد.

والأفضل: أن ينوِّع بينها فيأتي بهذا في صلاةٍ، وهذا في صلاةٍ، وهذا في صلاةٍ، أو يأتي بهذا في يومٍ، وذلك في يومٍ، والثَّالث في يومٍ، فهذا أحسنُ ما يكون من الجمع بين السُّنن المتنوِّعة، وهو اختيار ابن تيمية الحفيد، وأبي الفَرَح ابن رَجَب في (قواعده).

والمشروعُ إذا جاء بهذه التَّسبيحات أن يعقدَ الأصابعَ معَهَا، وعقدُ الأصابع هو رَدُّهَا إلى باطن الكفِّ، هذا يُسمَّى (عقدًا)، أمَّا وضعُ الأصبع عليها فهذا لا يُسمَّى (عقدًا)، وهو جائزٌ، لكنَّ

<sup>1</sup> Tabarani in Mu'jam al-Kabeer 6508

السُّنَّةُ: الْعَقْدُ؛ يَعْنِي أَنْ تَضُمَّ الْأَصْبَعَ إِلَى بَاطِنِ الْكَفِّ، فَهَذَا الَّذِي يَقَعُ بِهِ الْعَقْدُ.

**It is prescribed** for the worshiper to choose one of these ways of remembrance and not combine them. Either they say the remembrances ten times, twenty-five times, or other numbers mentioned in the ahadith.

**The best practice** is to alternate between the different ways. For instance, one way can be used after one prayer, another after a different prayer, or one for one day and another for the next day and third for other day. This is the best way to combine the varied sunnah practices (*sunan al-mutanawwi'ah*), and this approach was preferred by Ibn Taymiyyah the grandson, and Ibn Rajab in al-Qawa'id.

Additionally, it is prescribed when performing these remembrances to fold one's fingers (aqd- lit. tie) with them. Aqd is to fold the fingers inward toward the palm, which is known as "aqd." Simply placing the fingers over it is not aqd, although it is permissible. However, the sunnah is to fold the fingers inward toward the palm, as this is what constitutes aqd.

♦ قِرَاءَةُ آيَةِ الْكُرْسِيِّ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ، حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)﴾ [البقرة].

هذا هو النوع السادس من الأذكار التي تُقالُ دُبُرَ الصَّلَوَاتِ الخمس المفروضة، وهو (قِرَاءَةُ آيَةِ الْكُرْسِيِّ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...﴾ (البقرة) الآية؛ لِمَا رَوَاهُ النَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى مِنْ حَدِيثِ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ))، وإسناده حسن.

وسُمِّيَتْ هذه الآيةُ (آيةُ الكرسيِّ)؛ لاختصاصها بذكر الكرسيِّ الإلهيِّ.

♦ Recitation of Ayatul- Kursi, that is the saying of Allah - "Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He 'fully' knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge — except what He wills 'to reveal'. His Foot stool encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest."

The sixth type of dhikr to be recited after the five obligatory prayers is the recitation of Ayat al-Kursi, which is Allah's saying: "*Allahu la ilaaha illa huwa al-hayyu al-qayyum...*" based on what is reported in the Sunan al-Kubra<sup>1</sup> of an-Nasa'i, from the hadith of Abu Umamah (may Allah be pleased with him), that the Prophet ﷺ said: "*Whoever recites Ayat al-Kursi after every*

<sup>1</sup> 9848

*obligatory prayer, nothing will prevent them from entering Paradise except death.*" Its chain of transmission is hasan.

This Ayah is named as Ayatul-Kursi due its exclusivity of the mention of the Divine Foot Stool.



## وَالسُّنَّةُ أَنْ يَجْهَرَ الْمُصَلِّي بِهَذِهِ الْأَذْكَارِ كُلِّهَا؛ إِلَّا آيَةَ الْكُرْسِيِّ فَيَقْرَأُهَا سِرًّا.

ذكر المصنّف - وَفَّقَهُ اللهُ - أَنَّ السُّنَّةَ فِيمَا تَقَدَّمَ مِنَ الْأَذْكَارِ: الْجَهْرُ بِهَا بَعْدَ كُلِّ صَلَاةٍ لِمَكْتُوبَةٍ.

- والمراد بـ (الجهر): رفع الصوت مع قصد إسماع غيره، ولو لم يسمع.
- والإسرار هو خفض الصوت مع عدم قصد إسماع غيره، ولو سَمِعَ.

هذا هو الفرق بينهما.

**والسُّنَّةُ:** أن يجهر الذاكر بعد الصَّلَاةِ بهذه الأذكار، فيرفع صوته؛ لما في الصحيحين من حديث أَبِي مَعْبُدٍ - مَوْلَى ابْنِ عَبَّاسٍ -، أَنَّ ابْنَ عَبَّاسٍ رَلِيْلَهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: (كُنْتُ أَعْلَمُ إِذَا أَنْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ).

فالسُّنَّةُ أَنْ يَرْفَعَ الذَّاكِرُ صَوْتَهُ بِالْأَذْكَارِ بَعْدَ الصَّلَاةِ، وَهَذَا اخْتِيَارُ جَمَاعَةٍ مِنَ الْمُحَقِّقِينَ؛ مِنْهُمْ: أَبُو جَعْفَرِ ابْنِ جَرِيرِ الطَّبْرِيِّ، وَأَبُو الْعَبَّاسِ ابْنُ تَيْمِيَّةَ، وَأَبُو مُحَمَّدٍ بْنُ حَزْمٍ، وَأَبُو الْفَرَجِ ابْنُ رَجَبٍ، خَلَاقًا لِلْمَشْهُورِ فِي الْمَذَاهِبِ الْأَرْبَعَةِ، فَالْمَشْهُورُ فِي الْمَذَاهِبِ الْأَرْبَعَةِ: الْإِسْرَارُ بِهَا، لَكِنَّ الظَّاهِرَ أَنَّ السُّنَّةَ هُوَ الْجَهْرُ، وَعَلَيْهِ أُمَّةُ الدَّعْوَةِ النَّجْدِيَّةِ رَحِمَهُمُ اللَّهُ عِلْمًا وَعَمَلًا، فَإِنَّهُمْ يَرَوْنَ أَنَّ السُّنَّةَ هِيَ الْجَهْرُ.

