

80 - THE BOOK OF INVOCATIONS

٨٠ - كتاب الدعوات

And the Statement of Allāh تعالى:

“And your Lord said, ‘Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!’” (V.40:60)

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allāh.

6304. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, “For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allāh), and I want to keep such an invocation for interceding for my followers in the Hereafter.”

6305. Narrated Anas that the Prophet ﷺ said, “For every Prophet there is one (special) invocation that surely will be responded by Allāh,” (or said), “For every Prophet there was an invocation with which he appealed to Allāh, and his invocation was responded by Allāh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.”

(2) CHAPTER. *Afdal Al-Istighfār* (the best way of asking for forgiveness from Allāh).

And the Statement of Allāh تعالى:

“...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you

وَقَوْلُ اللَّهِ تَعَالَى: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ الآية [غافر: ٦٠]

(١) بَابُ: لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

٦٣٠٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَارِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لَأُمَّتِي فِي الْآخِرَةِ».

[انظر ٧٤٧٤]

٦٣٠٥ - وَقَالَ مُعْتَمِرٌ: سَمِعْتُ

أَبِي، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ سَأَلْ سُؤلاً، أَوْ قَالَ: لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتَجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ».

(٢) بَابُ أَفْضَلِ الْاسْتِغْفَارِ،

وَقَوْلِهِ تَعَالَى: ﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ

كَانَ غَفَّارًا﴾ الآية [نوح: ١٠-١٢] ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا

increasee in wealth and children, and bestow on you gardens and bestow on you rivers.” (V.71:10-12)

(And also the Statement of Allāh تعالى):

“And those who, when they have committed *Fāhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know.” (V.3:135)

6306. Narrated Shaddād bin Aus رضي الله عنه: The Prophet ﷺ said, “The most superior way of asking for forgiveness from Allāh is: ‘*Allāhumma Anta Rabbī lā ilāha illā Anta khalaqtanī wa ana ‘abduka, wa ana ‘alā ‘ahdika wa wa’dika mastata’tu. A’ūdhu bika min sharri mā šana’tu, abū’u laka bini’matika ‘alaiya, wa abū’u bidhanbī faghfirli innahū lā yaghfirudh-dhunūba illā Anta.*’”⁽¹⁾ The Prophet ﷺ added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”

أَنْفُسَهُمْ ﴿ الآية [آل عمران: ١٣٥].

٦٣٠٦ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بَرِيْدَةَ: حَدَّثَنِي بُشَيْرُ بْنُ كَعْبٍ الْعَدَوِيُّ قَالَ: حَدَّثَنِي شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «سَيِّدُ الْأَسْتَغْفَارِ أَنْ يَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ». قَالَ: «وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمِيتَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُضِيحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٦٣٢٣]

(1) (H. 6306) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

(3) CHAPTER. The Prophet ﷺ seeking of Allāh's forgiveness by daytime and at night.

6307. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Allāh! I seek Allāh's forgiveness and turn to Him in repentance for more than seventy times a day."

(4) CHAPTER. *At-Tauba* (turning to Allāh in repentance).

Qatāda said, "...Turn to Allāh with sincere repentance..." (V.66:8) means true and constructive repentance."

6308. Narrated Al-Hārith bin Suwaid: 'Abdullāh bin Mas'ūd related to us two narrations: One from the Prophet ﷺ and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a *Fājir* (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." Abū Shihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas'ūd added): Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him."

(٣) بَابُ اسْتِغْفَارِ النَّبِيِّ ﷺ فِي الْيَوْمِ وَاللَّيْلَةِ

٦٣٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

(٤) بَابُ التَّوْبَةِ،

قَالَ قَتَادَةُ: ﴿تَوْبَةً نَصُوحًا﴾ [التحریم: ٨]: الصَّادِقَةُ النَّاصِحَةُ.

٦٣٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ، أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ وَالْآخَرُ عَنْ نَفْسِهِ، قَالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ. وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا. قَالَ أَبُو شِهَابٍ بِيَدِهِ فَوْقَ أَنْفِهِ، ثُمَّ قَالَ: «لَلَّهِ أَفْرَحُ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَتَرًا وَبِهِ مَهْلِكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشِرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ: أَرْجِعْ إِلَى

مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ. تَابَعَهُ أَبُو عَوَانَةَ، وَجَرِيرٌ عَنِ الْأَعْمَشِ. وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَارَةُ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ، وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ. وَقَالَ أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنِ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ.

6309. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert."

٦٣٠٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنَا هُدَيْبَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ».

(5) CHAPTER. Lying on one's right side.

6310. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to offer eleven Rak'a prayer in the late part of the night, and when dawn appeared, he would offer two Rak'a (Sunna of the Fajr) and then lie on his right side till the Mu'adhdhin came to inform him [that the Fajr compulsory congregational Ṣalāt (prayer) was due].

(٥) بَابُ الضُّجْعِ عَلَى الشِّقِّ الْأَيْمَنِ ٦٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ

اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى
يَجِيءَ الْمَوَدُّنُ فَيُؤَذِّنُهُ. [راجع: ٢٢٦]

(6) CHAPTER. (The superiority of a person)
who sleeps with ablution.

6311. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُ said to me, "When you want to go to bed, perform ablution as you do for *Ṣalāt* (prayer), then lie down on your right side and say: '*Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, waljā'tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikalladhī anzalta, wa binabiyikal-ladhī arsalta*'⁽¹⁾. If you should die then (after reciting this) you will die on *Al-Fiṭrah* [the religion of Islām (i.e., as a Muslim)]; so let these words be the last you say (before going to bed)." While I was memorizing it, I said, "*Wa birasūlikal-ladhī arsalta* (in Your Messenger whom You have sent)." The Prophet ﷺ said, "No, but say: *Wa binabiyikal-ladhī arsalta* (in Your Prophet whom You have sent)."

(7) CHAPTER. What to say on going to bed.

6312. Narrated Hudhaifa: When the Prophet ﷺ went to bed, he would say: "*Bismika amūtu wa ahyā*,"⁽²⁾ and when he got up, he would say: "*Al-ḥamdu lillāhil ladhī*

٦٣١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
مُعْتَمِرٌ قَالَ: سَمِعْتُ مَنُصُورًا، عَنْ
سَعْدِ بْنِ عُيَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ
عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي
رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجِعَكَ
فَتَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجَعَ
عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ
أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي
إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً
وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ
إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي
أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ
مُتُّ، مِتُّ عَلَى الْفِطْرَةِ، وَاجْعَلْنِي
آخِرَ مَا تَقُولُ». فَقُلْتُ، أَسْتَذْكُرُهُنَّ؟
وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ؟ قَالَ: «لَا،
وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ». [راجع: ٢٤٧]

(٧) بَابُ مَا يَقُولُ إِذَا نَامَ

٦٣١٢ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ
بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: كَانَ

(1) (H. 6311) O Allāh! I have submitted my face (or, myself, see H. 6313) to You, and I am under Your Command (i.e., depend upon You in all my affairs) and put my back to (i.e., trust in) You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e., the Qur'an) You have revealed and in Your Prophet (Muḥammad ﷺ) You have sent. [See *Fath Al-Barī*]

(2) (H. 6312) With Your Name I die and I live.

ahyānā ba'da mā amātanā, wa ilaih n-nuṣṣūr."⁽¹⁾

6313. Narrated Al-Barā' bin 'Āzib that the Prophet ﷺ advised a man saying, "If you intend to lie down (i.e., go to bed), say. 'Allāhumma aslamtu nafsī ilaika, wa fawwadtu amrī ilaika, wa wajjahtu wajhī ilaika, waljā'tu zahri ilaika, ragħbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta; wa nabiyyikal-ladhī arsalta.' And if you should die then (after reciting this before going to bed) you will die on *Al-Fīrah* (the religion of Islām)."

[See the footnote of *Hādīth* No. 6311]

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

6314. Narrated Ḥudhaifa رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: "Allāhumma bismika amūtu wa ahyā,"⁽²⁾ and when he got up, he would say: "Al-ḥamdu lillāhil-ladhī ahyānā ba'da mā

النَّبِيِّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ أَمُوتُ وَأُحْيَا». وَإِذَا قَامَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ التَّشَوُّرُ». تُشِيرُهَا: تُخْرِجُهَا. [انظر: ٦٣١٤، ٦٣٢٤، ٧٣٩٤]

٦٣١٣ - حَدَّثَنَا سَعْدُ بْنُ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَرَفَةَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا ح. وَحَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ أَوْصَى رَجُلًا فَقَالَ: «إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلْ: اَللّٰهُمَّ اَسْلَمْتُ نَفْسِي اِلَيْكَ، وَفَوَّضْتُ اَمْرِي اِلَيْكَ، وَوَجَّهْتُ وَجْهِي اِلَيْكَ، وَالْجَأْتُ ظَهْرِي اِلَيْكَ رَعْبَةً وَرَهْبَةً اِلَيْكَ. لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ اِلَّا اِلَيْكَ، اَمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ، وَنَبِيِّكَ الَّذِي اَرْسَلْتَ. فَاِنْ مِتُّ مِتَّ عَلَى الْفِطْرَةِ». [راجع: ٢٤٧]

(٨) بَابُ وَضْعِ الْيَدِ الْخَدَّ الْيُمْنِي

٦٣١٤ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ

(1) (H. 6312) All thanks and praises be to Allāh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

(2) (H. 6314) With Your Name I die and I live.

amātanā, wa ilaihin-nushūr."⁽¹⁾

مَضَجَعُهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأُحْيَا». وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». [راجع: ٦٣١٢]

(9) CHAPTER. Sleeping on the right side.

(٩) بَابُ النَّوْمِ عَلَى الشِّقِّ الْأَيْمَنِ

6315. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ: When Allāh's Messenger ﷺ went to bed, he used to sleep on his right side and then say, "Allāhumma aslamtu nafsī ilaika, wa wajjahtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa aljā'tu zahīrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta wa nabīyikal-ladhī arsalta!"⁽²⁾ Allāh's Messenger ﷺ said, "Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fitrah* [Islamic religion (as a Muslim)]"

٦٣١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ: «اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ».

(10) CHAPTER. The invocation which may be said by one who wakes up at night.

(١٠) بَابُ الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ

6316. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ: One night I slept at the house of Maimūna. (During the night) the Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water-skin, opened the

٦٣١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثَّ عِنْدَ

(1) (H. 6314) See the footnote of *Hadith* No. 6312.

