

45. The Book Of Supplications From The Messenger Of Allāh ﷺ

*In the Name of Allāh,
the Merciful, the Beneficent*

Chapter 1. What Has Been Related About The Virtue Of The Supplication

Comments:

The Prophet (ﷺ) taught the best supplications, and it is impossible to find better words than those of the words of the Prophet (ﷺ), therefore supplicating in the words taught by Allāh's Messenger is the best way of asking Allāh's favors.

3370. Abū Hurairah narrated that the Prophet ﷺ said: "There is nothing more honorable with Allāh [Most High] than supplication." (Da'īf)

[Abū 'Eisā said:] This *Hadith* is [Hasan] *Gharib*, we do not know it to be *Marfū'* except from the narration of 'Imrān Al-Qaṭṭān; and 'Imrān Al-Qaṭṭān is Ibn Dāwud and his *Kunyah* is Abū Al-'Awwām. (Another chain) with similar.

(المعجم ٤٥) - كِتَابُ الدَّعَوَاتِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٤١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ

الدَّعَاءِ (التحفة ١)

٣٣٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ [وَعَبْرٌ وَاحِدٌ قَالُوا]: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ [تَعَالَى] مِنَ الدَّعَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ، وَعِمْرَانُ الْقَطَّانُ هُوَ ابْنُ دَاوُدَ وَيُكْنَى أَبُو الْعَوَّامِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِمْرَانَ الْقَطَّانِ [بِهَذَا الْإِسْنَادِ] بَنَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٩ من

حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٥٨٢ وصححه ابن حبان، ح: ٢٣٩٧ والحاكم: ٤٩٠/١ ووافقه الذهبي * قتادة عنعن.

Comments:

The highest status of the servants of Allāh ﷻ is submission to Him, with humility, and supplication is the essence of worship. He who supplicates with total submission and humility, his body and spirit are encircled by the mercy of Allāh ﷻ.

Chapter (...) Something Else About ‘The Supplication Is The Essence Of Worship’

(المعجم ...) - بَابٌ مِنْهُ «الدُّعَاءُ مُخُّ الْعِبَادَةِ» (التحفة ٢)

3371. Anas bin Mālik narrated that the Prophet ﷺ said: “The supplication is the essence of worship.” (*Da‘if*)

٣٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ لَهْيَعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ مُخُّ الْعِبَادَةِ».

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* from this route, we do not know it except as a narration of Ibn Lahī‘ah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهْيَعَةَ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٣٢٢٠ من حديث ابن لهيعة به وقال: تفرد به * عبدالله بن لهيعة مدلس وعنعن.

Comments:

Worship is total submission with humility to Allāh ﷻ and accepting one’s weaknesses and infirmity is the essence of supplication. Worship without its essence is nothing but words.

3372. An-Nu‘mān bin Bashīr narrated that the Prophet ﷺ said: “The supplication, is worship.” Then he recited: And Your Lord said: “Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated.^[1] (*Ṣaḥīḥ*)

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ». ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠].

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Maṣūf and Al-A‘maṣh narrated it from Dharr, and

[1] *Ghāfir* 40:60.

we do not know it except from the narration of Dharr. [He is Dharr bin 'Abdullāh Al-Hamdānī, trustworthy, the father of 'Umar bin Dharr.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ عَنْ دَرٍّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ دَرٍّ [هُوَ دَرُّ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثِقَّةٌ وَالِدُ عَمْرِ بْنِ دَرٍّ].

تخريج: [صحيح] تقدم: ٢٩٦٩ و حديث منصور والأعمش تقدم: ٣٢٤٧.

Comments:

Supplication is worship in itself, and for proof the Prophet (ﷺ) recited the Verse of *Sūrat Ghāfir*, “Call upon Me, I will respond to you. Verily, those who scorn My worship, they will surely enter the Hell humiliated.” This Verse shows that not begging His favors is a sign of scorn. As supplication is the essence of worship, and without its essence, the supplication is nothing but lifeless utterances.

Chapter 2. From It: Whoever Does Not Ask Allāh, He Gets Angry With Him

(المعجم ٢) - بَابُ مِنْهُ «مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ» (التحفة ٣)

3373. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Indeed, he who does not ask Allāh, He gets angry with him.” (*Da'if*)

٣٣٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ».

[Abū 'Eīsā said:] Wakī' narrated this *Hadīth* from more than one narrator, from Abū Al-Maliḥ. And we do not know of it except through this route. [And Abū Al-Maliḥ's name is Ṣabīh, I heard Muḥammad saying it. And he said: “He is called Al-Fārisī.”]

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى وَكِيعٌ عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي الْمَلِيحِ هَذَا الْحَدِيثَ وَلَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَأَبُو الْمَلِيحِ اسْمُهُ صَبِيحٌ سَمِعْتُ مُحَمَّدًا يَقُولُهُ، وَقَالَ: يُقَالُ لَهُ الْفَارِسِيُّ]

(Another chain) with similar.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حُمَيْدِ بْنِ أَبِي الْمَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حديث أبي المليح به وصححه الحاكم: ٤٩١/١ وذكر كلامًا متناقضًا لتصحيحه وللحديث شواهد، ضعيفة * أبو صالح الخوزي: لين الحديث.

Comments:

To Allāh ﷻ, the most precious and dear deed of His servant is to beg from Him, and if he does not beg from Allāh ﷻ He gets angry with him.

**Chapter 3. Something Else:
'Remembrance Is The Best Of
Your Deeds, And The Purest
Of Them With Your Master'**

(المعجم ٣) - بَابُ: مِنْهُ [كُؤُنُ الذِّكْرِ
خَيْرٌ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ]
(التحفة ٦)

3374. Abū Mūsā Al-Ash‘arī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Maḍinah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwatā Illā Billāh* (There is no might or power except by Allāh).” (*Ṣaḥīḥ*)

This is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Raḥmān bin Mall, and Abū Na‘amah’s name is ‘Amr bin ‘Eisā (narrators in the chain). And the meaning of his statement “He is between you and between the heads of your mounts” is that it is His knowledge and power.]

٣٣٧٤ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو
نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عَثْمَانَ التَّهْدِيُّ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ
ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ
فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ
وَلَا غَائِبٌ هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ»،
ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَعْلَمُكَ كَثْرًا
مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو عَثْمَانَ
التَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلٍّ وَأَبُو نَعَامَةَ
اسْمُهُ عَمْرُو بْنُ عَيْسَى. وَمَعْنَى قَوْلِهِ: «هُوَ
بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رَوَاجِلِكُمْ» إِنَّمَا يَعْنِي
عِلْمَهُ وَقُدْرَتَهُ].

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٠٢ ومسلم، ح: ٢٧٠٤ من حديث أبي عثمان به ورواه النسائي في عمل اليوم والليلة، ح: ٣٥٦ والكبرى، ح: ١٠١٨٨ من حديث مرحوم بن عبدالعزيز به.

Comments:

This caption should have been given to narration 2377, because in this narration the superiority of the words of “*Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no Might or Power except Allāh ﷻ.) is given, that means that

no movement or change is possible without the Will and Help of Allāh ﷻ. So saying these words with sincerity brings precious rewards from Allāh ﷻ and due to this favor the status of His servant in the Paradise is enhanced.

Chapter 4. What Has Been Related Regarding The Virtue Of Remembrance

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ الذِّكْرِ (التحفة ٤)

3375. ‘Abdullāh bin Busr [may Allāh be pleased with him] narrated that a man said: “O Messenger of Allāh, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He said: “Let not your tongue cease to be moist with the remembrance of Allāh.” (*Hasan*)

٣٣٧٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَسَبُّتُ بِهِ، قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخریج: [إسناده حسن] وتقدم طرفه وأخرجه ابن ماجه، الأدب، باب فضل ذكر الله، ح: ٣٧٩٣ من حديث زيد بن حباب به وصححه ابن حبان، ح: ٢٣١٧ والحاكم: ٤٩٥/١ ووافقه الذهبي وله شاهد عند ابن حبان، ح: ٢٣١٨ وغيره.

Comments:

It is not possible for everyone to do voluntary worship regularly, so he asked an easy alternate that could bring him better reward. The Prophet ﷺ advised him to remember and praise Allāh ﷻ all the time because it is easy and possible to do while doing anything.

Chapter 5. Something Else Concerning ‘The One Who Remembers Allāh Often Is Superior To The Fighter In The Cause of Allāh’

(المعجم ٥) - بَابُ مِنْهُ [فِي أَنْ] الذَّاكِرِينَ اللَّهَ كَثِيرًا أَفْضَلُ مِنَ الْعَازِي فِي سَبِيلِ اللَّهِ [التحفة ٥]

3376. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ was asked: “Which of the worshippers is superior in rank with Allāh on the Day of Judgment?” He said: “Those men who remember Allāh much [and women].” He said: “I said: ‘O Messenger of Allāh! What about

٣٣٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا [وَالذَّاكِرَاتُ]» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَنْ الْعَازِي فِي سَبِيلِ

the fighter in the cause of Allāh?’ He said: ‘If he were to strike with his sword among the disbelievers and the idolaters, until it breaks, and he (or it) is dyed with blood, those who remember Allāh much would still be superior in rank.’ (Da’if)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we only know it from the narration of Darraj.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من حديث ابن لهيعة به وانظر: ٢٠٣٣ لعلته.

Chapter 6. Something Else

3377. Abū Ad-Dardā’ [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?” They said: “Of course.” He said, “The remembrance of Allāh [Most High].” [Then] Mu’adh bin Jabal [may Allāh be pleased with him] said: “There is nothing that brings more salvation from the punishment of Allāh than the remembrance of Allāh.” (Hasan)

[Abū ‘Eisā said:] Some of them reported this *Hadīth* from ‘Abdullāh bin Sa‘eed similar to this, with this chain, and some of them related it from him in *Mursal* form.

الله؟ قَالَ: «لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللَّهَ كَثِيرًا أَفْضَلَ مِنْهُ دَرَجَةً.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَّاجٍ.

(المعجم ٦) - بَابُ مِنْهُ (التحفة ...)

٣٣٧٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ زِيَادِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا أَنْبَتُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْثَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللَّهِ [تَعَالَى]» [قَالَ مُعَاذُ بْنُ جَبَلٍ [رَضِيَ اللَّهُ عَنْهُ]: مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الْإِسْنَادِ، وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَهُ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب فضل الذكر، ح: ٣٧٩٠ من حديث عبدالله بن سعيد به وصححه الحاكم: ٤٩٦/١ ووافقه الذهبي.

Comments:

The most weighty, precious and rewarding remembrance of Allāh ﷻ is recitation of the Qur'ān and *Ṣalāt*. Without these two all other virtuous deeds, are futile and worthless. Remembrance of Allāh ﷻ is the primary spur for other virtuous deeds, and without it *Ṣalāt* all deeds and actions remain spiritless. *Jihād* is considered superior due to the intention of elevating the Word of Allāh ﷻ. The superiority of *Jihād* lies in it being a practical form of Allāh's remembrance.

Chapter 7. What Has Been Related Concerning The Group That Sits To Remember Allāh The Mighty And Sublime, What Virtues They Have

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْقَوْمِ
يَجْلِسُونَ فَيَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا لَهُمْ
مِنَ الْفَضْلِ (التحفة ٧)

3378. Al-Agharr Abū Muslim narrated that he bears witness, from Abū Hurairah and Abū Sa'eed Al-Khudrī, that they bear witness, from the Messenger of Allāh ﷺ, that he said: "There is no group that remembers Allāh, except that the angels encompass them, mercy covers them, and tranquility descends upon them; and Allāh remembers (mentions) them before those who are with Him." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْأَعْرَجِ أَبِي مُسْلِمٍ: أَنَّهُ شَهِدَ
عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّهُمَا
شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَا مِنْ
قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ
وَعَشِيَّتَهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ
وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٧٠٠ من حديث أبي إسحاق به.

Comments:

In this narration four blessings of Allāh ﷻ have been mentioned. Those who are busy in Allāh's remembrance, angels encircle them. The mercy of Allāh ﷻ covers them, and as a result, Divine Peace encompasses them. They feel a kind of celestial serenity.

3379. Abū Sa‘eed Al-Khudrī narrated the Mu‘āwiyah came out to the *Masjid* and said: “What has caused you to gather for this sitting.” They said: “We gathered so that we may remember Allāh.” He said, “By Allāh, nothing caused you to gather for this sitting except for that?” They said, “By Allāh, nothing caused us to gather for this sitting except for that.” He said: “Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allāh ﷺ who narrates less *Aḥādīth* from him than me. Indeed, the Messenger of Allāh ﷺ came out upon a circle of his Companions and said: ‘What has caused you to gather for this sitting?’ They said: ‘We have gathered for this sitting to remember Allāh, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.’ So he said: ‘By Allāh, nothing caused you to gather for this sitting except for that?’ He said: ‘Indeed, I did not ask you out of suspicion, verily Jibra‘īl came to me and informed me that Allāh boasts of you to the angels.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except from this route. And Abū Na‘āmah As-Sa‘dī’s name is ‘Amr bin ‘Eisā, and Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Raḥmān bin Mall (narrators in the chain).

۳۳۷۹ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ إِلَى الْمَسْجِدِ فَقَالَ: مَا يُجْلِسُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا يُجْلِسُكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ وَمَنْ عَلَيْنَا بِهِ، فَقَالَ: «اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟» قَالُوا: اللَّهُ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لْتَهْمَةً لَكُمْ، إِنَّهُ أَتَانِي جِبْرَائِيلَ وَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بْنُ عِيْسَى، وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلٍّ.

تخریج: وأخرجه مسلم، أيضاً، ح: ۲۷۰۱ من حدیث مرحوم به.

Comments:

This narration makes it clear that sometimes one swears by Allāh to emphasize and show the importance of the act, so in such cases there should be no suspicion or mistrust. Mu'āwiyah was the a transcriber of Divine Revelation, and brother of Umm Ḥabibah, the wife of the Prophet (ﷺ). In spite of close relationship and high status he was very careful in reporting *Hadīth*.

Chapter 8. What Has Been Related About The Group That Sits And They Do Not Remember Allāh

3380. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet (ﷺ) said: "No group gathers in a sitting in which they do not remember Allāh, nor send *Ṣalāt* upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is a *Ḥasan* [*Ṣaḥīḥ*] *Hadīth*. It has been related from Abū Hurairah from the Prophet (ﷺ), through more than one route.