والجهر يعُمُّ جميع الأذكار ولا يختصُّ بأولها، فما عليه كثيرٌ مِنَ النَّاسِ مِنَ الْجَهْرِ بِأَوَّلِ الذِّكْرِ ثُمَّ يُسْرُونَهُ، فَهَذَا تَحَكُّمٌ لَا دَلِيلَ عَلَيْهِ؛ أَفَادَهُ شَيْخُ شَيْوَخِنَا سُلَيْمَانُ بْنُ سُحْمَانَ رَحِمَهُ اللَّهُ. فَمَنْ أَرَادَ أَنْ يُوَافِقَ السُّنَّةَ فَإِنَّهُ يَجْهَرُ بِهَذِهِ الْأَذْكَارِ جَمِيعًا حَتَّى يُتِمَّهَا.

The sunnah for the worshiper is to recite these adhkar aloud, except for Ayat al-Kursi, which should be recited silently.

The author, may Allah grant him success, mentioned that the sunnah is to recite aloud the previous adhkar after every obligatory prayer.

The meaning of reciting aloud (*jahr*) is raising the voice with the intention of making it audible to others, even if no one actually hears it.

And reciting silently (*israr*) means lowering the voice without the intention of being audible to others, even if someone happens to hear it.

This is the difference between the two.

The sunnah is for the worshiper to recite aloud these adhkar after the prayer, raising the voice based on what is narrated in the Saheehain<sup>1</sup> from the hadith of Ibn Ma'bad, Mawla of Ibn 'Abbas (may Allah be pleased with him) that Ibn 'Abbas informed him that raising the voice with dhikr when people finished the obligatory prayer was the practice during the time of the Prophet ﷺ, and that Ibn 'Abbas said, "I knew the finishing of their prayer when I'd hear it."

Thus, **the sunnah is to raise the voice** with dhikr after the prayer, and this was the view of several scholars, including Abu Ja'far ibn Jareer at-Tabari, Abu al-Abbas Ibn Taymiyyah, Abu Muhammad Ibn Hazm, and Abul-Faraj Ibn Rajab, contrary to the common view in the four major schools of thought, where the preferred opinion is to recite the dhikr silently. However, the apparent is that the sunnah is to recite aloud, and this was also the opinion of the leading scholars of the Najd (may Allah have mercy on them), who followed this practice both in knowledge and in action. They believed that the sunnah is to recite aloud.

Raising the voice applies to all of the adhkar and is not limited to the first part of them. The common practice among many people of raising the voice only at the beginning and then lowering it is baseless, as noted by Shaykh of our Shaykh Sulayman bin Suhayman (may Allah have mercy on him). Whoever wishes to follow the sunnah should raise their voice with all of the adhkar until they complete them.

---

<sup>1</sup> Bukhari 841, Muslim 583

ويكون ذكرُ العبد لنفسه دونَ مواطاةٍ غيره اتِّفَاقًا ممَّا يُسمَّى بـ (الذكر الجماعي)، فإنَّه مُستنكرٌ؛ بسطَه ابن تيمية والشَّاطبيُّ في الاعتصام وغيره. والمراد بـ (الذكر الجماعي): ما وقع عن اتِّفاقٍ، أمَّا ما وقع مُصادفةً بلا اتِّفاقٍ فلا يدخل في هذا، فإنَّ النَّاسَ إذا انصرفوا من الصَّلَاة وقع غالبًا اتِّفاقُهم في الابتداء، فيقولون: (أستغفر الله، أستغفر الله، أستغفر الله) في وقتٍ واحدٍ، وهذا ليس محلًّا للذِّمِّ، وإنَّما الذِّمُّ إذا كان عن اتِّفاقٍ ومُواطاةٍ، وأمَّا إذا كانت مُصادفةً بلا اتِّفاقٍ فلا يدخل في معنى المنع.

والجهرُ المذكور يختصُّ بالأذكار الخمسة الأولى، أمَّا الذكر السادس - وهو آية الكرسي - فأهل العلم مُطبِّقون على أنَّه يُسرُّ بها ولا يُجهر، فلم يذكر أحدُ الجهر بقراءة آية الكرسي.

However, the worshiper's dhikr should be individual, not done in unison with others in what is known as "group dhikr," for it is condemned as elaborated by Ibn Taymiyyah and ash-Shatibi in al-I'tisam and by others.

The term "**group dhikr**" refers to instances where people do deliberately. As for what occurs by coincidence, without deliberation, there is no issue with that. For when the people finish their prayer, they often begin saying together at the start Astaghfirullah, Astaghfirullah, Astaghfirullah or saying Astaghfirullah wa atubu ilayh, Astaghfirullah wa atubu ilayh, Astaghfirullah wa atubu ilayh at the same time, this is not subject to criticism. What is disapproved of is when it is done deliberately and by agreement but as for what occurs by coincidence and without agreement, it doesn't come under this prohibition.

The mentioned aloud recitation is specific to the first five dhikr, as for the sixth dhikr that is Ayat al-Kursi, the scholars unanimously agree that Ayat al-Kursi is to be recited quietly and not aloud. No scholar has mentioned reciting Ayat al-Kursi aloud.

**تَنْبِيْهُ: لَا يَلْزَمُ تَرْتِيْبُهَا كَمَا ذُكِرَ - فِيمَا عَدَا الْأَوَّلِ وَالثَّانِي - ، وَغَايَتُهُ: الْإِعَانَةُ عَلَى حِفْظِهَا.**  
**تَنْبِيْهُ آخَرُ: وَقْتُ أَذْكَارِ كُلِّ صَلَاةٍ بَعْدَهَا إِلَى خُرُوجِ وَقْتِهَا، وَمَنْ اعْتَادَهَا فَنَسِيَهَا أَوْ شُغِلَ عَنْهَا بِلَا تَفْرِيطٍ حَتَّى خَرَجَ وَقْتُهَا؛ قَالَهَا بَعْدَهُ.**

ذكر المصنّف - وَفَّقَهُ اللهُ - في هذا المحلّ تنبيهين:

**أحدهما:** أنّه (لَا يَلْزَمُ تَرْتِيْبُهَا)؛ أي المجيء بهذه الأذكار مُرتبةً، (مَا عَدَا) الذّكرين (الأوّل والثّاني)؛ وهما: (أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، ثَلَاثًا)، ثُمَّ قَوْلُ: ((اللّهُمَّ أَنْتَ السَّلَامُ...)) إلى آخره، فهذان يُقدِّمان كما دلّت على ذلك الأحاديث، وأمّا ما بعدهما فما شاء قَدَمَ وأخّر. فلو قرأ بعدهما آية الكرسيّ لم يكن ذلك مُعَابًا، وكذا غيرها من الأذكار.

