



272749 - Is it true that this dhikr - Allahumm aghfir li dhanbi wa wassi` li fi daari wa baarik li fi rizqi (O Allah, forgive me my sin, make my abode spacious, and bless for me my provision) - is one of the adhkar of wudu?

the question

There is an authentic hadith narrated by Ibn al-Qayyim, Ibn al-Mulaqqin, an-Nawawi and others about doing wudu: I brought water for wudu to the Messenger of Allah (blessings and peace of Allah be upon him) and he did wudu, and I heard him saying in supplication: "Allahumm aghfir li dhanbi wa wassi` li fi daari wa baarik li fi rizqi (O Allah, forgive me my sin, make my abode spacious, and bless for me my provision)." I said: O Prophet of Allah, I heard you offering such and such a supplication. He said: "And did I omit anything?"

I say this supplication when doing wudu. Is it Sunnah to say this supplication when doing wudu?

I say the Basmalah at the beginning, whilst forming the intention in my heart, and I recite the Shahadah at the end, and I say "*Allahumm aj`alni min al-mutatahhirina at-tawwabin* (O Allah, make me one of those who purify themselves and repent often). I hope that you will explain the hadith so that I can understand the correct meaning, and when [this supplication] is to be said.

Summary of answer

There is a difference of scholarly opinion regarding the soundness of the hadith, and the correct view is that it is weak. Even if we assume that it is authentic, the scholars differed as to when this dhikr is to be recited, as is discussed in detail in the complete answer to the question.

Detailed answer

Praise be to Allah.

The hadith that the questioner mentioned is a hadith concerning which there is a difference of



scholarly opinion concerning its soundness, and the correct view is that it is weak. The explanation of that is as follows:

Firstly: where the hadith is to be found, and the verdict on its soundness

It was narrated by Ahmad in his *Musnad* (19574), an-Nasa'i in *`Amal al-Yawm wal-Laylah* (80), Abu Ya'la in his *Musnad* (7273), Ibn Abi Shaybah in his *Musannaf* (29391), Musaddad in his *Musnad*, as mentioned in *It-haf al-Khiyarah al-Maharah* (581), and at-Tabarani in *Ad-Du'a'* (656), via al-Mu'tamir ibn Sulayman, who said: I heard `Abbad ibn `Abbad ibn `Alqamah [narrate] from Abu Mujalliz Lahiq ibn Humayd, from Abu Musa al-Ash`ari, who said: I brought water for wudu to the Messenger of Allah (blessings and peace of Allah be upon him) and he did wudu and prayed, and he said: "*Allahumm aghfir li dhanbi wa wassi` li fi daari wa baarik li fi rizqi* (O Allah, forgive me my sin, make my abode spacious, and bless for me my provision)."

It was narrated by Ahmad as follows: *Allahumma aslih li dini wa wassi` `alayya fi dhati wa baarik li fi rizqi* (O Allah, help me to fulfil my religious duties, grant me a good attitude and bless for me my provision)."

The narrators of the hadith are trustworthy (thiqat). The scholars differed as to whether Abu Mujalliz Lahiq ibn Humayd heard [hadith] from Abu Musa al-Ash`ari (may Allah be pleased with him).

An-Nawawi, adh-Dhahabi and Ibn al-`Imad were of the view that he did meet Abu Musa al-Ash`ari.

An-Nawawi said in *Tahdhib al-Asma'* (p. 592): This Lahiq heard hadiths from many of the Sahabah, including Ibn `Umar, Ibn `Abbas, Anas ibn Malik and Abu Musa al-Ash`ari. End quote.

Adh-Dhahabi said, as is mentioned in *Al-`Ibar fi Khabar man Ghabar* (1/99): He met senior Sahabah such as Abu Musa and Ibn `Abbas. End quote.

Ibn al-`Imad said in *Shadharat adh-Dhahab* (1/128): He met senior Sahabah such as Abu Musa and Ibn `Abbas. End quote.



Al-Hafiz Ibn Hajar was of the view –which Shaykh al-Albani deemed more likely to be correct in *Tamam al-Minnah* (p. 95) – that he did not hear [hadith] from Abu Musa (may Allah be pleased with him).

