60420 - The time for the evening adhkaar, and is there any overlap between the adhkaar of prayer and the adhkaar of morning and evening?

the question

I want to ask about the evening adkhaar. Should they all be said in the time between ‘Asr prayer and Maghrib, or it is true that Ayat al-Kurisy, al-Ikhlaas and al-Mi’wadhatayn should be said after the adhaan and “Hasbi Allaah alladhi laa illaha illa huwa ‘alayhi tawwakaltu wa huwa rabb al-‘arsh il-‘azeem (Sufficient for me is Allaah, besides Whom there is no other god; in Him have I put my trust and He is the Lord of the mighty Throne)” after praying Maghrib?.

Detailed answer

Praise be to Allah.

Firstly:

The scholars differed concerning the time for the evening adhkaar. Some of them said that that it is between ‘Asr and Maghrib; some said that it is when the sun passes the zenith (which is when the time for Zuhr begins) until the sun sets, and the first part of the night; and some said that it is from when the sun passes its zenith until halfway through the night.

The first view was held by Ibn al-Qayyim (may Allaah have mercy on him). In al-Waabil al-Sayyib (p.127) he said: Concerning the two ends of the day, which are the period between dawn and sunrise and the period between ‘Asr and Maghrib. Allaah says (interpretation of the meaning):

“O you who believe! Remember Allaah with much remembrance

42. And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers]” [al-Ahzaab 33:41-42]

With regard to the word aseel (translated here as afternoon), al-Jawhari said: it is the time after ‘Asr, until sunset.

And Allaah says (interpretation of the meaning):

“and glorify the praises of your Lord in the ‘Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkaar (i.e. the time period from early morning or sunrise till before midnoon)”
[Ghaafir 40:55]

Ibkaar means the beginning of the day, and ‘ashi means the end of it.

And Allaah says (interpretation of the meaning):

“and glorify the Praises of your Lord, before the rising of the sun and before (its) setting”

[Qaaf 50:39]

This is the explanation of what is mentioned in the hadeeth of the one who said such and such in the morning and in the afternoon; what is meant is before the sun rises and before it sets, so the time for these adhkaar is after Fajr and after ‘Asr.

The second view was held by some of the scholars and was stated in a fatwa issued by the Standing Committee, when they were asked: Should the evening adhkaar be after ‘Asr or after the sun sets or after Maghrib prayer?

They replied: The evening adhkaar begin after the sun passes its zenith, until it sets, and at the beginning of the night. The morning adhkaar begin from when dawn breaks until the sun passes the zenith. Allaah says (interpretation of the meaning):

“and glorify the praises of your Lord before the rising of the sun, and before its setting”
[Ta-Ha 20:130]

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons [asaal]”
[al-A’raaf 7:205]

The word asaal (translated here as “afternoons”) refers to the period between ‘Asr and Maghrib.

And Allaah says (interpretation of the meaning):

“So glorify Allaah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and (‘Ishaa’) night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].

18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer ‘Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer)”
[al-Room 30:18]

end quote from Fataawa al-Lajnah al-Daa’imah (24/178)

The third view was held by al-Suyooti (may Allaah have mercy on him) as was quoted from him by Ibn ‘Allaan in al-Futoohaat al-Rabbaaniyyah ‘ala al-Adhkaar al-Nawaawiyyah (3/73).

Thus it is also clear that there is a difference of opinion concerning the time for the morning adhkaar – it is the time between dawn and sunrise, or until the sun reaches its zenith?

There are a number of opinions on this matter, but we have limited ourselves to those which are most well known.

Secondly:

The saheeh Sunnah indicates that Ayat al-Kurisy should be recited among the adhkaar of morning and evening. That was narrated by al-Nasaa’i in ‘Aml al-Yawm wa’l-Laylah and al-Tabaraani in al-Kabeer from Ubayy ibn Ka’b (may Allaah hbe pleased with him), who said that he had a pile of dates from which some were disappearing, so he guarded it one night and he saw a beast that resembled a grown boy. He greeted him and he returned the greeting, and said: “What are you, a jinni or a human?” He said: “A jinni.” He said: “Stretch out your hand to me.” So he stretched out his hand and he saw that it was the paw of a dog with the hair of a dog. He said: “Is this the form of the jinn?” He said: “The jinn know that there is no man among them who is stronger than me.” He said: “What brought you here?” He said: “We heard that you love to give charity so we came

