A Complete Day & Night

in Devotion to Allah (s.w.t.)

*Book One*

*Bedtime Devotions*

Muhaajir b. Ali

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# Dedication

This work is dedicated to the love of our hearts and the Master of this Age, Baqiyat Allah, al-Hujjat Ibn al-Hasan, Imam al-Mahdi (a.s.).

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

# Table of Contents

[Dedication 3](#_Toc319521477)

[Table of Contents 4](#_Toc319521478)

[Introduction 6](#_Toc319521479)

[Sleep in Islam 8](#_Toc319521480)

[The Importance of Preparing for Sleep 8](#_Toc319521481)

[The Etiquette of Sleep 10](#_Toc319521482)

[How to Recline During Sleep 13](#_Toc319521483)

[Ibn Taawoos on Entrusting Allah when you Sleep 14](#_Toc319521484)

[Shaykh Abbas al-Qummi on the Etiquette of Sleeping 18](#_Toc319521485)

[Daily Acts of Devotion from Bedtime to Late Night 20](#_Toc319521486)

[Verses of Qur’an to Recite before Sleeping 20](#_Toc319521487)

[Supplications (ادعية) To Recite at Bedtime 34](#_Toc319521488)

[What to Recite When Turning Sides in Bed 44](#_Toc319521489)

[To Wake Up at a Particular Time 47](#_Toc319521490)

[Applying Kohl before Sleep & Its Supplication 52](#_Toc319521491)

[A Discussion on the Method of the Tasbeeh of Sayyida Fatemah al-Zahra (a.s.) 54](#_Toc319521492)

[The Ahadees that تمحيد Precedes تسبيح 54](#_Toc319521493)

[The Ahadees that تسبيح Precedes تمحيد 55](#_Toc319521494)

[Conclusion 56](#_Toc319521495)

[Shaykh Abbas al-Qummi on the Tasbeeh al-Zahra (a.s.) 57](#_Toc319521496)

[Acts of Devotion at Bedtime for Specific Needs 62](#_Toc319521497)

[For Protection from Nightmares 62](#_Toc319521498)

[For Safety from Thieves 66](#_Toc319521499)

[For Protection from Vermin & Other Harmful Creatures 67](#_Toc319521500)

[For Protection from Beasts 67](#_Toc319521501)

[For Protection from Nocturnal Emission (احتلام) 68](#_Toc319521502)

[For Protection from Collapse of the Roof 69](#_Toc319521503)

[For Protection from Drowning or Burning 69](#_Toc319521504)

[A Cure for Insomnia 70](#_Toc319521505)

[To See Messenger of Allah (s.a.w.a.) in One’s Sleep 73](#_Toc319521506)

[To see a Deceased during Sleep 75](#_Toc319521507)

# Introduction

The inspiration and outline for this book comes from the Miftaah al-Falaah of the renowned scholar Shaykh Bahaa al-Deen Muhammad b. al-Husayn al-Haaresi al-Aameli (d. 1030 AH).

Its content however draws from several related sources besides the Miftaah al-Falaah, including the Falaah as-Saa’el of Sayyid Ibn Taaoos, the Mafaateeh al-Jinaan (and its appendix Baaqeyaat al-Saalehaat) of Shaykh Abbas al-Qummi and the Commentary (شرح) of Miftaah al-Falaah by Allaamah al-Khawaajuee – may the Almighty sanctify their souls and fill their graves with divine light (نور).

Following the outline of the Miftaah al-Falaah[[1]](#footnote-1) therefore, this work will insha Allah be divided into six ‘Books’:

1. Acts of Devotion to Perform from Bedtime to Late Night

2. Acts of Devotion to Perform from Late Night to Dawn

3. Acts of Devotion to Perform from Dawn to Sunrise

4. Acts of Devotion to Perform from Sunrise to Noon

5. Acts of Devotion to Perform from Noon to Sunset

6. Acts of Devotion to Perform from Sunset to Bedtime

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

Each of these books is made up of several chapters. There is one primary chapter that summarizes the acts of devotion to be performed between the two specified periods related to the book. The other chapters discuss matters that either require individual and more detailed treatment, or acts of devotion for specific needs but not necessarily to be performed every day. This is self-explanatory once you review the chapters of this book.

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

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

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

### Chapter One

# Sleep in Islam

Know, my dear, that sleep is a blessing of the Almighty Lord and a great sign of His (s.w.t.). It is a blessing because He has said, ‘*and We made your sleep a means of rest*.’[[2]](#footnote-2) Thus when your body wearies, sleep gives it relief and allows it to re-energize. So important is this blessing, that one who is deprived of it is tormented and seeks medication to fall asleep.

In the words of Ameer al-Momineen Ali b. Abi Taalib (a.s.), ‘Sleep is a rest from pain...’[[3]](#footnote-3) and Imam as-Sadiq (a.s.) is reported to have said, ‘sleep gives rest to the body just as speech gives peace to the soul and silence gives rest to the intellect.’[[4]](#footnote-4)

Know also, that sleep is a great sign of Allah (s.w.t.) because it reveals your weakness before Him. For He praises Himself saying, ‘neither drowsiness befalls Him nor sleep... His seat embraces the heavens and the earth and He is not wearied by their preservation...’[[5]](#footnote-5) So whereas you tire after being conscious for two-thirds of the day and are asleep for one-third of your life in this world, He neither tires nor does He sleep; and neither does slumber overtake Him; you are under His constant watch. So learn to entrust your affairs to Him and be at rest!

## The Importance of Preparing for Sleep

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

Sleep is no different from dying because the Almighty Lord takes your soul when you sleep as He has said, ‘Allah takes the souls at the time of death, and those who have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time...’[[6]](#footnote-6) Sleep has therefore been called ‘the brother of death’.

Of your concerns when you sleep, let one of them be that you do not sleep excessively nor sleep all night without rising to worship your Lord, even if it be just for a prostration of thanksgiving. For He has praised those who are such, saying, ‘They used to sleep little during the night, and at dawns they would plead for forgiveness.’[[7]](#footnote-7) And in describing the reward of those who abandon their beds at night and forgo the pleasure of sleep to worship their Lord, He said, ‘Their sides vacate their beds to supplicate their Lord in fear and hope... no one knows what has been kept hidden for them of comfort as a reward for what they used to do.’[[8]](#footnote-8)

And the Messenger of Allah (s.a.w.a.) warned that one who sleeps excessively will be left poor and in need on the Day of Resurrection.[[9]](#footnote-9) This is because one who is faithful (a مؤمن) does not waste time in play and frivolities when awake and therefore the time spent in sleep is time lost from worship and working for the Hereafter. Sleep must therefore be a means to regain strength to worship the Lord and work for the Hereafter. Its benefits include the dreams that guide one to higher realms of spirituality, though it must not become an addiction.

It is reported from both Imam as-Sadiq (a.s.) and Imam al-Kazim (a.s.) that Allah dislikes one who is excessive in idleness or sleep.[[10]](#footnote-10)

As for the rising of the soul to the heavens during sleep, know that Ameer al-Momineen Ali b. Abi Taalib (a.s.) has cautioned a faithful (مؤمن) from sleeping in the state of ritual impurity (جنابة) and has insisted that he must sleep in purity (طهارة) even if it be with tayammum (when water is not to be found for wuzu) because the soul of a faithful travels towards Allah, the Most High, during sleep where it meets Him and He blesses it. Then if its time of death has arrived, He retains it in His Mercy (رحمة) and if its time to die is yet to come, He returns it to the body escorted with a group of His closest angels.[[11]](#footnote-11) The same has also been reported from Imam Muhammad al-Baqir (a.s.).[[12]](#footnote-12)

So if you know yourself to be a sincere Shi’ah of the Household (Ahl al-Bayt) of Allah’s Messenger (s.a.w.a.) – not just in words but in practice as well – then know also your true worth! For the Messenger of Allah (s.a.w.a.) said to Ameer al-Momineen (a.s.), ‘*O Ali! The souls of your Shi’ah ascend to the heavens in their sleep and (also) when they die. Then the angels gaze at them like people gaze at the new moon (hilāl), yearning towards them because of what they see of their status before Allah, the Mighty & Glorious.*’[[13]](#footnote-13)

## The Etiquette of Sleep

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

Firstly, that you sleep in cleanliness. For it is reported from the Messenger of Allah (s.a.w.a.) that one who sleeps with dirty hands will be bothered by the devil (شيطان) and that children too should be washed from dirt lest the devil smells that and seeks to frighten the children in their sleep. As well, the two angels who constantly accompany each person as noble scribes (recording the person’s deeds) are bothered when a person sleeps dirty.[[14]](#footnote-14)

Secondly, that you empty your bowels before going to bed. For it is reported from Ameer al-Momineen (a.s.) that he said to his son al-Hasan (a.s.), ‘shall I teach you four habits that will ensure you never need medication?’ ‘Indeed, Ameer al-Momineen,’ replied Imam al-Hasan (a.s.). And Imam Ali (a.s.) explained, ‘do not eat except when you are hungry. Stop eating while you still desire more. Chew your food properly. And when you sleep (then use the washroom and) empty yourself of all waste. If you act on these four, you will never need medication.’[[15]](#footnote-15)

Thirdly, that you sleep in the state of ritual purity i.e. with wuzu. It is reported from the Messenger of Allah (s.a.w.a.) that one who sleeps with wuzu, should he die that night, will be a martyr (شهيد) before Allah.[[16]](#footnote-16) And it is reported from Imam as-Sadiq (a.s.) that one who purifies himself and then sleeps, he sleeps while his bed is like a masjid[[17]](#footnote-17) i.e. he sleeps in worship all night.

So important is this that it is reported from Imam as-Sadiq (a.s.) that if one is already in bed and remembers they forgot to perform wuzu, then let them perform tayammum on their blanket before sleeping so that they too will be like one who was in prayer (صلاة) and in the remembrance (ذكر) of Allah, the Mighty and Glorious, unceasingly all night.[[18]](#footnote-18)

And our scholars (علماء) – may Allah sanctify their souls – have therefore confirmed that one who is unable to use water is permitted to perform tayammum for sleep.[[19]](#footnote-19)

The Messenger of Allah (s.a.w.a.) once asked his companions, ‘who amongst you fasts every day?’ and Salmaan replied, ‘I do, O Messenger of Allah.’ Then he asked, ‘who amongst you is up all night in worship?’ and again Salmaan replied, ‘I am, O Messenger of Allah.’ ‘And who amongst you recites the entire Qur’an every day?’ asked Messenger of Allah (s.a.w.a.) and once again Salmaan replied, ‘I do O Messenger of Allah.’

When Salmaan left, the rest of the companions were furious and complained to the Messenger of Allah (s.a.w.a.) of Salmaan’s boasting wrongfully while they knew him to eat during the day, sleep during the night and not recite the Qur’an all day.

‘Desist,’ said the Messenger of Allah (s.a.w.a.), likening Salmaan to Luqmaan the Wise. ‘Go ask him first and let him explain.’ So when they came to him demanding an explanation, Salmaan (r.a.) replied, ‘I fast three days every month and Allah has said, ‘one who comes with a good deed, shall have ten times its reward’[[20]](#footnote-20) and therefore I fast thirty days. And I also join my fasts in the month of Sha’bān to the month of Ramazan and one who does this is like one has fasted all his life.’

‘As for worshipping all night,’ continued Salmaan, ‘I have heard my beloved, the Messenger of Allah (s.a.w.a.), say one who sleeps with wuzu is like one who has been up all night in worship and so I sleep after purifying myself.

And as for reciting the entire Qur’an every day, I have heard my beloved, the Messenger of Allah (s.a.w.a.) saying to Ali (a.s.), ‘O Abul Hasan! Your example in my Ummah is like that of (surah) قُلْ هُوَ اللهُ اَحَدْ. One who recites it once has recited one-third of the Qur’an; one who recites it twice has recited two-thirds of the Qur’an; and one who recites it thrice has recited the entire Qur’an. Likewise, one who loves you with his speech is one-third complete in his faith (ايمان); one who loves you in his speech and in his heart is two-thirds complete in his faith (ايمان); and one who loves you in speech and in the heart and also helps you with his actions then his faith (ايمان) is complete. I swear by Him who sent me, O Ali, if the people of the earth loved you like the love of the people of the heavens for you, no one would ever be chastised with the Fire.’

‘And so,’ concluded Salmaan, ‘I recite قُلْ هُوَ اللهُ اَحَدْthrice every day.’ Those who challenged him stood up and left dumbfounded as if they had ‘swallowed a stone’ i.e. speechless.[[21]](#footnote-21)

The fourth etiquette before sleeping is to engage in مُحَاسَبَة i.e. self-accounting, as is reported from Imam as-Sadiq (a.s.) that he said, ‘when you come to your bed, then reflect on what you put in your belly and what you earned that day. And recall that you will die one day and that you shall have a resurrection (to account for all this).’[[22]](#footnote-22)

The fifth is to recite the recommended chapters (سُوَر) of the Qur’an and supplications (اَدعِيَّة) before sleep as we shall *inshā Allah* list in the main part (Chapter Two) of this book.

The sixth is to sleep on one’s back or on one’s right side. This is explained further below. It is also reported from Imam Ali (a.s.) that not only should one not sleep on his face but if you see anyone sleeping on their face, then wake them up and do not leave them like that.[[23]](#footnote-23)

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

## How to Recline During Sleep

It is appropriate that your reclining (during sleep) be on your right side, for that is the sleep (position) of the faithful (مؤمنين). In a صحيح حديث (verified tradition) from Muhammad b. Muslim, he reports from Imam Muhammad al-Baqer (a.s.) that the Imam (a.s.) said, ‘when a person sleeps on his right side then let him recite…’ as if sleeping on the right side is expected of the faithful (مؤمنين). (The supplication will be mentioned later in Chapter Two.) It is also reported by Seqah al-Islam Shaykh al-Kulayni in his *al-Kafi* with a sound transmission (سند صحيح) from Ahmad b. Is’haaq who said:

I said to Abu Muhammad (al-Hasan al-Askari) (a.s.): ‘may I be your ransom, I am grieved over something that afflicts me and that your forefathers (a.s.) were asked about but it is not fulfilled in me.’ So he (the Imam) said, ‘and what is that O Ahmad?’ ‘It is related to us,’ I said, ‘from your forefathers (a.s.) that: the sleep of prophets is on their backs; the sleep of the faithful (مؤمنين) is on their right side; the sleep of the hypocrites (منافقين) is on their left side and the sleep of devils (شياطين) is on their faces.’

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

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

Ahmad reports: Ever since he (a.s.), did that, I am unable to sleep on my left side and I simply cannot fall asleep on it (i.e. my left side).[[24]](#footnote-24)

## Ibn Taawoos on Entrusting Allah when you Sleep

Sayyid Ibn Taawoos in his Falaah al-Saael(chp. 30) has condemned sleeping all night as a form of punishment from Allah that keeps ones heedless from His worship. We shall inshallah mention his words on this in the next book concerning the Acts of Devotions from Late Night to Dawn.

