

BLOG

Tawidhah (an amulet worn for protection)

Practices of Jahiliyyah

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< رسول الله صلى الله عليه وسلم يقول إن الرقى والتمايم والتولة شرك > Messenger of Allah (pbuh) say, 'Spells (ruqyah), amulets and love-charms are shirk.' [Hadith Sahih]

Tawidhah (an amulet worn for protection)

إن الحمد لله نحمده ونستعينه ونستغفره ونتوكله إليه ، ونعوز بالله من شرور أنفسنا و سيئات أعمالنا ، من يهده الله فلا مضل له و من يضل فلا هادي له ،
 ، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمد عبده و رسوله ،
 - Indeed all praises are due to Allah, we praise Him, we seek His help, we ask for His forgiveness, and we rely solely on Him. We seek His refuge from the evil in our souls and from our wicked deeds. Whoever Allah guides, no one can misguide. And whomever Allah misguides, no one can guide. I bear witness that there is no one worthy of worship except Allah, He is One, with no partners, and I testify that Mohammad (pbuh)¹ is His Messenger and His slave.

و صلي الله على سيدنا محمد و على آله و أصحابه و سلم - أما بعد :

As a general rule in all and any Islamic practice is not to seek the help of Allah (swt) by disobeying or contradicting the Sunnah of his Messenger (pbuh). It makes no sense and that action is deemed to be of no consequence of help whatsoever, except driving us away from Allah (swt); instead of closer as intended. Intentions, many times mislead the person. However, the Sahih hadith of the Prophet (pbuh) "Any action that does not follow our practice is rejected" excluded intention as it does not count here. The action will be rejected if it does not conform with Sunnah².

Amulets (تميمه - tameemah, pl. تائم - tamaa'im) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits³.

Ibn al-Athir said: "التائم جمع تميمه: وهي خرزات كانت العرب تعلقها على أولادهم يتقون بها العين في زعمهم" - tamaa'im plural of تميمه - tameemah meaning that those Amulet that Arab use to put on their Children to protect them from evil eye⁴. It includes all those amulets, threads, rings, sticks etc that ignorant people wear to cure their ills. These include amulets with inscription of Kufr and Shirk and non-Sharii writings on it.

It is not permissible to use turquoise (as a charm) and amulets. A stern warning is used in the Saheeh Sunnah to the one who does that.

It was narrated from 'Uqbah ibn 'Aamir al-Juhani that a group of people came to the Messenger of Allah (pbuh), and he accepted the allegiance of nine and refrained from accepting the allegiance of one. They said: "O Messenger of Allah, you accepted the allegiance of nine and not this one." He said: "He is wearing an amulet." He put his hand in and took it off, then he accepted his allegiance, and said: "**Whoever uses an amulet has committed shirk** (has associated partners with Allah)." [Masnud Ahmed]⁵

Believing this is ignorance, misguidance and association of others in worship with Allah (shirk).

¹ (pbuh) is commonly used abbreviation for Peace be upon Him. صلى الله عليه وسلم

² The Prophet (pbuh) said: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ" - "Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him" (Sahih - Tafsir Ibn Khatir). In another warning the Prophet (pbuh) said: "من أحدث في أمرنا هذا ما ليس فيه فهو رد" - "Whoever introduces into this affair of ours something that we have not commanded, it is to be rejected. (Reported by Al-Bukhari and al-Muslim)

³ Saleh Al-Munajjid

⁴ Al-Nihaya, al-ibn al-Atheer

⁵ Masnud Ahmad, 16969. This hadeeth was classed as saheeh by Shaykh al-Albaani in al-Silsilah al-Saheehah, 492 (Dr.Salah Al-Sawy)

On the authority of Qais ibn al-Sakan al-Asadi, who said, "Abd-Allah ibn Mas'oud entered in on a woman and he saw on her beads of red, so he tore them off violently and said, 'Verily, the family of Abd-Allah are in no need of shirk (idolatry)!' He also said, 'Among that which we memorized from the Prophet (pbuh) was, "Verily, ruqa (healing invocations which have not been specifically prescribed), tama'im (تمائم - amulets, sing: تميمة - tamimah) and tiwalah (love talismans) are shirk (idolatry)."⁶

The Prophet (pbuh) also said, "Whoever wears a tamimah (amulet) has committed shirk (idolatry)."⁷

The Prophet once again said, "Verily, ruqa (healing invocations), tama'im (amulets) and tiwalah (love talismans) are shirk (idolatry)." This was related by Imam Ahmad, Al-Silsilat il-Sahihah (331).