**والتّنبية الآخر:** أنّ وقت هذه الأذكار إلى خروج وقت الصّلاة، فوقتُ ذِكْرِ صَلَاةِ الْفَجْرِ إلى خروج وقت صلاة الفجر، وكذا في ظهرٍ وعصرٍ ومغربٍ وعِشاءٍ، فينتهي ذِكْرُهَا عند خروج وقتها. فلو أنّه انصرف من الصّلاة دون ذِكْرِ ثُمَّ ذهب إلى بيته مع بقاء وقتها، فإنّه يُشْرَعُ له أن يأتي بهذه الأذكار.

ويُشْرَعُ للعبد أن يقضيها إذا (اعْتَادَهَا فَنَسِيَهَا أَوْ شُغِلَ عَنْهَا بِلَا تَفْرِيطٍ)، كما تقدّم في نظيره من أذكار الصّباح والمساء. فلو قُدِّرَ أَنَّ أَحَدًا ذَهَلَ لِشُغْلٍ عَنْ أَذْكَارِ صَلَاةِ الْمَغْرَبِ حَتَّى خَرَجَ وَقْتُهَا، ثُمَّ تَذَكَّرَ؛ فإنّه يأتي بها؛ بشرطين:

- أحدهما: أن يكون مُعتادًا للإتيان بها.
- والآخر: أن يكون بلا تفريطٍ؛ أي بلا تماهّل وتساهل وتخاذلٍ منه، كما تقدّم نظيره في أذكار الصّباح والمساء.

**Note:** It is not required to recite in the specific order mentioned except for the first and second. The purpose of arrangement is merely to assist in memorizing them.

**Another Note:** The time for each adhkar lasts until the end of the prayer's time. 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—mentioned two points in this section:

**First:** It is not required to follow a specific order when reciting these supplications, except for the first and second ones: that is *"Astaghfirullah wa atubu ilayh"* three times, followed by, *"Allahumma anta as-Salaam..."* until the end. These two should be said first, as indicated by the narrations. As for the other adhkar after them, one may recite them in any order. Like if one recites Ayat al-Kursi immediately after these, it would not be objectionable, and the same applies to other adhkar.

**And the other note:** The time for these adhkar extends until the end of the prayer's time. So, the time for the adhkar of Fajr continues until the end of Fajr time, and similarly for Dhuhr, Asr, Maghrib, and Isha. So, its time ends with the end of the prayer's time. If a person leaves the prayer area without reciting these adhkar, returning to home when the time still remains, it is prescribed for him to recite these adhkar.

It is also prescribed to make up these supplications if a person is accustomed to reciting them but forgets or is preoccupied without negligence, similar to what has been preceded in regards to the morning and evening remembrances.

For instance, if someone forgets the adhkar after Maghrib until the time has expired, then remembers it, they may recite them afterwards, provided two conditions are met:

First: They are accustomed to reciting them.

Second: Their omission was not due to negligence, laziness, or disregard, as preceded in regards the morning and evening remembrances.

## وَالنَّوعُ الثَّانِي: الْأَذْكَارُ الَّتِي تُقَالُ دُبْرَ الصَّلَوَاتِ النَّوَافِلِ:

هذا هو (النَّوعُ الثَّانِي) مِنَ الْأَذْكَارِ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ، وَهُوَ (الْأَذْكَارُ الَّتِي تُقَالُ دُبْرَ الصَّلَوَاتِ النَّوَافِلِ).

وَالْمُرَادُ بِ(الدُّبْرِ) هُنَا: الْإِيتْيَانُ بِهَا بَعْدَ السَّلَامِ؛ بِأَنَّ الْإِنْسَانَ إِذَا سَلَّمَ مِنْ نَافِلَةٍ جَاءَ بِهَا.

### The second type: Remembrances said after the voluntary prayers:

This is the second type of dhikr to be said after prayers, which are the adhkar recited after voluntary prayers. The term "*dubr*" here means to recite these remembrances after concluding the prayer with salaam. That is when a person finishes the voluntary prayer, he should recite them.

## وَهُمَا ذِكْرَانِ:

ذكر المصنّف - وفقه الله - أنّ هذه الأذكار التي تُقال بعد السّلام من الصّلاة المُتتَفِلِ بها نوعان، وما عداهما فهو مَثْرُوكٌ؛ إمّا لعدم ثبوته روايةً، وإمّا لعدم ثبوته درايةً. كدعاء صلاة الاستخارة؛ فدعاء صلاة الاستخارة لم يعدّه المصنّف وتركه؛ لأنّه من الصّلاة نفسها، وليس ذِكْرًا خارجًا عنها، فالنبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: (إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ...)، فدعاء الاستخارة من جملة صلاتها، فلو صَلَّى ركعتين ولم يدع لم يكن مُسْتَخِيرًا، فهو لا يدخل في هذا الباب.

### And they are two adhkar:

The author, may Allah grant him success, mentioned that these remembrances recited after voluntary prayers are of two types. Anything beyond these is omitted, either due to lack of authenticity in narration or lack of authenticity in derivation.

Like the dua' of Salat al-Istikhara, it is not included and left by the author, as it is a part of the prayer itself and not a dhikr independent from it. The Prophet ﷺ said, *"If any of you is concerned about a matter, let him pray two rak'ahs other than the obligatory prayer and then say: 'O Allah, I seek Your guidance through Your knowledge and I seek ability through Your power...'"*

<sup>1</sup>Therefore, the dua' of Istikhara is part of the prayer, and if a person prays two rak'ahs and does not recite the dua', they have not performed Istikhara. Thus, it is not included in this category.

<sup>1</sup> Bukhari 1162, 6382, 7390



## ♦ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (ثَلَاثَ مَرَّاتٍ، وَتَرْفَعُ صَوْتَكَ بِالثَّالِثَةِ). بَعْدَ صَلَاةِ الْوُتْرِ.