But thereafter, Sayyid Ibn Taawoos goes on to say:

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

وَ ہُوَ الَّذِیۡ یَتَوَفّٰىكُمۡ بِالَّیۡلِ وَ یَعْلَمُ مَا جَرَحْتُمۡ بِالنَّہَارِ ثُمَّ یَبْعَثُكُمْ فِیۡہِ

It is He who takes your souls by night, and He knows what you do by day, then He reanimates you therein...[[25]](#footnote-25)

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

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

Therefore repent before Allah, openly confessing from every shortcoming before falling asleep. And if your soul, intellect and heart is unable to repent sincerely due to your lack of realization of Who your ever-watchful Master is, then at least seek of His mercy, generosity and pardon; for He, the Mighty and Glorious, is a most forbearing, compassionate, merciful and loving Lord. And if you do not even seek pardon, as is the habit of sinners before a great King, then at least surrender like a needy pauper and give up your self, possessions, family, hopes and all your needs to the protection of that Merciful, Compassionate, and Generous Lord, Who has long endured your audacity and lack of manners before Him.

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

|  |  |
| --- | --- |
| يَـا نَــائِمًــا وَالــجَلِيـلُ يَحْرُسُهُ | مِمَّا يُلاقِي فِي حِنْدِسِ الظُّلَمِ‏ |
| كَيْفَ تَنَامُ العُيُونُ عَن مَلِكٍ | يَأْتِــيكَ مِنْهُ فَوَائِدُ الـنِعَمِ |

O one who sleeps while the Exalted One guards him

from what he encounters in the darkest of nights!

How do the eyes sleep from a Master

from Whom comes to you the (constant) benefits of blessings!

Know that if you should entrust something to Allah and then it is taken from you whilst you were asleep, then perhaps it is because Allah wishes to show you His signs in how He returns it to you. A Bedouin once came to the gate of Masjid al-Haraam (Makkah) and left his camel there saying something whose meaning was: ‘O Allah, this is the camel and what is on it, I entrust in Your care.’ Then he went in and walked around the Ka’bah, performing the Tawaaf. When he came out, the camel was gone. So he stood there lamenting and said something whose gist was: ‘O Lord, nothing was stolen from Me bur rather it was stolen from You. Because if I didn’t trust that You will watch for me my camel and my baggage, I would not have left them.’ And he kept repeating words like that whilst the people around were amazed at his conversation with Allah, the Mighty and Glorious. Just then the camel showed up with its reins in the hands of a man whose other hand was cut.

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

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

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

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

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

Note: Here ends the gist of the words of Sayyid Ibn Taawoos in his Falaah al-Saael (chapter 30). The acts of devotions he prescribes at bedtime are covered in the next chapter.

## Shaykh Abbas al-Qummi on the Etiquette of Sleeping[[26]](#footnote-26)

In his Baaqeyaat al-Saalehaat, the appendix to his Mafaatih al-Jinaan, Shaykh Abbas al-Qummi has said concerning the etiquette of sleeping:

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

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

You should forsake sleep during the day and in particular after عصر. And when you are ready to sleep then put out the lamp and sleep facing the qibla. Do not sleep on the rooftops that are not enclosed from all sides[[27]](#footnote-27) and do not disclose what you see in your sleep (i.e. your dreams) to everyone except to one who is learned (عَالِمًا), a sincere advisor (نَاصِحًا), and kind and compassionate (رؤفا).

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

### 

### Chapter Two

# Daily Acts of Devotion from Bedtime to Late Night

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

## Verses of Qur’an to Recite before Sleeping

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

1. Surah al-Faatehah (Chapter 1)

Proof: It is reported from Imam Ali al-Hadi (a.s.) that he said, ‘we the Ahl al-Bayt (a.s.) have ten habits when we sleep: الطّهارة (i.e. wuzu), reclining on the right side, تسبيح 33 times, تمحيد 33 times, تكبير 34 times, we face towards the qibla, we recite Surah al-Faatehah, Aayat al-Kursi, and Aayah-e-Shahaadah (3:18) to its end. So whoever does that has done his share for the night.’[[28]](#footnote-28) Sayyid Ibn Taawoos comments on this hadees in his book *Falaah as-Sā’il*: ‘This is how the tradition is given. The reporter mentions ten habits but then lists only nine. Perhaps he (the reporter) forgot to mention the tenth or he mentioned some of them only without giving every detail. The latter is quite likely the case because the practice of the Ahl al-Bayt (a.s.) is far more than these nine mentioned. The reporter for example, has clearly forgotten to mention the recitation of *Qul Huwa Allāhu A¦ad* and *Innā Anzalnāhu*, whose excellences have been mentioned from other Imāms.’[[29]](#footnote-29)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. اَلۡحَمْدُ لِلہِ رَبِّ الْعٰلَمِیۡنَ ﴿۱﴾ۙ الرَّحْمٰنِ الرَّحِیۡمِ ﴿۲﴾ۙ مٰلِکِ یَوْمِ الدِّیۡنِ ﴿۳﴾ؕ اِیَّاکَ نَعْبُدُ وَ اِیَّاکَ نَسْتَعِیۡنُ ﴿۴﴾ؕ اِہۡدِ نَا الصِّرَاطَ الۡمُسۡتَقِیۡمَ ﴿۵﴾ۙ صِرَاطَ الَّذِیۡنَ اَنۡعَمۡتَ عَلَیۡہِمۡ ۬ۙ۬ غَیۡرِ الۡمَغۡضُوۡبِ عَلَیۡہِمْ وَلَا الضَّآ لِّیۡنَ ﴿۷﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. All praise belongs to Allah, Lord of all the worlds, the All-beneficent, the All-merciful, Master of the Day of Retribution. You [alone] do we worship, and to You [alone] do we turn for help. Guide us on the straight path, the path of those whom You have blessed – such as have not incurred Your wrath, nor are astray.[[30]](#footnote-30)

**2. Surah Qul Huwa Allāhu A¦ad (chp. 112).** Also known as Surah al-Ikhlaas or Surah at-Tawheed. This is also recommended to recite eleven times or a hundred times, depending on one’s capacity.

Proof: It is related from Imam Ali (a.s.) that if one recites Surah Ahad when he goes to bed then Allah, the Mighty and Glorious, appoints fifty thousand angels to protect him that night.[[31]](#footnote-31) Abu Usāma reports, ‘I heard Imam as-Sadiq (a.s.) saying: “one who recites Surah Ahad a hundred times when he goes to bed, Allah will forgive him the fifty years before that.”’[[32]](#footnote-32) The same has also been reported from the Messenger of Allah (s.a.w.a.).[[33]](#footnote-33)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. قُلْ ہُوَ اللہُ اَحَدٌ ﴿۱﴾ۚ اَللہُ الصَّمَدُ ﴿۲﴾ۚ لَمْ یَلِدْ ۬ۙ وَ لَمْ یُوۡلَدْ ﴿۳﴾ۙ وَ لَمْ یَكُنۡ لَّہٗ كُفُوًا اَحَدٌ ﴿۴﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Say, ‘He is Allah, the One. Allah is the All-embracing. He neither begat, nor was begotten, nor has He any equal.’[[34]](#footnote-34)

**3. Surah al-Jahd (chp. 109)** also called Surah al-Kaaferoon.

Proof: Abd Allah b. Sinān reports from Imam Ja’far as-Sadiq (a.s.) that he said, ‘Recite Surah Ahad and Surah Kaaferoon when you sleep for they absolve you from polytheism (شرك).’[[35]](#footnote-35)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. قُلْ یٰۤاَیُّہَا الْکٰفِرُوۡنَ ﴿۱﴾ۙ لَاۤ اَعْبُدُ مَا تَعْبُدُوۡنَ ﴿۲﴾ۙ وَ لَاۤ اَنۡتُمْ عٰبِدُوۡنَ مَاۤ اَعْبُدُ ﴿۳﴾ۚ وَ لَاۤ اَنَا عَابِدٌ مَّا عَبَدۡتُّمْ ﴿۴﴾ۙ وَ لَاۤ اَنۡتُمْ عٰبِدُوۡنَ مَاۤ اَعْبُدُ ﴿۵﴾ؕ لَكُمْ دِیۡنُكُمْ وَلِیَ دِیۡنِ ﴿۶﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Say, ‘O faithless ones! I do not worship what you worship, nor do you worship what I worship; nor will I worship what you have worshipped nor will you worship what I worship. To you your religion, and to me my religion.’[[36]](#footnote-36)

4. Surah al-Haakum at-Takaasor (chp. 102) also known as Surah at-Takaasor.

Proof: It is reported from Imam Ja’far as-Sadiq (a.s.) that he said: the Messenger of Allah (s.a.w.a.) said: ‘one who recites Surah Takaasor at bedtime will be shielded from the trials of the grave.’[[37]](#footnote-37)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. اَلْہٰكُمُ التَّکَاثُرُ ﴿۱﴾ۙ حَتّٰی زُرْتُمُ الْمَقَابِرَ ﴿۲﴾ؕ کَلَّا سَوْفَ تَعْلَمُوۡنَ ﴿۳﴾ۙ ثُمَّ کَلَّا سَوْفَ تَعْلَمُوۡنَ ﴿۴﴾ؕ کَلَّا لَوْ تَعْلَمُوۡنَ عِلْمَ الْیَقِیۡنِ ﴿۵﴾ؕ لَتَرَوُنَّ الْجَحِیۡمَ ﴿۶﴾ۙ ثُمَّ لَتَرَوُنَّہَا عَیۡنَ الْیَقِیۡنِ ﴿۷﴾ۙ ثُمَّ لَتُسْـَٔلُنَّ یَوْمَئِذٍ عَنِ النَّعِیۡمِ ﴿۸﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Rivalry [and vainglory] distracted you until you visited [even] the graves. No indeed! Soon you will know! Again, no indeed! Soon you will know! No indeed! Were you to know with certain knowledge, you would surely see hell. Again, you will surely see it with the eye of certainty. Then, that day, you will surely be questioned concerning the blessing.[[38]](#footnote-38)

5. Surah Qadr (Chapter 97) to be recited 11 times.

Proof: It is reported from Abu Baseer from Abu Abd Allah Imam Ja’far as-Sadiq (a.s.), ‘if one recites Surah Qadr eleven times at bedtime, Allah appoints for him (or her) eleven angels who protect him (or her) from every cursed devil until he (or she) wakes up in the morning.’[[39]](#footnote-39)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. اِنَّا اَنۡزَلْنٰہُ فِیۡ لَیۡلَۃِ الْقَدْرِ ﴿۱﴾ۚۖ وَ مَاۤ اَدْرٰىکَ مَا لَیۡلَۃُ الْقَدْرِ ﴿۲﴾ؕ لَیۡلَۃُ الْقَدْرِ ۬ۙ خَیۡرٌ مِّنْ اَلْفِ شَہۡرٍ ﴿۳﴾ؕؔ تَنَزَّلُ الْمَلٰٓئِکَۃُ وَ الرُّوۡحُ فِیۡہَا بِاِذْنِ رَبِّہِمۡ ۚ مِنۡ كُلِّ اَمْرٍ ﴿۴﴾ۙۛ سَلٰمٌ ۟ۛ ہِیَ حَتّٰی مَطْلَعِ الْفَجْرِ ﴿۵﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Indeed We sent it (the Qur’an) down on the Night of Ordainment. What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. It is peaceful until the rising of the dawn.[[40]](#footnote-40)

6. Aayat al-Kursi (2:255-257)

Proof: It is related from Imam Ja’far as-Sadiq (a.s.) that the Messenger of Allah (s.a.w.a.) used to recite Aayat al-Kursi before he slept.[[41]](#footnote-41) Aayat al-Kursi was also mentioned by Imam Ali al-Hadi (a.s.) in the proof given under Surah al-Faatehah above.

Method:

اَللہُ لَاۤ اِلٰہَ اِلَّا ہُوَۚ اَلْحَیُّ الْقَیُّوۡمُ ۬ۚ لَا تَاۡخُذُہٗ سِنَۃٌ وَّلَا نَوْمٌ ؕ لَہٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الۡاَرْضِ ؕ مَنۡ ذَا الَّذِیۡ یَشْفَعُ عِنْدَہٗۤ اِلَّا بِاِذْنِہٖ ؕ یَعْلَمُ مَا بَیۡنَ اَیۡدِیۡہِمْ وَمَا خَلْفَہُمْ ۚ وَلَا یُحِیۡطُوۡنَ بِشَیۡءٍ مِّنْ عِلْمِہٖۤ اِلَّا بِمَاشَآءَ ۚ وَسِعَ كُرْسِیُّہُ السَّمٰوٰتِ وَالۡاَرْضَ ۚ وَلَا یَـُٔوۡدُہٗ حِفْظُہُمَا ۚ وَہُوَ الْعَلِیُّ الْعَظِیۡمُ ﴿۲۵۵﴾ لَاۤ اِكْرَاہَ فِی الدِّیۡنِ ۟ۙ قَدۡ تَّبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ ۚ فَمَنْ یَّكْفُرْ بِالطَّاغُوۡتِ وَیُؤْمِنۡۢ بِاللہِ فَقَدِ اسْتَمْسَکَ بِالْعُرْوَۃِ الْوُثْقٰی ٭ لَا انۡفِصَامَ لَہَا ؕ وَاللہُ سَمِیۡعٌ عَلِیۡمٌ ﴿۲۵۶﴾ اَللہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخْرِجُہُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوُرِ۬ؕ وَالَّذِیۡنَ کَفَرُوۡۤا اَوۡلِیٰٓـُٔہُمُ الطَّاغُوۡتُ ۙ یُخْرِجُوۡنَہُمۡ مِّنَ النُّوۡرِ اِلَی الظُّلُمٰتِ ؕ اُولٰٓئِکَ اَصْحٰبُ النَّارِ ۚ ہُمْ فِیۡہَا خٰلِدُوۡنَ ﴿۲۵۷﴾٪

Allah – there is no god except Him – is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme. There is no compulsion in religion: rectitude has become distinct from error. So one who disavows the Rebels and has faith in Allah has held fast to the firmest handle for which there is no breaking; and Allah is all-hearing, all-knowing. Allah is the Guardian of the faithful: He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it [forever].[[42]](#footnote-42)

7. Aayat “شَہِدَ اللہُ” (3:18)

8. Aayat as-Sukhra (7:54-56)**[[43]](#footnote-43)**

9. Aayat as-Sajdah (41:53-54)

Proof: It is reported from Imam Ja’far as-Sadiq (a.s.) that, ‘one who recites, when he goes to sleep, Aayat al-Kursi thrice and the verse in (Surah) Aal-e-Imraan, “شَہِدَ اللہُ اَنَّہٗ لَاۤ اِلٰہَ اِلَّا ہُوَ ۙ وَالْمَلٰٓئِکَۃُ” and the Aayat as-Sukhra and Aayat as-Sajdah will have two angels protecting him from the rebellious devils (شياطين) and will have from Allah thirty angels who will praise Allah (i.e. do حمد), the Mighty and Glorious, who will glorify Him (i.e. do تسبيح), testify to His unicity (i.e. do تحليل), laud Him, and plead Allah for his forgiveness (i.e. do استغفار for him) until that person wakes up from his sleep and the reward of all that will be for him.’[[44]](#footnote-44) The Aayah ‘شَهِدَ اللهُ’ was also mentioned by Imam Ali al-Hadi (a.s.) in the proof given for Surah al-Faatehah above.