There are many ahadith relating to this topic:

■ Hadith of Prophet (pbuh) dislike 10 things: (ما جاء في خاتم الذهب)

حدثنا مسدد حدثنا المعتمر قال سمعت الركين بن الربيع يحدث عن القاسم بن حسان عن عبد الرحمن بن حرملة أن ابن مسعود كان يقول :- كان نبي الله صلى الله عليه وسلم يكره عشر خلال الصفرة يعني الخلوقة وتغيير الشيب وجر الإزار والتختم بالذهب والتبرج بالزينة لغير محلها والضرب بالكعاب والرقى إلا بالمعوذات وعقد التمام وعزل الماء لغير أو غير محله أو عن محله وفساد الصبي غير محرمه

It was narrated from Abdullah ibn Masood that the Prophet of Allah (pbuh) said: "The Prophet of Allah (pbuh) disliked ten things: Yellow colouring, meaning khalooq (a perfume made from saffron), dyeing grey hair, trailing the lower garment, wearing a gold ring, throwing dice, a woman adorning herself before people who are not her mahrams, using spells (ruqyah) except with the Mu'awwidhatan, **wearing amulets**, coitus interruptus, and having intercourse with a woman who is breastfeeding a child; but he did not declare them to be prohibited." [Sunnan Abu Dawood]⁸

■ Hadith of wife of Abdullah ibn Masood (في تعليق التمام)

حدثنا محمد بن العلاء حدثنا أبو معاوية حدثنا الأعمش عن عمرو بن مرة عن يحيى بن الجزائر عن ابن أخي زينب امرأة عبد الله عن زينب امرأة عبد الله عن عبد الله قال:- سمعت رسول الله صلى الله عليه وسلم يقول إن الرقى والتمائم والتولة شرك قالت قلت لم تقول هذا والله لقد كانت عيني تقذف وكنت أختلف إلى فلان اليهودي يرقيني فإذا رقاها سكنت فقال عبد الله إنما ذاك عمل الشيطان كان ينخسها بيده فإذا رقاها كف عنها إنما كان يكفك أن تقولي كما كان رسول الله صلى الله عليه وسلم يقول أذهب البأس رب الناس اشف أنت الشافي لا شفاء إلا شفاؤك شفاء لا يغادر سقما

It was narrated from Zaynab the wife of Abdullah ibn Masood from Abdullah that he said: "I heard the Messenger of Allah (pbuh) say, 'Spells (ruqyah), **amulets and love-charms are shirk.**'" I said, "Why do you say this? By Allah, my eye was weeping with a discharge and I kept going to So and so, the Jew, who did a spell for me. When he did the spell, it calmed down." 'Abd-Allah said: "That was just the work of the Shaytaan who was picking it with his hand, and when (the Jew) uttered the spell, he stopped. All you needed to do was to say as the Messenger of Allah (peace and blessings of Allah be upon him) used to say: 'أذهب البأس رب الناس اشف أنت الشافي لا شفاء إلا شفاؤك شفاء لا يغادر سقما'

⁶ This was related by Al-Hakim, who said, "Its chain of narrators is authentic and Al-Dhahabi agreed with him. Al-Albani mentioned it in his Sahih, no. 331.

⁷ This was related by Imam Ahmad (4/156), Al-Silsilat il-Sahihah, (492).

⁸ Sunnan Abu Dawood, 4222. Also by Sunnan an-Nasa'i, 50880; This hadeeth was classed as da'eef (weak) by al-Albaani in Da'eef al-Nasa'i, 3075

شفاء إلا شفاؤك شفاء لا يعادر سقما (Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing which leaves no disease behind.” [Sunnan Abu Dawood]⁹

■ Hadith of Uqbah ibn Aamir

It was narrated that Uqbah ibn Aamir said: I heard the Messenger of Allah (pbuh) say: “**Whoever wears an amulet, may Allah not fulfil his need**, and whoever wears a sea-shell, may Allah not give him peace.” [Masnud Ahmed]¹⁰

■ Hadith of Uqbah ibn Aamir al-Juhani

It was narrated from Uqbah ibn Aamir al-Juhani that a group came to the Messenger of Allah (pbuh) [to swear their allegiance (bay’ah) to him]. He accepted the bay’ah of nine of them but not of one of them. They said, “O Messenger of Allah, you accepted the bay’ah of nine but not of this one.” He said, “He is wearing an amulet.” The man put his hand (in his shirt) and took it off, then he (the Prophet (pbuh)) accepted his bay’ah. He said, “**Whoever wears an amulet has committed shirk.**” [Masnud Ahmed]¹¹

There is scholarly consensus that it is HARAM to wear amulets if they contain something other than ayah of Quran. However, there are few differences concerning the amulets that contain pure Ayah from Quran. Some of them allowed wearing them.