تخریج: [صحیح] وأخرجه أحمد: ٤٨٤/٢ من حديث ابن مهدي به ورواه أبو داود، ح: ٤٨٥٦، ٥٠٥٩ وللحديث طرق عند النسائي في الكبرى، ح: ١٠٢٣٧، ١٠٦٥٤ والحاكم: ١/٤٩٢ وأحمد: ٤٣٢، ١٢٤/٢ وغيرهم * حديث يوسف بن يعقوب: سنده صحيح وانظر، ح: ٣٣٧٨.

Comments:

An assembly of people where there is neither remembrance of Allāh ﷻ nor sending of *Ṣalāt* upon the Prophet (ﷺ), remains without the mercy of Allāh ﷻ. Such gatherings are harmful and they harden the hearts. Carelessness and negligence from the remembrance of Allāh ﷻ brings misfortune and afflictions.

Chapter 9. What Has Been Related That The Supplication Of A Muslim Is Answered

(المعجم ٩) - بَابُ مَا جَاءَ أَنْ دَعْوَةَ الْمُسْلِمِ مُسْتَجَابَةٌ (التحفة ٩)

3381. Jābir that the Messenger of

٣٣٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْقَوْمِ يَجْلِسُونَ وَلَا يَذْكُرُونَ اللَّهَ (التحفة ٨)

٣٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ [عَنِ النَّبِيِّ ﷺ] قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَيَّ نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ عَفَرَ لَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]، وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ.

Allāh ﷻ said: “There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting off of ties of the womb.” (*Sahīh*)

There are narrations on this topic from Abū Sa‘eed and ‘Ubādah bin Aṣ-Ṣāmit.

تخریج: [صحیح] وأخرجه أحمد: ۳/۳۶۰ عن قتیبة به وللحدیث شواهد * وفي الباب عن أبي سعيد [أحمد: ۳/۱۸] والبخاري في الأدب المفرد، ح: ۷۱۰ والحاكم: ۱/۴۹۳] وعبادة بن الصامت [انظر، ح: ۳۵۷۳].

Comments:

Whoever supplicates with sincerity, trust and belief, Allāh ﷻ gives him what he asked for or prevents evil that is equal to his prayer. Allāh ﷻ does not accept the supplication which is for something evil or cutting off the ties of kinship. Supplication brings reward and blessings of Allāh ﷻ.

3382. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

۳۳۸۲ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ وَقِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ اللَّيْثِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه الطبراني ومن طريقه المزي في تهذيب الكمال: ۷/۲۶۶ وكذا ابن عدي: ۵/۱۹۹۰ من حديث عبيدالله بن واقد به وهو ضعيف وله شاهد عند الحاكم: ۱/۵۴۴ وصححه ووافقه الذهبي.

Comments:

This is a fact, that those who beg from Allāh ﷻ only during hard times and in grief, their link with Allāh (ﷻ) is weak. It shows that they do not have trust and belief in Allāh’s mercy that brings the spirit to supplication. On the other hand, those who supplicate all the time, at ease, in hardship and grief, their link with Allāh (ﷻ) is strong, and they trust in His mercy, so they supplicate with belief and trust, and He accepts their supplication.

3383. Jābir bin ‘Abdullāh [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “The best remembrance is: ‘There is none worthy of worship except Allāh (*Lā Ilāha Illallāh*)’ and the best supplication is: ‘All praise is due to Allāh (*Al-Ḥamdulillāh*).’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except through the narration of Mūsā bin Ibrāhīm. ‘Alī bin Al-Madīnī and others reported this *Ḥadīth* from Mūsā bin Ibrāhīm.

۳۳۸۳ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيٍّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمْ] يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَعَبْرُ وَاحِدٌ عَنْ مُوسَى ابْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ۸۳۱ عن يحيى بن حبيب به ورواه ابن ماجه، ح: ۳۸۰۰ وصححه ابن حبان (الإحسان): ۸۴۳ والحاكم: ۹۸/۱ ووافقه الذهبي.

Comments:

“*Lā Ilāha Illallāh*” means that “There is none worthy of worship except Allāh” and “*Al-Ḥamdulillāh*” means “All Praise is due to Allāh” because He is the only One who deserves praise. When someone praises Him, He gives him more, in this world and in the Hereafter. That is why “*Al-Ḥamdulillāh*” is considered the best supplication.

3384. ‘Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ used to remember Allāh in all of his affairs. (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except from the narration of Yaḥyā bin Zakariyyā bin Abī Zā‘idah, and Al-Bahī’s name is ‘Abdullāh (narrator in the chain).

۳۳۸۴ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَالْبَهِيِّ اسْمُهُ عَبْدُ اللَّهِ.

تخریج: وأخرجه مسلم، الحیض، باب ذکر الله تعالى في الجنابة وغيرها، ح: ۳۷۳ عن أبي كريب به وعلقه البخاري في الأذان، باب: ۱۹.

Comments:

The Messenger of Allāh, used to remember Allāh ﷻ in each and every move of his life, and at all times. He used to praise Allāh ﷻ upon every small move of his daily routine life. He would supplicate standing up, sitting down, at the time of sleeping, upon waking up, going out of the house and at the time of entering, he would praise Allāh ﷻ. The Prophet ﷺ taught supplications to Muslims for all occasions and situations small or large.

Chapter 10. What Has Been Related About The One Supplicating Should Begin with Himself

3385. Ibn ‘Abbās narrated from Ubayy bin Ka‘b, that whenever the Messenger of Allāh ﷺ would mention someone and supplicate for him, he would begin with himself. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and Abū Qaṭan’s name is ‘Amr bin Al-Haitham (a narrator in the chain).

تخریج: [صحیح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٤ من حديث حمزة الزيات به، ورواه مسلم، ح: ٢٣٨٠ مطولاً من حديث أبي إسحاق، وصححه الحاكم على شرط الشيخين: ٥٧٤/٢.

Comments:

When supplicating for others, one should begin with himself, because every one is in need of Allāh’s mercy. Supplicating for others only gives an impression that he himself is not in need of Allāh’s mercy and he is asking Allāh ﷻ to have mercy on others.

Chapter 11. What Has Been Related About Raising The Hands When Supplicating

3386. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] narrated: “Whenever the Messenger of Allāh ﷺ would raise his hands in supplication, he would not lower them until he had wiped his face with them.” (*Da‘if*)

(المعجم ١٠) - بَابُ مَا جَاءَ أَنَّ الدَّاعِيَ
يَبْدَأُ بِنَفْسِهِ (التحفة ١٠)

٣٣٨٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْكُوفِيُّ:
حَدَّثَنَا أَبُو قَطَنِ عَنْ حَمَزَةَ الزِّيَّاتِ، عَنْ أَبِي
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ، وَأَبُو قَطَنِ اسْمُهُ عَمْرُو بْنُ الْهَيْثَمِ.

(المعجم ١١) - بَابُ مَا جَاءَ فِي رَفْعِ
الْأَيْدِي عِنْدَ الدَّعَاءِ (التحفة ١١)

٣٣٨٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْرَاهِيمُ بْنُ يَعْقُوبَ وَعَبْدُ وَاحِدٌ
قَالُوا: حَدَّثَنَا حَمَادُ بْنُ عِيسَى الْجُهَنِيُّ عَنْ
حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجَمْعِيِّ، عَنْ سَالِمِ
ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

Muḥammad bin Al-Muthanna said in his narration: "He would not return them until he had wiped his face with them."

[Abū 'Eisā said:] This *Ḥadīth* is [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except as a narration of Ḥammād bin 'Eisā, he is alone in relating it, and he narrates little. People have reported from him, and Ḥanzalah bin Abī Sufyān Al-Jumaḥī is trustworthy, Yaḥya bin Sa'eed Al-Qaṭṭān graded him trustworthy.

الْحَطَّابِ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطَهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى فِي حَدِيثِهِ: لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [صَحِيحٌ] غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ عِيسَى وَقَدْ تَرَدَّدَ بِهِ وَهُوَ قَلِيلُ الْحَدِيثِ وَقَدْ حَدَّثَ عَنْهُ النَّاسُ، وَحَظَّنَّا بِنُ أَبِي سُفْيَانَ الْجُمَحِيِّ [هُوَ] ثِقَةٌ وَتَقَى يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٣٩ عن حماد بن عيسى به.

Chapter 12. What Has Been Related About 'Whoever Is Hasty In His Supplication'

(المعجم ١٢) - بَابُ مَا جَاءَ فِيْمَنْ يَسْتَعْجِلُ فِي دُعَائِهِ (التحفة ١٢)

3387. Abū Hurairah narrated that the Prophet ﷺ said: "One of you will be responded to, so long as he is not hasty, saying: 'I supplicated, and I was not responded to.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Uбайд's name is Sa'd, he is the freed slave of 'Abdur-Raḥmān bin Azhar, and it is said that he is the freed slave of 'Abdur-Raḥmān bin 'Awf. ['Abdur-Raḥmān bin Azhar is the cousin of 'Abdur-Raḥmān bin 'Awf.]

There is something on this topic from Anas [may Allāh be pleased with him].

باب: يستجاب للعبد ما لم يعجل،

٣٣٨٧ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عُبَيْدٍ اسْمُهُ سَعْدٌ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ وَيُقَالُ: مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ [وَعَبْدُ الرَّحْمَنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ].

وَفِي الْبَابِ عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ].

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب: يستجاب للعبد ما لم يعجل، ح: ٦٣٤٠ ومسلم، ح: ٢٧٣٥ من حديث مالك به وهو في الموطأ: ١/٢١٣ * وفي الباب عن أنس [أحمد: ٣/١٩٣، ٢١٠].

Comments:

Man should always beg from Allāh ﷻ with confidence that He will hear him and grant his supplication as He is most merciful and kind to His servants.

Chapter 13. What Has Been Related About Supplication In The Morning And The Evening

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٣)

3388. Abān bin ‘Uthmān said: “I heard ‘Uthmān bin ‘Affan [may Allāh be pleased with him] saying: ‘The Messenger of Allāh ﷺ said: “There is no worshipper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allāh, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (*Bismillāh, Alladhī Lā Yadurru Ma’ Ismihi Sha’u’n Fil-Ardī Wa Lā Fī-Samā’, Wa Huwas-Samī’ul-‘Alīm*)’— three times, (except that) nothing shall harm him.”

And Abān had been stricken with a type of semi-paralysis, so a man began to look at him, so Abān said to him, “What are you looking at? Indeed the *Ḥadīth* is as I reported it to you, but I did not say it one day, so Allāh brought about His decree upon me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīh*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح: ٣٨٦٩ عن محمد بن بشار به وهو في مسند الطيالسي، ح: ٧٩ ورواه أبو داود، ح: ٥٠٨٨ من حديث أبان وصححه الحاكم: ٥١٤/١ ووافقه الذهبي.

Comments:

For everyone at the end of night dawn appears, and with the end of the day night comes again, so the laps of life are wrapped up one by one. Therefore, it is necessary that according to the teachings of the Prophet ﷺ everyone

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ وَهُوَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ: عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ».

وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرْفٌ فَالِجَ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانُ: مَا تَنْظُرُ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا حَدَّثْتكَ، وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيَمْضِيَ اللَّهُ عَلَيَّ قَدْرَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

should renew his relationship with his Creator. This relationship between a slave and his Master can be strengthened by praising Him, confessing one's faults and shortcomings, by asking for His mercy and humbling oneself before Him.

3389. Thawbān, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said: 'Whoever says when he reaches the evening: "I am pleased with Allāh as (my) Lord, with Islam as (my) religion, and with Muḥammad as (my) Prophet (*Radītu Billāhi Rabban Wabil-Islāmi Dīnan Wa Bi-Muḥammadin Nabīyan*) it is a duty upon Allāh to please him.'"

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٣٨٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ أَبِي سَعِيدٍ بْنِ الْمُرْزُبَانِ، عَنْ أَبِي سَلَمَةَ، عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُمَسِّي: رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ.» [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه الطبراني في الدعاء، ح: ٣٠٤ من حديث أبي سعد البقال سعيد بن المرزبان به وهو ضعيف وللحديث شاهد حسن عند أبي داود، ح: ٥٠٧٢ وحسنه الحافظ ابن حجر.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷻ and His Messenger. He who does so every morning and evening, Allāh ﷻ gives him tidings of His blessings that he will be made happy on the Day of Judgment.

3390. 'Abdullāh said: "When he reached the evening, the Prophet ﷺ used to say, 'We have reached the evening, and the Dominion has reached the evening, while belonging to Allāh. And all praise belongs to Allāh. None has the right to be worshipped but Allāh, alone, without partner. (*Amsainā Wa Amsal-Mulkullāh, Wal-Hamdulillāh, Wa Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahu*)' – I think he said [in it]: – "To Him belongs the Dominion, and to Him is the praise, and He is capable of

٣٣٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ ابْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ» - أَرَاهُ قَالَ [فِيهَا] -: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ

all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (*Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr. Asa'luka Khaira Mā Fī Hadhīhil-Lailah, Wa Khaira Mā Ba'dahā, Wa A'ūdhu Bika Min Sharri Hadhīhil-Lailah Wa Sharri Mā Ba'dahā. Wa A'ūdhu Bika Minal-Kasali Wa Sūw'il-Kibar, Wa A'ūdhu Bika Min 'Adhābin-Nāri Wa 'Adhābil-Qabr.*) And when he reached morning, he would say, 'We have reached the morning, and the Dominion has reached the morning, while belonging to Allāh. And all praise belongs to Allāh (*Ashbahnā Wa Ashbahal-Mulkullāh, Wal-Hamdulillāh*)'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu'bah* reported it with this chain, from Ibn Mas'ūd, and he did not narrate it in *Marfū'* form.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٣ من حديث جرير به.

Comments:

In this supplication it is admitted and acknowledge that Allāh ﷻ is the only Master of the universe and whatever is in it, and He is the only who deserves praise. Polytheism and infidelity is strongly condemned in this supplication, and refuge in Allāh ﷻ has been sought.

3391. Abū Hurairah said: The Messenger of Allāh ﷺ used to teach his Companions, saying:

هَذِهِ اللَّيْلَةُ وَشَرٌّ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ بِهِذَا الْإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ وَلَمْ يَرْفَعْهُ.