(2) (H. 6315) See the footnote of *Hadith* No. 6311, except: - submitted myself... and faced my face to You... as *Hadith* Nos. 6311 & 6313.

mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the *Ṣalāt* (prayer). I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the *Ṣalāt* (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak'a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet ﷺ of the approaching time for the (*Fajr*) *Ṣalāt*, and the Prophet ﷺ offered the *Fajr Ṣalāt* without performing new ablution. He used to say in his invocation, "*Allāhumma ij'al fī qalbī nūran, wa fī baṣarī nūran, wa fī sam'ī nūran, wa 'an yamīnī nūran, wa 'an yasāri nūran, wa fawqī nūran, wa tahtī nūran, wa amāmī nūran, wa khalfī nūran, waj'al lī nūran.*"⁽¹⁾

Kuraib (a subnarrator) said, "I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a man from the offspring of Al-'Abbās and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."⁽²⁾

مِيمُونَةَ فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ فَفَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ ثُمَّ قَامَ فَأَتَى الْقُرْبَةَ فَأَطْلَقَ شِنَاقَهَا ثُمَّ تَوَضَّأَ وَضُوءاً بَيْنَ وَضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أُبْلِغَ فَصَلَّى. فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةً أَنْ يَرَى أَنِّي كُنْتُ أَتَّقِيهِ فَتَوَضَّأْتُ فَقَامَ يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَنَامْتُ صَلَاتُهُ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ. فَأَذَنَهُ بِلَالٌ بِالصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي بَصَرِي نُوراً، وَفِي سَمْعِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ يَسَارِي نُوراً، وَفَوْقِي نُوراً، وَتَحْتِي نُوراً، وَأَمَامِي نُوراً وَخَلْفِي نُوراً، وَاجْعَلْ لِي نُوراً».

قَالَ كُرَيْبٌ: وَسَمِعْتُ فِي التَّابُوتِ، فَلَقِيتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ. فَذَكَرَ: عَصْبِي وَلَحْمِي وَدَمِي وَشُعْرِي وَبَشْرِي، وَذَكَرَ خَصْلَتَيْنِ.

[راجع: ١١٧]

6317. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ got up at night to offer the night *Ṣalāt* (prayer), he used to say: "*Allāhumma lakal-ḥamdu, Anta nūr-us-*

٦٣١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ،

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) (H. 6316) The brain and the bones.

samāwātī wal-ardi wa man fihinna. Wa lakal-ḥamdu, Anta qayyimus-samāwātī wal-ardi wa man fihinna. Wa lakal-ḥamdu, Antal-ḥaqqu, wa wa'duka ḥaqqun, wa qauluka ḥaqqun, wa liqā'uka ḥaqqun, wal-jannatu ḥaqqun, wannāru ḥaqqun, was-sā'atu ḥaqqun, wannabiyyuna ḥaqqun, wa Muḥammadun ḥaqqun. Allāhumma luka aslamtu, wa 'alaika tawakkaltu, wa bika āmantu, wa ilaika anabtu, wa bika khāsamtu, wa ilaika ḥakamtu, faghfirli mā qaddamtu wa mā akhkhartu, wa mā asrartu, wa mā a'lantu. Antal-muqaddimu, wa Antal-mu'akhkhiru. Lā ilāha illā Anta (or lā ilāha ghairuka)»⁽¹⁾

عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُ عَنِّي لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا سَرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ». [راجع: ١١٢٠]

(11) CHAPTER. Saying *Takbīr* (*Allāhu Akbar*) and *Tasbīḥ* (*Subḥān Allāh*) on going to bed.

6318. Narrated 'Alī رضي الله عنه: Fāṭima رضي الله عنها complained about the blisters on her hand because of using a millstone. She

(١١) بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ الْمَنَامِ

٦٣١٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ،

(1) (H. 6317) O Allāh! All the praises and thanks be to You; You are the Light of the heavens and the earth and whatever is in them, and all the praises and thanks be to You. You are the Keeper of (One Who looks after) the heavens and the earth and whatever is in them, and all praises and thanks be to You; You are the Truth, and Your Promise is true, and Your Sayings are true, and the Meeting with You is the truth and the Paradise is the truth, and Hell is the truth, and the Hour is the truth, and the Prophets are true, and Muḥammad (Allāh's Messenger ﷺ) is the truth. O Allāh! I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Orders I rule, so please forgive my past, present and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and You are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).

went to ask the Prophet ﷺ for a servant, but she did not find him (at home) and had to inform 'Āishah of her need. When he came, 'Āishah informed him about it. 'Ali added: The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, till I felt the coolness of his feet on my chest. The Prophet ﷺ then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allāhu-Akbar' thirty-four times, and 'Subhān Allāh' thirty-three times, and 'Alḥamdu lillāh' thirty-three times; for that is better for you than a servant." [Ibn Sirin said, "Subhān Allāh" (is to be said for) thirty-four times.]

(12) CHAPTER. Taking refuge with Allāh (from evil), and the recitation (of Qur'ān) before going to bed.

6319. Narrated رضي الله عنها 'Āishah: Whenever Allāh's Messenger ﷺ went to bed, he used to blow on his hands while reciting the *Mu'awwidhāt* (i.e., *Sūrat Al-Falaq* and *Sūrat An-Nās*, No. 113 and 114) and then pass his hands over his body.

(13) CHAPTER:

6320. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "When anyone of you

عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلْقَى فِي يَدَيْهَا مِنَ الرَّحَى فَأَتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَلَمْ تَجِدْهُ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ، قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقُومُ. فَقَالَ: «مَكَانِكَ»، فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا، فَكَبَّرَا أَرْبَعًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ. فَهَذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ». وَعَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ قَالَ: التَّسْبِيحُ أَرْبَعٌ وَثَلَاثُونَ.

[راجع: ٣١١٣]

(١٢) بَابُ التَّعَوُّذِ وَالْقِرَاءَةِ عِنْدَ الْمَنَامِ

٦٣١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ. [راجع: ٥٠١٧]

(١٣) بَابُ:

٦٣٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: *'Bismika Rabbī waḍa'tu janbī, wa bika arfa'uhū, in amsakta nafsī farḥamhā, wa in arsaltahā faḥfazhā bimā taḥfazū bihī 'ibādakaṣ-ṣāliḥīn.*'⁽¹⁾

حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَتَنَفَّضْ فِرَاشَهُ بِدَاحِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادُكَ الصَّالِحِينَ». رَوَاهُ أَبُو صَدْرَةَ، وَإِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عُبَيْدِ اللَّهِ. وَقَالَ يَحْيَى بْنُ سَعِيدٍ وَيَشْرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. رَوَاهُ مَالِكٌ وَابْنُ عَجَلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [انظر: ٧٣٩٣]

(14) CHAPTER. Invocation in the middle of the night.

6321. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, '(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

(١٤) بَابُ الدَّعَاءِ نِصْفَ اللَّيْلِ

٦٣٢١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَابِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى

(1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

forgiveness that I may forgive him?"⁽¹⁾

[See Vol. 2, *Hadith* No. 1145]

تِلْكَ اللَّيْلِ الْآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي
فَأَسْتَجِبْ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ،
مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

[راجع: ١١٤٥]

(15) CHAPTER. What to say when going to the lavatory.

(١٥) بَابُ الدُّعَاءِ عِنْدَ الْخَلَاءِ

6322. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to the lavatory, he used to say: "Allāhumma innī a'ūdhu bika minal-khubṭi wal-khabā'ith"⁽²⁾

٦٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ
بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
الله عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ
الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْخُبْثِ وَالْخَبَائِثِ». [راجع: ١٤٢]

(16) CHAPTER. What to say when one gets up in the morning.

(١٦) بَابُ مَا يَقُولُ إِذَا أَصْبَحَ

6323. Narrated Shaddād bin Aus: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: 'Allāhumma Anta Ṣabībī, lā ilāha illā Anta, khalaqtanī wa ana 'abduka, wa ana 'alā 'ahdika wa waḍika māstaṭa'atu. Abū'u laka binī'matik' wa abū'u laka bidhanbī faghfirli, fainnahū lā yaghfirudh-dhunūba illā Anta.

٦٣٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَزِيدُ بْنُ زُرْعَةَ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا
عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ
كَعْبٍ، عَنْ شَدَادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ
ﷺ قَالَ: «سَيِّدُ الْاسْتِغْفَارِ: اللَّهُمَّ

(1) (H. 6321) "Sifāt Allāh" (Qualities of Allāh)

All what has been revealed in Allāh's Book [the Qur'ān] as regard the "Sifāt". Qualities of Allāh عز وجل the Most High like His Face, Eyes, Hands, Shins, (Legs), His coming, His Istawa (rising) over His Throne and His other Qualities or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Ahadith* (narrations) as regards His Qualities like [Nuzul], His Descent or His laughing and others, the religious scholars of the Qur'ān and the *Sunna* believe in these qualities of Allāh and they confirm that these are really His Qualities, without *Ta'wil* (interpreting their meanings into different things) or *Tashbih* (giving resemblance or similarity to any of the creatures) or *Ta'til* (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allāh). These Qualities befit or suit only Allāh Alone, and He does not resemble any of (His) creatures. As Allāh's Statement (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer". (V.42:11) (2) "There is none comparable unto Him." (V.112:4)

(2) (H. 6322) "O Allāh! I seek refuge with You from the bad and evil things."

A'ūdhu bika min sharri mā šana'tu.⁽¹⁾ If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise)."

[See *Hadith* No. 6306.]

6324. Narrated *Ḥudhaifa*: Whenever the Prophet ﷺ intended to go to bed, he would recite, "*Bismika Allāhumma amūtu wa ahyā* (With Your Name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: "*Al-ḥamdu lillāhil-ladhī ahyānā ba'da mā amātanā wa ilaihin-nushūr* (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)"

6325. Narrated *Abū Dhar*: Whenever the Prophet ﷺ lay on his bed, he used to say, "*Allāhumma bismika amūtu wa ahyā*," and when he woke up he would say, "*Al-ḥamdu lillāhil-ladhī ahyānā ba'da mā amātanā, wa ilaihin-nushūr*."⁽²⁾

أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أُبَوِّدُ لَكَ بِنِعْمَتِكَ، وَأُبَوِّدُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. إِذَا قَالَ حِينَ يُمْسِي فَمَاتَ دَخَلَ الْجَنَّةَ أَوْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ مِثْلُهُ. [راجع: ٦٣٠٦]

٦٣٢٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأُحْيَا». وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». [راجع: ٦٣١٢]

٦٣٢٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ خُرَشَةَ بْنِ الْحَرْثِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأُحْيَا»، فَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا

(1) (H. 6323) 'O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.'

(2) (H. 6325) See *Hadith* 6324.

بَعْدَمَا أَمَاتْنَا وَإِلَيْهِ النُّشُورُ». [انظر:

[٧٣٩٥

(17) CHAPTER. Invocation during the *Ṣalāt* (prayer).

(١٧) بَابُ الدُّعَاءِ فِي الصَّلَاةِ

6326. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ said to the Prophet ﷺ, “Teach me an invocation with which I may invoke (Allāh) in my *Ṣalāt* (prayer).” The Prophet ﷺ said, “Say: *Allāhumma innī zalamtu nafsī zulman kathīran wa lā yaghfirudh-dhunūba illā Anta, faghfirli maghfiratan min ‘indika, warḥamnī, innaka Antal-Ghafūr-ur-Raḥīm.*”⁽¹⁾

٦٣٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

وَقَالَ عَمْرٍو، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ ﷺ. [راجع: ٨٣٤]

6327. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: The Verse:

“...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice...” (V.17:110) was revealed as regards invocation.