for a share of your food.” He said: “What will protect us from you?” He said: “This verse that is in soorat al-Baqarah: ‘Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)…’ [al-Baqarah 2:255]. Whoever recites it in the evening will be protected from us until morning, and whoever recites it in the morning will be protected from us until the evening.” The next morning he came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and mentioned that to him, and he said: “The evil one spoke the truth.” This isnaad of this hadeeth was classed as jayyid by al-Mundhiri in al-Targheeb wa’l-Tarheeb, and was classed as saheeh by al-Albaani in Saheeh al-Targheeb (662).

The Sunnah also indicates that al-Mi’wadhatayn (i.e., the last two soorahs of the Qur’aan) are part of the adhkaar for morning and evening. Abu Dawood (5082), al-Tirmidhi (3575) and al-Nasaa’i (5428) narrated from ‘Abd-Allaah ibn Khubayb that he said: We set out on a very rainy and dark night, looking for the Messenger of Allaah (peace and blessings of Allaah be upon him) to lead us in prayer. We caught up with him and he said: “Did you pray?” I did not say anything, and he said, “Say something,” but I did not say anything. He said, “Say something,” but I did not say anything. He said: “Say something,” and I said: “O Messenger of Allaah, what should I say?” He said: “Say: ‘Qul huwa Allaahu ahad (Soorah 112) and al-Mi’wadhatayn in the evening and in the morning, three times, and that will suffice you against everything.” This hadeeth was classed as hasan by al-Albaani in Saheeh Abi Dawood.

With regard to reciting the verse of repentance, there is a report narrated by Ibn al-Sunni in ‘Aml al-Yawm wa’l-Laylah (21) from Abu’l-Darda’ (may Allaah be pleased with him), from the Prophet (peace and blessings of Allaah be upon him) who said: “Whoever says every day, in the morning and the evening, Hasbi Allaah alladhi laa illaha illa huwa ‘alayhi tawwakaltu wa huwa rabb al-‘arsh il-‘azeem (Sufficient for me is Allaah, besides Whom there is no other god; in Him have I put my trust and He is the Lord of the mighty Throne), seven times, Allaah will suffice him with regard to what he is worried about, in this world and in the Hereafter.” This hadeeth was classed as saheeh by Shu’ayb al-Arna’oot in Tahqeeq Zaad al-Ma’aad (2/342).

Thirdly:

The ahaadeeth quoted above indicate that there is no difference between these adhkaar; all of them may be said in the morning and in the evening. It is not correct to say that some of them should be said after the adhaan and some should be said after Maghrib prayer.

But based on the three well-known scholarly opinions on the time for the evening adhkaar, which we mentioned above, the one who says them between ‘Asr and Maghrib has said the adhkaar at the right time. As for reciting them after the adhaan or Maghrib or after Maghrib prayer, this is in accordance with the view that the time for them extends until Maghrib or until halfway through the night, as stated above.

Fourthly:

There may be some overlap between the adhkaar of prayer and the adhkaar for morning and evening. The Sunnah indicates that Ayat al-Kursiy and al-Mi’wadhatayn are among the adhkaar which it is prescribed to recite following the prayers. Al-Nasaa’i narrated that Abu Umaamah (may Allaah have mercy on him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever recites Ayat al-Kurisy after every prayer, nothing stands between him and entering Paradise except death.” This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Targheeb wa’l-Tarheeb (1595).

Abu Dawood (1523), al-Nasaa’i (1336) and al-Tirmidhi (2903) narrated that ‘Uqbah ibn ‘Aamir said: The Messenger of Allaah (peace and blessings of Allaah be upon him) told me to recite al-Mu’awwidhaat after every prayer.” This was classed as saheeh by al-Albaani in Saheeh Abi Dawood.

So whoever recites that after Fajr prayer. This will suffice for the adhkaar of prayer and the morning adhkaar, but he should recite al-Mu’awwidhaat three times, as mentioned above in the hadeeth of ‘Abd-Allaah ibn Khubayb.

Whoever recites that after ‘Asr prayer, or after Maghrib prayer – according to the view that the

time for the evening adhkaar lasts until then – that will suffice for the adhkaar of prayer and the evening adhkaar.

And Allaah knows best.