٣٣٩١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي

“When one of you reaches the morning, then let him say: ‘O Allāh, by You we enter the morning, and by You we enter the evening, and by You we live, and by You we die, and to You is the Return (*Allāhumma Bika Aṣḥahnā Wa Bika Amsainā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikal-Maṣīr*).’ And when he reaches the evening let him say: ‘O Allāh, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (*Allāhumma Bika Amsainā Wa Bika Aṣḥahnā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikan-Nushur*).’”

(*Ṣaḥīḥ*)

This is a *Ḥasan Ḥadīth*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٦٨ من حديث سهيل به وصححه ابن حبان، ح: ٢٣٥٤، ٢٣٥٥ والحافظ في نتائج الأفكار.

Comments:

As the time and the cycle of the day and night is in Allāh’s control, likewise our life and death is also in His control. On the Day of Judgment we have to appear before Him to account for our deeds, therefore, we should not spend our life in carelessness and heedlessness regarding our duties to Allāh (ﷻ).

Chapter 14. Something Else, The Supplication “O Allāh, Knower Of The Unseen And The Seen, Originator Of The Heavens And The Earth”

3392. Abū Hurairah, may Allāh be pleased with him, said: “Abū Bakr said: ‘O Messenger of Allāh, command me with something that I may say when I reach morning and evening.’ He said: ‘Say: “O Allāh Knower of the Unseen and the

صَالِحٍ عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ أَصْحَابَهُ يَقُولُ: «إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ، وَإِذَا أَمْسَى فَلْيَقُلْ: اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ١٤) - بَابُ مِنْهُ [دُعَاءُ:
«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ...»] (التحفة ١٤)

٣٣٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ عَاصِمٍ الثَّقَفِيَّ يُحَدِّثُ عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! مُرْنِي بِشَيْءٍ

Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge in You from the evil of my soul and from the evil of Shaitān and his Shirk (*Allāhumma 'Ālimal-Ghaibi Wash-Shahādati Fāṭiras-Samāwāti Wal-Arḍ, Rabba Kulli Shai'in Wa Malikahu, Ashhadu An Lā Ilāha Illā Anta, A'ūdhu Bika Min Sharri Nafsi Wa Min Sharrish-Shaitāni Washirkihi*).” He said: ‘Say it when you reach morning, and evening, and when you go to bed.’” (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، أيضاً، ح: ٥٠٦٧ من حديث يعلى به وهو في مسند أبي داود الطيالسي، ح: ٩، ٢٥٨٣ وصححه ابن حبان، ح: ٢٣٤٩، والحاكم: ١/٥١٣ ووافقه الذهبي.

Comments:

In this narration it has been commanded that one should bear witness every morning and evening that only Allāh ﷻ is Knower of the unseen and seen, Originator of the heavens and earth, Lord and Possessor of everything and he should bear witness that there is none worthy of worship except Allāh ﷻ. One should seek refuge in Him from the evil of his soul and from the evil of Satan and his Shirk.

Chapter 15. Something Else: 'The Chief Of Supplications For Forgiveness'

3393. Shaddād bin Aws narrated that the Prophet ﷺ said to him: “Should I not direct you to the chief of supplications for forgiveness? ‘O Allāh, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am

أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «قُلْ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه». قَالَ: «قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٥) - بَابُ مِنْهُ [دُعَاءُ سَيِّدِ

الاسْتِغْفَارِ] (التحفة ١٥)

٣٣٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ رَبِيعَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَدُلُّكَ عَلَى سَيِّدِ الاسْتِغْفَارِ؟ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا

adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You (*Allāhumma Anta Rabbī Lā Ilāha Illa Anta Khalaqtanī Wa Ana 'Abduka Wa Ana 'Alā 'Ahdika Wa Wa'dika Mā-sha'tu. A'ūdhu Bika Min Sharri Mā Šana'tu Wa Abuw'u Laka Bini'matika 'Alayya Wa A'tarifu Bidhunūbī, Faghfirli Dhunūbī Innahu Lā Yaghfirudh-Dhunūba Illā Ant*).' None of you says it when he reaches the evening, and a decree^[1] comes upon him before he reaches morning, except that Paradise becomes obligatory upon him. And none says it when he reaches the morning, and a decree comes upon him before he reaches evening, except that Paradise becomes obligatory for him."

(*Ṣahīh*)

[He said:] And there are narrations on this topic from Abū Hurairah, Ibn 'Umar, Ibn Mas'ūd, Ibn Abza, and Buraidah, may Allāh be pleased with them.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And 'Abdul-'Azīz bin Abū Ḥāzim is Ibn Abū Ḥāzim Az-Zāhid. [And this *Ḥadīth* has been reported from other than this route, from *Shaddād bin Aws*, may Allāh be pleased with him.]

أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَعْتَرِفُ
بِذُنُوبِي، فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ، لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي
عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ
وَلَا يَقُولُهَا حِينَ يُصْبِحُ، فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ
أَنْ يُمْسِيَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ».

[قَالَ:] [وفي الباب عن أبي هريرة وابن
عمر وابن مسعود وابن أبيزى وبريدة رضي
الله عنهم.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعَبْدُ الْعَزِيزِ بْنُ أَبِي
حَازِمٍ هُوَ ابْنُ أَبِي حَازِمٍ الرَّاهِدِيُّ. [وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ شَدَّادِ
ابْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ].

[1] Meaning "death." (*Tuhfat Al-Aḥwadhī*).

تخریج: [صحیح] ورواه البخاری، الدعوات، باب أفضل الاستغفار، ح: ٦٣٠٦ من حدیث شداد بن أوس به.

Comments:

The secret of superiority of the 'Chief of Supplications' is that in every word of this supplication there is a confession of one's humility and being a slave to Allāh ﷻ and testimony of His Oneness.

Chapter 16. What Has Been Related About Supplicating When One Goes To His Bed

3394. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to him: "Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the *Fitrah*, and if you reach the morning, you will reach it in good? You say: 'O Allāh, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Innī Aislamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Fawwadtu Amrī Ilaika, Raghbatan Wa Rahbatan Ilaika Wa Alja'tu Zahrī Ilaika, Lā Malja'* [*Wa Lā Manjā*] *Minka Illā Ilaik. Āmantu Bikitābikal-ladhī Anzalta Wa Binabīyikal-ladhī Arsalt*).'" Al-Bara' said: "So I said: 'And in Your Messenger whom You have sent.'" He said: "So he ﷺ struck his hand upon my chest, then said: "And in Your Prophet whom You have sent. (*Wa Binabīyikal-ladhī Arsalt*).'" (*Ṣaḥīh*)

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الدَّعَاءِ إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ١٦)

٣٣٩٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنَّ مَتَّ مِنْ لَيْلَتِكَ مَتَّ عَلَى الْفِطْرَةِ وَإِنْ أَضْبَحْتَ أَضْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ، لَا مَلْجَأَ [وَلَا مَنجَا] مِنْكَ إِلَّا إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ» - قَالَ الْبَرَاءُ: فَقُلْتُ -: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: فَطَعَنَ يَدَهُ فِي صَدْرِي ثُمَّ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَفِي [الْبَابِ] عَنْ رَافِعِ بْنِ خَدِيجٍ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ الْبَرَاءِ وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنْ سَعْدِ بْنِ عُيَيْنَةَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ عَلَى وُضوءٍ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and there are narrations on this topic from Rāfi' bin *Khadij*, and it has been reported through more than one route from Al-Barā.' Maṣṣūr bin Al-Mu'tamir narrated it from Sa'd bin 'Ubaidah, from Al-Barā' from the Prophet ﷺ, and it is similar except that he said: "When you go to your bed and you have *Wuḍū'*."

تخریج: متفق عليه، أخرجه البخاري، التوحيد، باب قوله: ﴿أَنْزَلَهُ بِعَلْمِهِ وَالْمَلَائِكَةَ يَشْهَدُونَ﴾، ح: ٧٤٨٨ ومسلم، ح: ٢٧١٠ من حديث أبي إسحاق به * حديث منصور: يأتي: ٣٥٧٤ وفي الباب عن رافع بن خديج [يأتي: ٣٣٩٥].

Comments:

This supplication shows complete faith and trust in Allāh ﷻ and also renews the trust and faith in the Book and the Messenger of Allāh ﷻ. This narration also shows that making a change in the words of supplication is not appropriate, because the words used by the Prophet ﷺ are the best selected words. No one in this world can choose better words than the words of the Prophet ﷺ.

3395. Rāfi' bin *Khadij* narrated that the Prophet ﷺ said: "When one of you lies down on his right side, then says: 'O Allāh, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (*Allāhumma Innī Aslamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Alja'tu Zaharī Ilaika, Wa Fawwadtu Amrī Ilaika, Lā Malja' [Wa Lā Manjā] Minka Illā Ilaik, Ūminu Bikitābika Wa Birasūlika*)' – then if he dies that night, he shall enter Paradise." (*Da'if*)

٣٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اضْطَجَعْتَ أَحَدُكُمْ عَلَى جَنْبِهِ الْأَيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ [وَلَا مَنَجَى] مِنْكَ إِلَّا إِلَيْكَ أَوْ مِنْ بَيْتَابِكَ وَبِرُسُلِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ رَافِعِ بْنِ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* through this route as a narration of Rāfi' bin Khadij [may Allāh be pleased with him].

حَدِيثُ [رَضِيَ اللَّهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٧١ من حديث عثمان بن عمر به أورده الضياء في المختارة يحيى بن أبي كثير مدلس وعنن.

3396. Anas bin Malik [may Allāh be pleased with him] narrated that when he went to his bed, the Messenger of Allāh ﷺ used to say: "All praise is due to Allāh, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (*Al-Hamdulillāhi Alladhī Aṭ'amanā Wa Saqānā Wa Kafānā Wa Āwānā. Fakam Mimman Lā Kāfiya Lahu Wa Lā Mu'wiy*).” (*Ṣaḥīḥ*)

٣٣٩٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ [عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٥ من حديث حماد ابن سلمة به.

Comments:

These narrations show that our all necessities are given to us by Allāh ﷻ, the Cherisher and Sustainer of the worlds. Our living, our food, our clothes, and even every smallest thing, is given to us by Allāh ﷻ. Our own personal skills have nothing to do with it, we get everything as a favor of Allāh ﷻ.

Chapter 17. Something Else:

The Supplication: “I Seek Forgiveness From Allāh The One Whom There Is None Worthy Of Worship Except For Him, And He Is The Living, The Sustainer”

(المعجم ١٧) - بَابُ مِنْهُ [دُعَاءُ]:
«أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» [(التحفة ١٧)

3397. Abū Sa'eed [may Allāh be pleased with him] narrated that the

٣٣٩٧ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ:

Prophet ﷺ said: “Whoever says, when he goes to his bed: ‘I seek forgiveness from Allāh, [the Magnificent] the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (*Astaghfirullāha [Al-‘Azīm] Alladhī Lā Ilāha Illā Huw, Al-Hayyul-Qayyūm, Wa Atūbu Ilaihi*)’ three times, Allāh shall forgive him his sins if they are like the foam of the sea, even if they were the number of the leaves of the trees, even if they were the number of sand particles of ‘Alij,^[1] even if they were the number of the days of the world.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it from this route except as a narration of ‘Ubaidullāh bin Al-Walīd Al-Waṣṣāfi.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠/٣ عن أبي معاوية الضرير به وصرح بالسماع * ورواه عصام بن قدامة عن عطية عند البخاري في التاريخ، وعطية العوفي ضعيف مدلس.

Comments:

In this narration the attributes of Allāh ﷻ ‘the Living, the Sustainer (of all)’ have been acknowledged and with the recognition of His Attributes, forgiveness is asked from Him. Allāh ﷻ the Most Merciful forgives those who beg with these words.

Chapter 18. Something Else:

The Supplication: “O Allāh, Safeguard Me from Your Punishment the Day that You Gather Your Slaves”

3398. Hudhaifah bin Al-Yamān
[may Allāh be pleased with him]

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْوَصَّافِيِّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ: أَسْتَغْفِرُ اللَّهَ [الْعَظِيمَ] الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ، غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ، وَإِنْ كَانَتْ عَدَدَ رَمْلِ عَالِجٍ، وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ.

(المعجم ١٨) - بَابُ مِنْهُ [دُعَاءُ]:
«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ» [

(التحفة ١٨)

٣٣٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ

^[1] Meaning a place where sand mounds into dunes, and it is also said that is one of the places that is called that. See *Lisān Al-‘Arab*.

narrated that when the Prophet ﷺ would sleep, he would put his hand under his head then say: “O Allāh, safeguard me from Your Punishment the Day You gather [Your slaves] (*Allāhumma Qini ‘Adhābaka Yawma Tajma‘u [‘Ibādak]*)” or^[1] “You resurrect Your slaves (*Tab‘athu ‘Ibādak*).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه أحمد: ۳۸۲/۵ والحميدي، ح: ۴۴۵ عن سفيان بن عيينة به وصرح بالسمع وللحديث شواهد عند أبي داود، ح: ۵۰۴۵ وابن ماجه، ح: ۳۸۷۷ وغيرهما.

Comments:

When a person goes to sleep, his relation with this world is suspended and he goes in the hands of the death. That is why the Prophet ﷺ, before going to sleep, would remember death and the Day of Judgment.

3399. Al-Barā’ bin ‘Āzib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ used to lay his head upon his right hand when going to sleep, then say: “My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (*Rabbī Qini ‘Adhābaka Yawma Tab‘athu ‘Ibādak*).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Ath-Thawrī reported this *Ḥadīth* from Abū Ishāq, from Al-Barā’, but he did not mention anyone between them. Shu‘bah reported it from Abū Ishāq, from Abū ‘Ubaidah and another man, from Al-Barā’. Isrā’īl reported it from Abū Ishāq, from ‘Abdullāh bin Yazīd, from Al-Barā,’ and (he also reported it)

ابن جراح، عَنْ حُدَيْفَةَ بْنِ الِیْمَانِ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ [عِبَادَكَ] أَوْ تَبْعُثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

۳۳۹۹ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ السَّلُولِيُّ] عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أَحَدًا، وَرَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُيَيْدَةَ وَرَجُلٍ آخَرَ، عَنِ الْبَرَاءِ، وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ، وَعَنْ أَبِي

[1] Indicating doubt on behalf of one of the narrators. See *Tuhfatul-Ahwadhī*.

from Abū Ishāq, from Abū 'Ubaidah, from 'Abdullāh from the Prophet ﷺ with similar.

إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخریج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٥٨ من حديث إسحاق بن منصور به * أبو إسحاق صرح بالسماع عند النسائي في الكبرى، ح: ١٠٥٩٤ وأبي الشيخ في أخلاق النبي ﷺ، ص: ١٦٧ وغيرهما وصححه ابن حبان، ح: ٢٣٥٠ والحافظ في الفتح * حديث الثوري عند النسائي في الكبرى، ح: ٧٥٣ وأحمد: ٢٩٠/٤، ٢٩٨، ٣٠٣ وحديث شعبة عند النسائي في الكبرى، ح: ٧٥٤ وغيره وحديث شريك عند الترمذي في الشمائل، ح: ٢٥٢ وحديث أبي عبيدة عن عبدالله عند ابن ماجه، ح: ٣٨٧٧.

**Chapter 19. Something Else:
The Supplication: "O Allāh,
Lord Of The Heavens And
Lord Of The Earths"**

(المعجم ١٩) - بَابُ مِنْهُ [دُعَاءُ:
«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ
الْأَرْضِينَ...»] (التحفة ١٩)

3400. Abū Hurairah [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ used to order that when one of us went to sleep, he should say: 'O Allāh, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the *Tawrāh* and the *Injīl* and the Qur'ān, I seek refuge in You from the evil of every evil thing that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zāhir, there is nothing above you, and Al-Bāṭin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwāti Wa Rabbal-Ardīna Wa Rabbanā, Wa Rabba Kulli Shai'in, Fāliqal-Ḥabbi Wan-Nawā, Wa Munzilat-Tawrāti Wal-Injīli Wal-*

٣٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا أَحَدَنَا مَضَجَعَهُ أَنْ يَقُولَ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، افْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Qur'an. A'ūdhu Bika Min Sharri Kulli Dhi Sharrin Anta Ākhidhūn Bināshiyatihi, Antal-Awwalu Falaisa Qablaka Shaī'un, Wa Antal-Ākhiru Falaisa Ba'daka Shaī'un, Waz-Zāhiru Falaisa Fawqaka Shaī'un, Wal-Bāṭinu Falaisa Dūnaka Shaī'un, Iqdi 'Annīd-daina Wa Aghnīnī Minal-Faqr)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ من حديث خالد

Comments:

In this narration, first of all it has been confessed that Allāh ﷻ is the only owner of the whole universe and everything in it, and then by acknowledging His Attributes of unfolding and giving birth and growth to everything, and accepting the truth of His Revelation, refuge has been sought in Him from all evils, and in the end it has been begged that Allāh ﷻ may relieve the begger from debt and enrich him from poverty.

Chapter 20. Something Else: The Supplication: "In Your Name, My Lord, I Lay Myself Down"

3401. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When one of you leaves his bed then returns to it, then let him brush it off with the edge of his *Izār* three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (*Bismika Rabbī Wada'tu Janbī Wa Bika Arfa'uhu,*

(المعجم ٢٠) - بَابُ مِنْهُ [دُعَاءٌ: «بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي . . .»] (التحفة ٢٠)

٣٤٠١ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصَنْفَةِ إِزَارِهِ ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدَهُ، فَإِذَا اضْطَجَعَ فَلْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ، فَإِذَا اسْتَيْقَظَ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَوَدَّ عَلَيَّ

رُوحِي وَأَذِنَ لِي بِذِكْرِهِ».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَائِشَةَ.

[قَالَ:] وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

حَسَنٌ.

[وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ وَقَالَ:

فَلْيَنْقُضْهُ بِدَاخِلَةِ إِذَارِهِ].

Fa'in Amsakta Nafsī Fārhamhā Wa In Arsaltahā Fāhfazhā Bimā Tahfazū Bihī 'Ibādakaṣ-Ṣālihin.) And when he awakens, let him say: All praise is due to Allāh, Who healed me in my body, and returned to me my soul, and permitted me to remember Him (*Al-Hamdulillāh Alladhī 'Āfānī Fī Jasadī Wa Radda 'Alayya Rūhī Wa Adhina Lī Bidhikrih*).”

[He said:] And there are narrations on this topic from Jābir and 'Āishah.

[He said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*. [Some of them related this *Hadīth* and said, “Then let him brush it off with the inside of his *Izār*.”]

(*Saḥīh*)

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٧٢٧ من حديث ابن عجلان به وعلقه البخاري، ح: ٦٣٢٠ وللحديث طرق عند البخاري ومسلم: ٦٤/٢٧١٤ وغيرهما * وفي الباب عن جابر [لعله يشير إلى حديث النسائي في الكبرى، ح: ١٠٦٨٩-١٠٦٩١ وصححه ابن حبان، ح: ٢٣٦٢ والحاكم: ٥٤٨/١ على شرط مسلم ووافقه الذهبي] وعائشة [لعله يشير إلى الحديث الآتي أو ما أخرجه النسائي في الكبرى، ح: ١٠٦٢٥، ١٠٧٠٠، وأبو داود، ح: ٥٠٦١].

Comments:

The bed should be brushed off as a precaution, because there may be a harmful or injurious thing which had crept in it, and for the safety of the hand it has been suggested to use the cloth.

Chapter 21. What Has Been Related About: Whoever Recites The Qur'an When Going To Sleep

3402. 'Āishah narrated that every night, when the Prophet ﷺ would go to his bed, he would join his hands, then blow in them, as^[1] he

(المعجم ٢١) - بَابُ مَا جَاءَ فِيْمَنْ يَقْرَأُ

مِنَ الْقُرْآنِ عِنْدَ الْمَنَامِ (التحفة ٢١)

٣٤٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُفَضَّلُ بْنُ

فَصَّالَةَ عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا

[1] As interpreted in the commentaries, see *Tuhfat Al-Aḥwadhī* and *Faṭḥ Al-Bārī*.

recited in them: "Say: He is Allāh, the One."^[1] and "Say: I seek refuge in the Lord of *Al-Falaq*"^[2] and "Say: I seek refuge in the Lord of mankind."^[3] Then he would wipe as much as he was able to of his body with them, beginning with them first on his head and face, and the front of his body. He would do this three times. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

أَوْى إِلَى فِرَاشِهِ كُلِّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا قَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْاِنْسَانِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح: ٥٠١٧ وعن قتيبة به.

Comments:

Sūrat Al-Ikhlāṣ contains and explains the subject of the Unity of Allāh ﷻ which is the central theme of the Qur'ān and last two *Sūrat Al-Falaq* and *An-Nās* fill all other gaps and openings from where the Oneness of Allāh ﷻ can be attacked.

Chapter 22. Something Else: Concerning the Recitation of the *Sūrat*: *Al-Kāfirūn*, *As-Sajdah*, *Al-Mulk*, *Az-Zumar*, *Banī Isrā'īl*, and *Al-Mūṣabbihāt*

(المعجم ٢٢) - بَابُ مِنْهُ [فِي قِرَاءَةِ سُورَةِ:
الْكَافِرُونَ وَالسَّجْدَةِ وَالْمُلْكِ وَالزُّمَرُ وَبَنِي
إِسْرَائِيلَ وَالْمُسَبِّحَاتِ] (الصحفة ٢٢)

3403. Farwah bin Nawfal, may Allāh be pleased with him, narrated that he came to the Prophet ﷺ and said: "O Messenger of Allāh, teach me something that I may say when I go to my bed." So he said: "Recite: Say: 'O you disbelievers'^[4] for verily it is a disavowal of *Shirk*."

Shu'bah said: "Sometimes he would say: 'One time' and sometime he would not say it. (*Ḥasan*)

٣٤٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي، فَقَالَ: «اقْرَأْ ﴿قُلْ يَكْفُرُونَ﴾ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ».

قَالَ شُعْبَةُ أَحْيَانًا يَقُولُ: «مَرَّةً» وَأَحْيَانًا لَا

[1] *Al-Ikhlāṣ* 112.

[2] *Al-Falaq* 113.

[3] *An-Nās* 114.

[4] *Al-Kāfirūn* 109.

(Another chain) from Farwah bin Nawfal, from his father: "That he came to the Prophet ﷺ" then he mentioned similar in meaning. And this is more correct.

[Abū 'Eisā said:] And Zuhair reported this *Hadīth* from Ishāq, from Farwah bin Nawfal, from his father from the Prophet ﷺ, with similar. This is more appropriate and more correct than the narration of *Shu'bah*. The companions of Abū Ishāq were confused in the narration of this *Hadīth*. This *Hadīth* has been reported through routes other than this. 'Abdur-Raḥmān bin Nawfal reported it from his father from the Prophet ﷺ. 'Abdur-Raḥmān is the brother of Farwah bin Nawfal.

تخریج: [حسن] ورواه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٥ من حديث أبي إسحاق عن فروة عن أبيه، وعلقه البخاري في النكاح: ﴿وربائبكم اللاتي في حجوركم﴾ وصححه ابن حبان، ح: ٢٣٦٣، ٢٣٦٤ والحاكم: ٥٦٥/١، ٥٣٨/٢ ووافقه الذهبي * حديث زهير عند أبي داود، ح: ٥٠٥٥ وعبدالرحمن بن نوفل عند ابن أبي شيبة: ٧٤/٩، ١٠/٢٤٩، ٢٥٠.

Comments:

At the time of sleeping recitation of *Sūrat Al-Kāfirūn* shows a disavowel from *Shirk* and a declaration of the Unity of Allāh ﷻ.

3404. Jābir said: "The Prophet ﷺ would not sleep until he recited *Tanzīl as-Sajdah*^[1] and *Tabārah*."^[2] (*Hasan*)

[Abū 'Eisā said:] This is how [Sufyān] *Ath-Thawrī* and more than one report this *Hadīth*; from *Laith*, from Abū Az-Zubair, from Jābir from the Prophet ﷺ, with similar. Zuhair reported this

يُقُولُهَا.

حَدَّثَنَا مُوسَى بْنُ حِرَامٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ، وَهَذَا أَصَحُّ.

[قَالَ أَبُو عِيسَى:] وَرَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ إِسْحَاقَ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَهَذَا أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ. وَقَدْ اضْطَرَبَ أَصْحَابُ أَبِي إِسْحَاقَ فِي هَذَا الْحَدِيثِ، وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، قَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ نَوْفَلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَعَبْدُ الرَّحْمَنِ هُوَ أَخُو فَرَوَةَ بْنِ نَوْفَلٍ.

٣٤٠٤ - حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ [ب] تَنْزِيلَ السَّجْدَةِ وَ[ب] ﴿بَارِكْ﴾.

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى [سُفْيَانُ] الثَّوْرِيُّ وَعَيْرٌ وَآجِدٌ هَذَا الْحَدِيثَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ،

[1] *As-Sajdah* 32.

[2] *Al-Mulk* 67.

Hadīth from Abū Az-Zubair, saying: “I said to him, ‘Did you hear it from Jābir?’ He said: ‘I did not hear it from Jābir. I heard it from Ṣafwān or Ibn Ṣafwān.” And *Shabābah* narrated it from Mughīrah bin Muslim, from Abū Az-Zubair, from Jābir, and it is similar to the narration of *Laith*.

نَحْوَهُ. وَرَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ قَالَ: قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ؟ قَالَ: لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتَهُ مِنْ صَفْوَانَ أَوْ ابْنِ صَفْوَانَ، وَقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ ابْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

تخریج: [حسن] تقدم: ٢٨٩٢.

Comments:

These *Sūrat* and supplications recited before sleeping demand that they should be understood in depth, and special efforts and arrangements should be made to recite them regularly. However, it does not mean that he who does not know the meanings should not recite them. He should try to understand the meanings.

3405. ‘Āishah [may Allāh be pleased with her] said: “The Prophet ﷺ would to not sleep until he recited *Az-Zumar* and *Banū Isrā’īl*.”

Muḥammad bin Ismā’īl informed me: “This Abū Lubābah’s (a narrator in the chain) name is Marwān, the freed slave of ‘Abdur-Raḥmān bin Ziyād. He heard from ‘Āishah, and Ḥammād bin Zaid heard from him.”

٣٤٠٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وَبَنِي إِسْرَائِيلَ. أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَبُو لُبَابَةَ هَذَا، اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ وَسَمِعَ مِنْ عَائِشَةَ سَمِعَ مِنْهُ حَمَادُ بْنُ زَيْدٍ.

تخریج: [حسن] تقدم: ٢٩٢٠.

Comments:

The Prophet ﷺ would recite various *Sūrat* and supplications before sleeping at night. Every Muslim should try to recite some of these regularly before sleeping at night. Reciting more of them is better. Ignoring the supplication before sleeping is a great loss.

3406. Al-‘Irbāḍ bin Sāriyah [may Allāh be pleased with him] narrated that the Prophet ﷺ would not sleep until he had recited *Al-Muṣabbiḥāt*, and he would say: “In them is an *Āyah* that is better than a thousand *Āyah*.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is

٣٤٠٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجْرِ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ

Hasan Gharīb.

وَيَقُولُ: «فِيهَا آيَةٌ خَيْرٌ مِنْ أَلْفِ آيَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] تقدم: ٢٩٢١.

Comments:

It means those *Sūrat* which begin with word “*Sabbāḥa*” or ‘*Yusabbih*’. See also no. 2921 where this preceded.

Chapter 23. Something Else: The Supplication: “O Allāh, I Ask You For Steadfastness In The Matter”

(المعجم ٢٣) - بَابُ مِنْهُ [دُعَاءٌ:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي

الْأَمْرِ...»] (التحفة ٢٣)

3407. A man from Banū Ḥanzalah said: “I accompanied Shaddād bin Aws [may Allāh be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allāh ﷺ used to teach us? That you say: “O Allāh, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (*Allāhumma Innī As'alukath-thabāta Fil-amri Wa As'aluka 'Azīmatar-rushdi Wa As'aluka Shukra Ni'matika, Wa Hūsna 'Ibādatika, Wa As'aluka Lisānan Ṣādiqan Wa Qalbān Salīman, Wa A'ūdhu Bika Min Sharri Mā Ta'lamu, Wa As'aluka Min Khairi Mā Ta'lamu, Wastaghfiruka Mimmā Ta'lamu Innaka Anta*

٣٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا

أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ

الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، عَنْ

رَجُلٍ مِنْ بَنِي حَنْظَلَةَ قَالَ: صَحِبْتُ شَدَادَ بْنَ

أَوْسٍ [رَضِيَ اللَّهُ عَنْهُ] فِي سَفَرٍ فَقَالَ: أَلَا

أَعْلَمُكَ مَا كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا؟ أَنْ

تَقُولَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ

وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ

نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ لِسَانًا

صَادِقًا وَقَلْبًا سَلِيمًا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا

تَعْلَمُ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ

مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ» قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ

يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكَ

فَلَا يَقْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهَبَّ مَتَى هَبَّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ

مِنْ هَذَا الْوَجْهِ. [وَالْجُرَيْرِيُّ هُوَ: سَعِيدُ بْنُ

إِيَّاسِ أَبُو مَسْعُودِ الْجُرَيْرِيِّ] وَأَبُو الْعَلَاءِ:

اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ.