The difference amongst scholars relates to the practice of Sahabah and Tabi’een, who differed whether it is permissible to wear amulets which contain only words from the Quran or names and attributes of Allah.

One group said that this is permissible. This was the view of Abd-Allah ibn Amr ibn al-Aas and others. This is the apparent meaning of the report narrated from Aisha and it was the view of Abu Jafar al-Baaqir and Ahmad, according to one report. They interpreted the hadeeth as referring to amulets which involve shirk; with regard to those which contain words from the Quran or the names and attributes of Allah, then they are like ruqyah which uses the same words.

Another group said that this is not permissible. This was the view of Ibn Masood and Ibn Abbas, and is the apparent meaning of the view of Hudhayfah, Uqbah ibn Aamir and Ibn Akeem. This was also the view of a one of group of the Taabieen, including the companions of Ibn Masood and Ahmad, according to one report which was chosen by most of his companions. It was also the view of the later scholars, who quoted this and similar ahaadeeth as evidence. The apparent meaning is that it is general in application and does not differentiate between amulets which contain Quran and amulets which contain other things, unlike ruqyah where there is a differentiation. This is supported by the fact that the Sahaabah who narrated the hadeeth understood it to be general in meaning, as was quoted above from Ibn Masood¹².

The second view deemed to be the most correct that wearing such amulets is not permitted because of the general inference of the meaning of the words of hadiths speaking about amulets, and in order to prevent any means that might lead to shirk (شرك) as we are obliged to protect the means as we protect the aims of Shariat.. As there is no doubt that wearing amulet on which Quranic Ayah were written is not a proven practice of the Messenger of Allah (pbuh).

⁹ Sunnan Abu Dawood, 3883; Also by Sunnan Ibn Maaajah, 3530. This hadeeth was classed as saheeh by al-Albaani in al-Silsilat al-Saheehah, 331 and 2972.

¹⁰ Masnud Ahmad, 16951. This hadeeth was classed as da’eef by Shaykh al-Albaani in Da’eef al-Jaami’, 5703

¹¹ Masnud Ahmad, 16969. This hadeeth was classed as saheeh by Shaykh al-Albaani in al-Silsilah al-Saheehah, 492.

¹² Saleh Al-Munajjid

Hence, it is not permissible to wear amulets even if they are from the Holy Quran, because of the general inference of the meaning of the words of the Prophet (pbuh):

“Whoever wears an amulet, may Allah not fulfil his need, and whoever wears a sea-shell, may Allah not give him peace.”¹³ And he (pbuh) said: “Whoever wears an amulet has committed shirk.” This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Jaami’.

Making tawidhah and tameemah to cure and to ward of evil eye is a practice of ignorant times. Clearly the Prophet (pbuh) did not accept a Shahada from a person because he was wearing an amulet. Any amulet with non Quranic inscription is considered haram by consensus of all scholars.

Wearing amulet with Quranic inscription is clearly not a practice of the Prophet (pbuh) and most of Sahabah and Taabi’een considered it makrooh (hated). And there are many reasons for it:

- The general prohibition of wearing them. Ibn Masood who disapproved the practice of Quranic charms said: "I heard the Messenger of Allah (pbuh) say: "Charms, Amulets and Tiwalah* are all acts of Shirk." [Abu Dawood and Musnad Ahmad]. [* Tiwaalah (bewitchment) is a spell, which is used to make a man love his wife, or the other way round.]
- Such practice may lead of many unlawful actions of bidah, shirk and imitation of non-believers.
- If one wears an amulet containing Quranic verses, he is apt to carry it with him to washrooms, while relieving or cleaning himself or the like.
- The use of Qur'aan in such a manner is neither proved by the Sunnah of Allah's Messenger (sallallahu alaihe wa-sallam), nor the practice of the Sahabah. Therefore, using the Qur'aan as a charm is categorized as a Bidah (innovation in the religion), regarding which Allah's Messenger (pbuh) said: "Whoever innovates in Islam something which does not belong to it will have it rejected." [Sahih al-Bukhari (Volume: 3, Number: 861)]¹⁴.
- Also, making Tawidhah contradict Prophet (pbuh)'s way of curing from sickness: It was reported that Aisha said: "When the Messenger of Allah (pbuh) went to his bed, he would blow into his hands and recite Qul Huwa Allahu Ahad (Surah 112) and the Mi'wadhatayn (Surah 113 and 114). Then he would wipe his hands over his face and his body, as far as they could reach." Aisha said: "When he fell ill, He would ask me to do that for him." [Sahih al-Bukhari, Sahih al-Muslim]¹⁵