هذا هو النوع الأول من الأذكار التي تُقال في دُبر الصَّلوات النَّوافِل، وهو ما يُقال (بَعْدَ صَلَاةِ الْوُتْرِ): (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ). ثَلَاثَ مَرَّاتٍ، وَتَرْفَعُ صَوْتَكَ بِالثَّالِثَةِ؛ لما رواه النَّسَائِيُّ مِنْ حَدِيثِ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ فَرَاغِهِ مِنْ وَتْرِهِ: ((سُبْحَانَ الْمَلِكِ الْقُدُّوسِ)) ثَلَاثَ مَرَّاتٍ، يُطِيلُ فِي آخِرِهِنَّ.

وفي روايةٍ لِلنَّسَائِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي أَبْزَى: (وَيَرْفَعُ صَوْتَهُ بِالثَّالِثَةِ)، وفي لَفْظٍ: (وَيَمُدُّ فِي الثَّالِثَةِ)، وفي لَفْظٍ: (يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ، وَيَرْفَعُ) وكلُّها بِمَعْنَى وَاحِدٍ. وَرَوَى الدَّارِقُطْنِيُّ وَغَيْرُهُ زِيَادَةً: (رَبُّ الْمَلَائِكَةِ وَالرُّوحِ)، وهي زِيَادَةٌ لَا تَصَحُّ.

فَالثَّابِتُ: الْاِقْتِصَارُ عَلَى قَوْلٍ: (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ). ثَلَاثَ مَرَّاتٍ، إِذَا فَرَغَ مِنْ وَتْرِهِ مُسَلِّمًا جَاءَ بِهَذَا الذِّكْرِ.

## ♦ "Glory be to the King, the Most Holy" – three times, raising your voice on the third, after the Witr prayer.

This is the first type of dhikr recited after voluntary prayers, which is to be said after the Witr prayer, *"Subhan al-Malik al-Quddus"* three times, raising their voice on the third, based on a narration by Al-Nasa'i<sup>1</sup> from Ubayy ibn Ka'b (may Allah be pleased with him) that the Prophet ﷺ, after completing the Witr prayer would say, *"Subhan al-Malik al-Quddus"* three times, raising his voice on the third.

In another narration by An-Nasa'i from Abdur-Rhaman ibn Abi Abzaa it says<sup>2</sup>, *"He would lengthen his voice with the third."*<sup>3</sup> and in another it mentions, *"He would lengthen and raise his voice with the third,"*<sup>4</sup> and they all mean the same meaning.

<sup>1</sup> 1699

<sup>2</sup> 1732

<sup>3</sup> 1741

<sup>4</sup> 1752

Al-Daraqutni<sup>1</sup> and others narrated an additional phrase: *"Lord of the angels and the spirit (Jibril)"*, but this addition is not authentic.

Therefore, the confirmed practice is to restrict the dhikr after Witr to saying, *"Subhan al-Malik il-Quddus"* three times, after offering the salaam from the Witr prayer, one should recite this dhikr.

---

<sup>1</sup> Daraqutni 1660, Bayhaqi 4939

## ♦ اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ. (مِائَةً مَرَّةً)، بَعْدَ صَلَاةِ الضُّحَى.

هذا هو النوع الثاني من الأذكار التي تُقال في دُبر الصَّلوات النَّوافِل، وهو ما يُقال (بَعْدَ صَلَاةِ الضُّحَى): (اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ. مِائَةً مَرَّةً)؛ لما رواه النَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى مِنْ حَدِيثِ رَجُلٍ مِنَ الْأَنْصَارِ أَنَّهُ قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي الضُّحَى، فَسَمِعْتُهُ يَقُولُ: (اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ) حَتَّى عَدَدْتُ مِائَةً مَرَّةً، وَإِسْنَادُهُ صَحِيحٌ.

وَاخْتُلِفَ فِي لَفْظِهِ وَمَتْنِهِ عَلَى وَجْهِ هَذَا أَحْسَنُهَا.

وَاخْتَلَفَ الْعُلَمَاءُ فِي عَدِّهِ ذِكْرًا مِنْ أَذْكَارِ الصَّلَوَاتِ عَلَى قَوْلَيْنِ:

• **أحدهما:** أَنَّهُ ذِكْرٌ مِنَ الْأَذْكَارِ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ الْمَكْتُوبَةِ، وَهُوَ قَوْلُ ابْنِ أَبِي شَيْبَةَ، وَالنَّسَائِيِّ.

• **والآخر:** أَنَّهُ يُقَالُ بَعْدَ صَلَاةِ الضُّحَى، وَهُوَ قَوْلُ أَبِي بَكْرٍ الْبَيْهَقِيِّ.

**وَالْأَظْهَرُ - وَاللَّهُ أَعْلَمُ -:** أَنَّ الثَّانِي أَرْجَحُ مِنَ الْأَوَّلِ، وَأَنَّهُ مِنَ الْأَذْكَارِ الَّتِي تُقَالُ بَعْدَ صَلَاةِ الضُّحَى.

فَالصَّلَوَاتُ النَّوَافِلُ الَّتِي لَهَا ذِكْرٌ دُبَّرَ هُمَا الْوُتْرُ وَالضُّحَى فَقَطْ، وَمَا عَدَاهُمَا فَلَا ذِكْرَ لَهُ.

فَإِذَا صَلَّى الْإِنْسَانُ رَاتِبَةً الْفَجْرِ فَلَا يَقُولُ بَعْدَ ذَلِكَ: (أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ)؛ لِإِخْتِصَاصِ هَذَا الذِّكْرِ بِالصَّلَاةِ الْمَفْرُوضَةِ، وَلَمْ يُنْقَلْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا عَنْ أَحَدٍ مِنْ أَصْحَابِهِ أَنَّهُمْ كَانُوا يَقُولُونَهَا بَعْدَ صَلَاةِ النَّفْلِ.

♦ "O Allah, forgive me and turn towards me, indeed You are the Acceptor of Repentance, the Most Forgiving." – (Hundred times), after the Duha prayer.