‘*Allāmul-ghuyūb*.’” He said: ‘The Messenger of Allāh ﷺ said: “There is no Muslim who lays down to sleep while reciting a *Sūrat* from Allāh’s Book, except that Allāh entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.” (*Ḥasan*)

[Abū ‘Eisā said:] We only know of this *Ḥadīth* through this route. [And Al-Juraiṛī is Sa‘eed bin Iyās Abī Ibn Mas‘ūd Al-Juraiṛī.] Abū Al-‘Alā’s name is Yazīd bin ‘Abdullāh bin Ash-Shikh-khīr.

تخريج: [حسن] وأخرجه أحمد (١٢٥/٤) من حديث الجريري به وللحديث شواهد عند الحاكم (٥٠٨/١) وغيره انظر المسند الجامع بتحقيقي (٣٥١/٧ ح ٥١٨١).

Comments:

In this narration every good and beneficial thing has been begged from Allāh ﷻ and refuge has been sought from every evil. In the end it has been advised to remember Allāh ﷻ before going to sleep.

Chapter 24. What Has Been Related About: *At-Tasbīh*, *At-Takbīr*, And *At-Taḥmīd*^[1] When Going To Sleep

3408. ‘Alī [may Allāh be pleased with him] said: “Fāṭimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet ﷺ) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of *At-Taḥmīd*, *At-Tasbīh*, and *At-Takbīr*.’ (*Ṣaḥīḥ*)

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ الْمَنَامِ (التحفة ٢٤)

٣٤٠٨ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَمِيْدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: شَكَتْ إِلَيَّ فَاطِمَةُ مَجَلَّ يَدَيْهَا مِنَ الطَّحِيْنِ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا؟ فَقَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنَ الْخَادِمِ؟ إِذَا أَحَدْتُمَا مَضَجْتُمَا تَقُولَانِ ثَلَاثًا وَثَلَاثِيْنَ وَثَلَاثًا وَثَلَاثِيْنَ، وَأَرْبَعًا وَثَلَاثِيْنَ، مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ».

[1] Saying: “*Subhān Allāh*,” “*Allāhu Akbar*,” and “*At-Hamdulillāh*.”

There is a story with the *Ḥadīth*.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Awn. This *Ḥadīth* has been reported through more than one route from 'Alī.

وَفِي الْحَدِيثِ قِصَّةٌ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَوْنٍ، وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٧٢ عن زياد بن يحيى به.

Comments:

The Prophet (ﷺ) made them realize that a servant is a transient human being and remembrance of Allāh (ﷻ) is everlasting, or it may also mean that these words of remembrance of Allāh (ﷻ) give enough energy and power that one has no need of a servant.

3409. 'Alī [may Allāh be pleased with him] said: "Fāṭimah went to the Prophet ﷺ complaining of her hands blistering, so he ordered her to say *At-Tasbīh*, *At-Takbīr*, and *At-Taḥmīd*." (*Ṣaḥīḥ*)

٣٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا
أَزْهَرُ السَّمَّانُ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ
عَبِيدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَشْكُو مَجْلَ
يَدَيْهَا فَأَمَرَهَا بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ.
تخریج: [صحيح] انظر الحديث السابق.

**Chapter 25. Something Else:
Regarding The Virtue Of *At-Tasbīh*,
At-Taḥmīd, And *At-Takbīr* At The End Of The
Prayers And When Going To
Sleep**

3410. 'Abdullāh bin 'Amr [may Allāh be pleased with both of them] said: "The Messenger of Allāh ﷺ said: 'There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allāh at the end of every prayer ten times (saying *Subhān Allāh*) and praises Him ten times saying (*Al-Hamdulillāh*) and extols His greatness ten times

(المعجم ٢٥) - بَابُ مِنْهُ [فِي فَضْلِ
التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ فِي دُبُرِ
الصَّلَوَاتِ وَعِنْدَ النَّوْمِ] (التحفة ٢٥)

٣٤١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ ابْنُ عَلِيَّةَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ
عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّتَانِ لَا
يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، أَلَا
وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللَّهَ
فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا
وَيُكَبِّرُهُ عَشْرًا». قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ

(saying *Allāhu Akbar*).”

He said: “And I have seen the Messenger of Allāh ﷺ counting them with his hand. He said: ‘So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you performs two thousand and five hundred evil deeds in a single day and night?’ They said: ‘How could we not guard over them?’ He said: ‘*Shaitān* comes to one of you when he is in his *Ṣalāt* and says: “Remember such and such, remember such and such” until he turns and perhaps he will not do it.^[1] And he comes to him and he is lying down and makes him sleepy until he falls asleep.”’ (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu‘bah* and *Ath-Thawrī* reported this *Hadīth* from ‘Aṭā’ bin As-Sā’ib, and Al-A‘mash reported this *Hadīth* from ‘Aṭā’ bin As-Sā’ib in shorter form. There are narrations on this topic from Zaid bin Thābit, Anas, and Ibn ‘Abbās [may Allāh be pleased with him].

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التسيب عند النوم، ح: ٥٠٦٥ وابن ماجه، ح: ٩٢٦ والنسائي، ح: ١٣٤٩ من حديث عطاء بن السائب وصححه ابن حبان، ح: ٥٣٩، ٥٤٠، ٢٣٤٣، ٢٣٤٤ * وفي الباب عن زيد بن ثابت [يأتي: ٣٤١٣] وأنس [لعله يشير إلى الحديث المتقدم: ٤٨١] أو ما أخرجه ابن سعد: ٤٢٦/٨ وأبو يعلى، ح: ١٥٣٧ والبخاري (كشف الأستار): ٢١/٤، ح: ٣٠٩٦ وابن عباس [تقدم: ٤١٠].

ﷺ يَعْقِدُهَا بِيَدِهِ قَالَ: «فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَالْأَلْفُ وَخَمْسُمِائَةٌ فِي الْمِيزَانِ، وَإِذَا أَخَذْتَ مَضْجَعَكَ تَسْبُحُهُ وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فِتْلِكَ مِائَةٌ بِاللِّسَانِ، وَالْأَلْفُ فِي الْمِيزَانِ، فَأَيْتُكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسِمِائَةِ سَيِّئَةٍ؟ قَالُوا: فَكَيْفَ لَا نُحْصِيهَا؟ قَالَ: يَا تَبِي أَحَدَكُمْ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنْمُوهُ حَتَّى يَنَامَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ ابْنِ السَّائِبِ هَذَا الْحَدِيثَ وَرَوَى الْأَعْمَشُ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ مُخْتَصِرًا، وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَنْسٍ وَابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُ].

[1] Meaning so that he might lose count of what he has prayed.

Comments:

Every virtuous deed works as expiation of sins, and the reward of every virtue is multiplied ten times. Saying ‘*Subhān Allāh*’ ten times, ‘*Al-Humdulillāh*’ ten times and ‘*Allāhu Akbar*’ ten times after every prayer makes it thirty times, and five times a day make one hundred and fifty $150 \times 10 = 1500$, before going to sleep at night add one hundred which means $100 \times 10 = 1000$, in this way it will be 2500 altogether and these will become an expiation for sins.

3411. ‘Abdullāh bin ‘Amr [may Allāh be pleased with him] said: “I saw the Messenger of Allāh ﷺ counting *At-Tasbīh*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Al-A‘*mash*.

٣٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا عَثَامُ بْنُ عَلِيٍّ عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُ] قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقُدُ التَّسْبِيحَ.» [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ.

تخريج: [صحيح] بهذا اللفظ له وأخرجه النسائي، السهوي، باب عقد التسبيح، ح: ١٣٥٦ عن محمد بن عبد الأعلى، وأبو داود، ح: ١٥٠٢ من حديث عثام به ورواه شعبة عن عطاء عند الحاكم: ٥٤٧/١ وغيره وقال الذهبي: "صحيح".

3412. Ka‘b bin ‘Ujrah narrated that the Prophet ﷺ said: “There are *Mu‘aqqibāt*,^[1] he who says them shall not be miserable. Glorify Allāh at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This is a *Ḥasan Hadīth*. ‘Amr bin Qais (a narrator in the chain) is trustworthy, and has a good memory. Shu‘bah narrated this *Hadīth* from Al-Ḥakam, but he did not narrate it in *Marfū‘* form. Maṣṣūr bin Al-

٣٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمْرَةَ الْأَحْمَسِيِّ الْكُوفِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسِ الْمَلَائِيِّ عَنِ الْحَكَمِ بْنِ عَتِيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ تُسَبِّحُ اللَّهُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ.» [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ وَعَمْرُو بْنُ قَيْسِ الْمَلَائِيِّ ثِقَةٌ حَافِظٌ، وَرَوَى

[1] Literally, something that comes before that which comes before it. They are called that either because of their coming after the prayer or because of their coming one after the other. See *Tuḥfat Al-Aḥwadhī*.

Mu'tamir narrated it from Al-Hakam, and he did narrate it in *Marfū'* form.

شُعْبَةُ هَذَا الْحَدِيثِ عَنِ الْحَكَمِ وَلَمْ يَرْفَعَهُ، وَرَوَاهُ مَنْصُورٌ بِنِ الْمُعْتَمِرِ عَنِ الْحَكَمِ فَرَفَعَهُ.

تخریج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وبيان صفته، ح: ٥٩٦ من حديث أسباط بن محمد به واستدركه الدارقطني على مسلم والصواب مع مسلم * شعبة، اختلف عنه ورواه مرفوعاً أيضاً كما رواه ابن منده ومن طريقه ابن حجر في نتائج الأفكار/ منصور، رواه النسائي في الكبرى (تحفة الأشراف: ١١١١٥/٨) ورواه منصور موقوفاً أيضاً (النسائي في الكبرى، ح: ٩٩٨٤).

3413. [Zaid bin Thābit [may Allāh be pleased with him] said: “We were ordered to say the *Tasbīh* at the end of every *Ṣalāt* thirty-three times, and to say the *Takbīr* thirty-four times.” He said: “Then a man from the *Anṣār* had a dream in which someone said: ‘The Messenger of Allāh ﷺ ordered you to say the *Tasbīh* at the end of every *Ṣalāt* thirty-three times, and to say the *Tahmīd* thirty-three times, and to say the *Tabkīr* thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the *Tahlīl* (Saying *Lā Ilāha Illallāh*) to them.’ The next day he went to the Prophet ﷺ and informed him, so he said: “Do it.”] (*Hasan*)

٣٤١٣ - [حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَمَرْنَا أَنْ نَسْبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ، قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمُ رَسُولُ اللَّهِ ﷺ أَنْ تَسْبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا حَمْسًا وَعِشْرِينَ، وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ، فَعَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: أَفْعَلُوا].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ].

[Abū 'Eisā said: This *Hadīth* is *Ṣaḥīh*.]

تخریج: [حسن] وأخرجه النسائي: ٣/٧٦، ح: ١٣٥١ (السهو)، باب نوع آخر من عدد التسيح) من حديث هشام ابن حسان به وصححه ابن حبان، ح: ٢٣٤٠ وابن خزيمة: ١/٣٧٠، ح: ٧٥٢ وله شاهد عند النسائي في المجتبى، ح: ١٣٥٢ وهذا الحديث لم يذكره المزني في تحفة الأشراف.

Comments:

Saying the *Tahlīl*; '*Lā Ilāha Illallāh*' means 'There is none worthy of worship except Allāh'. Keeping in view the meaning and spiritual significance of the *Tahlīl*, the Prophet ﷺ considered it the most superior and most loved statement by Allāh ﷻ therefore, saying of the *Tahlīl* should be made a habit.

Chapter 26. What Has Been Related About Supplicating When One Awakens During The Night

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الدَّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ (التحفة ٢٦)

3414. ‘Ubādah bin Aṣ-Ṣāmit, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “Whoever wakes up in the night and says, ‘None has the right to be worshipped but Allāh, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Allāh, and all the praise is to Allāh, and ‘None has the right to be worshipped but Allāh, and Allāh is the greatest, and there is no might nor power except by Allāh (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa ‘Alā Kulli Shai’in Qadīr. Wa Subhān Allāh, Wal-Hamdulillāh, Wa Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)’ – then he said: ‘O my Lord, forgive me (*Rabbighfirli*)’ – or he said – ‘then he supplicates, he shall be responded to. So if he makes a firm determination, then performs *Wuḍū’*, then he performs *Ṣalāt*, his *Ṣalāt* shall be accepted.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنِي عِبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي» أَوْ قَالَ: «ثُمَّ دَعَا اسْتَجِيبَ لَهُ، فَإِنْ عَزَمَ وَتَوَضَّأَ ثُمَّ صَلَّى قَبِلَتْ صَلَاتُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه البخاري، التهجذ، باب فضل من تعار من الليل فصلی، ح: ١١٥٤ من حديث الوليد بن مسلم به.

Comments:

This narration shows that he who wakes up from sleep in the night and says *Tahliḥ*, ‘*Lā Ilāhā Illallāh*’ and *Tahmīd ‘Al-Hamdulillāh*’ and shows his humility before Allāh ﷻ, and admits that without his help and mercy nothing is possible, and asks Allāh ﷻ to forgive him, Allāh will accept his supplication,

and if he offers prayer after making *Wudū'* his prayer will be accepted.

3415. Maslamah bin 'Amr said: "Umair bin Hāni" used to perform a thousand prostrations every day and recite a thousand *Tasbīhat* every day." (*Da'if*)

٣٤١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا مَسْلَمَةُ بْنُ عَمْرٍو قَالَ: كَانَ عُمَيْرُ بْنُ هَانِيٍّ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مِائَةَ أَلْفِ تَسْبِيحَةٍ.