٦٣٢٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ؓ وَلَا تَجْمَعُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا ؓ أَنْزِلْتُ فِي الدُّعَاءِ. [راجع: ٤٧٢٣]

6328. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: We used to say in the *Ṣalāt* (prayer): “*As-Salām* be on Allāh, *As-Salām* be on so-and-so.” One day the Prophet ﷺ told us, “Allāh

٦٣٢٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَتَّصُورٍ، عَنْ أَبِي وَايِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

‘‘ (H. 6326) ‘O Allāh! I have done great wrong (injustice) to myself, and there is nobody who forgives except You, so please forgive me with forgiveness from You, and be Merciful to me, as You are the Oft-Forgiving, Most Merciful.

Himself is *As-Salām* ; when anyone of you sits during his *Ṣalāt* (prayer) (in sitting posture), he should say: '*At-taḥiyātulillāhi*,' up to '*As-ṣāliḥīn*,' (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his *Salām* to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), and that Muḥammad is His slave and His Messenger,' and then he can select whatever he likes to glorify (Allāh's) Praises.'" [See Vol. 1, *Ḥadīth* No. 831]

(18) CHAPTER. The invocation after the *Ṣalāt* (prayer).

6329. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The people said, "O Allāh's Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter)." The Prophet ﷺ asked, "How is that?" They said, "The rich offer *Ṣalāt* (prayer) as we offer *Ṣalāt*, and strive in Allāh's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite '*Subḥān Allāh*' ten times, and '*Al-Ḥamdu lillāh*' ten times, and '*Allāhu Akbar*' ten times after every *Ṣalāt*."

قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ - إِلَى قَوْلِهِ: - الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَ كُلَّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالْأَرْضِ صَالِحٍ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّنَاءِ مَا شَاءَ». [راجع: ٨٣١]

(١٨) بَابُ الدُّعَاءِ بَعْدَ الصَّلَاةِ

٦٣٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا وَرْقَاءُ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالذَّرَجَاتِ وَالنَّعِيمِ الْمُقِيمِ، قَالَ: «كَيْفَ ذَلِكَ؟» قَالَ: صَلُّوا كَمَا صَلَّيْنَا، وَجَاهِدُوا كَمَا جَاهَدْنَا، وَأَنْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ وَلَيْسَتْ لَنَا أَمْوَالٌ، قَالَ: «أَفَلَا أَخْبَرْتُمْ بِأَمْرِ تُدْرِكُونَ مَنْ كَانَ قَبْلَكُمْ، وَتَسْبِقُونَ مَنْ جَاءَ بَعْدَكُمْ، وَلَا يَأْتِي أَحَدٌ بِمِثْلِ مَا جِئْتُمْ بِهِ إِلَّا مَنْ جَاءَ بِمِثْلِهِ؟ تُسَبِّحُونَ فِي ذِكْرِ كُلِّ صَلَاةٍ عَشْرًا، وَتُحَمِّدُونَ عَشْرًا، وَتُكَبِّرُونَ عَشْرًا». تَابَعَهُ عُبَيْدُ اللَّهِ ابْنُ عُمَرَ، عَنْ سُمَيٍّ. وَرَوَاهُ ابْنُ عَجَلَانَ، عَنْ سُمَيٍّ وَرَجَاءِ بْنِ حَيْوَةَ.

وَرَوَاهُ جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ
رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
الدَّرْدَاءِ. وَرَوَاهُ سُهَيْلٌ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.
[راجع: ٨٤٣]

6330. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba : Al-Mughīra wrote to Mu'āwiya bin Abū Sufyān that Allāh's Messenger ﷺ use to say at the end of every *Ṣalāt* (prayer) after the *Taslim*: "*Lā ilāha illallāhu waḥdahū, lā sharīka lahū; lahul-mulku, wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Allāhumma lā māni'a limā a'taita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jaddu*".⁽¹⁾

٦٣٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ :
حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادِ مَوْلَى
الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ
إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ
إِذَا سَلَّمَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا
شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا
مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجَدُّ». وَقَالَ شُعْبَةُ، عَنْ مَنْصُورٍ
قَالَ: سَمِعْتُ الْمُسَيَّبَ. [راجع: ٨٤٤]

(19) CHAPTER. The Statement of Allāh تبارك

وتعالى:

"...And invoke Allāh for them..." (V.9:103)
And whoever prefers his brother (Muslim) to
himself in his invocation.

Abū Mūsā said: The Prophet ﷺ said, "O Allāh! Forgive 'Ubaid Abū 'Āmir. O Allāh! Forgive the sins of 'Abdullāh bin Qais."

(١٩) **بَابُ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى:**
﴿وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣] وَمَنْ
خَصَّ أَخَاهُ بِالدُّعَاءِ دُونَ نَفْسِهِ،
وَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ:
«اللَّهُمَّ اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ، اللَّهُمَّ
اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ».

6331. Narrated Salama bin Al-Akwa' : We

٦٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (H. 6330) None has the right to be worshipped but Allāh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allāh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.'

went out with the Prophet ﷺ to Khaibar. A man among the people said, “O ‘Āmir! Will you please recite to us some of your poetry?” So ‘Āmir got down and started chanting among them saying, “By Allāh! Had it not been for Allāh, we would not have been guided.” ‘Āmir also said other poetic verses which I do not remember. Allāh’s Messenger ﷺ said, “Who is this (camel) driver?” The people said, “He is ‘Āmir bin Al-Akwa’.” He said, “May Allāh bestow His Mercy on him.” A man from the people said, “O Allāh’s Messenger! Would that you let us enjoy his company longer.”⁽¹⁾ When the people (Muslims) lined up, the battle started, and ‘Āmir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allāh’s Messenger ﷺ said, “What is this fire? What are you making the fire for?” They said, “For cooking the meat of donkeys.” He said, “Throw away what is in the pots and break the pots!” A man said, “O Allāh’s Prophet! May we throw away what is in them and wash them?” He said, “Never mind, you may do so.”

[See Vol. 5, *Ḥadīth* No. 4196]

يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى سَلَمَةَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا عَامِرُ لَوْ أَسْمَعْتَنَا مِنْ هُنَاتِكَ. فَنَزَلَ يَحْدُو بِهِمْ يُذَكِّرُ: تَاللهِ لَوْ لَا اللهُ مَا اهْتَدَيْنَا، وَذَكَرَ شِعْرًا غَيْرَ هَذَا، وَلَكِنِّي لَمْ أَحْفَظْهُ. قَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَذَا السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ، قَالَ: «يَرْحَمُهُ اللهُ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللهِ، لَوْ لَا مَتَّعْتَنَا بِهِ، فَلَمَّا صَافَّ الْقَوْمُ قَاتَلُوهُمْ، فَأَصِيبَ عَامِرٌ بِقَائِمَةٍ سَيْفٍ نَفْسِهِ فَمَاتَ. فَلَمَّا أَمْسَوْا أَوْقَدُوا نَارًا كَثِيرَةً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا هَذِهِ النَّارُ؟ عَلَى أَيِّ شَيْءٍ تُوقَدُونَ؟» قَالُوا: عَلَى حُمْرٍ إِنْسِيَّةٍ، فَقَالَ: «هَرِيقُوا مَا فِيهَا وَأَكْسِرُوهَا». قَالَ رَجُلٌ: يَا نَبِيَّ اللهِ، أَلَا نُهْرِيقُ مَا فِيهَا وَنُغْسِلُهَا؟ قَالَ: «أَوْ ذَاكَ».

[راجع: ٢٤٧٧]

6332. Narrated Ibn Abī Aufā ṛَضِيَ اللهُ عَنْهُمَا: Whenever a man brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, “O Allāh! Bestow Your Blessing upon the family of so-and-so.” When my father came to him (with his alms), he said, “O Allāh! Bestow Your Blessings upon the family of Abī Aufā.”

٦٣٣٢ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَنَاهُ رَجُلٌ بِصَدَقَتِهِ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ»، فَأَنَاهُ أَبِي فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [راجع: ١٤٩٧]

(1) (H. 6331) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred.

6333. Narrated Jarīr : Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalaṣa?" Dhul-Khalaṣa was a *Nusub* (an idol, etc.) which the people used to worship and it was called *Al-Ka'bah Al-Yamāniya*. I said, "O Allāh's Messenger! I am a man who can't sit firm on horses." So he stroke my chest (with his hand) and said, "O Allāh! Make him firm and make him a guide and well-guided man." So I went out with fifty (men) from my tribe of Aḥmas. (The subnarrator, Sufyān, quoting Jarīr, perhaps said, "I went out with a group of men from my nation.") And came to Dhul-Khalaṣa and burnt it, and then came to the Prophet ﷺ and said, "O Allāh's Messenger! I have not come to you till I left it like a camel with a skin disease." The Prophet ﷺ then invoked good upon Aḥmas and their cavalry (fighters).

[See Vol. 5, *Ḥadīth* No. 4357]

6334. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Sulaim said to the Prophet ﷺ, "Anas is your servant." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring, and bless (for him) whatever you give him."

6335. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ heard a man reciting (the Qur'ān) in the mosque. He said, "May Allāh bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such *Sūrah*."

٦٣٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ جَرِيرًا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟» وَهُوَ نُصْبٌ كَانُوا يَعْبُدُونَهُ يُسَمَّى الْكَعْبَةَ الْيَمَانِيَّةَ، فُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ لَا أَتَيْتُ عَلَى الْخَيْلِ، فَصَلَّكَ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا». قَالَ: فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَحْمَسَ مِنْ قَوْمِي - وَرُبَّمَا قَالَ سُفْيَانُ: فَانْطَلَقْتُ فِي غُصْبَةٍ مِنْ قَوْمِي - فَاتَيْتُهَا فَأَحْرَقْتُهَا، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا أَتَيْتُكَ حَتَّى تَرَكْتُهَا مِثْلَ الْحَمَلِ الْأَجْرَبِ، فَدَعَا لِأَحْمَسَ وَخَيْلِهَا.

[راجع: ٣٠٢٠]

٦٣٣٤ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ: أَنْتَ خَادِمُكَ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِي مَا أَعْطَيْتَهُ». [راجع: ١٩٨٢]

٦٣٣٥ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ

أَذْكُرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا فِي
سُورَةِ كَذَا وَكَذَا». [راجع: ٢٦٥٥]

6336. Narrated ‘Abdullāh: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, “This division has not been made to please Allāh.” When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face and he then said, “May Allāh bestow His Mercy on Mūsa (Moses), for he was annoyed with more than this, yet he remained patient.”

٦٣٣٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ
النَّبِيُّ ﷺ قَسَمًا فَقَالَ رَجُلٌ: إِنَّ هَذِهِ
لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ، فَأَخْبِرْتُ
النَّبِيَّ ﷺ فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ
فِي وَجْهِهِ وَقَالَ: «يَرْحَمُ اللَّهُ مُوسَى
لَقَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ».

[راجع: ٣١٥٠]

(20) CHAPTER. What rhymed prose is disapproved in invocations.

(٢٠) بَابُ مَا يُكْرَهُ مِنَ السَّجْعِ فِي
الدُّعَاءِ

6337. Narrated ‘Ikrima: Ibn ‘Abbās said, “Preach to the people once a week, and if you won’t, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur’ān. If you come to some people who are engaged in a talk, don’t start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allāh’s Messenger ﷺ and his Companions always avoided it.”