Ibn Hajar said in *Nata'ij al-Afkar* (1/263): As for the shaykh (meaning Imam an-Nawawi) deeming its isnad to be authentic (sahih), there are some reservations about that, because Abu Mujalliz did not meet Samurah ibn Jundub or `Imran ibn Husayn, according to what `Ali ibn al-Madini said, and they both lived for some time after Abu Musa died. So there are some doubts as to whether he heard [hadith] from Abu Musa.

It is known that he would narrate a hadith as mursal when he narrated from someone whom he had not met. The narrators of the isnad mentioned are the narrators of al-Bukhari and Muslim, except for `Abbad ibn `Abbad, who is trustworthy. And Allah knows best. End quote.

Based on this difference of opinion as to whether Abu Mujalliz heard [hadith] from Abu Musa, the scholars differed regarding the soundness of this hadith.

It was classed as authentic (sahih) by an-Nawawi in *Al-Adhkar* (p. 29), Ibn al-Qayyim in *Zad al-Ma`ad* (2/354), and Ibn al-Mulaqqin in *Al-Badr al-Muneer* (2/279).

It was classed as weak (da`if) by Ibn Hajar in *Nata'ij al-Afkar* (1/263) and Shaykh al-Albani in *Tamam al-Minnah* (p. 95).

The correct view – and Allah knows best – is that the hadith is weak, because even if we assume that Abu Mujalliz heard [hadith] from Abu Musa, he is mudallis [meaning that he deliberately made his reports ambiguous] and narrated reports by saying `an (from). Therefore his hadith is not to be accepted unless he clearly stated that he heard the hadith from another.

Ibn Hajar said in *Tabaqat al-Mudallisin* (31):

Ibn Abi Khaythamah said that Ibn Ma`in said of Abu Mujalliz that he used to deliberately make his reports ambiguous, and ad-Daraqutni confirmed that. End quote.



Secondly:

When is this dhikr to be recited – assuming that it is authentic?

The scholars differed as to the situation in which this dhikr is to be said:

Some of them think that it is one of the adhkar that are connected to wudu, either when saying Bismillah when starting to do wudu, or after finishing it.

These scholars include an-Nasa'i, as he included it in *`Amal al-Yawm wal-Laylah* in a chapter entitled: What to say when doing wudu. Ibn al-Jazari included it in *`Uddat al-Hisn al-Hasin* (p. 70) and said that it is to be recited after saying Bismillah when starting to do wudu.

Another of these scholars is al-Haythami, who included this report in *It-haf al-Khiyarah al-Mahalalah* (1/34 1) in a chapter entitled: What is to be said after doing wudu. It was also narrated by Ibn Hajar al-Haytami in *Tuhfat al-Muhtaj* (239), ar-Ramli in *Nihayat al-Muhtaj* (1/196); al-Manawi in *Fat-h al-Qadir* (1/139), who included it as one of the adhkar that are to be said after doing wudu.

`Abd al-Haqq al-Ishbili suggested it may be recited both when doing wudu and after finishing wudu. He included it in *Al-Ahkam al-Kubra* (3/513) in a chapter entitled What one should say when doing wudu and after finishing wudu. End quote. Az-Zarqani said in *Sharh Mukhtasar Khalil* (1/131): The best is to say it whilst doing wudu and afterwards. End quote.

Some of the scholars think that it should be said after praying.

One of these scholars is at-Tabarani, who included it in a chapter entitled: What is to be said following the prayers.

The reason for the difference of opinion is the different versions of the hadith that were narrated:

It was narrated by Ibn Abi Shaybah in his *Musannaf* (29391); Musaddad in *It-haf al-Khiyarah al-Maharah* (581); Muhammad ibn Abi Bakr al-Maqdimi and `Arim Abun-Nu`man, as narrated by at-Tabarani in *Ad-Du`a`* (656), as follows: It was narrated that Abu Musa said: I brought water for wudu to the Messenger of Allah (blessings and peace of Allah be upon him) and he did wudu and



prayed, and said:...

Muhammad ibn `Abd al-A`la differed from them, as was narrated by an-Nasa'i in *`Amal al-Yawm wal-Laylah* (80). He narrated it as follows: Abu Musa said: I brought water for wudu to the Messenger of Allah (blessings and peace of Allah be upon him) and he did wudu, then I heard him offering supplication...