This is the second type of dhikr that is recited after voluntary prayers, which is to be said after the Duha prayer: *"Allahummag firli wa tub allayya, innka antat tawwabun ghafoor."* (Hundred times). This is based on what is

narrated by Nasa'i in Sunan al-Kubra<sup>1</sup> from a man of the Ansar, who said that, "I passed by while the Prophet ﷺ was praying the Duha prayer, and heard him saying: *'O Allah, forgive me and turn towards me, indeed You are the Acceptor of Repentance, the Most Forgiving.'* until I counted it hundred times." Its chain of narration is authentic.

There is a difference of opinion regarding its wording and the exact phrasing, but this version is the most accurate.

Scholars have also disagreed on whether this should be considered part of the remembrances after the prayers and have two views:

1. One opinion; that it is from the adhkar to be recited after obligatory prayers, held by Ibn Abi Shayba and Nasa'i.
2. The other opinion; that it is to be recited after the Duha prayer, held by Abu Bakr Al-Bayhaqi.

**The stronger view**, Allah knows best, is the second: that it is from the adhkar to be recited after the Duha prayer.

Thus, the only voluntary prayers that have specific adhkar after them are the Witr and Duha prayers. Other than them, none have any specific adhkar for them. So, if one prays the Sunnah of Fajr, he does not say after it, *"Astaghfirullah, Astaghfirullah, Astaghfirullah,"* as this adhkar is specific to obligatory prayers and it has not been narrated that the Prophet ﷺ or any of his companions recited it after the voluntary prayers.

---

<sup>1</sup> 9854 and in 9853 - It is narrated from Zadan, from a man from the Ansar—whose name he forgot—that he saw the Prophet ﷺ pray two rak'ahs of Duha. When he sat down, I heard him say, "O Lord, forgive me and turn towards me, indeed, You are Acceptor of forgiveness, the Most Forgiving," until he repeated it one hundred times. This narration clearly indicates that the Prophet ﷺ made this supplication after completing the two rak'ahs of Duha, starting his supplication with "O Lord" (Rabbi) instead of "O Allah" (Allahumma).

وَكَتَبَهُ صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدٍ الْعُصَيْمِيُّ  
 غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ وَلِمَشَائِخِهِ وَلِلْمُسْلِمِينَ  
 عَصَرَ الْجُمُعَةِ الرَّابِعِ وَالْعِشْرِينَ مِنْ 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 afternoon of Friday, the 24th 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.



## Questions from the Audience

السؤال (١): ما حكم تعليق أذكار الصلوات أمام المصلين، كما نراه في كثير من المساجد؟

الجواب: هذا الفعل لا يجوز، فإنَّ القبلة لا تشغل بشيءٍ، لا بأذكارٍ ولا بساعةٍ، ولا بغيرها، فالمأمور به شرعاً: أن تجرّد ولا يكون فيها شيءٌ من المعلقات؛ هذه هي طريقة السلف رحمهم الله تعالى.

وبخصوص هذا: فإنَّ (اللجنة الدائمة) أفتت بالمنع من ذلك، وصدر أمرٌ من وزارة الشؤون الإسلامية بمنع فعلها، فأئمة المساجد يجبُ عليهم أن يزيلوها؛ للأمر الخاص في هذا ممّن ينوب عن وليّ الأمر - وهم وزارة الشؤون الإسلامية - بأنّه لا ينبغي أن تُعلق، فترفع هذه اللوحات وما كان في معناها من قبلة المسلمين.

Question 1: What is the ruling on hanging adhkar after the salah in front of worshippers, as seen in many mosques?

Answer: This action is not permissible, as the qibla should not be occupied with anything, whether it be adhkar, a clock, or anything else. The legal directive is to keep the qibla free from any attachments. This was the practice of the pious predecessors; may Allah have mercy on them.

Regarding this, the Permanent Committee for Islamic Research and Ifta has issued a fatwa prohibiting such actions, and the Ministry of Islamic Affairs has also issued a directive forbidding it. Therefore, the imams of the mosque must remove these posters and anything similar, based on the specific order from those representing the authority — which in this case is the Ministry of Islamic Affairs — stating that such posters should not be hung. Thus, these posters and similar items must be removed from the qibla of the Muslims.

**السؤال (٢):** رجلٌ نسيَ في أحد الأيام أذكارَه، وكان مواظبًا عليها سابقًا، فهل تُحصنُه تلك الأذكار السابقة؟

الجواب: باعتبار قوّة حصنِه، فالإنسانُ إذا كان دائمَ الذِّكرِ لله مُعَظِّمًا له، بنى لنفسِه حصنًا قويًّا، فلو تركَه في يومٍ لم يسقطِ الحصنُ إذا كان البناءُ قويًّا، وأمّا إذا كان ضعيفًا ويَعُدُّ كلَّ يومٍ بحصنِه، فهذا قد يفوته شيءٌ من النّحسين.

والمشروعُ للعبدِ إذا جاء بالأذكار أن يأتيَ بها مع حضور القلب وتدبُّر المعاني، حتّى يكون بناؤه لذكره قويًّا فيفتنَّ به في جميع حياته.

Question 2: A man forgot his adhkar one day but had been consistent with them before. Do his previous adhkar still protect him?

Answer: It depends on the strength of his "fortress." If a person constantly remembers Allah and glorifies Him, they build a strong fortress for themselves. If they forget for a day, their fortress does not collapse if it has been built strongly. However, if the fortress was weak and relies on to be rebuilt every day, some of the protection may be lost.

The prescribed approach for a believer when saying remembrances is to do so with attentiveness of the heart and reflection on their meanings so that their remembrance builds a strong foundation that benefits them throughout their life.

**السؤال (٣):** ما حكم الزيادة على المشروع من الأذكار؛ كأن يقول: (بسم الله الذي لا يضرُّ مع اسمه شيءٌ...) عشر مرّاتٍ أو ما شابه؛ لأنّه يُريد أن يتدبّر؟

الجواب: ما جاء مُفِيدًا بعددٍ فالأصل اتِّباع العدد؛ لأنَّ العدد مُرادٌ شرعًا، فيلتزمُ به، فهي صفةٌ شرعيةٌ.

Question 3: What is the ruling on increasing the prescribed number of remembrances, such as saying "In the name of Allah, by whose name

nothing can harm..." ten times or the like, for he wishes to reflect upon them?

Answer: That which has been narrated restricted to a specific number, the default is to follow the number, as this number is intended by the Shariah, so one should adhere to it, as it is a form prescribed by the Shariah.