٦٣٣٧ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ
بِْنِ السَّكَنِ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ
أَبُو حَبِيبٍ: حَدَّثَنَا هَارُونُ الْمُقْرِي:
حَدَّثَنَا الزُّبَيْرُ بْنُ الْخَرِيتِ، عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَ
النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أُبَيَّتْ
فَمَرَّتَيْنِ، فَإِنْ أَكْثَرَتْ فَلثَلَاثَ مَرَّاتٍ.
وَلَا تُجَلِّ النَّاسَ هَذَا الْقُرْآنَ فَلَا
أَلْفَيْتَكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ
مِنْ حَدِيثِهِمْ فَتَقْصُ عَلَيْهِمْ فَتَقْطَعُ
عَلَيْهِمْ حَدِيثَهُمْ فَيُجَلِّهِمْ، وَلَكِنْ أَنْصِتْ
فَإِذَا أَمْرُوكَ فَحَدِّثْهُمْ وَهُمْ يَسْتَهْوِنُهُ
وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ،
فَإِنِّي عَهَدْتُ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ
لَا يَفْعَلُونَ إِلَّا ذَلِكَ الْاجْتِنَابَ.

(21) CHAPTER. One should appeal to Allāh with determination, for nobody can force Him against His Will.

6338. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you appeal to Allāh for something, he should ask with determination and should not say, 'O Allāh, if You wish, give me', for nobody can force Allāh to do something against His Will."

6339. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should say: 'O Allāh, forgive me if You wish; O Allāh, be Merciful to me if You wish,' but he should always appeal to Allāh with determination, for nobody can force Allāh to do something against His Will."

(22) CHAPTER. One's invocation is granted (or accepted or responded to) by Allāh if one does not show impatience.

6340. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The invocation of anyone of you is granted (or accepted or responded to by Allāh) if he does not show impatience (by saying, 'I invoked Allāh but my request has not been granted')."

(23) CHAPTER. The raising of the hands on invoking (Allāh).

And Abū Mūsā said, "The Prophet ﷺ invoked (Allāh) and raised his hands (so high

(٢١) بَابُ: لِيَعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ لَهُ

٦٣٣٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ الْمَسْأَلَةَ وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ». [انظر: ٧٤٦٤]

٦٣٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ». [انظر: ٧٤٧٧]

(٢٢) بَابُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

٦٣٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

(٢٣) بَابُ رَفْعِ الْأَيْدِي فِي الدُّعَاءِ،

وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ

that) I saw the whiteness of his armpits.”

And Ibn ‘Umar said, “The Prophet ﷺ raised his hands and said, ‘O Allāh! I am clear of what Khālid has done.’”

6341. Narrated Anas, “The Prophet ﷺ raised his hands (in invocation) till I saw the whiteness of his armpits.”

(24) CHAPTER. To invoke Allāh while not facing the *Qiblah*.

6342. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: While the Prophet ﷺ was delivering a *Khutba* (religious talk) on a Friday, a man stood up and said, “O Allāh’s Messenger! Invoke Allāh to bless us with rain.” (The Prophet ﷺ invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet ﷺ), “Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain).” The Prophet ﷺ said, “O Allāh! Let it rain around us and not on us.” Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(25) CHAPTER. To invoke Allāh while facing the *Qiblah*.

6343. Narrated ‘Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ went out to his

ثُمَّ رَفَعَ يَدَيْهِ وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ.
وَقَالَ ابْنُ عُمَرَ: رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ
وَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا
صَنَعَ خَالِدٌ».

٦٣٤١ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ
الْأَوْسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ،
عَنْ يَحْيَى ابْنِ سَعِيدٍ، وَشَرِيكَ سَمِيعَا
أَنْسَأَ عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيْهِ حَتَّى
رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ١٠٣١]

(٢٤) بَابُ الدُّعَاءِ غَيْرِ مُسْتَقْبِلِ الْقِبْلَةِ

٦٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ
قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ
فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ
اللَّهَ أَنْ يَسْقِينَا، فَتَغِيَمَتِ السَّمَاءُ
وَمُطِرْنَا حَتَّى مَا كَادَ الرَّجُلُ يَصِلُ إِلَى
مَنْزِلِهِ فَلَمْ تَزَلْ نُمَطِّرُ إِلَى الْجُمُعَةِ
الْمُقْبِلَةِ. فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ
فَقَالَ: ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا فَقَدْ
غَرَفْنَا، فَقَالَ: «اللَّهُمَّ حَوَالِينَا وَلَا
عَلَيْنَا». فَجَعَلَ السَّحَابُ يَتَقَطَّعُ حَوْلَ
الْمَدِينَةِ وَلَا يُمِطِرُ أَهْلَ الْمَدِينَةِ.

[راجع: ٩٣٢]

(٢٥) بَابُ الدُّعَاءِ مُسْتَقْبِلِ الْقِبْلَةِ

٦٣٤٣ - حَدَّثَنَا مُوسَى بْنُ

Muṣallā (praying place) to offer the *Ṣalāt* (prayer) of *Isīs qā*. He invoked Allāh for rain and then faced the *Qiblah* and turned his *Ridā* (upper garment) inside out.

إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَادِ بْنِ تَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي فَدَعَا وَاسْتَسْقَى ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ. [راجع: ١٠٠٥]

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

(٢٦) بَابُ دَعْوَةِ النَّبِيِّ ﷺ لِخَادِمِهِ بِطَوْلِ الْعُمُرِ وَبِكَثْرَةِ مَالِهِ

6344. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: My mother said, "O Allāh's Messenger! Please invoke Allāh on behalf of your servant." He said, "O Allāh! Increase his wealth and children, and bestow Your Blessing on whatever you give him."

٦٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خَادِمُكَ ادْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ». [راجع: ١٩٨٢]

(27) CHAPTER. To invoke Allāh at a time of distress.

(٢٧) بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ

6345. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ used to invoke Allāh at the time of distress, saying, "*Lā ilāha illallāhul-ʿAzīmul-Ḥalīm, lā ilāha illallāhu Rabbus-Samāwāti wal-arḍi wa Rabbul-ʿarshil-ʿazīm*." (1)

٦٣٤٥ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو عِنْدَ الْكَرْبِ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ».

[انظر: ٦٣٤٦، ٧٤٢٦، ٧٤٣١]

6346. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا:

٦٣٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (H. 6345) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

Allāh's Messenger ﷺ used to say at a time of distress, "*Lā ilāha illallāhul-Aẓimul-Ḥalīm. Lā ilāha illallāhu Rabbul-arshil-Aẓim. Lā ilāha illallāhu Rabbus-samāwāti wa Rabbul-ardī, wa Rabbul-'arshil karīm.*"⁽¹⁾

يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ». وَقَالَ وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ مِثْلَهُ. [راجع: ٦٣٤٥]

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

(٢٨) بَابُ التَّعَوُّذِ مِنْ جَهْدِ الْبَلَاءِ

6347. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqa'* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."⁽²⁾

٦٣٤٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سَمِيُّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَذَرَكِ الشَّقَاءِ، وَسَوْءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ. قَالَ سُفْيَانُ: الْحَدِيثُ ثَلَاثٌ زِدْتُ أَنَا وَاحِدَةً لَا أُدْرِي أَيُّتَهُنَّ هِيَ. [انظر: ٦٦١٦]

(29) CHAPTER. The invocation of the Prophet ﷺ, "O Allāh! (Let me join) the Highest Companions." (See Qur'ān V.4:69)

(٢٩) بَابُ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى»

6348. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: When Allāh's Messenger ﷺ was healthy, he used to say, "No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death

٦٣٤٨ - حَدَّثَنَا سَعِيدُ بْنُ غَفِيرٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي

- (1) (H. 6346) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.
- (2) (H. 6347) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.

approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allāh! (Let me join) the Highest Companions." I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allāh! (Let me join) the Highest Companions."

سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ»، فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخْذِي غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ فَأَشْحَصَ بَصَرُهُ إِلَى السَّقْفِ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى»، قُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ. قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». [راجع: ٤٤٣٥]

(30) CHAPTER. The invocation for death or life.

6349. Narrated Qais : I came to Khabbāb who had been branded with seven brands⁽¹⁾ and he said, "Had Allāh's Messenger ﷺ not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٦٣٤٩ - حَدَّثَنِي مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: أَتَيْتُ خَبَّابًا وَقَدْ اكَتَوَى سَبْعًا قَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

6350. Narrated Qais : I came to Khabbāb who had been branded with seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٦٣٥٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: أَتَيْتُ خَبَّابًا وَقَدْ اكَتَوَى سَبْعًا فِي بَطْنِهِ فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ.

[راجع: ٥٦٧٢]

(1) (H. 6349) As a treatment of an ailment he was suffering from.

6351. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

(31) CHAPTER. To invoke for Allāh's Blessings upon the children, and rubbing their heads (gently with the hand).

And Abū Mūsā said, "A boy was born to me, and the Prophet ﷺ invoked for Allāh's Blessing upon it."

6352. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My sister's son is sick." So he passed his hand over my head and invoked for Allāh's Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his *Khatam* (the Seal of Prophethood) between his shoulders (and its size was) like the button of *Al-Hajala* (a big size button of a house tent).

6353. Narrated Abū 'Aqīl that his grandfather 'Abdullāh bin Hishām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn 'Umar met him, they would say to him. "Let us be your partners (in trading) as the Prophet ﷺ invoked for Allāh's Blessing

٦٣٥١ - حَدَّثَنِي ابْنُ سَلَامٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُليَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْتَنِينَ أَحَدَكُمْ الْمَوْتَ لِيُضْرَّ نَزَلُ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَتِّيًا لِلْمَوْتِ فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاءُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاءُ خَيْرًا لِي». [راجع: ٥٦٧١]

(٣١) بَابُ الدَّعَاءِ لِلصِّبْيَانِ بِالْبَرَكَةِ وَمَسْحِ رُؤُسِهِمْ،

وَقَالَ أَبُو مُوسَى: وَلَدَ لِي مَوْلُودٌ وَدَعَا لَهُ النَّبِيُّ ﷺ بِالْبَرَكَةِ.

٦٣٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَظَنَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ. [راجع: ١٩٠]

٦٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ: أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ مِنَ السُّوقِ، أَوْ إِلَى السُّوقِ،

upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

6354. Narrated Maḥmūd bin Ar-Rabi' on whose face Allāh's Messenger ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

6355. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Infants used to be brought to the Prophet ﷺ and he used to invoke for Allāh's Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

6356. Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose eye Allāh's Messenger ﷺ had touched, that he had seen Sa'd bin Abī Waqqāṣ offering one *Rak'a* only for the *Witr* prayer.

(32) CHAPTER. Aṣ-Ṣalāt⁽¹⁾ upon the Prophet ﷺ.

فَيَشْتَرِي الطَّعَامَ، فَيَلْقَاهُ ابْنُ الزُّبَيْرِ وَابْنُ عُمَرَ فَيَقُولَانِ: أَشْرِكْنَا فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ، فَيُشْرِكُهُمْ فَرُبَّمَا أَصَابَ الرَّاجِلَةَ كَمَا هِيَ فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ. [راجع: ٢٥٠٢]

٦٣٥٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَنِيهِمْ.