Method:

شَہِدَ اللہُ اَنَّہٗ لَاۤ اِلٰہَ اِلَّا ہُوَ ۙ وَالْمَلٰٓئِکَۃُ وَ اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَاۤ اِلٰہَ اِلَّا ہُوَ الْعَزِیۡزُ الْحَکِیۡمُ

Allah bears witness that there is no god except Him – and [so do] the angels and those who possess knowledge – maintainer of justice, there is no god but Him, the Almighty, the All-wise.[[45]](#footnote-45)

Aayat as-Sukhra

اِنَّ رَبَّكُمُ اللہُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَالۡاَرْضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ۟ یُغْشِی الَّیۡلَ النَّہَارَ یَطْلُبُہٗ حَثِیۡثًا ۙ وَّ الشَّمْسَ وَ الْقَمَرَ وَالنُّجُوۡمَ مُسَخَّرٰتٍۭ بِاَمْرِہٖ ؕ اَلَا لَہُ الْخَلْقُ وَ الۡاَمْرُ ؕ تَبٰرَکَ اللہُ رَبُّ الْعٰلَمِیۡنَ ﴿۵۴﴾ اُدْعُوۡا رَبَّكُمْ تَضَرُّعًا وَّخُفْیَۃً ؕ اِنَّہٗ لَا یُحِبُّ الْمُعْتَدِیۡنَ ﴿۵۵﴾ۚ وَ لَا تُفْسِدُوۡا فِی الۡاَرْضِ بَعْدَ اِصْلَاحِہَا وَادْعُوۡہُ خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللہِ قَرِیۡبٌ مِّنَ الْمُحْسِنِیۡنَ ﴿۵۶﴾

Indeed your Lord is Allah, who created the heavens and the earth in six days, and then settled on the Throne. He draws the night’s cover over the day, which pursues it swiftly, and [He created] the sun, the moon, and the stars, [all of them] disposed by His command. Look! All creation and command belong to Him. Blessed is Allah, the Lord of all the worlds. Supplicate your Lord, beseechingly and secretly. Indeed He does not like the transgressors. And do not cause corruption on the earth after its restoration, and supplicate Him with fear and hope: indeed Allah’s mercy is close to the virtuous.[[46]](#footnote-46)

Aayat as-Sajdah

سَنُرِیۡہِمْ اٰیٰتِنَا فِی الْاٰفَاقِ وَ فِیۡۤ اَنۡفُسِہِمْ حَتّٰی یَتَبَیَّنَ لَہُمْ اَنَّہُ الْحَقُّ ؕ اَوَ لَمْ یَكْفِ بِرَبِّکَ اَنَّہٗ عَلٰی كُلِّ شَیۡءٍ شَہِیۡدٌ ﴿۵۳﴾ اَلَاۤ اِنَّہُمْ فِیۡ مِرْیَۃٍ مِّنۡ لِّقَآءِ رَبِّہِمْ ؕ اَلَاۤ اِنَّہٗ بِكُلِّ شَیۡءٍ مُّحِیۡطٌ ﴿۵۴﴾٪

Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real.[[47]](#footnote-47) Is it not sufficient that your Lord is witness to all things? Look! They are indeed in doubt about the encounter with their Lord! Look! He indeed comprehends all things![[48]](#footnote-48)

10. The last Aayah of Surah al-Kahf (18:110)

Proof: It is reported from the Prophet (s.a.w.a.) that if one recites the last verse of Surah al-Kahf when he sleeps, a light (نور) shines from him to the Sacred Mosque (مسجد الحرام) and the angels fill themselves in that light, asking (Allah) for his forgiveness:[[49]](#footnote-49)

Method:

قُلْ اِنَّمَاۤ اَنَا بَشَرٌ مِّثْلُكُمْ یُوۡحٰۤی اِلَیَّ اَنَّمَاۤ اِلٰـہُكُمْ اِلٰہٌ وَّاحِدٌ ۚ فَمَنۡ کَانَ یَرْجُوۡا لِقَآءَ رَبِّہٖ فَلْیَعْمَلْ عَمَلًا صَالِحًا وَّ لَا یُشْرِكْ بِعِبَادَۃِ رَبِّہٖۤ اَحَدًا ﴿۱۱۰﴾٪

Say, ‘I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.’[[50]](#footnote-50)

11. Surah al-Falaq (chp. 113) and Surah an-Naas (chp. 114)

12. The first ten and the last ten verses of Surah as-Saaffaat (37:1-10 and 37:173-182)

Proof: In his advice to Hishaam b. Saalim, Imam Ja’far as-Sadiq (a.s.) asked him to recite the Tasbeeh al-Zahra (a.s.) before sleeping as well as the Aayat al-Kursi, the معوذتين (Surah al-Falaq and Surah al-Naas) and the first ten and last ten verses of Surah as-Saaffaat.[[51]](#footnote-51)

Method:

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. قُلْ اَعُوۡذُ بِرَبِّ الْفَلَقِ ﴿۱﴾ۙ مِنۡ شَرِّ مَا خَلَقَ ﴿۲﴾ۙ وَ مِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿۳﴾ۙ وَ مِنۡ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ﴿۴﴾ۙ وَ مِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Say, ‘I seek the protection of the Lord of the daybreak from the evil of what He has created, and from the evil of the dark night when it settles, and from the evil of the witches who blow on knots, and from the evil of the envious one when he envies.’[[52]](#footnote-52)

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. قُلْ اَعُوۡذُ بِرَبِّ النَّاسِ ﴿۱﴾ۙ مَلِکِ النَّاسِ ﴿۲﴾ۙ اِلٰہِ النَّاسِ ﴿۳﴾ۙ مِنۡ شَرِّ الْوَسْوَاسِ ۬ۙ الْخَنَّاسِ ﴿۴﴾۪ۙ الَّذِیۡ یُوَسْوِسُ فِیۡ صُدُوۡرِ النَّاسِ ﴿۵﴾ۙ مِنَ الْجِنَّۃِ وَ النَّاسِ ﴿۶﴾٪

In the Name of Allah, the All-beneficent, the All-merciful. Say, ‘I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and humans.’[[53]](#footnote-53)

First Ten Verses of Surah 37

بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیۡمِ. وَالصّٰٓفّٰتِ صَفًّا ﴿۱﴾ۙ فَالزّٰجِرٰتِ زَجْرًا ﴿۲﴾ۙ فَالتّٰلِیٰتِ ذِكْرًا ﴿۳﴾ۙ اِنَّ اِلٰـہَكُمْ لَوَاحِدٌ ﴿۴﴾ؕ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَیۡنَہُمَا وَ رَبُّ الْمَشَارِقِ ﴿۵﴾ؕ اِنَّا زَیَّنَّا السَّمَآءَ الدُّنْیَا بِزِیۡنَۃِۣ الْکَوَاکِبِ ﴿۶﴾ۙ وَ حِفْظًا مِّنۡ كُلِّ شَیۡطٰنٍ مَّارِدٍ ﴿۷﴾ۚ لَا یَسَّمَّعُوۡنَ اِلَی الْمَلَاِ الْاَعْلٰی وَ یُقْذَفُوۡنَ مِنۡ كُلِّ جَانِبٍ ﴿۸﴾٭ۖ دُحُوۡرًا وَّ لَہُمْ عَذَابٌ وَّاصِبٌ ﴿۹﴾ۙ اِلَّا مَنْ خَطِفَ الْخَطْفَۃَ فَاَتْبَعَہٗ شِہَابٌ ثَاقِبٌ ﴿۱۰﴾

By the [angels] ranged in ranks, by the ones who drive [the clouds] vigorously,[[54]](#footnote-54) by the ones who recite the reminder: indeed your God is certainly One, the Lord of the heavens and the earth and whatever is between them, and the Lord of the easts. Indeed We have adorned the lowest heaven with the finery of the stars, and to guard from any froward devil. They do not eavesdrop on the Supernal Elite but are shot at from every side, to drive them away, and for them there is a constant mortification, except him who snatches a snatch, whereat there pursues him a piercing flame.[[55]](#footnote-55)

Last Ten Verses of Surah 37

وَ اِنَّ جُنۡدَنَا لَہُمُ الْغٰلِبُوۡنَ ﴿۱۷۳﴾ فَتَوَلَّ عَنْہُمْ حَتّٰی حِیۡنٍ ﴿۱۷۴﴾ۙ وَّ اَبْصِرْہُمْ فَسَوْفَ یُبْصِرُوۡنَ ﴿۱۷۵﴾ اَفَبِعَذَابِنَا یَسْتَعْجِلُوۡنَ ﴿۱۷۶﴾ فَاِذَا نَزَلَ بِسَاحَتِہِمْ فَسَآءَ صَبَاحُ الْمُنۡذَرِیۡنَ ﴿۱۷۷﴾ وَ تَوَلَّ عَنْہُمْ حَتّٰی حِیۡنٍ ﴿۱۷۸﴾ۙ وَّ اَبْصِرْ فَسَوْفَ یُبْصِرُوۡنَ ﴿۱۷۹﴾ سُبْحٰنَ رَبِّکَ رَبِّ الْعِزَّۃِ عَمَّا یَصِفُوۡنَ ﴿۱۸۰﴾ۚ وَ سَلٰمٌ عَلَی الْمُرْسَلِیۡنَ ﴿۱۸۱﴾ۚ وَالْحَمْدُ لِلہِ رَبِّ الْعٰلَمِیۡنَ ﴿۱۸۲﴾٪

And indeed Our hosts will be the victors. So leave them alone for a while, and watch them; soon they will see [the truth of the matter]. Do they seek to hasten Our punishment? But when it descends in their courtyard it will be a dismal dawn for those who had been warned. So leave them alone for a while, and watch; soon they will see. Clear is your Lord, the Lord of Might, of whatever they allege [concerning Him]. Peace be to the apostles! All praise belongs to Allah, Lord of all the worlds.[[56]](#footnote-56)

13. The last four verses of Surah al-Hashr (59:21-24)

14. Aayah 42 of Surah al-Anbiya (21:42)

15. The last two verses of Surah al-Baqarah (2:285-286)

Proof: The esteemed scholar Sayyid Ibn Taaoos in his book Falaah as-Saael (chapter 30) writes: For everything that we have prescribed above, there is a reliable report (رواية) on its excellence. And there are great benefits for reciting all these but it would make the book too lengthy to enumerate all that.

Method:

Last Four Verses of Surah al-Hashr

لَوْ اَنۡزَلْنَا ہٰذَا الْقُرْاٰنَ عَلٰی جَبَلٍ لَّرَاَیۡتَہٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْیَۃِ اللہِ ؕ وَ تِلْکَ الْاَمْثَالُ نَضْرِبُہَا لِلنَّاسِ لَعَلَّہُمْ یَتَفَکَّرُوۡنَ ﴿۲۱﴾ ہُوَ اللہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ عٰلِمُ الْغَیۡبِ وَ الشَّہَادَۃِ ۚ ہُوَ الرَّحْمٰنُ الرَّحِیۡمُ ﴿۲۲﴾ ہُوَ اللہُ الَّذِیۡ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ اَلْمَلِكُ الْقُدُّوۡسُ السَّلٰمُ الْمُؤْمِنُ الْمُہَیۡمِنُ الْعَزِیۡزُ الْجَبَّارُ الْمُتَکَبِّرُ ؕ سُبْحٰنَ اللہِ عَمَّا یُشْرِكُوۡنَ ﴿۲۳﴾ ہُوَ اللہُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَہُ الْاَسْمَآءُ الْحُسْنٰی ؕ یُسَبِّحُ لَہٗ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ ہُوَ الْعَزِیۡزُ الْحَکِیۡمُ ﴿۲۴﴾٪

Had We sent down this Qur’¡n upon a mountain, you would have surely seen it humbled [and] go to pieces with the fear of Allah. We draw such comparisons for mankind, so that they may reflect. He is Allah—there is no god except Him—Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful. He is Allah – there is no god except Him – the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is Allah of any partners that they may ascribe [to Him]! He is Allah, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and [whatever there is in] the earth, and He is the All-mighty, the All-wise.[[57]](#footnote-57)

قُلْ مَنۡ یَّكْلَؤُكُمۡ بِالَّیۡلِ وَالنَّہَارِ مِنَ الرَّحْمٰنِ ؕ بَلْ ہُمْ عَنۡ ذِكْرِ رَبِّہِمۡ مُّعْرِضُوۡنَ

Say, ‘Who can guard you, day and night, from [the punishment of] the All-beneficent?’ Rather, they are disregardful of their Lord’s remembrance.[[58]](#footnote-58)

Last Two Verses of Surah al-Baqarah

اٰمَنَ الرَّسُوۡلُ بِمَاۤ اُنۡزِلَ اِلَیۡہِ مِنۡ رَّبِّہٖ وَالْمُؤْمِنُوۡنَ ؕ كُلٌّ اٰمَنَ بِاللہِ وَمَلٰٓئِکَتِہٖ وَكُتُبِہٖ وَرُسُلِہٖ ۟ لَا نُفَرِّقُ بَیۡنَ اَحَدٍ مِّنۡ رُّسُلِہٖ ۟ وَقَالُوۡا سَمِعْنَا وَ اَطَعْنَا ٭۫ غُفْرَانَکَ رَبَّنَا وَ اِلَیۡکَ الْمَصِیۡرُ ﴿۲۸۵﴾ لَا یُکَلِّفُ اللہُ نَفْسًا اِلَّا وُسْعَہَا ؕ لَہَا مَا کَسَبَتْ وَعَلَیۡہَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَاۤ اِنۡ نَّسِیۡنَاۤ اَوْ اَخْطَاۡنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَیۡنَاۤ اِصْرًا کَمَا حَمَلْتَہٗ عَلَی الَّذِیۡنَ مِنۡ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَۃَ لَنَا بِہٖ ۚ وَاعْفُ عَنَّا ٝ وَاغْفِرْ لَنَا ٝ وَارْحَمْنَا ٝ اَنۡتَ مَوْلٰىنَا فَانۡصُرْنَا عَلَی الْقَوْمِ الْکٰفِرِیۡنَ ﴿۲۸۶﴾٪

The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each [of them] has faith in Allah, His angels, His scriptures and His apostles. [They declare,] ‘We make no distinction between any of His apostles.’ And they say, ‘We hear and obey. Our Lord, forgive us, and toward You is the return.’ Allah does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm. ‘Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear! Excuse us and forgive us, and be merciful to us! You are our Master, so help us against the faithless lot!’[[59]](#footnote-59)

## Supplications (ادعية) To Recite at Bedtime

After having recited the سُوَرْ and آيات of Qur’an mentioned above, then recite the following supplications (أدعية), ending with the Tasbeeh of al-Zahra (a.s.) before falling asleep.