**السؤال (٤): هل يُباح رفع السَّبَّابة عند قول: (لا إله إلا الله وحده لا شريك له...)?**

الجواب: نعم يباح؛ فرفع السَّبَّابة عند ذكر الله من المباح الجائز.

Question 4: Is it permissible to raise the index finger when saying "There is no god but Allah, alone without partner..."?

Answer: Yes, it is permissible. Raising the index finger during the remembrance of Allah is allowed and permissible.

**السؤال (٥): ذكرت أن المأموم يُغَيِّر جَلِستَه مُقْتَدِيًا بِإِمَامِهِ، فكيف يُقْتَدِي بِإِمَامِهِ وَالصَّلَاةُ قَدْ انْتَهَتْ، وَالْعِبَادَاتُ تَوْقِيفِيَّةٌ، فَمَا الدَّلِيلُ؟**

الجواب: مَا عِنْدَنَا دَلِيلٌ، وَأَنْتَ مِنْ أَيْنَ جِئْتَ بِهَذَا الْكَلَامِ؟ أَيْنَ الدَّلِيلُ عِنْدَكَ؟! الصَّحَابَةُ كَانُوا جَمَاعَةً مِنْهُمْ لَا يَخْرُجُونَ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَابِ الْمَسْجِدِ وَيُفَارِقُهُ - وَلَيْسَ فِي الْجُلُوسَةِ فَقَطْ -، فَمِنْ كَمَالِ الْإِقْتِدَاءِ بِالْإِمَامِ أَنَّهُ لَا يَخْرُجُ مِنَ الْمَسْجِدِ حَتَّى يَخْرُجَ الْإِمَامُ، وَهَذَا ثَابِتٌ عَنِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ، وَهَذَا مِنْ بَعْضِ الْمَعَانِي الَّتِي فِي ذَلِكَ.

Question 5: You mentioned that the follower changes their sitting posture following the imam. How can they follow the imam when the prayer has ended, and acts of worship are dependant on evidence (tawqeefi)? What is the evidence?



Answer: We do not have any evidence, but where did you get this claim from? Where is your evidence for it? Some of the Companions would not leave until the Prophet ﷺ had exited the door of the mosque, until he had exited and left — not just from the sitting posture. Part of completely following of the imam, is not to leave the mosque until the imam has left. This is established from the practices of the Companions; may Allah be pleased with them and this is from the meanings behind such practices.

### السؤال (٦): هل يُجزئ ذِكْرٌ واحدٌ لِمَن جمع بين صلاتين؟

الجواب: نعم، وهذا من تداخل العبادات، فيأتي بهما بنية هذا وذاك، فينوي عند الذكر أن يُوردها أذكاراً لصلاة المغرب، وأذكاراً لصلاة العشاء، أو أذكاراً لصلاة الظهر، وأذكاراً لصلاة العصر.

Question 6: For the one who combines two prayers, is it sufficient to say one set of dhikr?

Answer: Yes, this falls under the concept of combining acts of worship. The person can say the remembrances with the intention for both, so he intends that the adhkar are for Maghrib and Isha, or for Dhuhr and Asr.

### السؤال (٧): مَنْ قال أذكار الصَّباح والمساء بلا تدبُّرٍ هل تُحصِنُه؟

الجواب: ليس المقصود بالأذكار فقط التَّحصين، التَّحصينُ بعض مقاصدها؛ فمثلاً: مَنْ قال ذِكْر: (اللَّهُمَّ ما أصبح بي من نعمةٍ...) في الصَّباح فقد أدَّى شُكْرَ يومه، وومن قال: (اللَّهُمَّ ما أمسى بي من نعمةٍ...) فقد أدَّى شُكْرَ ليلته، فليس المقصود بها: التَّحصين فقط، وإنما من مقاصدها التَّحصين.

وقوَّة حصول مقاصدها من تحصيل أو شُكْرٍ أو رِفعةٍ على حسب قوَّة حضور القلب فيها، فإذا قوي حضور القلب حصل المقصود وإذا ضَعُف ضَعُف المقصود بقدر ما يحصل من الضَّعف.

Question 7: The one who recites the morning and evening supplications without reflection, do they still protect him?

Answer: The purpose of the supplications is not only protection; protection is one of their objectives. Like the hadith: "O Allah, whatever blessing I have received this morning...", whoever say this in the morning will have fulfilled the gratitude for the day and whoever says in the evening "whatever blessing I have received this evening..." will have fulfilled the gratitude for the night. The objective of these supplications is not just protection, rather from among its objective is protection. And the strength of their results, such as protection, gratitude, or elevation, depends on the strength of the heart's presence in them. If the heart is present and focused, the intended outcome will be achieved. If the heart is weak, the result will be weak depending on the level of weakness.

**السؤال (٨): متى ينتهي وقت - يعني مفعول - تحصين أذكار الصَّباح والمساء بالضبط؟**

الجواب: سبحان الله! ابن مسعود يقول: ((عُدُّوا سَيِّئَاتِكُمْ، فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ))، فالإنسان يعمل والله كفيل بأن يُؤدِّي إليه حَقَّهُ مِنَ الْعَمَلِ قَالَ ابْنُ تَيْمِيَّةَ: ((إِذَا لَمْ تَجِدْ لِلْعَمَلِ حُلَاوَةً فِي قَلْبِكَ وَانْشِرَاحًا فَاتَّهَمَهُ، فَإِنَّ الرَّبَّ تَعَالَى شَكُورٌ))؛ يَعْنِي أَنَّ اللَّهَ يَشْكُرُ عَبْدَهُ عَلَى الطَّاعَةِ فَيَجِدُ أَثَرَهَا، فَالْإِنْسَانُ لَا يَطْلُبُ مَا لِلَّهِ فِيهِ، يَطْلُبُ مَا فِيهِ لِلَّهِ، عَمَلُكَ الَّذِي يَنْبَغِي لِلَّهِ هُوَ الَّذِي تَتَلَمَّسُهُ.

Question 8: When does the time of protection of the morning and evening supplications exactly end?