[راجع: ٧٧]

٦٣٥٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُوتَى بِالْصِّبَانِ فَيَدْعُو لَهُمْ، فَأَتَيْتُ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ. [راجع: ٢٢٢]

٦٣٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ بْنِ صُعَيْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ مَسَحَ عَيْنَهُ: أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُوتِرُ بِرَكْعَةٍ. [راجع: ٤٣٠٠]

(٣٢) بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

(1) (Ch. 32) 'O Allāh! Send Your (Graces, Honours, Blessings and Mercy, etc.) upon the Prophet ﷺ.

6357. Narrated ‘Abdur-Raḥmān bin Abī Lailā : Ka’b bin ‘Ujra met me and said, “Shall I give you a present? Once the Prophet ﷺ came to us and we said, ‘O Allāh’s Messenger! We know how to greet you ; but how to send *Ṣalāt* upon you?’ He said, ‘Say: *Allāhumma ṣalli ‘alā Muḥammadin, wa ‘alā āli Muḥammadin, kamā ṣallaita ‘alā āli Ibrāhīma, innaka Ḥamīdun Majīd.* *Allāhumma bārik ‘alā Muḥammadin, wa ‘alā āli Muḥammadin, kamā bārakta ‘alā āli Ibrāhīma, innaka Ḥamīdun Majīd.*’.”⁽¹⁾

6358. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ عَنْهُ : We said, “O Allāh’s Messenger! This is (i.e., we know) the greeting to you ; will you tell us how to send *Ṣalāt* on you?” He said, ‘Say: *Allāhumma ṣalli ‘alā Muḥammadin ‘abdika wa rasūlika kamā ṣallaita ‘alā Ibrāhīma, wa bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīma wa āli Ibrāhīma.*’.”⁽²⁾

٦٣٥٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبَ بْنَ عُجْرَةَ فَقَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةً؟ إِنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٣٣٧٠]

٦٣٥٨ - حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ». [راجع: ٤٧٩٨]

- (1) (H. 6357) ‘O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your *Ṣalāt* on (Prophet) Ibrāhīm’s family (or his followers). O Allāh! Send Your Blessings on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your Blessings on Ibrāhīm’s family. You are indeed Worthy of all praise, full of glory.’
- (2) (H. 6358) ‘O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad, Your slave and Your Messenger as You sent Your *Ṣalāt* on Ibrāhīm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on (Prophet) Ibrāhīm and Ibrāhīm’s family (or his followers).’

(33) CHAPTER. Can one (ask Allāh) to send *Ṣalāt* on anybody other than the Prophet ﷺ? And the Statement of Allāh تعالى :
 "...And invoke Allāh for them. Verily! Your invocations are a source of security for them..." (V.9:103)

6359. Narrated Ibn Abī Aufā : Whenever somebody brought alms to the Prophet ﷺ he used to say, "*Allāhumma ṣalli 'alaihi* [O Allāh! Send Your *Ṣalāt* (Graces and Honours, Blessings and Mercy, etc.) on him]." Once when my father brought his alms to him, he said, "O Allāh! Send Your *Ṣalāt* on the family of Abī Aufā."

6360. Narrated Abū Ḥumaid As-Sā'idi: The people said, "O Allāh's Messenger! How should we send *Ṣalāt* on you?" He said, "Say: *Allāhumma ṣalli 'alā Muḥammadin wa azwājihī wa dhurriyyatihī kamā ṣallaita 'alā āli Ibrāhīm; wa bārik 'alā Muḥammadin wa azwājihī wa dhurriyyatihī, kamā bārakta 'alā āli Ibrāhīma, innaka Ḥamidun Majīd.*"⁽¹⁾

(34) CHAPTER. The statement of the Prophet ﷺ: "(O Allāh!) If I should harm somebody, let that be a means of purification and mercy for him."

6361. Narrated Abū Hurairah رضي الله عنه

(٣٣) بَابٌ: هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ ﷺ؟ وَقَوْلُهُ تَعَالَى: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ [التوبة: ١٠٣]

٦٣٥٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ إِذَا أَتَى رَجُلٌ النَّبِيَّ ﷺ بِصَدَقَتِهِ قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِ». فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [راجع: ١٤٩٧]

٦٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ: أَخْبَرَنِي أَبُو حَمِيدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [راجع: ٣٣٦٩]

(٣٤) بَابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ أَدْنَيْتُهُ فَاجْعَلْهُ لِي زَكَاةً وَرَحْمَةً»

٦٣٦١ - حَدَّثَنَا أَحْمَدُ بْنُ

(1) (H. 6360) 'O Allāh! send Your *Ṣalāt* on Muḥammad and his wives and his offspring as You sent Your *Ṣalāt* on the family of (Prophet) Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrāhīm. You are indeed the One Who deserves praises and glorifications.'

that he heard the Prophet ﷺ saying, "O Allāh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."⁽¹⁾

صَالِح: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي
سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ
يَقُولُ: «اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ
فَجَعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ
الْقِيَامَةِ».

(35) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

(٣٥) بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ

6362. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Once the people started asking Allāh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is *Hudhaifa*." And then 'Umar got up and said, "We accept Allāh as our Lord, and Islām as (our) religion, and Muḥammad ﷺ as (our) Messenger; and we seek refuge with Allāh from *Al-Fitan* (trials and afflictions)." Allāh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall." Qatāda, when relating this *Hadīth* used to mention the following Verse:

٦٣٦٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ
رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ
حَتَّى أَحْفَوُهُ الْمَسْأَلَةَ فَغَضِبَ فَصَعِدَ
الْمِنْبَرَ، فَقَالَ: «لَا تَسْأَلُونِي الْيَوْمَ عَنْ
شَيْءٍ إِلَّا بَيَّنَّتهُ لَكُمْ»، فَجَعَلْتُ أَنْظُرُ
يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ لَأَفَا
رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ كَانَ
إِذَا لَأَحَى الرِّجَالَ يُدْعَى لغيرِ أَبِيهِ،
فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ قَالَ:
«حُدَافَةُ»، ثُمَّ أُنْشَأَ عُمَرُ فَقَالَ: رَضِينَا
بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ
ﷺ رَسُولًا، نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ فِي
الْحَيَرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُورَتْ
لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ
الْحَائِطِ».

"O you who believe! Ask not about things

(1) (H. 6361) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

which, if made plain to you, may cause you trouble..." (V.5:101)

(36) CHAPTER. To seek refuge with Allāh from being overpowered by (other) men.

6363. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Choose one of your boys to serve me." So Abū Ṭalḥa took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allāh's Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, "O Allāh! I seek refuge with You (Allāh) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Ṣafīyya, the daughter of Huyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahbā', he prepared (a special meal called) *Hais*, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uḥud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Al-Madīna, he said, "O Allāh! I make the land between its (i.e., Al-Madīna's) two mountains a sanctuary, as the Prophet Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless them (the people of Al-Madīna) in their *Mudd* and their *Ṣā'* (units of measuring)."

وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ هَذَا الْحَدِيثِ هَذِهِ الْآيَةَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّ لَكُمْ سُؤُوكُمْ﴾. [راجع: ٩٣]

(٣٦) بَابُ التَّعَوُّذِ مِنْ غَلَبَةِ الرِّجَالِ

٦٣٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرِو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ لِأَبِي طَلْحَةَ: «التَّمَسْ لَنَا غُلَامًا مِنْ غِلْمَانِكَم يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِدْفَنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ. فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ». فَلَمَّ أَرَلَ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُمَيٍّ قَدْ حَارَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بَعَاءَةً أَوْ كِسَاءً ثُمَّ يُرِدْفُهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نَظْعٍ. ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجَالًا فَأَكَلُوا، وَكَانَ ذَلِكَ بِنَاءً بِهَا. ثُمَّ أَقْبَلَ حَتَّى بَدَأَ لَهُ أَحَدٌ، قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا

مِثْلَ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ
بَارِكْ لَهُمْ فِي مُدَّهِمْ وَصَاصِعِهِمْ.

[راجع: ٣٧١]

(37) CHAPTER. To seek refuge (with Allāh) from the punishment of the grave.

(٣٧) بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

6364. Narrated Umm Khālid: I heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

٦٣٦٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ، قَالَ: وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ ﷺ غَيْرَهَا، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [راجع: ١٣٧٦]

6365. Narrated Muṣ'ab: Sa'd used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) "O Allāh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age; and I seek refuge with You from the *Fitnah* (trial and affliction), of this world (i.e., the *Fitnah* of *Ad-Dajjāl*, etc.); and I seek refuge with You from the punishment of the grave."

٦٣٦٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ مُصْعَبٍ قَالَ: كَانَ سَعْدٌ يَأْمُرُ بِخَمْسٍ، وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْمُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، - يَعْنِي فِتْنَةَ الدَّجَالِ - وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [راجع: ٢٨٢٢]

6366. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, "O Allāh's Messenger! Two old ladies..." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the

٦٣٦٦ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَى عَجُوزَانِ مِنْ عُمُرِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا وَلَمْ أَنْعِمَ أَنْ أَصَدِّقَهُمَا، فَخَرَجَتَا

sound resulting from) their punishment.” Since then I always saw him seeking refuge with Allāh from the punishment of the grave in his *Ṣalāt* (prayers).

وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزِينَ، وَذَكَرْتُ لَهُ، فَقَالَ: «صَدَقْنَا، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا»، فَمَا رَأَيْتُهُ بَعْدُ فِي صَلَاةٍ إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [راجع: ١٠٤٩]

(38) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of life and death.

(٣٨) بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

6367. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Prophet ﷺ used to say, “O Allāh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death.”

٦٣٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ نَبِيُّ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع: ٢٨٢٣]

(39) CHAPTER. To seek refuge with Allāh from all kinds of sins and from being in debt.

(٣٩) بَابُ التَّعَوُّذِ مِنَ الْمَآثِمِ وَالْمَغْرَمِ

6368. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and affliction) of the grave and from the punishment in the grave and from the *Fitnah* of Fire and from the punishment in the Fire and from the evil of the *Fitnah* of wealth; and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masih Ad-Dajjal*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from

٦٣٦٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَآثِمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَاءِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ

the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.”

(40) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلَجِ
وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ،
وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. [راجع: ٨٣٢]
(٤٠) بَابُ الْإِسْتِعَاذَةِ مِنَ الْجُبْنِ
وَالْكَسَلِ،

﴿كَسَالِي﴾ [النساء: ١٤٢] وَكَسَالِي
وَاحِدٌ.

6369. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.”

[See *Hadīth* No. 6363.]

٦٣٦٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:
حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ
أَبِي عَمْرٍو قَالَ: سَمِعْتُ أَنَسَ بْنَ
مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ:
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ
وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ
وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ
الرِّجَالِ».

(41) CHAPTER. To seek refuge with Allāh from miserliness.

(٤١) بَابُ التَّعَوُّذِ مِنَ الْبُخْلِ،
الْبُخْلُ وَالْبَخْلُ وَاحِدٌ، مِثْلُ
الْحُزْنِ وَالْحَزَنِ.

6370. Narrated Muṣ'ab bin Sa'd: Sa'd bin Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُمَا used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): “O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of this world, and I seek refuge with You from the punishment in the grave.”