تخريج: [إسناده ضعيف] * مسلمة بن عمرو: مجهول (تقريب).

Chapter 27. Something Else: The Supplication: "Allāh Hears The One Who Praises Him"

3416. Rabī'ah bin Ka'b Al-Aslamī said: "I used to spend the night at the door of the Prophet ﷺ, so that I may give him his water for *Wudū'*, and I would hear him, for a long period of the night, saying: 'Allāh hears the one who praises Him (*Sami' Allāhu Liman Hamidah*).' And I would hear him, for a long period saying: 'All praise is due to Allāh, Lord of the all that exists. (*Al-Hamdulillāhi Rabbil-'Ālamīn*).'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٧) - بَابُ مِنْهُ [دُعَاءٌ]: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ...» [(التحفة ٢٧)

٣٤١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ وَ أَبُو عَامِرٍ الْعَقَدِيُّ وَ عَبْدِ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالُوا: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَيْتُ عِنْدَ بَابِ النَّبِيِّ ﷺ فَأَعْطِيَهُ وَضُوءَهُ فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي (٢٠٩/٣ ح: ١٦١٩) من حديث يحيى بن أبي كثير به وأصله عند مسلم (٤٨٩).

Comments:

The Prophet (ﷺ) would say these words after waking up at night (*Tuhfat Al-Aḥwadhī* v.4. p.234.)

**Chapter 28. Something Else:
The Supplication: "All Praise
Is Due To Allāh Who Revived
My Soul"**

3417. Hudhaifah bin Al-Yamān [may Allāh be pleased with him] narrated that when the Prophet ﷺ wanted to sleep, he would say: "O Allāh, in Your Name I die and I live (*Allāhumma Bismika Amūtu Wa Ahyā*)." And when he would wake, he would say: "All praise is due to Allāh who revived my soul after causing its death and to Him is the resurrection (*Al-Hamdulillāh, Alladhī Ahyā Nafsī Ba'da Mā Amātahā Wa Ilaihin-Nushūr*)." (*Ṣaḥīh*)

This *Hadīth* is *Ḥasan Ṣaḥīh*.

تخریج: وأخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح: ٦٣١٢ من حديث عبدالمك

ابن عمير به.

Comments:

In this narration sleep has been equated with death and waking up from sleep with life. In this way mentioning death and again life after death, makes one remember the Day of Judgment and life after death.

**Chapter 29. What Has Been
Related About What To Say
When Standing For Prayer In
The Night**

3418. ‘Abdullāh bin ‘Abbās [may Allāh be pleased with them] narrated, that when the Messenger of Allāh ﷺ would stand for prayer during the middle of the night, he would say: "O Allāh, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the Praise, You are the

(المعجم ٢٨) - بَابُ مِنْهُ [دُعَاءٌ]: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي . . .» [التحفة ٢٨]

٣٤١٧ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِيٍّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا»، وَإِذَا اسْتَبَقَطَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ الشُّورُ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٩) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا قَامَ مِنَ اللَّيْلِ إِلَى الصَّلَاةِ (التحفة ٢٩)

٣٤١٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قِيَامُ السَّمَاوَاتِ

Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allāh, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly, You are my Deity, no has the right to be worshipped but You (*Allāhumma Lakal-Ḥamd, Anta Nurus-Samāwāti Wal-Ard, Wa Lakal-Ḥamd, Anta Qayyamus-Samāwāti Wal-Ard, Wa Lakal-Ḥamd, Anta Rabbus-Samāwāti Wal-Ard, Wa Man Fihin, Antal-Haqq, Wa Wa'dukal-Haqq, Wa Liqā'uka Haqq, Wal-Jannatu Haqq, Wan-Nāru Haqq, Was-Sā'atu Haqq, Allāhumma Laka Aslamtu Wa Bika Āmantu, Wa 'Alaika Tawakkaltu Wa Ilaika Anabtu, Wa Bika Khāsamtu Wa Ilaika Ḥakamtu, Fāghfirlī Mā Qaddamtu Wa Mā Akhartu, Wa Mā Asrartu Wa Mā A'lantu, Anta Ilahī Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Ibn 'Abbās from the Prophet ﷺ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث مالك به وهو في الموطأ: ٢١٥/١، ٢١٦.

Comments:

Allāh ﷻ is Light of heaven and the earth. It means that Allāh ﷻ has made the

وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ
الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ
حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسَلَمْتُ،
وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ،
وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُرْ لِي
مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

heaven and the earth shining and radiant and He alone guides His creation, and everything is decorated with His command. 2.) Allāh ﷻ is the Sustainer of the heaven and earth. It means that everything in the heaven and the earth is controlled and sustained by Him. 3.) Allāh ﷻ is the Lord of the heaven and the earth. It means that everything is in His control and He is the Master of everything in the heaven and the earth. 4.) Truth means a thing which is proved by its existence and explicit proof.

**Chapter 30. Something Else:
The Supplication: "O Allāh, I
Ask You Of Your Mercy"**

(المعجم ٣٠) - بَابُ مِنْهُ دُعَاءُ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ . . .»
(التحفة ٣٠)

3419. Ibn 'Abbās said: "One night, when he (ﷺ) exited his *Salāt*, I heard the Messenger of Allāh ﷺ saying: 'O Allāh, I ask You of Your mercy, that You guide by it my heart, and gather by it my affair, and bring together, that which has been scattered of my affairs, and correct with it, that which is hidden from me, and raise by it, that which is apparent from me, and purify by it my actions, and inspire me by it, with that which contains my guidance, and protect me by it, from that which I seek protection, and protect me by it from every evil. O Allāh give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allāh, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allāh, I leave to You my need, and my opinion falls short, and my actions are weak, I am in need of Your

٣٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي
لَيْلَى، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ
أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ - هُوَ ابْنُ عَبْدِ
اللَّهِ بْنِ عَبَّاسٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ
عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةً
حِينَ فَرَغَ مِنْ صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ
رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا
أَمْرِي، وَتَلْتَمُّ بِهَا شَعْبِي، وَتُضْلِحُ بِهَا غَائِبِي،
وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرَكِّبِي بِهَا عَمَلِي،
وَتُلْهَمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا أَلْفَنِي،
وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ أَعْظِمْنِي
إِيمَانًا وَبَيِّنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَا لَهَا
شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْقَوْرَ [فِي الْعَطَاءِ وَيُرْوَى] فِي الْقَضَاءِ
وَتُرْلَ الشُّهَدَاءِ وَعَيْشَ السُّعْدَاءِ وَالنَّصْرَ عَلَى
الْأَعْدَاءِ، اللَّهُمَّ إِنِّي أَنْزَلُ بِكَ حَاجَتِي وَإِنْ
قَصَرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى
رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، وَيَا

mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate between the seas, separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allāh, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allāh, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allāh, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allāh, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allāh, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on

شَافِي الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ السُّمُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ التُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ. اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ يَتِّي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَّعِ السُّجُودِ، الْمُؤْمِنِينَ بِالْعُهُودِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ. اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلْمًا لِأَوْلِيَائِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بَعْدَاوَتِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا الدَّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَسْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِمْ لِي نُورًا وَاجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّنْسِيحُ إِلَّا لَهُ،

my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allāh, magnify for me light, and grant me a light, and appoint for me a light. Glory is to the One who is enveloped in Might, and speaks with it. Glory is to the One who wears Glory and grants by it, Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor' (*Allāhumma Innī As'aluka Raḥmatan Min 'Indika Tahdī Bihā Qalbī, Wa Tajma'u Bihā Amrī, Wa Talummu Bihā Sha'athī, Wa Tuṣlihu Bihā Ghā'ibī, Wa Tarfa'u Bihā Shāhidī, Wa Tuzakkī Bihā 'Amalī, Wa Tulhimunī Bihā Rushdī, Wa Taruddu Bihā Ulfatī, Wa Ta'ṣimunī Bihā Min Kulli Sww'in, Allāhumma A'tinī Īmānan Wa Yaqīnan Laisa Ba'dahu Kufī, Wa Raḥmatan Anālu Bihā Sharafa Karāmatika Fīd-Dunyā Wal-Ākhirah, Allāhumma Innī As'alukal-Fawza [Fīl-'Atā'i Wa Yurwī] Fīl-Qadā'i Wa Nuzulash-Shuhadā'i Wa 'Aishas-Su'adā'i Wan-Naşra 'Alal-'Adā', Allāhumma Innī Unzilu Bika Hājatī Wa In Qaşura Ra'iy Wa Ḍa'ufa 'Amalī Iftaqartu Ilā Raḥmatik, Fa'sa'luka Yā Qāḍiyal-Umūr, Wa Yā Shāfiyas-Ṣudūr, Kamā Tujīru Bainal-Buḥūr, An Tujīranī Min 'Adhābis-Sa'ir, Wa Min*

سُبْحَانَ ذِي الْفَضْلِ وَالنَّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى إِلَّا مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بَعْضَ هَذَا الْحَدِيثِ وَلَمْ يَذْكُرْهُ بِطَوَّلِهِ.

Da'watih-Thubūr, Wa Min Fitnatil-Qubūr. Allāhumma Mā Qaṣura 'Anhu Ra'iy Wa Lam Tablughhu Niyyatī Wa Lam Tablughhu Mas'alatī Min Khairin Wa'adtahu Aḥadan Min Khalqika Aw Khairin Anta Mu'fihi Aḥadan Min 'Ibādika Fa Innī Arghabu Ilaika Fīhi Wa Asa'lukahu Bi-Raḥmatika Rabbal-'Ālamīn. Allāhumma Dhal-Habliḥ-Shadīd, Wal-Amrīr-Rashīd, As'aluka Al-Amna Yawm Al-Wa'īd, Wal-Jannata Yawmal-Khulūd Ma' Al-Muqarrabīnash-Shuhūd, Ar-Rukka'is-Sujūd, Al-Mūfīna Bil-Uhūd, Anta Raḥīmun Wadūd, Wa Innaka Taf'alu Mā Turīd. Allāhummaj'alnā Hādīna Muhtadīna Ghaira Dāllīna Wa Lā Muḍillīna Silman Li-Awliyā'ika Wa 'Aduwwan Li-A'dā'ika, Nuhibbu Biḥubbika Man Aḥabbaka Wa Nu'ādī Bi'adāwatika Man Khālafak. Allāhumma Hādhad-Du'ā'u Wa 'Alaikal-Ijābatu Wa Hādhal-Juhdu Wa 'Alaikat-Tuklān. Allāhummaj'allī Nūran Fī Qalbī Wa Nūran Fī Qabrī, Wa Nūran Min Baini Yadayya, Wa Nūran Min Khalftī, Wa Nūran 'An Yamīnī, Wa Nūran 'An Shimālī, Wa Nūran Min Fawqī, Wa Nūran Min Tahtī, Wa Nūran Fī Sam'ī, Wa Nūran Fī Baṣarī, Wa Nūran Fī Sha'rī, Wa Nūran Fī Basha'rī, Wa Nūran Fī Laḥmī, Wa Nūran Fī Damī, Wa Nūran Fī 'Izāmī. Allāhumma A'zim Lī Nūran Wa A'finī Nūran Waj'allī Nūran, Subḥānal-Ladhī Ta'ḥafal-'Izza Wa Qāla Bihi, Subḥānal-Ladhī Labīsal-Majda Wa Takarrama Bihi Subḥānal-Ladhī Lā Yanbaghīt-

Tasbīhu Illā Lahu, Subhāna Dhīl-Faḍli Wan-Ni‘am, Subhāna Dhīl-Majdi Wal-Karam, Subhāna Dhīl-Jalāli Wal-Ikrām).” (Da‘īf)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it like this, as a narration of Ibn Abī Lailā, except through this route. *Shu‘bah* and *Sufyān Ath-Thawrī* reported part of this *Ḥadīth* from *Salamah bin Kuhail*, from *Kuraib*, from *Ibn ‘Abbās* from the Prophet ﷺ, but they did not mention it in its entirety.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١١١٩ من حديث ابن أبي ليلي به بألفاظ مختلفة وابن أبي ليلي ضعيف مشهور * حديث شعبة وسفيان الثوري: متفق عليه ورواه الترمذي في الشمائل، ح: ٢٥٧.

Comments:

Every sentence of this narration shows the submission of the servant to Allāh ﷻ and recognition of His attributes of being Most Merciful, Most Generous, and Most Forgiving. Everything is begged from Him and refuge from all evils is sought in Him. This supplication is highly comprehensive in nature, and it shows that the Prophet ﷺ had complete knowledge of human needs. It also shows the closeness of the Prophet ﷺ to Allāh ﷻ.

Chapter 31. What Has Been Related About The Supplication At The Opening Of The *Ṣalāt* At Night

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
عِنْدَ افْتِتَاحِ الصَّلَاةِ بِاللَّيْلِ (التحفة ٣١)

3420. Abū Salamah said: “I asked ‘Aishah [may Allāh be pleased with her]: ‘With what did the Prophet ﷺ use to open his *Ṣalāt* when he stood up in the night?’ She said: ‘When he stood up in the night, he would open his *Ṣalāt* by saying: “O Allāh, Lord of *Jibra‘il*, *Mikā‘il*, and *Isrāfīl*; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning

٣٤٢٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ
وَاحِدٌ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا
عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ
قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ
يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ
إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ: «اللَّهُمَّ
رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ

that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (*Allāhumma Rabba Jibra'ila Wa Mikā'ila Wa Isrāfil, Fāṭiras-Samawāti Wal-Arḍi [Wa] 'Ālimal-Ghaibi Wash-Shahādāti Anta Taḥkumu Baina 'Ibādika Fimā Kānū Fihi Yakhtalifūn, Ihdinī Limākhtulifa Fihi Minal-Ḥaqqi Bi'idhnika Innaka 'Ala Ṣirāṭin Mustaqīm.*)” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعاؤه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به.

Comments:

The Path of Allāh ﷻ is the right path and He only guides to the right path and the right path is the only way to success. Therefore, with the particular attribute of being a Guide to the right path guidance should be asked for.