Answer: SubhanAllah! Ibn Mas'ud said: "Count your sins, and I guarantee that nothing will be lost from your good deeds."<sup>1</sup> A person works, and Allah is the guarantor who will fulfill their rights of their deeds. Ibn Taymiyyah said: "If you do not find the sweetness of the deed in your heart and no joy,

<sup>1</sup> Darimi 9854

then blame yourself for the Lord is Most Appreciative."<sup>1</sup> Meaning that Allah rewards His servant for their obedience, so he will find its effect. A person should not seek what is from Allah in it, rather should seek what they have for Allah in it. Your action which is for Allah, is what you should strive for.

**السُّؤَالُ (٩):** عدمُ تعيينِ صيغةِ الاستغفارِ في طبقةِ الصَّحابةِ، ألا يدلُّ على أنَّ صيغةَ (أستغفر الله) هو المعهود عند الإطلاق؟  
**الجواب:** المعهودُ هو أكثرُ ما كان النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقولُهُ فِي آخِرِ عُمُرِهِ: ((أستغفر الله وأتوب إليه)) أَمَّا (أستغفر الله) فهي الأقلُّ، لكنَّه لا يصحُّ أن تقول: هي المعهود.

Question 9: The absence of a specific form of istighfar among the companions, doesn't this indicate that the phrase "Astagfirullah" was the known/usual form in general?

Answer: The known form was what the Prophet ﷺ said most often towards the end of his life: "I ask Allah for forgiveness and I turn to Him in repentance."<sup>2</sup> As for "Astagfirullah", it is less frequent, but it is not correct to say it was the usual form.

**السُّؤَالُ (١٠):** جاء في الحديث أنَّ المصلِّي يبقى ثَانٍ رجليه ولا يتكلَّم حتَّى يقول: ((لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) فهل يُمكن الجمع بين هذا الحديث وحديث أنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُولُ: ((اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ))؟

**الجواب:** لا يمكن الجمع بينهما؛ لأنَّ الحديثَ الثَّانِي فِي مُسْلِمٍ وَمُتَّفَقٌ عَلَى صَحَّتِهِ، والحديثَ الأوَّلَ مُخْتَلَفٌ فِيهِ، وأكثرُ أهلِ العلمِ على تضعيفه، فلا يستوي الصَّحيح والصَّعِيف، ولو قيل بِصَحَّتِهِ

<sup>1</sup> Mentioned by Ibn Al-Qayyim in Madarij as-Salikeen

<sup>2</sup> Muslim 484

أمكن الجمع؛ بأن نقول: هذا مختصّ بالمغرب، فيكون التّغييرُ في جميع الصَّلوات بعد الاستغفار ثلاثًا وقول: (اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ)؛ إلّا المغرب بعد قول: (لا إله إلّا الله وحده لا شريك له..)، لكن هذا الحديث لا يصحُّ، وإن كان صحّحه بعض أهل العلم فتصحيحه له، وأذكر مرّةً أنّ أحدَ الطّلبة لحقني في أحد الدُّروس وأخذ بيدي، فلمّا سلّم عليّ قال: (أنت ضعفت حديث كذا وكذا وفلانٌ يُصحّحه)، فسكتُ ولم أجبه؛ لأنّ الجواب ظاهرٌ، هو يصحّحه لكن أنا أضعّفه، فأنا لستُ مُلزمًا باجتهاده، كما أنّه ليس هو مُلزمًا باجتهادي.

Question 10: The hadith that mentions that the worshipper should remain seated and not speak until they say "Laa ilaha illa Allahu wahdahu la shareeka lahu, lahul mulku walahu hamdu wahuwa a'laa kulli shayin qadeer"<sup>1</sup>, is it possible to reconcile this hadith with the hadith that mentions the Prophet ﷺ would remain seated only for the time it took to say "Allahumma anta as-Salaam waminka as-Salaam, tabarakta ya Dhal-Jalali wal Ikram"<sup>2</sup>?

Answer: It is not possible to reconcile the two. The second hadith is in Sahih Muslim and is unanimously accepted as authentic, while the first hadith is disputed, and most scholars have classified it as weak. The authentic cannot be equated with the weak.

If the first hadith were authentic, we could reconcile by saying it is specific to the Maghrib, so changing the posture after all prayers except Maghrib is after "Laa ilaha illa Allahu wahdahu la shareeka lahu.." But this hadith is not authentic. If some scholars have authenticated it, they have the right to authenticate.

I remember once a student approached me during a lesson and took my hand, saying, "You weakened this hadith, but so-and-so authenticates it." I remained silent and did not answer, as the answer was clear. He may authenticate it, but I consider it weak, and I am not obligated to follow his judgment, just as he is not obligated to follow mine.

<sup>1</sup> Tirmidhi 3474, Nasai' in al-Kubra 9878

<sup>2</sup> Muslim 591

**السؤال (١١):** قد يحصل تشويش المصلين إذا أسرّوا على الضابط المذكور؟

الجواب: نحن لم نقل أنّه يتقصّد إسماعه، لكن قلنا: (وإن سمع)؛ يعني بعض الناس يكون قويّ السمع فيسمع، فلا يُقال لمن أسرّ جنبه: أنت تجهر!

والأصل في أذكار الصلوات عندنا في المذهب الجهر؛ لهذا يقولون: (وجهه بها) - أي بتكبيره الإحرام - (وبكلّ ركنٍ وواجبٍ بقدر ما يُسمع نفسه فرضاً)، فيجبُ على المصليّ - على المذهب - إذا قال: (سبحان ربّي العظيم) أن يجهر بها ويُسمع نفسه، وإن كان الصحيح أنّه إذا حرّك الشفتين واللّسان صحّت منه، لكن الأصل أن يأتي بها الإنسان بلفظها.

Question 11: There could be disturbance among the worshippers if they recite silently as in the mentioned rule?

Answer: We did not say one should not intentionally make it audible, but we said: "even if they hear it," meaning some people might have stronger hearing and may hear it. One who lowers their voice cannot be accused of being too loud.

The default for adhkar of prayer in our school of thought, reciting aloud (jahr). This is why it is said that (raising one's voice) for the opening takbir- (for every pillar and obligation, is required to the extent that one can hear oneself). Therefore, the worshipper, according to the school, must raise their voice sufficiently when saying "Subhana Rabbiyal Azeem" to hear themselves, even though the correct view is that moving the lips and tongue is sufficient for the prayer to be valid, but the default for a person is to pronounce it audibly.