٦٣٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُسَيَّبِ: حَدَّثَنِي عُذْرَةُ قَالَ: حَدَّثَنَا
شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ
مُضْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي
وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ يَأْمُرُ
بِهَؤُلَاءِ الْخَمْسِ وَيُخْبِرُهُنَّ عَنِ النَّبِيِّ
ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،

وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ». [راجع: ٢٨٢٢]
(٤٢) **بَابُ التَّعَوُّذِ مِنْ أَرْدَلِ الْعُمُرِ،**
﴿أَرَادُنَا﴾ [هود: ٢٧]: سَقَاطُنَا.

(42) CHAPTER. To seek refuge with Allāh from senile old age.

6371. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh saying, "O Allāh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness."

٦٣٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ». [راجع: ٢٨٢٣]

(43) CHAPTER. To invoke Allāh to take away epidemic and diseases.

6372. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "O Allāh! Make us love Al-Madina as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juhfa. O Allāh! Bless our *Mudd* and our *Ṣa'* (units of measuring)."

(٤٣) **بَابُ الدُّعَاءِ بِرَفْعِ الْوَبَاءِ**
وَالْوَجْعِ
٦٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَاهَا إِلَى الْجُفْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدَّنَا وَصَاعِنَا». [راجع: ١٨٨٩]

6373. Narrated 'Amir bin Sa'd that his father said, "In the year of *Hajjat-ul-Wadā'*, the Prophet ﷺ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, 'O Allāh's Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.

٦٣٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ أَبَاهُ قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ مِنْ شَكْوَى

Shall I give two-third of my property in charity?' He said, 'No.' I said, 'Then half of it?' He said, 'Even one-third is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allāh's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allāh's Messenger! Will I be left behind my companions (in Makkah)?' He said, 'If you remain behind, whatever good deeds you will do for Allāh's sake, will raise and upgrade you to a higher position (in Allāh's Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allāh! Complete the emigration of my companions and do not turn them on their heels;' (1) But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah).'" Allāh's Messenger ﷺ lamented (or pitied) for him as he died in Makkah.

[See Vol. 5, *Hadith* No. 4409]

(44) CHAPTER. To seek refuge with Allāh from senile old age and from the *Fitan* (trial and affliction), of this world and from the *Fitan* of the Hell-fire.

6374. Narrated Sa'd: Seek refuge with Allāh by saying the words which the Prophet ﷺ used to say while seeking refuge with Allāh: "O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

أَشْفَيْتُ مِنْهَا عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلِّغْ بِي مَا تَرَى مِنَ الْوَجَعِ وَأَنَا ذُو مَالٍ وَلَا يَرْتِنِي إِلَّا بِنْتُ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلَاثِي مَالِي؟ قَالَ: «لا»، قُلْتُ: فَيَسْطَرُّهُ؟ قَالَ: «الْثُلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ حَتَّى مَا تَجْعَلَ فِي فِي أَمْرَاتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ أَخْلَفْتُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا ارْذُدْتَ دَرَجَةً وَرَفَعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمِصْ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسَ سَعْدُ بْنُ خَوْلَةَ»، قَالَ سَعْدُ: رَأَيْتُ لَهُ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ تُؤْفَى بِمَكَّةَ.

(٤٤) بَابُ الْإِسْتِعَاذَةِ مِنَ ارْذَلِ الْعُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيَا، وَمِنْ فِتْنَةِ النَّارِ

٦٣٧٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَنَّبَانَا الْحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: تَعَوَّذُوا بِكَلِمَاتِ كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهِنَّ: «اللَّهُمَّ إِنِّي

(1) (H. 6373) The Prophet ﷺ wished that none of the Emigrants should die somewhere other than Al-Madina, the place of their emigration.

degraded) senile old age, and seek refuge with You from the *Fitnah* (trial and affliction) of this world, and from the punishment in the grave.”

6375. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allāh! I seek refuge with You from the punishment of the Fire, the *Fitnah* (trial and affliction) of the Fire, and the *Fitnah* (trial and affliction) of the grave, the punishment in the grave, and the evil of the *Fitnah* of the wealth, the evil of the *Fitnah* of poverty and from the evil of the *Fitnah* caused by *Al-Masīh Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other.”

(45) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction etc.) of wealth.

6376. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to seek refuge with Allāh (by saying), “O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the *Fitnah* of the grave, and I seek refuge with you from the punishment in the grave, and I seek refuge with You from the *Fitnah* of wealth, and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīh Ad-Dajjāl*.”

أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ». [راجع: ٢٨٢٢]

٦٣٧٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَغْرَمِ وَالْمَأْثَمِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَا، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ». [راجع: ٨٣٢]

(٤٥) بَابُ الاسْتِعَاذَةِ مِنْ فِتْنَةِ الْغِنَا

٦٣٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَلَامٌ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَا، وَأَعُوذُ بِكَ

مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ». [راجع: ٨٣٢]

(٤٦) بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الْفَقْرِ

(46) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of poverty.

6377. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction, etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, punishment of the grave, and the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allāh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masih Ad-Dajjal*. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allāh! I seek refuge with You from laziness, sins, and from being in debt."

٦٣٧٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:
كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ
النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ،
وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ. اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ. اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ
الثَّلْجِ وَالْبَرَدِ، وَتَقَّ قَلْبِي مِنَ الْخَطَايَا
كَمَا تَقَيَّتِ الثُّوبَ الْأَبْيَضُ مِنَ
الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ
كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ
وَالْمَأْثَمِ وَالْمَغْرَمِ». [راجع: ٨٣٢]

(47) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh's Blessing.

6378, 6379. Narrated Umm Sulaim that she said, "O Allāh's Messenger! Anas is your servant; so please invoke for Allāh's Blessing for him." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring and bless (for him) whatever You give him."

(٤٧) بَابُ الدَّعَاءِ بِكَثْرَةِ الْمَالِ
وَالْوَلَدِ مَعَ الْبَرَكَةِ

٦٣٧٨، ٦٣٧٩ - حَدَّثَنِي مُحَمَّدٌ
بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ
أَمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ،
أَنْتَ خَادِمُكَ اذْعُ اللَّهُ لَهُ، قَالَ:
«اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ
فِيمَا أَعْطَيْتَهُ». وَعَنْ هِشَامِ بْنِ زَيْدٍ:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ مِثْلَهُ.

[راجع: ١٩٨٢]

CHAPTER. To invoke Allāh for an increase of offspring, along with His Blessings.

بَابُ الدُّعَاءِ بِكَثْرَةِ الْوَلَدِ مَعَ الْبَرَكَةِ

6380, 6381. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Umm Sulaim said (to the Prophet ﷺ), "Anas is your servant; so please invoke for Allāh's Blessings for him." He ﷺ said "O Allāh! Increase his wealth and offspring, and bless (for him) whatever You give him."

٦٣٨٠، ٦٣٨١ - حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمُّ سُلَيْمٍ: أَنَسٌ خَادِمُكَ اذْعُ اللَّهُ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ». [راجع: ١٩٨٢]

(48) CHAPTER. The invocation on making *Istikhārah* (an appeal to Allāh to guide you on the right path as regards a certain matter).

(٤٨) بَابُ الدُّعَاءِ عِنْدَ الْاِسْتِخَارَةِ

6382. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to teach us the *Istikhārah* for every matter as he used to teach us the *Sūrah* from the Qur'ān. (He used to say), "If anyone of you intends to do something, he should offer a two *Rak'a* prayer other than the obligatory *Ṣalāt* (prayer), and then say: 'Allāhumma innī astakhīruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min faḍlikal-'azīm, fainnaka taqdiru wa lā aqdiru, wa talamu wa lā a'lamu, wa Anta 'Allāmul-*Ghuyūb*. Allāhumma in kunta ta'lamu anna hādhal-amra khairun li fi dīnī wa ma'āshī wa 'āqibati amrī (or said: fi 'ājili amrī wa ājilihi) faqdurhu li. Wa in kunta ta'lamu anna hādhal-amra sharrun li fi dīnī wa ma'āshī wa 'āqibati amrī (or said: fi 'ājili amrī wa ājilihi) faṣrifshu 'annī waṣ-rifnī 'anhu, waqdur li al-khaira haithu kāna, thumma raḍḍinī bihi.⁽¹⁾ Then he should mention his matter (need)."

٦٣٨٢ - حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ أَبُو مُضْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ: «إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا

(1) (H. 6382) 'O Allāh! I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all=

الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ
أَمْرِي وَآجِلِهِ - فَاقْذُرْهُ لِي. وَإِنْ كُنْتُ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي
عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ، وَاقْذُرْ لِي الْخَيْرَ حَيْثُ
كَانَ، ثُمَّ رَضِّنِي بِهِ. وَيُسَمَّى
حَاجَتَهُ». [راجع: ١١٦٢]

(49) CHAPTER. Invoking Allāh while performing ablution.

(٤٩) بَابُ الدُّعَاءِ عِنْدَ الْوُضُوءِ

6383. Narrated Abū Mūsā: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allāh! Forgive 'Ubaid Abī 'Āmir." I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, "O Allāh! Upgrade him over many of your human creatures on the Day of Resurrection."

٦٣٨٣ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي
مُوسَى قَالَ: دَعَا النَّبِيُّ ﷺ بِمَاءٍ
فَتَوَضَّأَ بِهِ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ
اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ، وَرَأَيْتُ بَيَاضَ
إِبْطِئِهِ. فَقَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ
الْقِيَامَةِ فَوْقَ كَثِيرٍ مِمَّنْ خَلَقْتَ مِنَ
النَّاسِ». [راجع: ٢٨٨٤]

(50) CHAPTER. Invoking Allāh while ascending a high place.

(٥٠) بَابُ الدُّعَاءِ إِذَا عَلَا عَقَبَةً

6384. Narrated Abū Mūsā: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we

٦٣٨٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ

=hidden matters. O Allāh, if You know that this matter is good for me in my religion my livelihood, and for my life in the Hereafter (or said: for my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: for my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.'

used to say *Takbīr*⁽¹⁾ (in a loud voice). The Prophet ﷺ said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "*Lā ḥaula wa lā quwwata illā billāh*." He said, "O 'Abdullāh bin Qais! Say: '*Lā ḥaula wa lā quwwata illā billāh*,' for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā ḥaula wa lā quwwata illā billāh*." ⁽²⁾

(51) CHAPTER. Invoking Allāh while going down a valley.

In this respect there is a narration from Jābir رضي الله عنه.

(52) CHAPTER. The invocation while going on a journey or returning from a journey.

In this respect there is a narration from Anas.

6385. Narrated Ibn 'Umar رضي الله عنهما: Whenever Allāh's Messenger ﷺ returned from a *Ghazwa* or *Hajj* or *Umra*, he used to say, "*Allāhu-Akbar*", three times whenever he went up a high place and then he used to say, "*Lā ilāha illallāhu Waḥdahu lā sharīka lahū, lahūl-mulku wa lahūl-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Āyibūna tā'ibūna, 'ābidūna lirabbīnā ḥāmidūn. Ṣadaqallāhu*

أُثْبِتَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَرْنَا، فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ، ارْجِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، وَلَكِنْ تَدْعُونَ سَمِيعًا بَصِيرًا»، ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، أَوْ قَالَ: أَلَا أُدْلِكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

(٥١) بَابُ الدُّعَاءِ إِذَا هَبَطَ وَادِيًا، فِيهِ حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ.