Chapter 32. Something Else: The Supplication: “I Have Directed My Face Towards The One Who Created The Heavens And The Earth”

3421. ‘Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: “I have directed my face towards the One who created the Heavens and the earth, as a *Ḥanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, and my dying is for Allāh, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I among the Muslims. O Allāh, You are the King, there is none worthy of

السَّمَوَاتِ وَالْأَرْضِ [وَالْعَالَمِ الْعَبِيدِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٣٢) - بَابُ مِنْهُ [دُعَاءٌ]:
«وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضِ...» (التحفة ٣٢)

٣٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوَارِبِ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ فِي الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ

worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You, Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Anā Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-‘Alāmīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Ana ‘Abduka Zalamtu Nafsi Wa‘tarafu Bidhanbī Faḡhfirli Dhunūbī Jamī’an, Innahu Lā Yaḡhfir Adh-Dhunūba Illā Ant. Wāhdinī Li-Aḡsanil-Akhlāqi Lā Yahdī Li-Aḡsanihā Illā Ant. Wāṣrif ‘Annī Sayyi’ahā [Innahu] Lā Yaṣrifu ‘Annī Sayyi’ahā Illā Ant. Āmantu Bika Tabārakta Wa Ta‘ālaita Astaḡfiruka Wa Atūbu Ilaik).*” And when he would bow in *Rukū’*, he would say: “O Allāh, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka’tu Wa Bika Āmantu Wa Laka Aslamtu Khasha’a Laka Sam’i Wa Baṣarī Wa*

وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا [إِنَّهُ] لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي». فَإِذَا رَفَعَ رَأْسَهُ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ» فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ التَّسْبِيحِ وَالسَّلَامِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

Mukhkhī Wa ‘Azmī, Wa ‘Aṣabī)”

Then when he would raise his head, he would say: “O Allāh, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things.

(Allāhumma Rabbanā Lakal-Ḥamdu Mil’as-Samāwāti Wal-Arḍina Wa Mā Bainahumā, Wa Mil’a Mā Shi’ta Min Shaī’).” Then, when he prostrated, he would say:

“O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allāh, the Best of creators

(Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Wa Ṣuwwarahu Wa Shāqqa Sam’ahu Wa Baṣarahu Fatabārak Allāhu Aḥsanul-Khāliqīn).” Then the last of what he would say between *At-Tashah-hud*

and *As-Salām* would be: “O Allāh, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You.

(Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A’lantu Wa Mā Anta A’lamu Bihi Minnī Antal-Muqaddimu Wa Antal-Mu’akkhīru, Lā Ilāha Illā Ant).” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، أيضًا، ح: ٧٧١ من حديث يوسف بن الماجشون به.

Comments:

In this narration the explanation of all the supplications from the beginning of prayer, of *Ru'ku*, of Standing after the *Ru'ku*, of Prostration and of Sitting at the end of prayer are given. This narration also shows the impressions and feelings and sincere submission of the Prophet ﷺ to Allāh ﷻ during the prayer.

3422. 'Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a *Ḥanif*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanifan Wa*

٣٤٢٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَيُوسُفُ بْنُ الْمَاجِشُونِ - قَالَ عَبْدُ الْعَزِيزِ: حَدَّثَنِي عَمِّي وَقَالَ يُونُسُ: أَخْبَرَنِي أَبِي - قَالَ: حَدَّثَنِي الْأَعْرَجُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصْرِي وَعَظْمِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ

Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Anā 'Abduka Ḥalamtu Nafsī Wa taraftu Bidhanbī Fāghfirli Dhanbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wahdinī Li-Aḥsanil-Akhlāqi Lā Yaḥdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayy'ahā, Lā Yaṣrifu 'Annī Sayy'ahā Illā Ant. Labaika Wa Sa'daika Wal-Khairu Kulluhu Fī Yadaika, Wash-Sharru Laisa Ilaik, Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik.” And when he would bow in *Rukū'* he would say: “O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'i Wa Baṣarī Wa 'Azmī, Wa 'Aṣbī*.)” And when he would rise he would say: “O Allāh, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (*Allāhumma Rabbanā Lakal-Hamdu Mil'as-Samāwāti Wa Mil'al-Ard Wa Mil'a Mā Bainahumā, Wa Mil'a Mā Shi'ta Min Sha'in Ba'd*.)” Then, when he prostrated, he would say: “O Allāh, to You have I prostrated, and in You have I believed, and to You have I

الْحَمْدُ مِلءَ السَّمَاءِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَكَأَسَلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ [فَلَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]». ثُمَّ يَقُولُ: مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّسْبِيحِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ». [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [صحيح] انظر الحديث السابق.

submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Fa-Ṣawwarahu Wa Shaqqa Sam'ahu Wa Baṣarahu Fatabāarak Allāhu Aḥsanul-Khālīqīn*)." Then the last of what he would say between *At-Tashah-hud* and *At-Taslīm* was: "O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (*Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu A'lantu Wa Mā Wa Mā Asraftu, Wa Mā Anta A'lamu Bihi Minnī, Antal-Muqaddimu Wa Antal-Mu'akhkhiru, Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

3423. 'Alī bin Abī Ṭālib narrates that when the Messenger of Allāh ﷺ would stand for the obligatory prayer, he would raise his hands to the level of his shoulders, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from *Rukū'*, and he would not raise his hands in any of his prayers while he was seated.

٣٤٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ مُوسَى بْنِ عُقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ

When he would rise from the two prostrations, he would likewise raise his hands, and say the *Takbīr*, and when he opened his *Ṣalāt* after the *Takbīr*, he would say: "I have directed my face towards the One Who has created the heavens and the earth, as a *Hanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered, and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. Glorified are You, You are my Lord, and I am Your slave, I have wronged myself, and admit to my sin, so forgive me all my sins, there is none who forgives sins except You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you (*Wajjahu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Anā Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Anta Subhānaka, Anta Rabbī, Wa Ana*

اللَّهُ ﷻ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَضَعُ ذَلِكَ [أَيْضًا] إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَضَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ فَكَبَّرَ، وَيَقُولُ حِينَ يَفْتَحُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَكِنِّكَ وَسَعْدَيْكَ وَأَنَا بِكَ وَإِلَيْكَ [و] لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ إِلَّا إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». ثُمَّ يَقْرَأُ فَإِذَا رَكَعَ كَانَ كَلَامُهُ فِي رُكُوعِهِ أَنْ يَقُولَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ وَأَنْتَ رَبِّي، خَشَعْتُ سَمْعِي وَبَصْرِي وَمُحْيِي وَعَظْمِي لِلَّهِ رَبِّ الْعَالَمِينَ». فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ ثُمَّ يُتِمُّهَا «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»، فَإِذَا

'Abduka Zalamtu Nafsī Wa'taraftu Bidhanbī Fāghfirū Dhanbī Jamī'an, Innahu Lā Yaghfir udh-Dhunūba Illā Ant. Wahdīnī Li-Aḥsanil-Akhlāqi Lā Yahdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayyi'ahā Lā Yaṣrifu 'Annī Sayyi'ahā Illā Ant. Labaika Wa Sa'daika Wa Ana Bika Wa Ilaika, [Wa] Lā Manjā Minka Wa Lā Milja' Illā Ilaik, Astaghfiruka Wa Atūbu Ilaik)." Then he would recite, then, when he would bow, his speech in his *Rukū'*, would be to say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord. My hearing, my sight, my brain, and my bones are humbled to Allāh, the Lord of the Worlds all that exists (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Wa Anta Rabbī, Khasha'a Sam'ī Wa Baṣarī Wa Mukhkhī Wa 'Azmī Lillāhi, Rabbil-Ālāmīn*)." Then, when he raised his head from *Rukū'* he would say: "Allāh hears the one who praises him (*Sami' Allāhu Liman Hamidah*)." Then he would follow it with: "O Allāh, our Lord, to You is praise filling the heavens and the earth and filling whatever You wish of things afterward (*Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwāti Wal-Arḍi Wa Mil'a Mā Shi'ta Min Sha'tin Ba'd*)." Then, when he would prostrate, he would say in his prostration: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), and You are

سَجَدَ قَالَ فِي سُجُودِهِ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَسَقَى سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَأَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ الشَّافِعِيِّ وَأَصْحَابِنَا، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ: يَقُولُ هَذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهُ فِي الْمَكْتُوبَةِ.

[قَالَ أَبُو عِيسَى: وَأَحْمَدُ لَا يَرَاهُ،] سَمِعْتُ أَبَا إِسْمَاعِيلَ يَغْنِي التِّرْمِذِيُّ [مُحَمَّدَ ابْنَ إِسْمَاعِيلَ بْنِ يُونُسَ] يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ دَاوُدَ الْهَاشِمِيَّ يَقُولُ، وَذَكَرَ هَذَا الْحَدِيثَ، فَقَالَ: هَذَا عِنْدَنَا مِثْلَ حَدِيثِ الرَّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ.

my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Wa Anta Rabbī, Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam'ahu Wa Baṣarahu, Tabārak Allāhu Aḥsanul-Khāliqīn*).” When he was finished with his *Ṣalāt*, we would say: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (*Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A'lantū, Wa Anta Ilahī, Lā Ilāha Illā Ant*).” (*Hasan*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣahīh*, and this is acted upon according to *Ash-Shāfi'ī* and our companions,^[1] and some of the people of knowledge among the people of Al-Kūfah and other than them said: “He says this in the optional prayer, not in the obligatory.”

[Abū 'Eīsā said: And Aḥmad did not hold this view.] I heard Abū Ismā'īl – that is, At-Tirmidhī [Muḥammad bin Ismā'īl bin Yūsuf] – saying: “I heard Sulaimān bin Dāwud Al-Hāshimī saying.” So he mentioned this *Ḥadīth*, and then said: “With us, this is like the narration of Az-Zuhrī from Sālim, from his father.”

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء،

^[1] The people of *Ḥadīth*, see *Tuḥfat Al-Aḥwadhī*.

ح: ٧٦١ عن الحسن بن علي به وصححه ابن خزيمة، ح: ٥٨٤ وابن حبان وأحمد بن حنبل وغيرهم وقال الجبل سليمان بن داود الهاشمي: "هذا عندنا مثل حديث الزهري عن سالم عن أبيه" وقوله: "فإذا قام من سجدة" أي من الركعتين كما في جزء رفع اليدين للبخاري * عبدالرحمن بن أبي الزناد حسن الحديث كما قال الذهبي (سير أعلام النبلاء: ١٦٨/٨، ١٦٩).

Chapter 33. What Is Said In The Prostration Of Recitation

(المعجم ٣٣) - بَابُ مَا يَقُولُ فِي

سُجُودِ الْقُرْآنِ (التحفة ٣٣)

3424. Al-Ḥasan bin Muḥammad bin ‘Ubaidullāh bin Abī Yazīd said: “Ibn Juraij said to me: “‘Ubaidullāh bin Abī Yazīd informed me that Ibn ‘Abbās said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! I had a dream at night while I was sleeping, in which I was praying behind a tree, when I prostrated, the tree prostrated along with me. Then I heard it saying: “O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dāwud (*Allāhumma Aktub Lī Bihā ‘Indaka Ajran, Waḍa’ Annī Bihā Wizran, Wāj’alhā Lī ‘Indaka Dhukhran, Wa Taqabbalhā Minnī Kamā Taqabbaltahā Min ‘Abdiki Dāwud*).” Al-Ḥasan said: “Ibn Juraij said to me: ‘Your grandfather said to me: “Ibn ‘Abbās said: ‘So the Prophet ﷺ recited (an *Āyah* of) prostration then prostrated.” [He said] “So Ibn ‘Abbās said: ‘I listened to him, and he was saying the same as the man informed that the tree had said.”^[1] (*Ḥasan*)

٣٤٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ

يَزِيدَ بْنِ حُنَيْسٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي [كُنْتُ] أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتَهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ ابْنُ جُرَيْجٍ: قَالَ لِي جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. قَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ مِنْ قَوْلِ الشَّجَرَةِ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا

تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[1] This preceded under no. 579.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

تخريج: [إسناده حسن] تقدم: ٥٧٩ وأخرجه ابن ماجه، إقامة الصلوات، باب سجود القرآن، ح: ١٠٥٣ من حديث محمد بن يزيد بن خنيس به وصححه ابن خزيمة: ٢٨٢/١، ح: ٥٦٢ وابن حبان، ح: ٦٩١ والحاكم: ٢١٩/١، ٢٢٠ والذهبي وغيرهم * وحديث أبي سعيد [تقدم: ٥٧٩].

Comments:

This narration proves that trees too have the concept, understanding and feeling of their Creator and they pray to Him in their own way.

3425. ‘Āishah narrated: “When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur’ān, he would say: ‘I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (*Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam’ahu Wa Baṣarahu Bi Hawlihi Wa Quwwatih.*)”^[1] (*Da’if*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [ضعيف] في السجود مطلقاً تقدم: ٥٨٠ وصححه ابن السكن والحاكم على شرط الشيخين: ٢٢٠/١ ووافقه الذهبي.

Chapter 34. What Has Been Related Concerning What One Says When Leaving His House

(المعجم ٣٤) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ٣٤)

3426. Anas bin Malik narrated that the Messenger of Allāh ﷺ said: “Whoever says – that is: when he leaves his house – ‘In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh (*Bismillāh, Tawakkaltu ‘Alallāh, Lā Hawla Wa Lā Quwwata*

٣٤٢٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ يَغْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللَّهِ تَوَكَّلْتُ

^[1] This preceded under no. 580.

Illā Billāh) it will be said to him: 'You have been sufficed and protected,' and *Shaiṭān* will become distant from him." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know it except from this route.

عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ: كُفِّيتَ وَوُقِيَتْ وَتَنَحَّى عَنْهُ الشَّيْطَانُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب ما يقول إذا خرج من بيته، ح: ٥٠٩٥ والنسائي في عمل اليوم والليلة، ح: ٨٩ من حديث ابن جريج به ولم يثبت تصريح سماعه ورواه عبدالمجيد بن عبدالعزيز عنه "حدثت عن إسحاق" وصححه ابن حبان (الإحسان): ٩٥/٢، ح: ٨١٩ ووقع في موارد الظمان، ح: ٢٣٧٥ وهم وللحديث شاهد مرسل.

Comments:

When a servant of Allāh ﷻ goes out of his house with a trust in Allāh ﷻ and confesses his inability to do anything without His help and guidance, Allāh ﷻ gives him refuge and saves him from evils of Satan.