The right and correct way of seeking Allah's help and protection from sickness, illness and evil is to follow Sunnah of Prophet (pbuh) by reading Quran and making Dua (supplications). Reciting Quran and blowing it on the sick person is the practice of Prophet (pbuh) known as "Ruqyah", and it is proven from many authentic ahadeeth.

- Narrated Anas bin Malik: Allah's Apostle allowed one of the Ansar families to treat persons who have taken poison and also who are suffering from ear ailment **with Ruqya**. Anas added: I got myself branded (cauterized) for pleurisy, when Allah's Apostle was still alive. Abu Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me. [Sahih al-Bukhari]¹⁶
- Narrated Abu Said: Some of the companions of the Prophet went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in

¹³ Masnud Ahmad (17440); classed as hasan by Shu'ayb al-Arna'oot in Tahqeeq al-Musnad

¹⁴ Shawana A Aziz (Ahya.org)

¹⁵ Sahih al-Bukhari, 5416; Sahih al-Muslim, 2192

¹⁶ Sahih al-Bukhari Volume 7, Book 71, Number 617

vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefitted. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agree to pay them a flock of sheep. One of them then went and recited (Suratul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.

They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle and narrated the story. Allah's Apostle asked, "How did you come to know that Surat-ul-Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet smiled thereupon[Sahih al-Bukhari].¹⁷

One should note that most practices of making Tawidhah today are marred with various brands of shirk and bidda. These people call women to meet the so-called sheikh in private who put tawidhah or ruqya on them. It is haram for these so-called sheikhs to meet women in private or to touch them. We must seek refuge with Allah from such satanic practices. They write devilish words and sentences with no meaning to fool common people. They deviate the population from putting their trust in Allah (swt) by making Dua (supplications) for their concerns; rather they trick people to make money off them. They memorize few verses from Quran and wear clothing to imitate righteous people to attract simple innocent Muslims.

Many a times they write words or verses that are not from quran, and this is pure shirk without a doubt. This is more like an Azlaam (practice of arrows from days of jahiliya for seeking luck or help in decision making). Such practice is far cry from Sunnah of Prophet (pbuh) and is condemned by Him (pbuh).

Instead of fooling oneself to such shirk, we must reflect upon the Sunnah of Prophet (pbuh) who never wore any such tameemah or tawidah, neither He recommended it to anyone. Such practices involve corrupt beliefs and go against the shariah and are far-removed from the characteristics of Islam. People who believe in pure Tawheed must keep as far away as possible from such practices.

Albani said: This misguidance is still widespread among the Bedouin, fellahin (peasants) and some of the city-dwellers. Examples include the pearls which some drivers put in their cars, hanging them from the rear-view mirror. Some of them hang an old shoe on the front or back of the car; some hang a horse-shoe on the front of their house or shop. All of that is to ward off the evil eye, or so they claim. And there are other things which are widespread because of ignorance of Tawheed and the things which nullify it such as actions of shirk and idolatry which the Messengers were only sent and the Books were only revealed to put an end to. It is to Allah that we complain of the ignorance of Muslims nowadays, and their being far away from their religion¹⁸.

Tawheed (belief in the Oneness of Allah) is the core of Islam. One of the fundamental beliefs of Tawheed is that Allah alone has the Power to benefit and harm, it is He alone Who can bring good and avert evil. Any notion, belief or saying, which contradicts this belief, leads to the unforgivable sin of Shirk (associating partners with Allah). Allah says: "Verily, Allah will not forgive Shirk, but He forgives anything besides it to whomsoever He wishes." [Soorah an-Nisa (4): 48]

Some people who believe that wearing Charms or amulets can bring good luck or remove an evil are actually committing a shrik. Such a practice is attributed to days of Jahiliyyah and the Prophet Mohammad (pbuh)

¹⁷ Sahih al-Bukhari Volume 3, Book 36, Number 476

¹⁸ Saleh Al-Munajjid

abolished these practices, as we have mentioned in the hadith earlier that the Prophet did not accept the Shahada of the person wearing amulet. These are pagan believes and practices that unfortunately continue to exist in the Muslim Ummah despite the strong rejections from the Prophet (pbuh).