1. It is reported from Imam Ja’far as-Sadiq (a.s.) that when the Messenger of Allah (s.a.w.a.) would retire to bed, he would say:

اَللّٰهُمَّ بِاسْمِكَ أَحْيَا وَ بِاسْمِكَ أَمُوْتُ

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

And when he would wake up, he would say:[[60]](#footnote-60)

اَلْحَمْدُ لِلَّهِ الَّذِيْ أَحْيَانِيْ بَعْدَ مَا أَمَاتَنِيْ وَ إِلَيْهِ النُّشُوْرُ

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

2. It is reported from the Messenger of Allah (s.a.w.a.) that when you retire to bed then say:[[61]](#footnote-61)

اَللّٰهُمَّ إِنْ أَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا وَ إِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تُحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ

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

3. It is reported from Imam Ja’far as-Sadiq (a.s.) that one who recites the following thrice when he goes to bed, will emerge from his sins like the day his mother gave birth to him:[[62]](#footnote-62)

اَلْحَمْدُ لِلَّهِ‏ِ الَّذِيْ عَلَا فَقَهَرَ، وَالْحَمْدُ لِلَّهِ الَّذِيْ بَطَنَ فَخَبَرَ، وَالْحَمْدُ لِلَّهِ‏ِ الَّذِيْ مَلَكَ فَقَدَرَ، وَالْحَمْدُ لِلَّهِ الَّذِيْ عُصِيَ فَغَفَرَ، وَالْحَمْدُ لِلَّهِ الَّذِيْ عُبِدَ فَشَكَرَ، وَالْحَمْدُ لِلَّهِ‏ِ الَّذِيْ يُحْيِي الْمَوْتٰى وَ يُمِيْتُ الْأَحْيَآءَ ‏ وَهُوَ عَلٰى‏ كُلِّ شَيْ‏ءٍ قَدِيْرٌ

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

4. Mufazzal b. Umar reports from Imam Abu Abd Allah Ja’far al-Sadiq (a.s.) who said, ‘recite when you lie down in bed:

أَعُوْذُ بِعِزَّةِ اللَّهِ، وَأَعُوْذُ بِقُدْرَةِ اللَّهِ، وَأَعُوْذُ بِكَمَالِ اللَّهِ، وَأَعُوْذُ بِسُلْطَانِ اللَّهِ، وأَعُوْذُ بِجَبَرُوتِ اللَّهِ، وأَعُوْذُ بِمَلَكُوتِ اللَّهِ، وَأَعُوْذُ بِدَفْعِ اللَّهِ، وَأَعُوْذُ بِجَمْعِ اللَّهِ، وَأَعُوْذُ بِمُلْكِ اللَّهِ، وأَعُوْذُ بِرَحْمَةِ اللَّهِ، وَأَعُوْذُ بِرَسُوْلِ اللَّه صَلَّى اللَّهُ عَلَيْهِ وَآلِهٖ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ الْهَامَّةِ وَالسَّامَّةِ، وَمِنْ شَرِّ فَسَقَةِ الْجِنِّ وَالْإِنْسِِ، وَمِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ فِي اللَّيْل وَالنَّهَارِ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّيْ عَلٰى‏ صِرَاطٍ مُّسْتَقِيْمٍ

I seek refuge with the might of Allah; and I seek refuge with Allah’s omnipotence; and I seek refuge with Allah’s perfection; and I seek refuge with Allah’s authority; and I seek refuge with Allah’s might; and I seek refuge with Allah’s sovereignty; and I seek refuge with Allah’s guard; and I seek refuge with Allah’s wholeness; and I seek refuge with Allah’s control; and I seek refuge with Allah’s mercy; and I seek refuge with Allah’s Messenger (s.a.w.a.) against the evil of whatever He has created, originated and made and from the evil of vermin and venomous creatures and from the evil of sinful jinn and men and from the evil of vicious Arabs and non-Arabs, and from the evil of every creature in the night and day whom You are holding by its forlock. Indeed my My Lord is on a right path.[[63]](#footnote-63)

And then seek refuge for whomever you please as well.’[[64]](#footnote-64)

In another tradition (حديث) that has a similar dua but with some variation to the words (the differences between the two are underlined), Mufazzal b. Umar says: Imam Ja’far as-Sadiq (a.s.) said to me, ‘if you can, do not spend a night until you have sought refuge with Allah with eleven statements.’ ‘Inform me (of these),’ I said and he said, ‘say (the following) and seek refuge with it whenever you wish:’[[65]](#footnote-65)

أَعُوْذُ بِعِزَّةِ اللَّهِ وَ أَعُوْذُ بِقُدْرَةِ اللَّهِ وَ أَعُوْذُ بِجَلَالِ اللَّهِ وَ أَعُوْذُ بِسُلْطَانِ اللَّهِ وَ أَعُوْذُ بِجَمَالِ اللَّهِ وَ أَعُوْذُ بِدَفْعِ اللَّهِ وَ أَعُوْذُ بِمَنْعِ اللَّهِ وَ أَعُوْذُ بِجَمْعِ اللَّهِ وَ أَعُوْذُ بِمُلْكِ اللَّهِ وَ أَعُوْذُ بِوَجْهِ اللَّهِ وَ أَعُوْذُ بِرَسُولِ اللَّهِ ﷺ مِنْ شَرِّ مَا خَلَقَ وَ بَرَأَ وَ ذَرَأَ

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

5. It is also reported from Imam Ja’far as-Sadiq (a.s.) that, ‘if anyone recites the following when he lies down in bed:

اَللّٰهُمَّ إنِّيْ أُشْهِدُكَ أَنَّكَ افْتَرَضْتَ عَلَيَّ طَاعَةَ عَلِيُّ بْنُ أَبِيْ طَالِبٍ وَالْأَئِمَّةِ مِنْ وُلْدِهٖ

O Allah! I make You a witness that You have made obligatory on me the obedience to Ali b. Abi Taalib and the Imāms from his progeny.

...and then mentions the names of all the Imams individually until he stops at the Imam of his time, and then passes away that night, he enters Paradise.’[[66]](#footnote-66) One can therefore continue from the dua above as follows:

اَلْحَسَنُ وَالْحُسَيْنُ وَعَلِيُّ بْنُ الْحُسَيْنِ وَمُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ وَمُوْسٰى بْنُ جَعْفَرٍ وَعَلِيُّ بْنُ مُوسٰى وَمُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَالْحُجَّةُ الْقَائِمِ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ اَجْمَعِيْنَ

Al-Hasan and al-Husain, and Ali the son of al-Husain, and Muhammad the son of Ali, and Ja’far the son of Muhammad, and Moosa the son of Ja’far, and Ali the son of Moosa, and Muhammad the son of Ali, and Ali the son of Muhammad, and al-Hasan the son of Ali and al-Hujjah al-Qāim, blessings of Allah be on them all.

6. From Imam Ja’far as-Sadiq (a.s.) he said, ‘when any of you retires to bed then let him recite:’[[67]](#footnote-67)

اَللّٰهُمَّ إِنِّيْ احْتَبَسْتُ نَفْسِيْ عِنْدَكَ فَاحْتَبِسْهَا فِيْ مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلٰى بَدَنِيْ فَارْدُدْهَا مُؤْمِنَةً عَارِفَةً بِحَقِّ أَوْلِيَآئِكَ حَتّٰى تَتَوَفَّاهَا عَلٰى ذٰلِكَ

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

7. It is reported that Imam Ja’far as-Sadiq (a.s.) used to recite the following when he slept[[68]](#footnote-68) and in another tradition, he mentioned the Messenger of Allah (s.a.w.a.) used to recite this before sleep:[[69]](#footnote-69)

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالطَّاغُوْتِ اَللّٰهُمَّ احْفَظْنِيْ فِيْ مَنَامِيْ وَ فِيْ يَقَظَتِيْ

In the Name of Allah; I believe in Allah and disavow the false deity. O Allah, protect me in my sleep and in my waking.

8. From Khaalid b. Najeeh that Imam as-Sadiq (a.s.) used to say, ‘when you lie down in bed then recite:’[[70]](#footnote-70)

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِيَ الْأَيْمَنَ لِلَّهِ عَلٰى مِلَّةِ إِبْرَاهِيْمَ حَنِيْفًا لِلَّهِ مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِيْنَ

In the Name of Allah, I place my right side (sleeping) for the sake of Allah, on the creed of Abraham (a.s.), the Haneef, for the sake of Allah in submission and I am not of the polytheists.

9. Muhammad b. Muslim reports from Imam al-Baqir (a.s.) or Imam as-Sadiq (a.s.) that one of them said, ‘a person should not forsake reciting the following when he sleeps for that is what (the archangel) Jibraeel (a.s.) recited (i.e. taught) for the protection of al-Hasan and al-Husain (a.s.):’[[71]](#footnote-71)

أُعِيْذُ نَفْسِيْ وَ ذُرِّيَّتِيْ وَ أَهْلَ بَيْتِيْ وَ مَالِيْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ

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

10. From Abu Baseer from Imam as-Sadiq (a.s.) who said, ‘when you come to bed to sleep, lie down on your right side and say:’[[72]](#footnote-72)

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِيْ سَبِيْلِ اللَّهِ، وَعَلٰى‏ مِلَّةِ رَسُوْلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهٖ. اَللّٰهُمَّ إِنِّيْ أَسْلَمْتُ نَفْسِيْ إِلَيْكَ وَوَجَّهْتُ وَجْهِيْ إِلَيْكَ، وَفَوَّضْتُ أَمْرِيْ إِلَيْكَ وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ اَللّٰهُمَّ آمَنْتُ بِكُلِّ كِتَابٍ أَنْزَلْتَهٗ وَبِكُلِّ رَسُوْلٍ أَرْسَلْتَهٗ

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

Then say:

لَا اِلٰهَ إِلَّا اللَّهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَ يُمِيْتُ وَيُحْيِيْ‏ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى‏ كُلِّ شَيْ‏ءٍ قَدِيْرٌ

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

Then say:

أَعُوْذُ بِاللَّهِ الَّذِيْ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى‏ الْأَرْضِ إِلَّا بِإِذْنِهٖ، مِنْ شَرِّ مَا خَلَقَ وَمَا ذَرَأَ وَبَرَأَ وَأَنْشَأَ وَصَوَّرَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ وَفَرْعِهٖ وَمِنْ شَرِّ شَيَاطِيْنِ الْإِنْسِ وَالْجِنِّ، وَأَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ وَاللَّامَّة وَالْخَاصَّةِ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا، وَمِنْ شَرِّ مَا يَخْرُجُ مِنَ الْأَرْضِ وَمَا يَلِجُ فِيهَا وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، بِاللَّهِ وَبِالرَّحْمٰنِ اسْتَعَنْتُ وَعَلَيْهِ تَوَكَّلْتُ حَسْبِيَ اللَّهُ نِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرِ.

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

11. It is reported from Imam al-Baqir (a.s.) that he said, ‘when a person lies down (to sleep) on his right side, then let him say the following (which is very similar to what is given from Imam as-Sadiq (a.s.) just before this) and then recite the Tasbeeh al-Zahra (a.s.):’[[73]](#footnote-73)

بِسْمِ اللَّهِ، اَللّٰهُمَّ إِنّيْ أَسْلَمْتُ نَفْسِيْ إِلَيْكَ، وَوَجَّهْتُ وَجْهِيْ إِلَيْكَ، وَفَوَّضْتُ أَمْرِيْ إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ، وَتَوَكَّلْتُ عَلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِيْ أَنْزَلْتَ، وَرَسُوْلِكَ الَّذِيْ أَرْسَلْتَ

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

12. The final act of devotion is to recite the Tasbeeh al-Zahra (a.s.) as recommended by Imam al-Baqir (a.s.) in the hadees above. Also, in his advice to Hishaam b. Saalim, Imam as-Sadiq (a.s.) asked him to recite the Tasbeeh al-Zahra (a.s.) when he goes to bed and the Imam detailed the method saying, ‘recite the تكبير (اَللهُ اَكْبَرُ) 34 times, the تمحيد (اَلْحَمْدُ لِلهِ) 33 times and the تسبيح (سُبْحَانَ اللهِ) 33 times.’[[74]](#footnote-74)

## What to Recite When Turning Sides in Bed

1. From Abu Baseer from Imam Abu Ja’far Muhammad al-Baqer (a.s.) concerning the verse of Qur’an:

کَانُوۡا قَلِیۡلًا مِّنَ الَّیۡلِ مَا یَہۡجَعُوۡنَ

They used to sleep a little during the night.[[75]](#footnote-75)

He said, ‘these shall be people who slept, but every time one of them turned (in bed) he said:’[[76]](#footnote-76)

اَلْحَمْدُ لِلهِ وَاللَّهُ أَكْبَرُ

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

And in another version of this tradition, the Imam (a.s.) said, ‘they recite:’[[77]](#footnote-77)

الحَمْدُ لِلَّهِ وَلا اِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أكْبَر

2. From Imam Ali al-Hadi an-Naqi (a.s.), he said, ‘when you wake up from sleep and you turn sides in bed, then recite:’[[78]](#footnote-78)

لَا اِلٰهَ إِلَّا اللَّهُ الْحَيُّ القَيُّوْمُ وَهُوَ عَلٰى‏ كُلِّ شَيْ‏ءٍ قَدِيْرٌ، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِيْنَ وَاِلٰهَ الْمُرْسَلِيْنَ، وَسُبْحَانَ اللَّهِ‏ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا فِيْهِنَّ وَرَبِّ الْأَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ وَرَبِّ الْعَرْشِ الْعَظِيْمِ، وَسَلامٌ عَلَى‏ الْمُرْسَلِيْنَ وَالْحَمْدُ لِلَّهِ‏ِ رَبِّ الْعَالَمِيْنَ‏

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

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

اِنَّ فِیۡ خَلْقِ السَّمٰوٰتِ وَالۡاَرْضِ وَاخْتِلَافِ الَّیۡلِ وَالنَّہَارِ لَاٰیٰتٍ لِّاُولِی الۡاَلْبَابِ ﴿۱۹۰﴾ۚۙ الَّذِیۡنَ یَذْكُرُوۡنَ اللہَ قِیٰمًا وَّقُعُوۡدًا وَّعَلٰی جُنُوۡبِہِمْ وَیَتَفَکَّرُوۡنَ فِیۡ خَلْقِ السَّمٰوٰتِ وَالۡاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ ہٰذَا بَاطِلًا ۚ سُبْحٰنَکَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾ رَبَّنَاۤ اِنَّکَ مَنۡ تُدْخِلِ النَّارَ فَقَدْ اَخْزَیۡتَہٗ ؕ وَمَا لِلظّٰلِمِیۡنَ مِنْ اَنۡصَارٍ ﴿۱۹۲﴾ رَبَّنَاۤ اِنَّنَا سَمِعْنَا مُنَادِیًا یُّنَادِیۡ لِلۡاِیۡمَانِ اَنْ اٰمِنُوۡا بِرَبِّكُمْ فَاٰمَنَّا ٭ۖ رَبَّنَا فَاغْفِرْلَنَا ذُنُوۡبَنَا وَکَفِّرْعَنَّا سَیِّاٰتِنَا وَتَوَفَّنَا مَعَ الۡاَبْرَارِ ﴿۱۹۳﴾ۚ رَبَّنَا وَاٰتِنَا مَا وَعَدۡتَّنَا عَلٰی رُسُلِکَ وَلَا تُخْزِنَا یَوْمَ الْقِیٰمَۃِ ؕ اِنَّکَ لَا تُخْلِفُ الْمِیۡعَادَ ﴿۱۹۴﴾

Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects. Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire. Our Lord, whoever that You make enter the Fire will surely have been disgraced by You, and the wrongdoers will have no helpers. Our Lord, we have indeed heard a summoner calling to faith, declaring, “Have faith in your Lord!” So we believed. Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious. Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.’[[79]](#footnote-79)

This was the practice of the Messenger of Allah (s.a.w.a.) and it is recommended in a tradition from Ameer al-Momineen (a.s.).[[80]](#footnote-80)

4. From Imam Ja’far as-Sadiq (a.s.), he said, ‘when anyone of you rises in the night then let him recite (the following and when he does so) Allah (the Exalted) says, “My servant has spoken the truth and thanked Me”:’[[81]](#footnote-81)

سُبْحَانَ رَبِّ النَّبِيِّيْنَ وَ إِلَهِ الْمُرْسَلِيْنَ وَ رَبِّ الْمُسْتَضْعَفِيْنَ وَ الْحَمْدُ لِلَّهِ الَّذِيْ يُحْيِي الْمَوْتٰى وَ هُوَ عَلٰى كُلِّ شَيْ‏ءٍ قَدِيْرٌ

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

## To Wake Up at a Particular Time

This matter rightfully belongs in the last chapter concerning Acts of Devotion to Perform at Bedtime for Specific Needs. But we have placed it here because of the assumption that a faithful (مؤمن) will have need for this every night because of his or her desire to rise before dawn for صلوة الليل, to plead Allah’s forgiveness (استغفار) and to supplicate Him.

