

12. Mu'ādh bin Anas narrated that the Prophet (ﷺ) said: "If someone recites, '**Say, He is Allāh, the One**' ten times, Allāh will build for him a palace in Paradise." (Narrated by Aḥmad.)
13. 'Uqbah bin 'Āmir narrated that Allāh's Messenger (ﷺ) said: "What wonderful verses have been sent down tonight. The like of them has never been seen! They are: '**Say, I seek refuge in the Lord of the dawn,**' and '**Say, I seek refuge in the Lord of men.**'" (i.e., *Sūrah al-Falaq* and *an-Nās*) (Narrated by Muslim.)
14. 'Ā'ishah narrated: "When the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over them after reciting *Sūrah al-Ikhlāṣ*, *Sūrah al-Falaq* and *Sūrah an-Nās* and then rub his hands over whatever parts of his body he was able to, starting with his head, face and front of his body. He used to do that three times." (Narrated by al-Bukhārī and Muslim.)
15. 'Abdullāh bin Yūsuf said that Mālik reported from Ibn Shihāb from 'Urwah that 'Ā'ishah narrated: "Whenever Allāh's Messenger (ﷺ) became sick, he would recite the *mu'awwidhāt* [i.e., *Sūrah al-Falaq* and *an-Nās*] and then blow over his body. But when he became seriously ill, I used to recite them and rub his hands over his body hoping for their blessings." (Narrated by al-Bukhārī.)

*Sūrah al-Fātiḥah*¹

1. In the name of Allāh,² the Entirely Merciful, the Especially Merciful.³
2. [All] praise is [due] to Allāh, Lord⁴ of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.⁵
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

¹*Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

²Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

³*Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*rahmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi'u li Ahkāmil-Qur'ān*, pp. 103-107.)

⁴When referring to Allāh (*subḥānahu wa ta'ālā*), the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

⁵i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.