السؤال (١٢): هل آية الكرسي من أذكار اللَّيلة؟

الجواب: الذي جاء في الحديث أنها هي من أذكار النَّوم، وبعضهم يجعلها من أذكار المساء، وهذا غلطٌ.

Question 12: Is Ayat al-Kursi part of the night adhkar?

Answer: It is from the adhkar before sleeping. Some people mistakenly include it as part of the evening adhkar, but this is incorrect.

متن

Text

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ السُّنَنِ النَّبَوِيَّةِ الْأَذْكَارُ الَّتِي تُقَالُ بَعْدَ الصَّلَوَاتِ؛ إِذَا سَلَّمَ الْمُصَلِّي وَهِيَ نَوْعَانِ:

### النَّوعُ الْأَوَّلُ:

الْأَذْكَارُ الَّتِي تُقَالُ دُبُرَ الصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَةِ وَهِيَ سِتَّةُ أَذْكَارٍ:

- ♦ الِاسْتِغْفَارُ. (ثَلَاثًا)، وَأَكْمَلُهُ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، وَأَدْنَاهُ: أَسْتَغْفِرُ اللَّهَ.
- ♦ اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. (مَرَّةً وَاحِدَةً).
- ♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. (مَرَّةً وَاحِدَةً).
- ♦ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ النَّاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ. (مَرَّةً وَاحِدَةً).
- ♦ التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ، وَلَهُ خَمْسُ صِفَاتٍ:
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (عَشْرَ مَرَّاتٍ).
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا إِلَهَ إِلَّا اللَّهُ. (خَمْسًا وَعِشْرِينَ مَرَّةً).
- سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً، بِلَا تَمَامٍ لِلْبَائَةِ).



• سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ - تَمَامَ الْمِائَةِ -: اللَّهُ أَكْبَرُ.

• سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا وَثَلَاثِينَ مَرَّةً)، وَيَقُولُ - تَمَامَ الْمِائَةِ -: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

♦ قِرَاءَةُ آيَةِ الْكُرْسِيِّ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ، حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)﴾ [البقرة].

وَالسُّنَّةُ أَنْ يَجْهَرَ الْمُصَلِّي بِهَذِهِ الْأَذْكَارِ كُلِّهَا؛ إِلَّا آيَةَ الْكُرْسِيِّ فَيَقْرَأُهَا سِرًّا.

تَنْبِيهِ: لَا يَلْزَمُ تَرْيِيبُهَا كَمَا ذُكِرَ - فِيمَا عَدَا الْأَوَّلِ وَالثَّانِي -، وَغَايَتُهُ: الْإِعَانَةُ عَلَى حِفْظِهَا.

تَنْبِيهِ آخَرُ: وَقْتُ أَذْكَارِ كُلِّ صَلَاةٍ بَعْدَهَا إِلَى خُرُوجِ وَقْتِهَا، وَمِنْ اعْتَادَهَا فَنَسِيهَا أَوْ شُغِلَ عَنْهَا بِلاَ تَفْرِيطٍ حَتَّى خَرَجَ وَقْتُهَا؛ قَالَهَا بَعْدَهُ.

## وَالنَّوعُ الثَّانِي:

الْأَذْكَارُ الَّتِي تُقَالُ دُبُرَ الصَّلَوَاتِ النَّوَافِلِ وَهُمَا ذِكْرَانِ:

- ♦ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (ثَلَاثَ مَرَّاتٍ، وَتَرْفَعُ صَوْتَكَ بِالثَّالِثَةِ). بَعْدَ صَلَاةِ الْوُتْرِ.
- ♦ اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ. (مِائَةَ مَرَّةٍ)، بَعْدَ صَلَاةِ الضُّحَى.



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

Among the Prophetic Sunnah are the remembrances that are said after prayers, once the worshipper finishes with the salaam and they are of two types:

**The first type:** Adhkar recited at the end of the five obligatory prayers and they are six adhkar:

- ♦ Seeking forgiveness thrice, and the most complete form of it is: "I seek Allah's forgiveness and repent back to Him" and the minimum form is: "I seek Allah's forgiveness".
- ♦ "O Allah, You are Peace, and from You comes peace. Blessed are You, O Possessor of Majesty and Honor." (One time)
- ♦ "There is no god but Allah, alone without partner, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. O Allah, none can withhold what You give, and none can give what You withhold, and the prestige of the prestigious will not avail them before You." (One time)
- ♦ "There is no god but Allah, alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is capable of all things. There is no power and no strength except with Allah. There is no god but Allah, and we worship none but Him. His are the blessings, His is the favor, and His is the beautiful praise. There is no god but Allah, sincerely devoted to Him in religion, even if the disbelievers dislike it." (One time)

♦ Tasbeeh, Tahmeed, Takbeer and Tahleel and there are five different ways for it:

- "Subhanallahi walhamdulillahi waAllahu Akbar" (ten times)
- "Subhanallahi walhamdulillahi waAllahu Akbaru wa laailaha illa Allah" (twenty-five times)
- "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times without making it hundred)
- "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times), and to complete hundred add - Allahu Akbar
- "Subhanallahi walhamdulillahi waAllahu Akbar" (thirty-three times), and to complete hundred add- "La ilaha illallah, wahdahu la sharika lahu, lahul-mulk wa lahul-hamd, wa huwa 'ala kulli shay'in qadir."

♦ Recitation of Ayatul- Kursi, that is the saying of Allah - "Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He 'fully' knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills 'to reveal'. His Foot stool encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest."

The sunnah for the worshiper is to recite these adhkar aloud, except for Ayat al-Kursi, which should be recited silently.

**Note:** It is not required to recite in the specific order mentioned except for the first and second. The purpose of arrangement is merely to assist in memorizing them.

**Another Note:** The time for each adhkar lasts until the end of the prayer's time. Whoever habitually recites them but forgets or is preoccupied without negligence until the time has passed, may recite them afterwards.

**The second type:** Remembrances said after the voluntary prayers and they are two adhkar:

- ♦ "Glory be to the King, the Most Holy" – three times, raising your voice on the third, after the Witr prayer.
- ♦ "O Allah, forgive me and turn towards me, indeed You are the Acceptor of Repentance, the Most Forgiving." – (Hundred times), after the Duha prayer.