Some of the Infallibles (معصومين) (a.s.) have prescribed the last verse of Surah al-Kahf while others have taught supplications to help one wake up at a particular time. And according to one tradition, just one’s intention suffices:

1. In a verified tradition (حديث صحيح), Abu Hamza al-Sumaali reports from Imam Abu Ja’far Muhammad al-Baqir (a.s.) who said, ‘anyone who makes an intention to wake up at a particular time and Allah knows that from him (as a firm intention), He appoints for him two angels who stir him at that time.’[[82]](#footnote-82)

2. It is reported from al-Imam Ja’far as-Sadiq (a.s.), ‘anyone who recites the end (i.e. last verse) of (Surah) al-Kahf when he sleeps will wake up at the time he wishes.’[[83]](#footnote-83) The verse is as follows:

قُلْ اِنَّمَاۤ اَنَا بَشَرٌ مِّثْلُكُمْ یُوۡحٰۤی اِلَیَّ اَنَّمَاۤ اِلٰـہُكُمْ اِلٰہٌ وَّاحِدٌ ۚ فَمَنۡ کَانَ یَرْجُوۡا لِقَآءَ رَبِّہٖ فَلْیَعْمَلْ عَمَلًا صَالِحًا وَّ لَا یُشْرِكْ بِعِبَادَۃِ رَبِّہٖۤ اَحَدًا ﴿۱۱۰﴾٪

Say, ‘I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.’[[84]](#footnote-84)

3. It is also related from Imam Ja’far as-Sadiq (a.s.) that the Messenger of Allah (s.a.w.a.) said, ‘one who wishes [a share in] night vigil should recite when going to bed:

اَللّٰهُمَّ لَا تُؤْمِنِّيْ مَكْرَكَ وَلَا تُنْسِنِيْ ذِكْرَكَ وَلَا تَجْعَلْنِيْ مِنَ الْغَافِلِيْنَ، أَقُوْمُ إنْ شَآءَ اللَّهُ سَاعَةَ (كَذَا وَكَذَا)

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

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

Then Allah will appoint for him an angel to wake him up at that time.’[[85]](#footnote-85)

4. And it is reported from Abu al-Hasan al-Awwal Imam Moosa al-Kazim (a.s.), ‘one who wishes to wake up in the night for supplication and for beseeching Allah’s forgiveness at any time that Allah desires him to do so, should recite before sleeping:’

اَللّٰهُمَّ لَا تُنْسِنِيْ ذِكْرَكَ وَلَا تُؤْمِنِّيْ مَكْرَكَ وَلَا تَجْعَلْنِيْ مِنَ الْغَافِلِيْنَ، وَأَنْبِهْنِيْ لِأَحَبِّ السَّاعَاتِ إلَيْكَ أَدْعُوْكَ فِيْهَا فَتَسْتَجِيْبَ لِيَ وَأَسْأَلُكَ فَتُعْطِيَنِيْ وَأَسْتَغْفِرُكَ وَتَغْفِرُ لِيْ إِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِيْنَ

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

Then he said, ‘Allah will send to him two angels to wake him up. And if he fails to wake up, He commands them to seek forgiveness for him. And if he should die that night, he dies a martyr. And if he does wake up, anything he asks Allah for at that time, Allah will grant him.’[[86]](#footnote-86)

5. And finally, in a slightly different version of the supplication above, it is related from Imam Moosa b. Ja’far al-Kazim (a.s.), ‘one who wishes to awake in the night for prayer and not to be taken over by sleep should recite when he lies in bed:’[[87]](#footnote-87)

اَللّٰهُمَّ لَا تُؤْمِنِّيْ مَكْرَكَ وَلا تُنْسِنِيْ ذِكْرَكَ، وَلَا تُوَلِّ عَنِّيْ وَجْهَكَ وَلَا تَهْتِكْ عَنِّيْ سِتْرَكَ، وَلَا تَأْخُذُنِيْ عَلٰى‏ تَمَرُّدِيْ وَلَا تَجْعَلْنِيْ مِنَ الْغَافِلِيْنَ، وَأَيْقِظْنِيْ مِنْ رَقْدَتِيْ وَسَهِّلْ لِيَ الْقِيَامَ فِي هٰذِهِ اللَّيْلَةِ فِي أَحَبِّ الْأَوْقَاتِ إِلَيْكَ، وَارْزُقْنِيْ فِيْهَا الصَّلَاةَ وَالشُّكْرَ وَالدُّعَاءَ، حَتّٰى‏ أَسْأَلُكَ فَتُعْطِيْنِيْ وَأَدْعُوْكَ فَتَسْتَجِيْبَ لِيَ وَأَسْتَغْفِرُكَ فَتَغْفِرْ لِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ

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

It is our understanding that any one of these prescriptions will work and one does not need to recite all of them in order to wake up at a particular time. We have found the recitation of the last verse of Surah al-Kahf to have always worked without fail and many scholars have also testified to this as a miraculous never-failing formula.

A Final Word on the Etiquette of Sleeping and Some of Acts of Devotion from Ibn Taaoos’s Falaah al-Saael (chp. 30):

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

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

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

وَ اِذۡ نَتَقْنَا الْجَبَلَ فَوْقَہُمْ کَاَنَّہٗ ظُلَّۃٌ

When We plucked the mountain [and held it] above them as if it were a canopy (and they thought it was about to fall on them).[[88]](#footnote-88)

We now relate another tradition from Imam Abu Abd Allah Ja’far as-Sadiq (a.s.) that he said, ‘when one of you goes to bed, a noble angel and a rebellious devil rush to him. The angel says to him: “end your day with good and start your night with good” and the devil says to him, “end your day with sin and start your night with sin.”’ Then the Imam said, ‘so if he obeys the noble angel and ends his day with the remembrance of Allah and starts his night with the remembrance of Allah when he goes to bed, by reciting the تكبير 34 times and تسبيح 33 times and تمحيد 33 times, the angel drives back the devil from the man and he is protected by the trustees of the angel until he wakes up. When he wakes up, the devil hastens to him and says to him similar to what he said to him before he slept and the angel too does the same. So if he remembers Allah, the Mighty and Glorious, like he did before, the angel repels the devil from him and Allah records for him devotion for the whole night.’[[89]](#footnote-89)

## Applying Kohl before Sleep & Its Supplication

And from what is also recommended at bedtime is applying kohl. It is related that the Prophet (s.a.w.a.) used to apply kohl with antimony (إِثْمِدْ) when he intended to retire to bed.[[90]](#footnote-90) In one report the Prophet (s.a.w.a.) advised the use of antimony perfumed with musk.[[91]](#footnote-91)

And it is reported from Imam al-Reza (a.s.) who said, ‘one who suffers from weak eyesight, then let him apply seven dabs of kohl when he sleeps, using antimony (إِثْمِدْ), four in the right (eye) and three in the left.

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

And it is reported that he (a.s.), used to recite the following when applying kohl:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِحَقِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ النُّوْرَ فِيْ بَصَرِيْ وَالْبَصِيْرَةَ فِيْ دِيْنِيْ وَالْيَقِيْنَ فِي قَلْبِيْ وَالْإِخْلَاصَ فِي عَمَلِيْ وَالسَّلَامَةَ فِيْ نَفْسِيْ وَالسَّعَةَ فِيْ رِزْقِيْ وَالشُكْرَ لَكَ أَبَدًا مَّا أَبْقَيْتَنِيْ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

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

As for the insight (بصيرة) in my religion’ (mentioned in this dua), it comes from knowledge of the Qur’an and Sunnah, which in turn make one’s conviction firmer than the mountains. For it is related from the Imāms, peace be on them, that one who takes his religion (دين) from the Qur’an and the Sunnah of the Prophet (s.a.w.a.), mountains will fall away before he does and one who takes his religion from the mouths of people will be refuted (easily) by others. And in another report: One who enters faith (ايمان) with knowledge (علم) will be firmly established and his faith will benefit him whereas one who enters it without knowledge will exit it as he entered it.[[92]](#footnote-92)

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### Chapter Three

# A Discussion on the Method of the Tasbeeh of Sayyida Fatemah al-Zahra (a.s.)

Know that what is popularly acknowledged from traditions is that the Tasbeeh al-Zahra (a.s.) is recommended on two occasions: after the daily canonical prayer (صلوة) and at bedtime.

Some of the traditions about reciting it at bedtime mention the تسبيح (saying سُبْحَانَ الله) before the تمحيد (saying اَلْحَمْدُ لِلهِ); however, verified *(*صحيح) traditions concerning the Tasbeeh al-Zahra (a.s.) in general say that the تمحيد comes before the تسبيح.

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

It should be noted that even though our scholars (علماء) – may Allah, the most High, sanctify their souls – have differed on the sequence between the تمحيد and the تسبيح when recited at bedtime, they are unanimous that the start of the Tasbeeh al-Zahra (a.s.) is always the تكبير (saying اَللهُ اَكْبَرْ). And this is because of a صحيح tradition on the authority of Ibn Sinān from Imam Ja’far as-Sadiq (a.s.) concerning the start.[[93]](#footnote-93)

## The Ahadees that تمحيد Precedes تسبيح

Shaykh al-Taaefa al-Toosi has related in his al-Tahzeeb – with a sound chain of transmission (سند صحيح) – from Muhammad b. Azaafir who said:

‘I went with my father to Abu Abd Allah (as-Sadiq) (a.s.), and he (my father) asked him about the Tasbeeh al-Zahra (a.s.). So he said, ‘اَللهُ اَكْبَرُ’ until he counted thirty-four times; then he said, ‘اَلْحَمْدُ لِلهِ’ until he reached sixty-seven; then he said, ‘سُبْحَانَ اللهِ’ until he got to a hundred, counting them with his hand in one statement.’[[94]](#footnote-94)

And in al-Kaafi, it is related that Imam Ja’far al-Sadiq (a.s.) said to Heshaam b. Saalim, ‘recite the Tasbeeh of Fatemah al-Zahra (a.s.) when you go to bed: Laud Allah (تكبير) thirty-four times, praise Him (تمحيد) thirty-three times and glorify Him (تسبيح) thirty-three times.’[[95]](#footnote-95)

## The Ahadees that تسبيح Precedes تمحيد

The reports whose apparent words suggest the تسبيح precedes the تمحيد are specific to bedtime only. For example, Raees al-Mohaddesin Shaykh al-Saduq has related in his al-Faqeeh from Ameer al-Momineen (a.s.) that he related to a man from the Banu Asad an event concerning himself and his wife Fatemah al-Zahra (a.s.), the daughter of the Prophet (s.a.w.a.). The gist of the lengthy narration is that Ameer al-Momineen (a.s.) saw that al-Zahra (a.s.) had filled water skins and drawn water from wells until it affected her health; she had ground mill using the hand millstone until her hands had blistered; her clothes were covered with dust due to sweeping and cleaning the house and they had become black with kindling fire under the cooking pot. Seeing all this hardship befalling her, he advised her to ask her father, the Messenger of Allah (s.a.w.a.) to provide for her a maid who would help her. Fatemah (a.s.) went to see her father but seeing him occupied with others felt ashamed to ask and returned home.

Later the Messenger of Allah (s.a.w.a.) came to see them and to ask his daughter what she had come for and Ameer al-Momineen (a.s.) explained to the Messenger of Allah (s.a.w.a.) saying it was he that had sent her to ask.

So the Messenger of Allah (s.a.w.a.) said, ‘shall I not teach both of you what is better for you than a maid?[[96]](#footnote-96) When you retire to sleep, then exalt Allah (i.e. recite the تكبير) thirty four times; and glorify Him (i.e. recite the تسبيح) thirty three times; and praise Him (i.e. recite the تمحيد) thirty three times.’

Hearing this, Fatemah (a.s.) said, ‘I am pleased (with this) from Allah and His Messenger. I am pleased (with this) from Allah and His Messenger.’[[97]](#footnote-97)

Similarly it is reported in al-Kaafi from Dawood b. Farqad from his brother that, ‘Shabaab b. Abd Rabbih asked us to inform Abu Abd Allah (Imam al-Sadiq) (a.s.) that a woman was frightening him in his sleep (i.e. as a recurring nightmare). So he (the Imam) said, “tell him: take a rosary, do the تكبير thirty-four times, and تسبيح thirty-three times and تمحيد thirty-three times.”’[[98]](#footnote-98)

## Conclusion

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

Shaykh Bahaa al-Deen al-Aameli in his Miftaah al-Falaah has analyzed the traditions on the Tasbeeh al-Zahra (a.s.) in great detail and compared the usage of conjunction particles in Arabic and their subtle differences in the science of hadees (such as when و is used instead of ف or ثمَّ). He found that the traditions mentioning the تسبيح before the *tam¦id* used the particle ‘و’ (‘and’) which only acts as a conjunction but does not restrict the order[[99]](#footnote-99) whereas the traditions mentioning تمحيد before تسبيح use the particle ‘ثمَّ’ (‘then’) and therefore suggest a sequence. For example, a report from Abu Baseer states that Imam Ja’far as-Sadiq (a.s.) said concerning the Tasbih al-Zahra (a.s.), ‘commence with the تكبير thirty-four times, then (ثُمَّ) the تمحيد thirty-three times, then (ثُمَّ) the تسبيح thirty-three times.’[[100]](#footnote-100) Shaykh al-Aameli also draws from other examples in jurisprudence (فقه) and its principles (اصول) before concluding as follows:

The more reliable sequence of the Tasbeeh al-Zahra (a.s.) is what is popularly known and practiced i.e. first اَللهُ اَكْبَرُ thirty-four times; thereafter اَلْحَمْدُ لِلهِ thirty-three times; and finally سُبْحَانَ اللهِ thirty-three times.

Shaykh Bahaa al-Deen al-Aameli has also addressed the practice of some scholars who decided to follow both by reciting the تمحيد before the تسبيح after the daily صلوة but the reverse before sleep. He has strongly criticized them and cautioned against this, saying it has not been suggested by any previous reputed scholar of either School despite the fact that the matter has not escaped their attention.[[101]](#footnote-101)

## Shaykh Abbas al-Qummi on the Tasbeeh al-Zahra (a.s.)

Regarding the Tasbeeh al-Zahra (a.s.), Shaykh Abbas al-Qummi writes in his al-Baaqeyaat al-Saalehaat:[[102]](#footnote-102)

The authentic traditions (احاديث) regarding the excellence of this Tasbeeh are innumerable. It is reported from Imam Ja’far as-Sadiq (a.s.) that he said, ‘we command our children with the Tasbeeh of Fatemah (s.a.) as we command them to the canonical prayer (صلوة). Persist in it, for one who persisted in (performing) it never became wretched (شقي).’