Ibn Hajar said in *Nata'ij al-Afkar* (1/263): We narrated this additional phrase in *At-Tabarani al-Kabir*, from the narration of Musaddad, `Arim and al-Maqdimi, all of whom narrated from Mu`tamir, and in their report it says: And he [the Prophet (blessings and peace of Allah be upon him)] did wudu, then he prayed...

Then he said: This contradicts the chapter heading of Ibn as-Sunni, who said: Chapter: What one should say whilst doing wudu, because it clearly states that he said it after the prayer, and it is not possible for it to be between wudu and the prayer. End quote.

Some of the scholars reconciled between the two, and stated that it is one of the adhkar of wudu, and also of prayer.

That is because the same dhikr was narrated via Abu Hurayrah, [according to a report which states] that a man said: O Messenger of Allah, I heard you offering supplication last night, and what I managed to hear was when you said: *Allahumm aghfir li dhanbi wa wassi` li fi daari wa baarik li fima razaqtani* (O Allah, forgive me my sin, make my abode spacious, and bless for me what You provide for me). He said: Do you think that they (these words) have omitted anything?"

Narrated by at-Tirmidhi in his *Sunan* (3500); Shaykh al-Albani classed it as weak (da`if) in *Da`if Sunan at-Tirmidhi* (3748).

Another of these scholars is Ibn al-Qayyim, who mentioned it in *Zad al-Ma`ad* (2/353) under the heading: The Prophet's adhkar of wudu.

He also mentioned it under the heading of The Prophet's prayer (1/254), and said: He also used to say in his prayer: "*Allahumm aghfir li dhanbi wa wassi` li fi daari wa baarik li fima razaqtani* (O



Allah, forgive me my sin, make my abode spacious, and bless for me what You provide for me).”
End quote.

Similarly, Imam ash-Shawkani said in *Tuhfat adh-Dhaakirin* (p. 182), after quoting the two reports: This hadith is one of the adhkar of prayer and one of the adhkar of wudu, when we take all of the reports together. End quote.

The correct view is that it is one of the adhkar that are to be said after the prayer or in the prayer, and it is not one of the adhkar of wudu. That is for the following reasons:

- 1) Most of the narrators of the hadith mentioned prayer after doing wudu, as noted above.
- 2) It was narrated from Abu Musa al-Ash`ari (may Allah be pleased with him) that he used to say this dhikr after the prayer, as was narrated in *Musannaf Ibn Abi Shaybah* (3050), via Yunus ibn Abi Is-haq, from Abu Burdah, who said: When Abu Musa had finished his prayer, he would say: *Allahumm aghfir li dhanbi, wa yassir li amri, wa baarik li fi rizqi* (O Allah, forgive me my sin, make my affairs easy for me, and bless for me my provision). Shaykh al-Albani classed the isnad of this report as authentic (sahih) in *Tamam al-Minnah* (p. 96).

Thirdly:

With regard to the meaning of the hadith, it is as follows:

As-San`ani said in *At-Tanwir Sharh al-Jami` as-Saghir* (3/102): “*Allahumm aghfir li dhanbi* (O Allah, forgive me my sin)” –the root meaning of *ghafar* (forgive) is to cover and conceal; in other words, cover my sin and conceal it, by not punishing me for it, so that there will be no trace left of it, and it will be as if it was covered and concealed.

These two words are metaphors for not leaving any trace and completely erasing it.

“*wa wassi` li fi daari* (and make my abode spacious)” – the meaning is general and includes asking Allah to make one’s abode spacious in this world, in the hereafter and in al-barzakh.

So in this supplication, the worshipper is asking Allah for the following:



1) To make his abode in this world spacious, in the sense of asking Him to make him happy and content with it, and to make it feel spacious even if it is small. Or he may ask Allah to make it spacious in a real sense.

2) To make his abode in al-barzakh spacious by His mercy, and grant him rest, fragrance, and so on.

3) To make his abode in the hereafter like that too, and to make it near to Him.

“wa baarik li fi rizqi (and bless for me my provision)” – barakah (blessing) means abundance and growth, and this is something that all people require in their provision and otherwise; or it may mean making him pleased and content with it. End quote.

Conclusion:

There is a difference of scholarly opinion regarding the soundness of the hadith, and the correct view is that it is weak, as noted above.

Even if we assume that it is authentic, the scholars differed as to when this dhikr is to be recited, as we have seen in detail above.

And Allah knows best.