Imran Ibn Hussain reported that when the Prophet (pbuh) saw a brass bangle on a man's upper arm, he said to him, "Woe be on you. What is this?" The man replied that it was to protect him from a sickness called Waahinah (weakness). The Messenger of Allah (pbuh) then said: "Cast it off, for verily, it would only increase your weakness. And if you die with it on, you will never succeed." [Musnad Ahmad]

A Muslim's attitude in times of sickness should be that he remain patient and seek help with Allah, as was demonstrated by Prophet Ayyub (pbuh)

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

"And (remember) Ayyub, when he called to his Lord, 'Verily, adversity has touched me, and You are the Most Merciful of the Merciful.' So, We answered his call, and removed all afflictions." [Surah al-Ambiya 21: 83]

The Messenger of Allah (pbuh) advised Ibn Abbas and said: "When you invoke, invoke Allah alone, and when you ask for help, ask Allah alone. And know that if the nation (meaning mankind and the Jinn) came together to bring you benefit, they can never bring you any benefit except that which Allah has written for you. And if they came together to harm you, they will never be able to harm you, except what Allah has written for you. The pens have already been raised (and stopped writing) and the pages have dried." [Musnad Ahmad and Sunnan at-Tirmidhi]

وَلَنْبَلُوْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Allah says: "Give glad tidings to the patient those who when afflicted with a calamity, say: 'Truly, to Allah we belong; truly to Him will we return.' It is those who will be awarded blessings and mercy from their Lord; and it is these who are the guided ones." [Surah al-Baqarah (2): 155]

Therefore, when someone is sick or ill, he or she must remain patient and seek refuge with Allah (swt) and pray to Him (swt) to relieve the pain or sickness, rather than restoring to practices of Jahilya and Shirk.

The Prophet (pbuh) said: "فإن خير الحديث كتاب الله وخير الهدي هدى محمد وشر الأمور محدثاتها وكل بدعة ضلالة" - "The best speech is the Book of Allah and the best guidance and example is that of Muhammad (pbuh). - And the worst of all things are the newly invented things (in religion), for every innovation is error and misguidance."¹⁹ and in another narration, "فإن كل محدثة بدعة وكل بدعة ضلالة" "every newly invented matter (in religion) is a bid'ah and every bid'ah is a dalaalah (misguidance) and every dalaalah is in the (hell) Fire."²⁰

Curing from nightmares and haunted dreams.

There are many authentic ahadith to help us rid bad dreams. This can be achieved by reading verses of Quran or making Dua (supplications) before sleep.

■ Reading Ayat-al-Kursi

¹⁹ Reported by al-Muslim

²⁰ Reported by At-Tirmithi

It was reported that Abu Hurayrah (may Allah be pleased with him) said: "The Messenger of Allah (pbuh) put me in charge of guarding the zakaah of Ramadaan. Someone came and started to scatter the food. I took hold of him and said, 'I will take you to the Messenger of Allah (pbuh).'... He said, 'When you go to bed, recite Aayat al-Kursi and you will be protected by Allah, and no shaytaan (devil) will come near you until morning.' The Prophet (pbuh) said, 'He told you the truth even though he is a liar. That was a shaytaan.'" [Sahih al-Bukhari]²¹

■ Reading last two verses of Surah al-Baqarah

It was reported that Abu Masood al-Badri said: "The Messenger of Allah (pbuh) said: 'The last two verses of Surah al-Baqarah - whoever recites them at night, they will be sufficient for him.'" [Sahih al-Bukhari, Sahih al-Muslim]²²

Al-Nawawi said: "Concerning the phrase, 'The last two aayahs of Soorat al-Baqarah - whoever recites them at night, they will be sufficient for him', it was said that it means, they will be sufficient for him instead of praying qiyaam al-layl, or as protection from Shaytaan, or as protection from vermin. It could mean all of these things." [Sharh Muslim, 6/91, 92].