It is also given in reliable reports that the ‘excessive remembrance’ (اَلذِّكْر الْكَثِيْر) that is prescribed in the Qur’an (33:41) refers to this Tasbeeh and therefore one who makes a habit of reciting it after the canonical prayer (صلوة) has remembered Allah with an ‘excessive remembrance’ and acted on the verse:

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوا اذْكُرُوا اللہَ ذِكْرًا کَثِیۡرًا

O you who have faith! Remember Allah with frequent remembrance.[[103]](#footnote-103)

And with a reliable chain of transmission (سند معتبر), it is reported from Imam Muhammad al-Baqir (a.s.), that he said, ‘one who glorifies (Allah) with the Tasbeeh of Fatemah (a.s.) then seeks forgiveness from Allah, Allah forgives him. And while it is a hundred (chants) on the tongue, it is a thousand in the scales (ميزان); and it repels the devil (شيطان) and pleases the Lord (ربّ).’

And with a sound transmission (سند صحيح) it is reported from Imam as-Sadiq (a.s.) that he said, ‘one who glorifies (Allah) with the Tasbeeh of Fatemah (s.a.) before his feet turn away from the obligatory prayer (صلوةَ الْفَرِيْضَة), Allah forgives him and makes Paradise mandatory for him.’

And in another reliable chain from him (Imam as-Sadiq) (a.s.), as well he said: ‘the Tasbeeh of Fatemah al-Zahra (a.s.) after every obligatory prayer is more loved by me than praying a thousand units (ركعة) of prayer every day.’

And in a reliable report from Imam al-Baqir (a.s.), he said, ‘never was Allah worshipped with any glorification or extolling, more excellent than the Tasbeeh of Fatemah al-Zahra (a.s.); for if there was anything more excellent that it, the Prophet (s.a.w.a.) would have prescribed that to Fatemah (a.s.).’

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

#### Shaykh Abbas al-Qummi on the Method of Performing the Tasbeeh al-Zahra (a.s.)[[104]](#footnote-104)

Shaykh Abbas al-Qummi has also mentioned the two variations in the order of the تمحيد and تسبيح and said, ‘some scholars have tried to join these two traditions by saying that the first method (of تمحيد before تسبيح) be acted upon after the daily canonical prayers (صلوة) and the second method at bedtime. But acting on the first method is more popular and favoured from what is apparent.’

Shaykh Abbas al-Qummi has also mentioned that it is recommended to recite the تحليل (i.e. لَا اِلٰهَ اِلَّا الله) once, after the Tasbeeh al-Zahra (a.s.), quoting a tradition from Imam Ja’far as-Sadiq (a.s.) who said, ‘one who glorifies (Allah) after every obligatory prayer with the Tasbeeh of Fatemah (s.a.) and ends it with “لَا اِلٰهَ اِلَّا الله”, Allah will forgive him.’

#### Shaykh Abbas al-Qummi on the Rosary used for Tasbeeh[[105]](#footnote-105)

As for the rosary used during the glorification of Allah (s.w.t.), Shaykh Abbas al-Qummi has said it is more excellent (افضل) to use one that is made with the clay from the grave of Imam al-Husain (a.s.). And it is also recommended (مستحب) for a person to carry with him a rosary made from the clay of al-Husain (a.s.), at all times for it acts as a protection from afflictions and is a source of endless reward.

That said, one must be cautious when carry the Tasbeeh made from the clay (تربة) of al-Husain (a.s.) not to take it with him or her into the washroom or any place of impurity (نجاسة), just as one must be cautious not to keep it on oneself when one is ritually impure (i.e. in جنابة). It is also important not to let children disrespect, play with or step on the rosary made from the clay of the places where the pure Infallibles (a.s.) are buried.

It is reported that the rosary that Sayyida Fatemah al-Zahra (a.s.) originally used was made with a woolen (صوف) thread only, each ‘bead’ marked by a knot in the thread. She would rotate it with her hand as she exalted and glorified Allah. This was until Hamza b. Abd al-Muttalib (a.s.) (the uncle of Messenger of Allah (s.a.w.a.)) was martyred at Uhud, when she began using the clay from his grave to make her rosary and people would imitate her. And this continued until Imam al-Husain (a.s.), the master of all martyrs (سيد الشّهداء), was martyred in Karbala when people gave up using the clay from Hamza’s grave and began using al-Husain’s (a.s.).

And it is reported from the Awaited Imam (al-Muntazar) (a.s.) – may Allah hasten his return and may our souls be sacrificed for him! – that he said, ‘one who forgets the remembrance (ذكر of Allah) but has a rosary from the تربة of al-Husain (a.s.) in his hand (then) the reward (of performing the ذكر) is written for him.’

And it is related from Imam as-Sadiq (a.s.), that the rosary from the grave of al-Husain (a.s.), glorifies Allah in the hands of a man even when he is not glorifying Him (with his tongue). And he (as-Sadiq) (a.s.), also said, ‘one who rotates the beads (made) from the grave of al-Husain (a.s.), and asks for forgiveness just once, Allah writes it for him seventy times. And if the rosary stops in his hand and he does not glorify Allah with it, then seven times (is written for him) for each bead in it.’

And according to another report: if he rotates it with remembrance (ذكر) then for every bead, forty good deeds are written for him. And it is related that the حور العين (beautiful maidens of Paradise), when they see any angel descending to the earth for any matter, they ask them to bring them back as gifts, beads and clay from the grave of al-Husain (a.s.).

And in a sound (صحيح) tradition from al-Imam Moosa al-Kazim (a.s.), he said, ‘a faithful (مؤمن) should never be without five things: *siwāk*[[106]](#footnote-106), a comb, a prayer rug, a rosary with (at least) thirty-four beads, and an عقيق ring.’

It appears that a rosary from porcelain is also excellent but it is better if its earth has not been subjected to fire. And from Imam Ja’far as-Sadiq (a.s.), it is also reported, ‘one who recites one (round of) Tasbeeh with a rosary made from the earth of al-Husain (a.s.)’s grave, Allah writes for him four hundred good deeds and erases from him four hundred sins; four hundred of his wishes are granted and he is elevated four hundred degrees (before Allah).’

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

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### Chapter Four

# Acts of Devotion at Bedtime for Specific Needs

## For Protection from Nightmares

1. From Mo’awiyah b. Ammaar from Abu Abd Allah Imam al-Sadiq (a.s.) who said, ‘when a person sees in his dreams what is unpleasant then let him turn to the other side and recite:

اِنَّمَا النَّجْوٰی مِنَ الشَّیۡطٰنِ لِیَحْزُنَ الَّذِیۡنَ اٰمَنُوۡا وَلَیۡسَ بِضَآرِّہِمْ شَیۡئًا اِلَّا بِاِذْنِ اللہِ

Indeed [malicious] secret talks are from Satan, that he may upset the faithful, but he cannot harm them in any way except by Allah’s permission...[[107]](#footnote-107)

Then he should recite:[[108]](#footnote-108)

أَعُوْذُ بِمَا عَاذَتْ بِهٖ مَلائِكَةُ اللَّهِ المُقَرَّبُوْنَ وَأَنْبِيَآءُ اللَّهِ الْمُرْسَلُوْنَ وَعِبَادُ اللَّهِ الصَّالِحُوْنَ مِنْ شَرِّ مَا رَأَيْتُ وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيْمِ

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

2. In a slightly different version of the dua, it is reported from Imam al-Baqer (a.s.) and Imam as-Sadiq (a.s.), they said, ‘Fatemah (a.s.) complained to the Messenger of Allah (s.a.w.a.) of what (unpleasantness) she saw in her sleep and the Messenger of Allah (s.a.w.a.) said to her, ‘whenever you see anything like that then say:[[109]](#footnote-109)

أَعُوْذُ بِمَا عَاذَتْ بِهٖ مَلاَئِكَةِ اللَّهِ الْمُقَرَّبُوْنَ، وَأَنْبِيَآءُ اللَّهِ الْمُرْسَلُوْنَ، وَعِبَادُ اللَّهِ الصَّالِحُوْنَ مِنْ شَرِّ رُؤْيَايَ الَّتِيْ رَأَيْتُ أَنْ تَضُرَّنِيْ فِيْ دِيْنِيْ وَدُنْيَايَ

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

The unpleasant dream that she had is given in Khawanjui’s commentary of Miftaah al-Falaah (pp. 612-3). The gist of it is that Sayyida Fatemah (a.s.) dreamt that the Prophet (s.a.w.a.) set out of Madinah with Ali, herself, al-Hasan and al-Husain (a.s.). They came to a place where the Prophet (s.a.w.a.) purchased a sheep and ordered for it to be slaughtered. When they ate its meat, they all died. This was what she dreamt. The next day, the Prophet (s.a.w.a.) summoned the Ahl al-Bayt (a.s.) and took them out of Madina exactly as she had seen in her dream and the events unfolded exactly the same until the sheep was slaughtered. So Fatemah (a.s.) wept and told the Prophet (s.a.w.a.) of her dream. He prayed to Allah and Jibraeel (a.s.) came to him and informed him this was a devil who seeks to bother the righteous with unpleasant dreams. So the Prophet (s.a.w.a.) then taught Fatemah (a.s.) this supplication.[[110]](#footnote-110)

3. And a third hadees also mentions a very similar dua. From Abu Baseer from Imam as-Sadiq (a.s.) who said, ‘if you see in your sleep what you dislike then say when you wake up:’[[111]](#footnote-111)

أَعُوْذُ بِمَا عَاذَتْ بِهِ مَلاَئِكَة اللَّهِ المُقَرّبُونَ، وَأنْبِيَاءُ اللَّهِ المُرْسَلُونَ، وَعِبَادُ اللَّهِ الصَالِحُونَ، وَالأَئِمَّةُ الرَاشِدُونَ المَهْدِيُّونَ، مِنْ شَرِّ مَا رَأَيْتُ وَمِنْ شَرِّ رُؤْيَايَ أَن تَضُرَّنِِي وَمِنَ الشَيْطَانِ الرَجِيم

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

4. Al-Waleed b. Sabeeh reports that Shih¡b b. ‘Abd Rabbih said to him, ‘convey my sal¡m to Ab¡ ‘Abd Allah (al-Sadiq (a.s.)) and inform him that I am troubled with nightmares in my sleep.’ Al-Waleed says, ‘so I conveyed this to him and he (as-Sadiq (a.s.)) said, ‘say to him when he goes to bed, he should recite the maw’udhatayn (Surah al-Falaq and Surah an-Nās) and Aayat al-Kursi. And the Aayat al-Kursi is more excellent than everything else.’[[112]](#footnote-112)

5. In another tradition, Imam al-Sadiq (a.s.) prescribed for one who has nightmares that he should recite at bedtime the following ten times:

لَا اِلٰهَ إِلَّا اللَّهُ وَحْدَهٗ لَا شَريْكَ لَهٗ يُحْيِيْ وَيُمِيْتُ وَيُمِيْتُ وَيُحْيِيْ وَهُوَ حَىٌّ لَا يَمُوْتُ

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

Then he should recite the Tasbeeh al-Zahra (a.s.) and he will overcome it.[[113]](#footnote-113)

6. In a longer variation of this tradition, Dāwud b. Farqad reports from his brother that Shihaab b. Abd Rabbih asked him to ask Imam as-Sadiq (a.s.) about a woman that kept tormenting him (in nightmares). So he (the Imam (a.s.)) said, ‘tell him: take the rosary (مصباح) and recite the تكبير 34 times, the تسبيح 33 times and the تمحيد 33 times. And recite the following ten times:’[[114]](#footnote-114)

لَا اِلٰهَ إِلَّا اللَّهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ وَ يُمِيْتُ وَ يُحْيِيْ بِيَدِهِ الْخَيْرُ وَ لَهُ اخْتِلَافُ اللَّيْلِ وَ النَّهَارِ وَ هُوَ عَلٰى كُلِّ شَيْ‏ءٍ قَدِيْرٌ

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

## For Safety from Thieves

From al-Asbagh b. Nubaata from Ameer al-Momineen (a.s.) who said, ‘I swear by Him Who sent Muhammad with the truth and honoured his household (اهل البيت), anything you seek protection from: fire or drowning or choking or theft or the return of a riding animal to its owner or a lost fugitive, its solution is in the Book of Allah, the Exalted. Whoever wants knowledge of that then let him ask me.’ So a man stood up and said, ‘Commander of the Faithful, tell me about theft for I am constantly being robbed in the night, one thing after another.’ He (a.s.) said, ‘when you go to bed, recite:’[[115]](#footnote-115)

قُلِ ادْعُوا اللہَ اَوِادْعُوا الرَّحْمٰنَ ؕ اَیًّامَّا تَدْعُوۡا فَلَہُ الۡاَسْمَآءُ الْحُسۡنٰی ۚ وَلَا تَجْہَرْ بِصَلَاتِکَ وَلَا تُخَافِتْ بِہَا وَابْتَغِ بَیۡنَ ذٰلِکَ سَبِیۡلًا ﴿۱۱۰﴾ وَ قُلِ الْحَمْدُ لِلہِ الَّذِیۡ لَمْ یَتَّخِذْ وَلَدًا وَّ لَمۡ یَكُنۡ لَّہٗ شَرِیۡكٌ فِی الْمُلْکِ وَ لَمْ یَكُنۡ لَّہٗ وَلِیٌّ مِّنَ الذُّلِّ وَکَبِّرْہُ تَكْبِیۡرًا ﴿۱۱۱﴾٪

Say, ‘Invoke ‘‘Allah’’ or invoke ‘‘the All-beneficent.’’ Whichever [of His Names] you may invoke, to Him belong the Best Names.’ Be neither loud in your prayer, nor murmur it, but follow a middle course between these, and say, ‘All praise belongs to Allah, who has neither taken any son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness,’ and magnify Him with a magnification [worthy of Him].[[116]](#footnote-116)

The same is also confirmed in a hadees from Imam al-Husain (a.s.) from the Prophet (s.a.w.a.) who said, ‘a protection for my nation from theft is (Surah al-Isra, verse 110-111).’[[117]](#footnote-117)

## For Protection from Vermin & Other Harmful Creatures

It is reported from Imam Muhammad al-Baqir (a.s.), that he said, ‘I am the guarantor for one who recites the following, that neither scorpions will harm him nor any vermin until he wakes up:’[[118]](#footnote-118)

أَعُوْذُ بِكَلمَاتِ اللَّهِ التَّامَّاتِ الَّتِىْ لَا يُجَاوِزُ هُنَّ بَرًّ وَّ لَا فَاجِرً مِنْ شَرِّ مَا ذَرَاءَ وَ مِنْ شَرِّ مَا بَرَاءَ، وَ مِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ

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

## For Protection from Beasts

From Abu Hamza al-Sumaali from Imam Ali b. al-Husain Zayn al-Aabedin (a.s.) he said, ‘one who recites the following when he goes to bed, Allah will protect him and keep away from him the evil of every beast:’[[119]](#footnote-119)

اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَا شَيْ‏ءٌ قَبْلَكَ، وَأَنْتَ الظَّاهِرُ فَلَا شَيْ‏ءٌ فَوْقَكَ، وَأَنْتَ الْبَاطِنُ فَلَا شَيْ‏ءٌ دُوْنَكَ، وَأَنْتَ الْآخِرُ فَلَا شَيْ‏ءٌ بَعْدَكَ، اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِيْنَ السَّبْعِ، وَرَبَّ التَّوْرَاةِ وَالْإنْجِيْلِ وَالزَّبُوْرِ وَالْفُرْقَانِ الْحَكِيْمِ، أَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلٰى‏ صِرَاطٍ مُّسْتَقِيْمٍ

O Allah! You are the First and there is nothing before You; and You are the Manifest, there is nothing above You; And You are Hidden, there is nothing beneath You; and You are the Last, there is nothing after You. O Allah, Lord of the seven heavens and Lord of the seven earths and Lord of the Tawraat and Injeel and the Wise Furqaan (i.e. Qur’an), I seek refuge with You from the evil of every living creature Whom You have grabbed by its forlock (i.e. who is in Your complete control). Indeed You are on a straight path.[[120]](#footnote-120)

## For Protection from Nocturnal Emission (احتلام)

From Imam Ja’far al-Sadiq (a.s.) – with a صحيح transmission – he said, ‘one who fears experiencing a wet-dream should recite at bedtime:’[[121]](#footnote-121)

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِن الْاِحْتِلَامِ وَمِنْ شَرِّ الْأَحْلَامِ وَأَنْ يَلْعَبَ بِيَ الشَّيْطَانُ فِي الْيَقَظَةِ وَالْمَنَامِ

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

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

## For Protection from Collapse of the Roof

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

It is reported from Imam Ali al-Reza (a.s.) from his father Imam Moosa al-Kazim (a.s.) that he said, ‘a house will never collapse on anyone who recites the following (verse of Qur’an) when he intends to sleep:’[[122]](#footnote-122)

اِنَّ اللہَ یُمْسِكُ السَّمٰوٰتِ وَ الْاَرْضَ اَنۡ تَزُوۡلَا ۬ۚ وَلَئِنۡ زَالَتَاۤ اِنْ اَمْسَکَہُمَا مِنْ اَحَدٍ مِّنۡۢ بَعْدِہٖ ؕ اِنَّہٗ کَانَ حَلِیۡمًا غَفُوۡرًا

Indeed Allah sustains the heavens and the earth lest they should fall apart, and if they were to fall apart there is none who can sustain them except Him. Indeed He is all-forbearing, all-forgiving.[[123]](#footnote-123)

## For Protection from Drowning or Burning

It is reported from Ameer al-Momineen Imam Ali (a.s.) that one who recites the following two verses of the Qur’an before going to sleep, will be safe from drowning or burning:[[124]](#footnote-124)

اِنَّ وَلِیَِّۧ اللہُ الَّذِیۡ نَزَّلَ الْکِتٰبَ ۫ۖ وَہُوَ یَتَوَلَّی الصّٰلِحِیۡنَ

My guardian is indeed Allah who sent down the Book, and He takes care of the righteous.[[125]](#footnote-125)

وَ مَا قَدَرُوا اللہَ حَقَّ قَدْرِہٖ ٭ۖ وَ الْاَرْضُ جَمِیۡعًا قَبْضَتُہٗ یَوْمَ الْقِیٰمَۃِ وَ السَّمٰوٰتُ مَطْوِیّٰتٌۢ بِیَمِیۡنِہٖ ؕ سُبْحٰنَہٗ وَ تَعٰلٰی عَمَّا یُشْرِكُوۡنَ

They do not regard Allah with the regard due to Him, yet the entire earth will be in His fist on the Day of Resurrection, and the heavens, scrolled, in His right hand. Immaculate is He and exalted above [having] any partners that they ascribe [to Him].[[126]](#footnote-126)

## A Cure for Insomnia

1. The Messenger of Allah (s.a.w.a.) taught the following supplication to cure insomnia:[[127]](#footnote-127)

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ وَمَا أظَلَّتْ، وَرَبَّ الْأَرْضِيْنَ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضَلَّتْ، كُنْ حِرْزِيْ مِنْ خَلْقِكَ جَمِيْعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدُهُمْ أَوْ أَنْ يَطْغٰى‏ عَزَّ جَارُكَ وَلَا اِلٰهَ غَيْرُكَ

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

2. It is related from Imam Ja’far al-Sadiq (a.s.) that, ‘when you suffer from insomnia then recite:’[[128]](#footnote-128)

سُبْحَانَ اللَّهِ ذِي الشَّأنِ، دَائِمِ السُّلْطَانِ، عَظِيْمِ الْبُرْهَانِ، كُلَّ يَوْمٍ هُوَ فِيْ شَأْنٍ

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

3. In another report, Moosa b. Ismaeel b. Moosa (a.s.) b. Ja’far (a.s.) reported that his father narrated from his father from Imam Ali (a.s.) that Fatemah (a.s.) complained to the Messenger of Allah (s.a.w.a.) of sleeplessness and he said, ‘recite, my dear daughter:’

يَا مُشْبِعَ الْبُطُوْنِ الْجَائِعَةِ، وَيَا كَاسِيَ الْجُسُوْمِ الْعَارِيَةِ، وَيَا سَاكِنَ الْعُرُوْقِ الضَّارِبَةِ، وَيَا مُنَوَّمِ الْعُيُوْنِ السَّاهِرَةِ، سَكِّنْ عُرُوْقِي الضَّارِبَةِ وَاْذَنْ لِعَيْنِيْ نَوْمًا عَاجِلًا

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

So she recited this and it (the sleeplessness) went away.[[129]](#footnote-129)

4. From Mo’awiyah b. Wahb from Imam Ja’far as-Sadiq (a.s.) that one of his sons came to him one night and said, ‘father, I wish to sleep (but cannot).’ So he (the Imam (a.s.)) said, ‘my son, recite:’[[130]](#footnote-130)

أَشْهَدُ أَنْ لَا اِلٰهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ أَعُوْذُ بِعَظَمَةِ اللَّهِ وَ أَعُوْذُ بِعِزَّةِ اللَّهِ وَ أَعُوْذُ بِقُدْرَةِ اللَّهِ وَ أَعُوْذُ بِجَلاَلِ اللَّهِ وَ أَعُوْذُ بِسُلْطَانِ اللَّهِ إِنَّ اللَّهَ عَلٰى كُلِّ شَيْ‏ءٍ قَدِيْرٌ وَ أَعُوْذُ بِعَفْوِ اللَّهِ وَ أَعُوْذُ بِغُفْرَانِ اللَّهِ وَ أَعُوْذُ بِرَحْمَةِ اللَّهِ مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيْرَةٍ بِلَيْلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ الصَّوَاعِقِ وَ الْبَرَدِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

I bear witness that there is no god but Allah and that Muhammad (s.a.w.a.) is His servant and messenger. I seek refuge with the greatness of Allah and I seek refuge with the might of Allah and I seek refuge with the power of Allah and I seek refuge with the majesty of Allah, and I seek refuge with the authority of Allah; Allah has power over all things; and I seek refuge with the pardon of Allah and I seek refuge with Allah’s forgiveness, and I seek refuge with Allah’s mercy from the evil of the vermin and the venomous creature and from the evil of every creature, small or big, by night or day, and from the evil of sinful jinn and men and from the evil of the sinful Arab and non-Arab and from the evil of lightning and hail. O Allah bless Muhammad, Your servant and messenger.

## To See Messenger of Allah (s.a.w.a.) in One’s Sleep

1. From Imam Ja’far al-Sadiq (a.s.), ‘one who wishes to see our master the Messenger of Allah (s.a.w.a.) in his sleep should, after praying the last Ishaa prayer, perform a bath (غسل) to clean himself. Then pray four rak’ats with four hundred Aayat al-Kursi (100 in each rak’ah). Then send blessings (recite صَلْوَات) on Muhammad and Aale Muhammad a thousand times. Then sleep (with clean clothes and) on clean sheets that have never been used for even lawful sexual relations. And he should place his right palm under his right cheek and recite a hundred times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ‏ِ وَلَا اِلٰهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Glory be to Allah and All-praise is for Allah. And there is no god but Allah and Allah is the greatest and there is no power or strength except Allah’s

Then he should recite a hundred times:

مَا شَاءَ اللَّهُ

Whatever Allah wishes!

And he shall see the Prophet (s.a.w.a.) in his dream.’[[131]](#footnote-131)

2. And if you wish to send greetings to the Prophet (s.a.w.a.) as if you did it in person and he replied you, then it is reported from the Prophet (s.a.w.a.) that he said, ‘one who goes to bed and then recites Surah al-Mulk (chapter 67) and then recites the following four times:

اَللّٰهُمَّ رَبِّ الْحِلِّ وَالْحَرَامِ وَالْبَلَدِ الْحَرَامِ بَلِّغْ رُوْحَ مُحَمَّدٍ عَنِّيْ تَحِيَّةً وَسَلَامًا

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

Then Allah appoints for him two angels who come to the Prophet (s.a.w.a.) and say to him, ‘O Muhammad! So-and-so sends on you peace and mercy and blessings of Allah (عَلَيْكَ السَّلَامْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ).’[[132]](#footnote-132)

3. And if you wish to see Ameer al-Momineen Ali b. Abi Taalib (a.s.) in your dream then recite when you sleep:[[133]](#footnote-133)

اَللّٰهُمَّ إنَّيْ أَسْأَلُكَ يا مَنْ لَهٗ لُطْفُهٗ خَفِيٌّ وَأَيَادِيْهِ بَاسِطَةٌ لَاتَنْقَضِيَ، أَسْأَلُكَ بِلُطْفِكَ الْخَفِيِّ الَّذِيْ مَا لَطُفْتَ بِهٖ لِعَبْدٍ إِلَّا كُفِيَ أَنْ تُرِيَنِيْ مَوْلَايَ أَمِيْرَ الْمُؤْمِنِيْنَ عَلِيَّ بْنَ أبِيْ طَالِبٍ فِيْ مَنَامِيْ‏

O Allah, I ask You, O One Whose grace is delicate and subtle and His support is widespread and never ending; I ask You by Your subtle and delicate grace, which no servant is graced with except it suffices him, that You show me my master, Ameer al-Momineen, Ali b. Abi Taalib, in my sleep.

## To see a Deceased during Sleep

When you wish to see a deceased relative then sleep with purity (طهارة) (i.e. wuzu) and lie on your right side and recite the Tasbeeh of Fatemah al-Zahra (a.s.). Then say:

اَللّٰهُمَّ أَنْتَ الْحَيُّ الَّذِيْ لَا يُوْصَفُ وَالْإِيْمَانُ يُعْرَفُ مِنْهُ، مِنْكَ بَدَتِ الْأَشْيَاءُ وَإلَيْكَ تَعُوْدُ، فَمَا أَقْبَلَ مِنْهَا كُنْتَ مَلْجَأَهُ وَ مَنْجَاهُ، وَمَا أَدْبَرَ مِنْهَا لَمْ يَكُنْ لَهٗ مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، فَأَسْأَلُكَ بِلَا إلٰهَ إِلَّا أَنْتَ، وَأَسْأَلُكَ بِبِسْمِ اللَّهِ الرَحْمٰنِ الرَّحِيْمِ، بِحَقِّ مُحَمَّدٍ(ﷺ) سَيِّدِ النَبِيِّيْنَ، وَبحَقِّ عَلِيٍّ خَيْرِ الْوَصِيِّيْنَ، وَبِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَآءِ الْعَالَمِيْنَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ اللَّذَيْنِ جَعَلْتَهُمَا سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِم أَجْمَعِيْنَ السَّلَامُ، أَنْ تُصَلِّيَ عَلٰى‏ مُحَمَّدٍ وَأَهْلِ بَيْتِهٖ وَأَنْ تُرِيَنِيْ مَيِّتِيْ فِيْ الْحَالِ الَّتِيْ هُوَ فِيْهَا

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

And you will, *Allah willing*, see him.[[134]](#footnote-134)