(٥٢) بَابُ الدُّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ رَجَعَ،

فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسٍ.

٦٣٨٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ

(1) (H. 6384) '*Allāhu Akbar*' (Allāh is the Most Great).

(2) (H.6384) There is neither might nor power except with Allāh.

wa'dahū, wa naṣara 'abdahū, wa hazamal-aḥzāba Waḥdahū." (1)

(53) CHAPTER. Invocation for a bridegroom.

6386. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, seeing a yellow mark (of perfume) on the clothes of 'Abdur-Raḥmān bin 'Auf, said, "What about you?" 'Abdur-Raḥmān replied, "I have married a woman with a *Mahr* of gold equal to a date-stone." The Prophet ﷺ said, "May Allāh bestow His Blessing on you (in your marriage). Give a *Walima* (wedding banquet) even with one sheep."

6387. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father died and left behind seven or nine daughters, and I married a matron. The Prophet ﷺ said, "Did you get married, O Jābir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them."

يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». [راجع: ١٧٩٧]

(٥٣) بَاب الدُّعَاءِ لِلْمُتَزَوِّجِ

٦٣٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى النَّبِيُّ ﷺ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ: «مَهْمِمْ، أَوْ مَهْ؟»، قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ، فَقَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ». [راجع: ٢٠٤٩]

٦٣٨٧ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: «تَزَوَّجْتَ يَا جَابِرُ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ ثَيِّبًا؟» قُلْتُ: ثَيِّبٌ، قَالَ: «هَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ؟ أَوْ تُضَاحِكُهَا وَتُضَاحِكُكَ؟» قُلْتُ: هَلَكَ أَبِي فَتَرَكَ

(1) (H. 6385) None has the right to be worshipped but Allāh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allāh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).

He said, "May Allāh bestow His Blessing on you."

سَبَّحَ أَوْ تَسَبَّحَ بَنَاتٍ، فَكَرِهَتْ أَنْ
أَجْبِئَهُنَّ بِمِثْلِهِنَّ فَتَزَوَّجَتْ امْرَأَةً تَقُومُ
عَلَيْهِنَّ، قَالَ: «فَبَارَكَ اللَّهُ عَلَيْكَ».
لَمْ يَقُلْ ابْنُ عُيَيْنَةَ وَمُحَمَّدُ بْنُ
مُسْلِمٍ عَنْ عَمْرِو: «بَارَكَ اللَّهُ
عَلَيْكَ». [راجع: ٤٤٣]

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

(٥٤) بَابُ مَا يَقُولُ إِذَا أَتَى أَهْلَهُ

6388. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: *'Bismillāh, Allāhumma jannibnash-shaiṭāna, wa jannibish-shaiṭāna mā razaqtanā,*'⁽¹⁾ and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

٦٣٨٨ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ
سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ
ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ
أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا
الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا،
فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ
يُضِرَّهُ شَيْطَانٌ أَبَدًا». [راجع: ١٤١]

(55) CHAPTER. The statement of the Prophet ﷺ: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from this torment of the Fire!" (V.2:201)

(٥٥) بَابُ قَوْلِ النَّبِيِّ ﷺ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً»

6389. Narrated Anas رضي الله عنه: The most frequent invocation of the Prophet ﷺ was: "O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)

٦٣٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ
أَنَسٍ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ:
«اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

[راجع: ٤٥٢٢]

(1) (H. 6388) In the Name of Allāh; O Allāh! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.

(56) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of the world.

6390. Narrated Sa'd bin Abī Waqqās رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to teach us these words as he used to teach us the Book (the Qur'ān): "O Allāh! I seek refuge with you from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of the world and from the punishment in the grave."

(٥٦) بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

٦٣٩٠ - حَدَّثَنَا قُرُوبُ بْنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَيْدَةُ هُوَ ابْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا تَعْلَمُ الْكِتَابَةُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْبُيِّنِ وَأَعُوذُ بِكَ مِنْ أَنْ تُرَدَّ إِلَيَّ أَرْذَلُ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ». [راجع: ٢٨٢٢]

(57) CHAPTER. To repeat the invocation.

6391. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا : Allāh's Messenger ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allāh) (for a remedy). Then (one day) he said, "O 'Āishah! Do you know that Allāh has advised me as to the problem I consulted Him about?" 'Āishah said, "O Allāh's Messenger! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labīd bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The

(٥٧) بَابُ تَكَرُّرِ الدُّعَاءِ

٦٣٩١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَبَّ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ. وَأَنَّهُ دَعَا رَبَّهُ، ثُمَّ قَالَ: «أَشْعَرْتُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟» فَقَالَتْ عَائِشَةُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي مَاذَا؟ قَالَ:

former asked, 'Where is that?' The latter replied, 'It is in Dharwān.' Dharwān was a well in the dwelling place of the (tribe of) Banī Zuraiq. Allāh's Messenger ﷺ went to that well and returned to 'Āishah, saying, "By Allāh, the water (of the well) was as red as the infusion of Hinnā,⁽¹⁾ and the date-palm trees looked like the heads of devils." 'Āishah added, "Allāh's Messenger ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, 'O Allāh's Messenger, why didn't you take it out?' He said, 'As for me, Allāh has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).'"

Narrated Hishām's father: 'Āishah said, "Allāh's Messenger ﷺ was bewitched, so he invoked Allāh repeatedly requesting Him to cure him (from that magic)." Hishām then narrated the above narration.

[See Vol. 7, Ḥadīth No. 5763, 5765]

(58) CHAPTER. To invoke Allāh against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)].

And Ibn Mas'ūd said, "The Prophet ﷺ said, "O Allāh! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of the (days of Prophet) Yūsuf (Joseph)." He also said, "O Allāh! Destroy Abū Jahl."

And Ibn 'Umar said, "The Prophet ﷺ invoked Allāh in the *Ṣalāt* (prayer), saying, 'O Allāh! Curse so-and-so and so-and-so, till Allāh revealed: "Not for you (O Muḥammad ﷺ but for Allāh) is the decision." (V.3:128)

6392. Narrated Ibn Abī Aūfā رضي الله عنهم: Allāh's Messenger ﷺ asked for Allāh's

في مُشْطٍ وَمُشَاطَةٍ وَجُفٍّ طَلْعَةٍ، قَالَ: فَأَيُّ هُوَ؟ قَالَ: فِي ذُرْوَانَ. وَذُرْوَانُ بَيْتٌ فِي بَنِي زُرَيْقٍ. قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلَى عَائِشَةَ، فَقَالَ: «وَاللَّهِ لَكَأَنَّ مَاءَهَا نُفَاعَةُ الْجِنِّاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»، قَالَتْ: فَأَتَى رَسُولُ اللَّهِ ﷺ فَأَخْبَرَهَا عَنِ الْبَيْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَهَلَّا أَخْرَجْتَهُ؟ قَالَ: «أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا». زَادَ عَيْسَى بْنُ يُونُسَ وَاللَيْثُ بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَجَرَ رَسُولُ اللَّهِ ﷺ فِدْعَا وَدَعَا، وَسَاقَ

الْحَدِيثُ. [راجع: ٣١٧٥]

(٥٨) بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ،

وَقَالَ ابْنُ مَسْعُودٍ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُونُسَ». وَقَالَ: «اللَّهُمَّ عَلَيْكَ يَا بَابِي جَهْلٍ»، وَقَالَ ابْنُ عُمَرَ: دَعَا النَّبِيُّ ﷺ فِي الصَّلَاةِ وَقَالَ: «اللَّهُمَّ أَلْعَنْ فُلَانًا وَفُلَانًا» حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ «يَسْ لَكَ مِنَ الْأَمْرِ شَيْءٌ» [آل عمران: ١٢٨].

٦٣٩٢ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا

(1) (H. 6391) *Al-Hinnā*: (Henna) a kind of plant used for dyeing hair.

Wrath upon the *Ahẓāb* (Confederates), saying, "O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them."

6393. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ said, "*Sami'allāhu liman ḥamidah* (Allāh heard him who sent his praises to Him)" in the last *Rak'a* of the '*Ishā*' prayer, he used to invoke Allāh, saying, "O Allāh! Save 'Ayyāsh bin Abī Rabī'a. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Muḍar. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph)."

6394. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent a *Sariya*⁽¹⁾ consisting of men called *Al-Qurrā*, and all of them were martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said *Qunūt* [invocation in the *Ṣalāt* (prayer)] for one month in the *Fajr* prayer, invoking for Allāh's Wrath upon the tribe of 'Uṣaiyya and he used to say, "The people of Uṣaiyya have disobeyed Allāh and His Messenger."

وَكَيْعٌ، عَنْ ابْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ، فَقَالَ: «اللَّهُمَّ مُنزِلَ الْكِتَابِ، سَرِيعِ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اهْزِمْهُمْ وَزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

٦٣٩٣ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فِي الرُّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَتَّ: «اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفَ». [راجع: ٧٩٧]

٦٣٩٤ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يَقَالُ لَهُمْ: الْقُرَاءُ، فَأُصِيبُوا فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَتَّتْ شَهْرًا فِي صَلَاةِ الْفَجْرِ، وَيَقُولُ: «إِنَّ غُصِيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ». [راجع: ١٠٠١]

(1) (H. 6394) *Sariya*: Army unit.

6395. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Jews used to greet the Prophet ﷺ by saying, "As-Sāmu 'alaika (i.e., death be upon you)," so I understood what they said, and I said to them, 'Alaikumus-sāmu wal-la'natu (i.e., death and Allāh's Curse be upon you)." The Prophet ﷺ said, "Be gentle and calm, O 'Āishah, as Allāh likes gentleness in all affairs."

I said, "O Allāh's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum, (i.e., the same be upon you)?"

6396. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, "May Allāh fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle Ṣalāt (prayer) till the sun had set; and that Ṣalāt was the 'Aṣr prayer".

(59) CHAPTER. Invocation in favour of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)].

6397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Aṭ-Ṭufail bin 'Amr came to Allāh's Messenger ﷺ and said, "O Allāh's

٦٣٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتْ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ ﷺ تَقُولُ: السَّامُ عَلَيْكَ. فَفَطِنْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا إِلَى قَوْلِهِمْ، فَقَالَتْ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ تَعَالَى يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ»، فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَوْ لَمْ تَسْمَعْ مَا يَقُولُونَ؟ قَالَ: «أَوْ لَمْ تَسْمَعِي أَنِّي أَرَدْتُ ذَلِكَ عَلَيْهِمْ فَأَقُولُ: عَلَيْكُمْ». [راجع: ٢٩٣٥]

٦٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنَا عُبَيْدَةُ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْخَنْدَقِ فَقَالَ: «مَلَأَ اللَّهُ قُبُورَهُمْ وَيُؤْتِيهِمْ نَاراً كَمَا شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ»، وَهِيَ صَلَاةُ الْعَصْرِ.