■ Reading Surah Al-Ikhlās and Mi'wadhatayn

It was reported that Aisha said: "When the Messenger of Allah (pbuh) went to his bed, he would blow into his hands and recite Qul Huwa Allahu Ahad (Surah 112) and the Mi'wadhatayn (Surah 113 and 114). Then he would wipe his hands over his face and his body, as far as they could reach." Aisha said: "When he fell ill, He would ask me to do that for him." [Sahih al-Bukhari, Sahih al-Muslim]²³

■ Making Supplications

حدثني زهير بن حرب حدثنا جرير عن سهيل قال كان أبو صالح يأمرنا إذا أراد أهدنا أن ينم أن يضطجع على شقه الأيمن ثم يقول اللهم رب السماوات ورب الأرض ورب العرش العظيم ربنا ورب كل شيء فالق الحب والنوى ومزل التوراة والإنجيل والفرقان أعوذ بك من شر كل شيء أنت آخذ بناصيته اللهم أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء وأنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء اقض عنا الدين وأغننا من الفقر وكان يروي ذلك عن أبي هريرة عن النبي صلى الله عليه وسلم

Suhail reported that Abu Salih used to command us (in these words): When any one of you intends to go to sleep, he should lie on the bed on his right side and then say: "O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of evervthina, the Splitter of the grain of corn and the datestone (or fruit kernal), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in Thee from the evil of every- thing Thou art to sieze by the forelock (Thou hast perfect control over it). O Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want." Abu Salih used to narrate it from Abu Huraira who narrated it from Allah's Apostle (pbuh). [Sahih al-Muslim]²⁴

■ Sleep on ride side and make Supplications

²¹ Sahih al-Bukhari, 3101

²² Sahih al-Bukhari, 3786; Sahih al-Muslim, 807

²³ Sahih al-Bukhari, 5416; Sahih al-Muslim, 2192

²⁴ Sahih al-al-Muslim, Book 035, Number 6551

وحدثنا إسحاق بن موسى الأنصاري حدثنا أنس بن عياض حدثنا عبيد الله حدثني سعيد بن أبي سعيد المقبري عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا أوى أحدكم إلى فراشه فليأخذ داخلته إزاره فلينفذ بها فراشه وليسم الله فإنه لا يعلم ما خلفه بعده على فراشه فإذا أراد أن يضطجع فليضطجع على شقه الأيمن وليقل سبحانك اللهم ربي بك وضعت جنبي وبك أرفعه إن أمسكت نفسي فاغفر لها وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين

Abu Huraira reported Allah's Messenger (may peace be upon him) as say- ing: When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and utter these words:" Hallowed be Allah, my Lord. It is with Thine (grace) that I place my side (upon the bed) and it is with Thee that I take it up (after sleep), and in case Thou withholdst my being (if thou causest me to die), then grant pardon to my being, and if Thou keepst (this process of breathing on), then protect it with that with which Thou protected Thine pious servants." [Sahih al-Muslim]²⁵

■ Making Supplications

It was reported that Abu Hurayrah said: "Abu Bakr said: 'O Messenger of Allah, teach me something that I can say in the morning and in the evening.' He said: 'Say, Allahumma 'Aalim al-ghaybi wa'l-shahaadah, Faatir al-samawaati wa'l-ard, Rabba kulli shay'in wa maleekahu, ashhadu an laa ilaaha illa anta. A'oodhi bika min sharri nafs wa min sharr il-shaytaan wa shirkih (O Allah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god except You. I seek refuge in You from the evil of my own self and from the evil and shirk of the Shaytaan). Say this in the morning and in the evening, and when you go to bed.'" [Sunnan Abu-Dawood]²⁶

■ Spit drily to left side and change the side

It was reported that Abu Qutaadah said: "The Prophet (pbuh) said: 'Good dreams come from Allah and bad dreams come from the Satan. If any one of you sees a bad dream which makes him afraid, let him spit drily to his left and seek refuge with Allah from its evil, then it will not harm him.'" [Sahih al-Bukhari, Sahih al-Muslim]²⁷

It was reported from Jaabir that the Messenger of Allah (pbuh) said: "If any one of you sees a dream that he dislikes, let him spit drily to his left three times, and seek refuge with Allah from the Shaytan three times, and change the side on which he was sleeping." [Sahih al-Muslim]²⁸

■ Making a short prayer

It was reported that Abu Hurayrah said: "The Prophet (pbuh) said: 'If any one of you sees something that he dislikes (in a dream), let him get up and pray, and not tell people about it.'" [Sahih al-Muslim]²⁹

²⁵ Sahih al-Muslim Book 035, 6554:

²⁶ Sunnan Abu Dawood, 5067; Sunnan at-Tirmidhi, 3392;

²⁷ Sahih al-Bukhari, 3118; Sahih al-Muslim, 2261

²⁸ Sahih al-Muslim, 2262

²⁹ Sahih al-Muslim, 2263