1. The sequence in Miftaah al-Falaah starts with the ‘Acts of Devotion from Dawn to Sunrise’ as its first chapter. We have started with the ‘Acts of Devotion from Bedtime’ because in our experience, it is an easier sequence to follow if one is attempting to perform all the acts of devotions within one complete day whilst fasting. [↑](#footnote-ref-1)
2. Surah an-Nabaa, 78:9 [↑](#footnote-ref-2)
3. Ghurar al-Hekam, H. 1461 [↑](#footnote-ref-3)
4. Al-Faqeeh, vol. 4, p. 402, H. 5865 [↑](#footnote-ref-4)
5. Surah al-Baqarah, 2:255 [↑](#footnote-ref-5)
6. Surah az-Zumar, 39:42 [↑](#footnote-ref-6)
7. Surah al-Zaareyaat, 51:17-18 [↑](#footnote-ref-7)
8. Surah al-Sajdah, 32:16-17 [↑](#footnote-ref-8)
9. Al-Ikhtesaas, p. 218 [↑](#footnote-ref-9)
10. Al-Kaafi, vol. 5, p. 84, H. 1-2 [↑](#footnote-ref-10)
11. Elal al-Sharaae, vol. 1, p. 295 [↑](#footnote-ref-11)
12. Al-Kaafi, vol. 8, pp. 213/259 [↑](#footnote-ref-12)
13. Saduq, Amaali, vol. 2, p. 452 [↑](#footnote-ref-13)
14. Saduq, Amaali, vol. 1, p. 345; Oyun Akhbaar al-Reza (a.s.), vol. 2, p. 69, H. 320 [↑](#footnote-ref-14)
15. Al-Khesaal, p. 67, H. 229 [↑](#footnote-ref-15)
16. Behaar al-Anwaar, vol. 76, p. 183, H. 7 [↑](#footnote-ref-16)
17. Sawaab al-Aamaal, 1/35 [↑](#footnote-ref-17)
18. Al-Faqeeh, vol. 1, Chapter 64, p. 469, H. 1353; Behaar al-Anwaar, vol. 76, p. 182, H. 6 [↑](#footnote-ref-18)
19. The only exception is Sayyid al-Daamaad who said that for sleep, tayammum is preferred instead of wuzu but the first opinion is more reliable according to Shaykh Bahaa al-Deen al-Aameli (*Miftaah al-Falaah*) [↑](#footnote-ref-19)
20. Surah al-An’aam, 6:160 [↑](#footnote-ref-20)
21. Ma’ani al-Akhbaar, vol. 1, p. 234; Saduq, Amaali, p. 37, H. 5 [↑](#footnote-ref-21)
22. Behaar al-Anwaar, vol. 76, p. 190, H. 21 [↑](#footnote-ref-22)
23. Al-Khesaal, p. 140, H. 613 [↑](#footnote-ref-23)
24. Al-Kaafi, vol. 1, pp. 513-514, H. 27 [↑](#footnote-ref-24)
25. Surah al-An’aam, 6:60 [↑](#footnote-ref-25)
26. Shaykh Abbas al-Qummi, Baaqeyaat al-Saalehaat, Chapter 1, section 3, on “The Etiquette of Sleeping” [↑](#footnote-ref-26)
27. In countries like the Middle-East where summer nights are very warm, it is common for people without air-conditioning to go up to the terrace and sleep under the open sky seeking cooler breeze. [↑](#footnote-ref-27)
28. Behaar al-Anwaar, vol. 76, p. 210, H. 23; Mustadrak al-Wasaael, vol. 5, p. 116, H. 5468 [↑](#footnote-ref-28)
29. Ibn Taawoos, Falaah al-Saael, Chapter 30 [↑](#footnote-ref-29)
30. Surah al-Faatehah [↑](#footnote-ref-30)
31. Al-Khesaal, p. 631 [↑](#footnote-ref-31)
32. Al-Kaafi, vol. 2, Chapter 49, p. 539, H. 15 [↑](#footnote-ref-32)
33. Saduq, Amaali, 3/22 [↑](#footnote-ref-33)
34. Surah al-Ikhlaas [↑](#footnote-ref-34)
35. Al-Faqeeh, vol. 1, H. 1356 [↑](#footnote-ref-35)
36. Surah al-Jahd [↑](#footnote-ref-36)
37. Al-Kaafi, vol. 2, p. 623, H. 14; Sawaab al-Aamaal, p. 153, H. 2; Uddat al-Daaee, p. 279. Misbah al-Mutahajjid, p. 121; Majm’a al-Bayaan, vol. 10, p. 810; al-Kaf’ami, al-Misbah, p. 47. In al-Da’waat, p. 218, H. 591 it also adds, ‘...and Allah will suffice for him with Munkar and Nakeer.’ [↑](#footnote-ref-37)
38. Surah al-Takaasor [↑](#footnote-ref-38)
39. Behaar al-Anwaar, vol. 76, p. 210, H. 23; Mustadrak al-Wasaael, vol. 4, p. 292, H. 4719; al-Balad al-Ameen, p. 33 [↑](#footnote-ref-39)
40. Surah al-Qadr [↑](#footnote-ref-40)
41. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 4 [↑](#footnote-ref-41)
42. Surah al-Baqarah, 2:255-257 [↑](#footnote-ref-42)
43. Some have said the verse of Sakhra is only 7:54 and others have said it is 7:54-56, so we have included all three verses. [↑](#footnote-ref-43)
44. Al-Kaafi, vol. 2, Chapter 49, pp. 539-540, H. 16 [↑](#footnote-ref-44)
45. Surah Aal-e-Imraan, 3:18 [↑](#footnote-ref-45)
46. Surah al-Aaraaf, 7:54-56 [↑](#footnote-ref-46)
47. Or ‘until it becomes clear to them that it [i.e. the Quran, or Islam] (or he) [i.e. the Apostle] is the truth.’ [↑](#footnote-ref-47)
48. Surah Haa Meem Sajdah, 41:53-54 [↑](#footnote-ref-48)
49. Al-Tahzeeb, vol. 2, p. 175, H. 699; al-Faqeeh, vol. 1, H. 1355; Uddat al-Daaee p. 282; Sawaab al-Aamaal, p. 134, H. 1 [↑](#footnote-ref-49)
50. Surah al-Kahf, 18:110 [↑](#footnote-ref-50)
51. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 6 [↑](#footnote-ref-51)
52. Surah al-Falaq [↑](#footnote-ref-52)
53. Surah an-Naas [↑](#footnote-ref-53)
54. Or ‘by those who restrain preventively,’ that is, deter people from committing sins. [↑](#footnote-ref-54)
55. Surah al-Saaffaat, 37:1-10 [↑](#footnote-ref-55)
56. Surah al-Saaffaat, 37:173-182 [↑](#footnote-ref-56)
57. Surah al-Hashr, 59:21-24 [↑](#footnote-ref-57)
58. Surah al-Anbiya, 21:42 [↑](#footnote-ref-58)
59. Surah al-Baqarah, 2:285-286 [↑](#footnote-ref-59)
60. Al-Kaafi, vol. 2, Chapter 49, pp. 539-540, H. 16; al-Faqeeh, vol. 1, p. 480 [↑](#footnote-ref-60)
61. Al-Kaafi, vol. 2, Chapter 49, p. 539, H. 14; Elal al-Sharaae, vol. 2, p. 589 [↑](#footnote-ref-61)
62. Al-Kaafi, vol. 2, Chapter 49, p. 535, H. 1; al-Faqeeh, vol. 1, H. 1357; al-Kaf’ami, al-Misbaah, p. 45 [↑](#footnote-ref-62)
63. The last part of this supplication: ‘*...whom You are holding by its forlock.... on a right path*’ is drawn from the Qur’an, Surah Hud, 11:56. [↑](#footnote-ref-63)
64. Ibn Taawoos, Falaah al-Saael, Chapter 30 quoting from Misbah al-Mutahajjid, p. 120 [↑](#footnote-ref-64)
65. Al-Kaafi, vol. 2, Chapter 49, pp. 537-8, H. 9 [↑](#footnote-ref-65)
66. Ibn Taawoos, Falaah al-Saael, Chapter 30; Mustadrak al-Wasaael, vol. 5, p. 44, H. 5326 [↑](#footnote-ref-66)
67. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 2 [↑](#footnote-ref-67)
68. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 3 [↑](#footnote-ref-68)
69. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 4 [↑](#footnote-ref-69)
70. Al-Kaafi, vol. 2, Chapter 49, p. 538, H. 10 [↑](#footnote-ref-70)
71. Al-Faqeeh, vol. 1, H. 1352 [↑](#footnote-ref-71)
72. Ibn Taawoos, Falaah al-Saael from Al-Balad al-Ameen, p. 33; Mustadrak al-Wasaael, vol. 5, p. 44, H. 5325 [↑](#footnote-ref-72)
73. Al-Faqeeh, vol. 1, H. 1351; al-Tahzeeb, vol. 2, H. 435; Mustadrak al-Wasaael, vol. 5, H. 5324 [↑](#footnote-ref-73)
74. Al-Kaafi, vol. 2, Chapter 49, p. 536, H. 6 [↑](#footnote-ref-74)
75. Surah al-Zaareyaat, 51:17 [↑](#footnote-ref-75)
76. Behaar al-Anwaar, vol. 76, p. 217, H. 24 [↑](#footnote-ref-76)
77. Al-Tahzeeb, vol. 2, p. 335, H. 1384 [↑](#footnote-ref-77)
78. Misbaah al-Mutahajjid, p. 127 [↑](#footnote-ref-78)
79. Surah Aale Imraan, 3:190-194 [↑](#footnote-ref-79)
80. The entire prescription from Imam Ali (a.s.) is reported in al-Khesaal, p. 140, H. 625 [↑](#footnote-ref-80)
81. Al-Kaafi, vol. 2, Chapter 49, p. 538, H. 11 [↑](#footnote-ref-81)
82. Al-Faqeeh, vol. 1, p. 479, H. 1384 [↑](#footnote-ref-82)
83. Al-Kaafi, vol. 2, p, 540, H. 17; vol. 2, p. 632, H. 21; al-Faqeeh, vol. 1, H. 1359 Uddat al-Daaee, p. 280 [↑](#footnote-ref-83)
84. Surah al-Kahf, 18:110 [↑](#footnote-ref-84)
85. al-Kaafi, vol. 2, Chapter 49, p. 540, H. 18 [↑](#footnote-ref-85)
86. Behaar al-Anwaar, vol. 76, p. 216, H. 23; Misbaah al-Mutahajjid, p. 133; Kanz al-Ummaal, vol. 15, p. 348, H. 41326 [↑](#footnote-ref-86)
87. Misbah al-Mutahajjid, p. 123; Behaar al-Anwaar, vol. 76, p. 217, H. 24 [↑](#footnote-ref-87)
88. Surah al-Aaraaf, 7:171 [↑](#footnote-ref-88)
89. Behaar al-Anwaar, vol. 76, p. 210, H. 23; Mustadrak al-Wasaael, vol. 1, p. 146, H. 221 and vol. 5, p. 40, H. 5314 [↑](#footnote-ref-89)
90. Al-Kaafi, vol. 6, p. 493, H. 1 [↑](#footnote-ref-90)
91. Ibn al-Aseer, Nehaaya, vol. 2, p. 275 [↑](#footnote-ref-91)
92. Khawanjui’s Commentary of Miftaah al-Falaah, p. 611 [↑](#footnote-ref-92)
93. Al-Tahzeeb, vol. 3, p. 66 [↑](#footnote-ref-93)
94. Al-Tahzeeb, vol. 2, pp. 105-106 [↑](#footnote-ref-94)
95. al-Kaafi, vol. 2, p. 536, H. 6 [↑](#footnote-ref-95)
96. The word خادم in Arabic can represent a male servant (غلام) or a female servant i.e. maid (جارية) and is applicable for both – Miftaah al-Falaah, p. 592. [↑](#footnote-ref-96)
97. Al-Faqeeh, vol. 1, pp. 320-321 [↑](#footnote-ref-97)
98. al-Kaafi, vol. 2, pp. 536-7, H. 7 [↑](#footnote-ref-98)
99. Some have opposed this notion that the Arabic conjunction particle و does not enforce the order in which acts are done. They have argued that the verse “ارْکَعُوۡا وَاسْجُدُوۡا” (‘bow and prostrate’) in Qur’an 22:77 proves that و does in fact restrict order otherwise it would be permissible to do سجود before ركوع*’*. But such an argument is flawed because the restriction to perform ركوع before سجود does not come from the و particle in this Qur’an verse – it comes from other primary sources such as the hadees of the Prophet (s.a.w.a.), ‘pray as you see me pray’ (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّيْ) (Awaali al-La’aali, vol. 1, p. 198, H. 8) or for example, when the verse ‘*Indeed Safa and Marwa are among Allah’s sacraments*’ (Qur’an, 2:158) was revealed, the Prophet (s.a.w.a.) said, ‘start with that which Allah has started with’ (اِبْدَءُوْا بِمَا بَدَأ اللهُ بِهٖ) (Kanz al-‘Umm¡l, H. 26137) meaning start the Sa’ee from Safaa because it is mentioned first. It would not have been necessary for the Prophet (s.a.w.a.) to point this out if it was obvious from the conjunction particle ‘و’ in the verse. [↑](#footnote-ref-99)
100. al-Kaafi, vol. 3, p. 342, H. 9 [↑](#footnote-ref-100)
101. For those interested in the discussion, see pp. 592-597 of the Miftaah al-Falaah [↑](#footnote-ref-101)
102. Shaykh Abbas al-Qummi, Baaqeyaat al-Saalehaat, Chapter 1, section 1, on “Tasbeeh Fatemah al-Zahra (a.s.)” [↑](#footnote-ref-102)
103. Surah al-Ahzaab, 33:41 [↑](#footnote-ref-103)
104. Ibid. [↑](#footnote-ref-104)
105. Ibid. [↑](#footnote-ref-105)
106. Also called مسواق; a teeth-cleaning twig made from branches of the *Salvadora persica* tree (known as ارك in Arabic and پیلو in Urdu). Its bristles are sometimes softened in rose water. It has a long well-documented history and is reputed for its medicinal benefits. It also features prominently in Islamic hygienical jurisprudence. [↑](#footnote-ref-106)
107. Surah al-Mujaadelah, 58:10 [↑](#footnote-ref-107)
108. al-Kaafi, vol. 8, p. 142, H. 106; Mustadrak al-Wasaael, vol. 5, p. 111, H. 5456 [↑](#footnote-ref-108)
109. al-Kaafi, vol. 8, p 142, H. 107; Mustadrak al-Wasaael, vol. 5, p. 111, H. 5457 [↑](#footnote-ref-109)
110. Tafseer al-Qummi, vol. 2, pp. 355-6 [↑](#footnote-ref-110)
111. Misbaah al-Mutahajjid, p. 127; Mustadrak al-Wasaael, vol. 5, p. 112, H. 5458; Tafseer al-Qummi, 2/356 [↑](#footnote-ref-111)
112. Behaar al-Anwaar, vol. 76, p. 211, H. 23; Mustadrak al-Wasaael, vol. 4, p. 292, H. 4718; Misbah al-Mutahajjid, p. 121 [↑](#footnote-ref-112)
113. Behaar al-Anwaar, vol. 76, p. 211, H. 23; Mustadrak al-Wasaael, vol. 5, p. 45, H. 5328 [↑](#footnote-ref-113)
114. Al-Kaafi, vol. 2, Chapter 49, pp. 536-7, H. 7 [↑](#footnote-ref-114)
115. al-Kaafi, vol. 2, p. 624, H. 21; Behaar al-Anwaar, vol. 76, p. 212, H. 23 [↑](#footnote-ref-115)
116. Surah al-Israa, 17:110-111 [↑](#footnote-ref-116)
117. Al-Amaan, p. 131; al-Da’waat, p. 160, H. 443. In other traditions, the word ‘sword’ occurs instead of ‘theft’. [↑](#footnote-ref-117)
118. Al-Faqeeh, vol. 1, H. 1360 [↑](#footnote-ref-118)
119. Behaar al-Anwaar, vol. 76, p. 214, H. 23; Mustadrak al-Wasaael, vol. 5, p. 45, H. 5327 [↑](#footnote-ref-119)
120. Cf. Qur’an, 11:56 [↑](#footnote-ref-120)
121. al-Kaafi, vol. 2, Chapter 49, p. 536, H. 5; al-Faqeeh, vol.1, H. 1361; Misbaah al-Mutahajjid, p. 122; Misbaah al-Kaf’ami, p. 47 [↑](#footnote-ref-121)
122. al-Tahzeeb, vol. 2, p. 117, H. 240; al-Faqeeh, vol. 1, H. 1362; Sawaab al-Aamaal, p. 183, H. 1 [↑](#footnote-ref-122)
123. Surah al-Faatir, 35:41 [↑](#footnote-ref-123)
124. Sayyid Mustafa al-Moosawi, Fawaaed al-Quran [↑](#footnote-ref-124)
125. Surah al-A’rāf, 7:196 [↑](#footnote-ref-125)
126. Surah az-Zumar, 39:67 [↑](#footnote-ref-126)
127. Behaar al-Anwaar, vol. 76, p. 213, H. 23; Mustadrak al-Wasaael, vol. 5, p. 126, H. 5488 [↑](#footnote-ref-127)
128. Misbah al-Mutahajjid, p. 121; Mustadrak al-Wasaael, 5/26, H. 5487 [↑](#footnote-ref-128)
129. Al-Ash’isyaat, p. 248; Behaar al-Anwaar, 76/213, H. 23 [↑](#footnote-ref-129)
130. Al-Kaafi, vol. 2, Chapter 49, p. 537, H. 8 [↑](#footnote-ref-130)
131. Behaar al-Anwaar, vol. 76, p. 214, H. 23 [↑](#footnote-ref-131)
132. Kanz al-Ummaal, vol. 15, p. 346, H. 41320 [↑](#footnote-ref-132)
133. Behaar al-Anwaar, vol. 76, p. 215, H. 23 and vol. 53, p. 330 [↑](#footnote-ref-133)
134. Misbah al-Mutahajjid, p. 22; Behaar al-Anwaar, vol. 76, p. 215, H. 23 [↑](#footnote-ref-134)