[راجع: ٢٩٣١]

(٥٩) بَابُ الدَّعَاءِ لِلْمُشْرِكِينَ

٦٣٩٧ - حَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ

Messenger! The tribe of Daus has disobeyed (Allāh and His Messenger) and refused (to embrace Islām), therefore, invoke Allāh's Wrath upon them." The people thought that the Prophet ﷺ would invoke Allāh's Wrath for them, but he said, "O Allāh! Guide the tribe of Daus and let them come to us."

الأعرج، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ».

[راجع: ٢٩٣٧]

(60) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Forgive my past and future sins."

6398. Narrated Abū Mūsā: The Prophet ﷺ used to invoke Allāh with the following invocation: "*Rabbighfirli khaṭi'atī wa jahli wa isrāfi fi amrī kullihī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirli khaṭāyāya wa 'amdī, wa jahli wa jiddī, wa kullu dhalika 'indī. Allāhummaghfirli mā qaddamtu wa mā akh-khartu, wa mā asrartu wa mā a'lantu. Antal-muqaddimu wa Antal-mu'akh-khiru, wa Anta 'alā kulli shai'in Qadīr.*"⁽¹⁾

(٦٠) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ»،

٦٣٩٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَجَدِّي، وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». وَقَالَ عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي

(1) (H. 6398) 'O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allāh! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allāh! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.'

6399. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ used to invoke Allāh, saying, "Allāhummaghfirli khaṭi'atī wa jahli, wa isrāfi fi amrī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirli hazli wa jiddī, wa khaṭa'ī wa 'amdī, wa kullu-dhālika 'indī."⁽¹⁾

بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ... بنحوه [انظر: ٦٣٩٩]

٦٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ المجيد: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى وَأَبِي بُرْدَةَ، أَحْبَبُهُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطْئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي». [راجع: ٦٣٩٨]

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

6400. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering *Ṣalāt* (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request." The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate the shortness of that time.

(٦١) بَابُ الدَّعَاءِ فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

٦٤٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ لَا يُؤَافِقُهَا مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ»، وَقَالَ بِيَدِهِ. قُلْنَا: يُقَلِّلُهَا يُرْهِدُهَا. [راجع: ٩٣٥]

(62) CHAPTER. The statement of the Prophet ﷺ: "Our invocation against the Jews will be accepted (by Allāh), but their

(٦٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يُسْتَجَابُ لَنَا فِي الْيَهُودِ، وَلَا

(1) (H. 6399) 'O Allāh! Forgive my mistakes and my ignorance and my exceeding the limits (i.e., my great sins) and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.'

invocations against us will not be accepted.”

6401. Narrated Ibn Abī Mulaika : ‘Aishah رضي الله عنها said, “The Jews came to the Prophet ﷺ and said to him, “*As-Sāmu ‘alaika* (i.e., death be upon you).” He replied, “The same on you.” ‘Aishah said to them, “Death be upon you, and may Allāh curse you and shower His Wrath upon you!” Allāh’s Messenger ﷺ said, “Be gentle and calm, O ‘Aishah! Be gentle and beware of being harsh and of saying evil things.” She said, “Didn’t you hear what they said?” He said, “Didn’t you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted.”

(63) CHAPTER. The saying of ‘Āmin’.

6402. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “When the *Imām* says ‘Āmin’, then you should all say ‘Āmin’, for the angels say ‘Āmin’ at that time, and he whose ‘Āmin’ coincides with the ‘Āmin’ of the angels, all his past sins will be forgiven.”

(64) CHAPTER. The superiority of saying, “*Lā ilāha illallāh.*”⁽¹⁾

6403. Narrated Abū Hurairah رضي الله عنه : Allāh’s Messenger ﷺ said, “Whoever says: *Lā ilāha illallāhu Waḥdahū lā sharika lahu,*

يُستجاب لهم فينا»

٦٤٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْيَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، قَالَ: «وَعَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ: السَّامُ عَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ وَغَضِبَ عَلَيْكُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا يَا عَائِشَةُ عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ». قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُستَجَابُ لِي فِيهِمْ وَلَا يُستَجَابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

(٦٣) بَابُ التَّأْمِينِ

٦٤٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ حَدَّثَنَا، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا فَإِنَّ الْمَلَائِكَةَ تُؤْمِنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[راجع: ٧٨٠]

(٦٤) بَابُ فَضْلِ التَّهْلِيلِ

٦٤٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ

(1) (Ch. 64) None has the right to be worshipped but Allāh.

lahul-mulku wa lahuḥ-ḥamdu wa Huwa 'alā kulli shai'in Qadir,⁽¹⁾ one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

6404. Narrated 'Amr bin Maimūn: Whoever recites it (i.e., the invocation in the above *Hadīth* No. 6403) ten times will be as if he manumitted one of Ismāel's descendants.

Narrated Abū Ayyūb Al-Ansārī the same *Hadīth* from the Prophet ﷺ, saying, "(Whosoever recites it ten times) will be as if he had manumitted one of Ismāel's (Prophet Ishmael's) descendants."

أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ».

٦٤٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: «مَنْ قَالَ عَشْرًا كَانَ كَمَنْ أُعْتِقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ». قَالَ عَمْرُو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ الرَّبِيعِ ابْنِ خُنَيْمٍ، مِثْلَهُ. فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ فَأَتَيْتُ عَمْرُو بْنَ مَيْمُونٍ فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ ابْنِ أَبِي لَيْلَى، فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ.

(1) (H. 6403) None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.

وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ قَوْلَهُ عَنِ النَّبِيِّ ﷺ.

وَقَالَ مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ.

وَقَالَ إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ قَوْلَهُ. وَقَالَ آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ هَلَالَ بْنَ يَسَافٍ عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ وَعَمْرُو بْنُ مَيْمُونٍ، عَنْ ابْنِ مَسْعُودٍ قَوْلَهُ.

وَقَالَ الْأَعْمَشُ وَخُصَيْنٌ، عَنْ هَلَالٍ، عَنِ الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ قَوْلَهُ، وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ: «كَانَ كَمَنْ أُعْتِقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ». قَالَ أَبُو عَبْدِ اللَّهِ: وَالصَّحِيحُ قَوْلُ عَمْرُو. قَالَ الْحَافِظُ أَبُو ذَرٍّ الْهَرَوِيُّ: صَوَابُهُ عُمَرُ، وَهُوَ ابْنُ أَبِي زَائِدَةَ. قُلْتُ: وَعَلَى الصَّوَابِ ذَكَرَهُ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ فِي الْأَصْلِ كَمَا تَرَاهُ، لَا عَمْرُو.

(65) CHAPTER. The superiority of *Tasbīh* [i.e., saying 'Subhān Allāh' (Glorified be Allāh)].⁽¹⁾

6405. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever says, 'Subhān Allāhi wa biḥamdihī',⁽²⁾ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

6406. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: 'Subhān Allāhil-'Azīm' and 'Subhān Allāhi wa biḥamdihī.'"

(66) CHAPTER. The superiority of *Dhikr* of Allāh عَزَّ وَجَلَّ (remembering Allāh i.e., glorifying and praising Him, etc.).

6407. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one."

6408. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ:

(٦٥) بَابُ فَضْلِ التَّسْبِيحِ

٦٤٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

٦٤٠٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». [انظر: ٦٦٨٢، ٧٥٦٣]

(٦٦) بَابُ فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

٦٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مِثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مِثْلُ الْحَيِّ وَالْمَيِّتِ».

٦٤٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

(1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for *Subhān Allāh*.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.

Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord عَزَّ وَجَلَّ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhān Allāh, Allāhu-Akbar, and Al-Hamdu-lillāh*.' Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you

جَرِيرًا، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ مَلَائِكَةٌ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحْفَقُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيُحَمِّدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا، وَاللَّهِ مَا رَأَوْكَ، قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجُّدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا، وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا

witnesses that I have forgiven them.” (Allāh’s Messenger ﷺ added:) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘These are those people whose companions will not be reduced to misery.’”

فَرَارًا وَأَشَدَّ لَهَا مَخَافَةً، قَالَ: فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلُسَاءُ لَا يَشْقَى جَلِيسُهُمْ.”

رَوَاهُ شُعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعُهُ، وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(67) CHAPTER. What is said regarding the statement: ‘*Lā ḥaula wa, lā quwwata illā billāh*’ (i.e., There is neither might nor power except with Allāh).

(٦٧) بَابُ قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،

6409. Narrated Abū Mūsā Al-Ash‘arī: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “*Lā ilāha illallāhu wa-Allāhu Akbar* (none has the right to be worshipped but Allāh; and Allāh is the Most Great).” (At that time) Allāh’s Messenger ﷺ was riding his mule. Allāh’s Messenger ﷺ said, “You are not calling upon a deaf or an absent one.” And added, “O Abū Mūsā (or, O ‘Abdullāh)! Shall I tell you a sentence from the treasures of Paradise?” I said, “Yes.” He said, “*Lā ḥaula wa lā quwwata illā billāh*.”

٦٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَخَذَ النَّبِيُّ ﷺ فِي عَقَبَةٍ، أَوْ قَالَ: ثُبَّةٍ، قَالَ: فَلَمَّا عَلَا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ، قَالَ: «فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا»، ثُمَّ قَالَ: «يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ، أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ؟» قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[راجع: ٢٩٩٢]

(68) CHAPTER. Allāh has one hundred Names less one (i.e., 99).

(٦٨) بَابُ: اللَّهُ مِائَةُ اسْمٍ غَيْرَ وَاحِدَةٍ

6410. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves *Al-Witr*.

٦٤١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رِوَايَةً قَالَ: «اللَّهُ تِسْعَةٌ وَتِسْعُونَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَن حَفِظَهَا دَخَلَ الْجَنَّةَ وَهُوَ وَثَرٌ يُحِبُّ الْوِثَرَ». [راجع: ٢٧٣٦]

(69) CHAPTER. Preaching at intervals.

6411. Narrated Shaqiq: While we were waiting for ‘Abdullāh (bin Mas‘ūd), Yazīd bin Mu‘āwiya came. I said (to him), “Will you sit down?” He said, “No, but I will go into the house (of Ibn Mas‘ūd) and let your companion (Ibn Mas‘ūd) come out to you; and if he should not (come out), I will come out and sit (with you).” Then ‘Abdullāh came out, holding the hand of Yazīd, addressed us saying, “I know that you are assembled here, but the reason that prevents me from coming out to you is that Allāh’s Messenger ﷺ used to preach us at intervals during the days, lest we should become bored.”

(٦٩) بَابُ الْمَوْعِظَةِ سَاعَةً بَعْدَ سَاعَةٍ ٦٤١١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي شَقِيقٌ قَالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ، قُلْتُ: أَلَا تَجْلِسُ؟ قَالَ: لَا، وَلَكِنْ أَدْخُلُ فَأُخْرِجُ إِلَيْكُمْ صَاحِبَكُمْ، وَإِلَّا جِئْتُ أَنَا فَجَلَسْتُ. فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِيَدِهِ، فَقَامَ عَلَيْنَا فَقَالَ: أَمَا إِنِّي أُخْبِرُ بِمَكَانِكُمْ، وَلَكِنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهِيَةَ السَّامَةِ عَلَيْنَا.

[راجع: ٦٨]