Chapter 35. Something Else: The Supplication: "In The Name Of Allāh, I Place My Trust In Allāh"

(المعجم ٣٥) - بَابُ مِنْهُ [دُعَاءٌ]: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ...» [(التحفة ٣٥)

3427. Umm Salamah narrated that when the Prophet ﷺ would leave his house, he would say: "In the Name of Allāh, I place my trust in Allāh. O Allāh! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (*Bismillāh, Tawwakultu 'Alallāh. Allāhumma, Innā Na'ūdhu Bika Min An Nazilla Aw Naḍilla, Aw Nazlima Aw Nuzlam, Aw Najhala Aw Yujhal 'Alainā*)." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح: ٥٠٩٤ وابن ماجه، ح: ٣٨٨٤ والنسائي: ٢٦٨/٨، ح: ٥٤٨٨ من حديث منصور به وصححه الحاكم على شرط الشيخين: ١/٥١٩

٣٤٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزَلَّ أَوْ نَضَلَّ، أَوْ نُظْلِمَ أَوْ نُظْلَمَ، أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

ووافقه الذهبي * عامر الشعبي لم يسمع من أم سلمة كما قال ابن المديني وخالفه الحاكم على تناقض فيه .

Comments:

When a person goes out of his house, he meets various kinds of people, if Allāh's guidance is not with him, he can go astray. He may indulge in any kind of wrong doing. He may become a target of brutality and tyranny of someone, or he himself may be harsh and unjust to someone, sentiments may take him away from the right path, therefore, the Prophet ﷺ would recite this supplication while going out of his house so that the Muslims may emulate him in that.

Chapter 36. What One Says When Entering The Marketplace

3428. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever enters the marketplace and says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥiyu Wa Yumītu, Wa Huwa Ḥayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa ‘Alā Kulli Shai’in Qadīr*)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, it has been reported by ‘Amr bin Dīnār, [and he is] the steward of the family of Az-Zubair.

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا دَخَلَ
السُّوقَ (التحفة ٣٦)

٣٤٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَرْهَرُ بْنُ سِنَانٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: قَدِمْتُ مَكَّةَ
فَلَقَيْتَنِي أَخِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ
فَحَدَّثَنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ
أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ
لَهُ أَلْفَ أَلْفِ دَرَجَةٍ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ
رَوَاهُ عَمْرُو بْنُ دِينَارٍ، [وَهُوَ] قَهْرْمَانُ آلِ
الرُّبَيْبِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثُ
نَحْوَهُ.

تخریج: [إسناده ضعيف] وانظر الحديث الآتي * أزهَر بن سنان: ضعيف (تقريب).

Comments:

Everyone has to visit the market for household shopping or other basic needs. The market and bazaar is a place where a person is more forgetful regarding religion, therefore, while entering a market one should recite this supplication. This supplication brings reward for this world and for the Hereafter.

3429. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever states in the marketplace: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahū, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumūtu, Wa Huwa Ḥayyūn Lā Yamūtu, Biyadihil-Khairū, Wa Huwa ‘Alā Kulli Shai’in Qadīr*)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him. (*Da‘if*)

[Abū ‘Eisā said: And this ‘Amr bin Dīnār (a narrator in the chain) is a *Shaiḫh* from Al-Baṣrah, and some of the people of *Ḥadīth* have criticized him from other than this route. Yaḥyā bin Sulaim Aṭ-Ṭā’ifī reported it from ‘Imrān bin Muslim, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ. And he did not mention ‘Umar, may Allāh be pleased with him, in it.]

٣٤٢٩ - حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ وَالْمَعْتَمِرُ بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ - وَهُوَ فَهْرَمَانُ آلِ الزُّبَيْرِ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى: وَعَمْرُو بْنُ دِينَارٍ هَذَا هُوَ شَيْخٌ بَصْرِيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَصْحَابِ الْحَدِيثِ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَرَوَاهُ يَحْيَى ابْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب الأسواق ودخولها، ح: ٢٢٣٥ من حديث حماد بن زيد به * عمرو بن دينار هذا ضعيف وللحديث شواهد ضعيفة عند الحاكم: ٥٣٨/١، ٥٣٩ وابن السني وغيرهما * حديث يحيى بن سليم الطائفي رواه الحاكم: ١/٥٣٩ وقال الذهبي: "قال البخاري: عمران منكر الحديث".

Chapter (...) What Has Been Related About What The Worshipper Says When He Becomes Ill

3430. Al-Agharr Abū Muslim narrated that he bears witness from Abū Sa‘eed Al-Khudrī and Abū Hurairah, that they bear witness that the Prophet ﷺ said: “Whoever says: ‘There is none worthy of worship except Allāh, and Allāh is the Greatest, (*Lā Ilāha Illallāh, Wa Allāhu Akbar*)’ His Lord affirms his statement and says: ‘There is none worthy of worship except Me, and I am the Greatest.’ And when he says: ‘There is none worthy of worship except for Allāh, Alone, (*Lā Ilāha Illallāh, Waḥdahu*)’ Allāh says: ‘There is none worthy of worship except for Me and I am Alone.’ And when he says: ‘There is none worthy of worship except for Allāh, Alone, without partner, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu*)’ Allāh says: ‘There is none worthy of worship except Me, Alone, I have no partner.’ And when he says: ‘There is none worthy of worship except for Allāh, to Him belongs all that exists, and to Him is the praise, (*Lā Ilāha Illallāh, Lahul-Mulku Wa Lahul-Ḥamdu*)’ Allāh says: ‘There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.’ And when he says:

(المعجم ...) - بَابُ مَا جَاءَ مَا يَقُولُ الْعَبْدُ إِذَا مَرِضَ (التحفة ٣٧)

٣٤٣٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ جُحَادَةَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ عَبَّاسٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَعْرَابِيِّ مُسْلِمٍ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، قَالَ، يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي». وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [عَرَبِيٌّ]. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ،

‘There is none worthy of worship except Allāh, and there is no might or power except by Allāh, (*Lā Ilāha Illallāh, Wa Lā Hawla Wa Lā Quwwata Illā Billāh*)’ Allāh says: ‘There is none worthy of worship except Me, and there is no might or power except by Me.’” And he used to say: “Whoever says it in his illness, then dies, the Fire shall not consume him.” (*Ḍa‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*]. *Shu‘bah* reported it from Abū Ishāq, from Al-Agharr Abū Muslim, from Abū Hurairah and Abū Sa‘eed, and it is similar in meaning to this *Ḥadīth*, but *Shu‘bah* did not report it in *Marfū‘* form.

Muḥammad bin Bashshār narrated that to us (saying): “Muḥammad bin Ja‘far informed us, from *Shu‘bah*” and he narrated this.

عَنِ الْأَعْرَجِ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ بَنَحْوِ هَذَا الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ شُعْبَةُ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ بِهَذَا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب فضل لا إله إلا الله، ح: ٣٧٩٤ من حديث أبي إسحاق به * رواه حمزة الزيات (النسائي في الكبرى، ح: ٩٨٥٨) وإسرائيل (أيضاً، ح: ٩٨٥٩) وصححه الحاكم: ٥/١ وابن حبان، ح: ٢٣٢٥) وزهير (النسائي في الكبرى، ح: ١٠١٨٠) عن أبي إسحاق به مرفوعاً أبو إسحاق عن * ورواه النسائي في الكبرى، ح: ٩٨٦٠ عن محمد بن بشار به حديث شعبة وسنده حسن موقوف وله حكم الرفع.

Comments:

The words occurring in this narration have been discussed and explained previously. If someone says these words in sickness and dies due to ailment he will be freed from the Hellfire.

Chapter 37. What Has Been Related About What One Says When Seeing An Afflicted Person

3431. ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever sees a person afflicted and says: ‘All praise is due to Allāh

(المعجم ٣٧) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَأَى مُبْتَلَى (التحفة ٣٨)

٣٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَمْرِو ابْنِ دِينَارٍ مَوْلَى آلِ الرَّبِيعِ، عَنْ سَالِمِ بْنِ عَبْدِ

Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-Hamdulillāhi Alladhī ‘Āfānī Mimmābtalāka Bihi Wa Faḍḍalanī ‘Alā Kathīrin Mimman Khalaqa Tafḍīla*) then he shall be saved from that affliction for as long as he lives.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*. There is something on this topic from Abū Hurairah. ‘Amr bin Dīnār, the steward of the family of Az-Zubair is a *Shaikh* from Al-Baṣrah; he is not that strong in *Hadīth*, and he is alone in narrating some *Ahādīth* from Sālim bin ‘Abdullāh bin ‘Umar. It has been related from Abū Ja‘far Muḥammad bin ‘Alī that he said: “When he sees an afflicted person he says that to himself and does not let the afflicted person hear.”

اللَّهُ بِنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَائِنًا مَا كَانَ مَا عَاشَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. وَعَمْرُو بْنُ دِينَارٍ قَهْرْمَانُ آلِ الزُّبَيْرِ هُوَ شَيْخٌ بَصْرِيُّ وَلَيْسَ [هُوَ] بِالْقَوِيِّ فِي الْحَدِيثِ، وَقَدْ تَفَرَّدَ بِأَحَادِيثٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَقَدْ رَوَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: إِذَا رَأَى صَاحِبَ بَلَاءٍ يَتَعَوَّذُ [مِنْهُ] يَقُولُ ذَلِكَ فِي نَفْسِهِ وَلَا يُسْمِعُ صَاحِبَ الْبَلَاءِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا نظر إلى أهل البلاء، ح: ٣٨٩٢ من حديث عمرو بن دينار قهرمان آل الزبير به مختصراً، وهو ضعيف وللحديث شواهد ضعيفة منها الحديث الآتي * وفي الباب عن أبي هريرة [يأتي: ٣٤٣٢].

Comments:

Allāh ﷻ puts His servant in trouble for a purpose, so refuge should be sought in Him. This supplication should be recited secretly in the heart so that any afflicted person should not hear it and become sad.

3432. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever sees an afflicted person then says: ‘All praise is due to Allāh who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-*

٣٤٣٢ - حَدَّثَنَا أَبُو جَعْفَرٍ السَّمَنَانِيُّ وَعَبْدُ اللَّهِ وَاحِدٌ قَالُوا: حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى

Ḥamdulillāhi Alladhī ‘Āfānī Mimmābtalāka Bihi Wa Faddalanī ‘Ala Kathīrin Mimman Khalaqa Tafḍīla) he shall not be struck by that affliction.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٤٧٢١ من حديث مطرف به وقال: "نقد به" * عبدالله بن عمر العمري: ضعيف وللحديث شواهد عند أبي نعيم في الحلية ١٣/٥ وغيره.

Chapter 38. What One Says When Getting Up From His Sitting

3433. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting up from that sitting of his: 'Glory is to You, O Allāh, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You, (*Subhānaka Allāhumma Wa Biḥamdika Wa Ashhadu An Lā Ilāha Illa Anta, Astaghfiruka Wa Atūbu Ilaik*)' whatever occurred in that sitting would be forgiven to him." (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, we do not know it as a narration of Suhail except through this route.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣٩٧ مكرر، من حديث الحجاج بن محمد به وصححه ابن حبان، ح: ٢٣٦٦ والحاكم: ٥٣٦/١، ٥٣٧ ووافقه الذهبي وأعله البخاري وأبو زرعة وأبو حاتم والدارقطني بعله غير قاذحة والله أعلم وله طريق آخر عند ابن حبان، ح: ٣٦٧٠ * وفي الباب عن أبي برزة [أبو داود، ح: ٤٨٥٩ والحاكم: ٥٣٧/١] وعائشة

مُبْتَلَى فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٣٨) - بَابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ (التحفة ٣٩)

٣٤٣٣ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّمْرِ الْكُوفِيُّ - وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ - : حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ؟ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ».

وفي الباب عن أبي برزة وعائشة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

[النسائي في عمل اليوم والليلة، ح: ٣٩٨].

Comments:

When a person sits in a sitting, usually he engages in empty and meaningless speech, and he talks about useless and vulgar topics which are below the dignity of a Muslim and is liable to accountability, so the Prophet ﷺ taught this supplication which is expiation for such empty and meaningless speech.

3434. Ibn 'Umar said: "In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up: 'O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (*Rabbighfirli Watub 'Alayya Innaka Antat-Tawwābul-Ghafūr*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٣٤ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ اللَّهِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوفَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ تُعَدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةٌ مَرَّةٍ مِنْ قَبْلِ أَنْ يَقُومَ «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٦ من حديث مالك بن مغول وابن ماجه، ح: ٣٨١٤ من حديث المحاربي به وصححه ابن حبان، ح: ٢٤٥٩.

Comments:

The Prophet ﷺ taught us to remember Allāh ﷻ and extol His greatness and praise Him many times in an assembly of people. Saying it one time will be counted as one hundred times.

Chapter 39. What Has Been Related About What One Says In Times of Distress

3435. Ibn 'Abbās narrated that when he was in distress, the Prophet of Allāh ﷺ would supplicate: "There is none worthy of worship except Allāh, the Forbearing, the Wise, there is none worthy of worship except Allāh, the Lord of the Magnificent Throne, there is none worthy of worship except Allāh, the Lord of the

(المعجم ٣٩) - بَابُ مَا جَاءَ مَا يَقُولُ
عِنْدَ الْكَرْبِ (التحفة ٤٠)

٣٤٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ

heavens and the earth, and the Lord of the Noble Throne. (*Lā Ilāha Illallāh Al-Ḥalīmul-Ḥakīm, Lā Ilāha Illallāh, Rabbul-'Arshil-'Aẓīm, Lā Ilāha Illallāh, Rabbus-Samāwāti Wal-Ardī Wa Rabbul-'Arshil-Karīm*)” (*Ṣaḥīḥ*)

(Another chain) with similar.

[He said:] And there is something on this topic from ‘Alī.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب دعاء الكرب، ح: ٢٧٣٠ عن محمد بن بشار والبخاري، ح: ٦٣٤٥، ٦٣٤٦ من حديث هشام الدستوائي به * وفي الباب عن علي [النسائي في الكبرى، ح: ١٠٤٦٣-١٠٤٧٦ من طرق وصححه ابن حبان، ح: ٢٣٧١ والحاكم: ٥٠٨/١ ووافقه الذهبي].

Comments:

In this narration ‘Magnificent’ and ‘Noble’ can be counted among the attributes of Allāh ﷻ and of the ‘Throne’ as well. If these attributes are taken for the ‘Throne’ then it will be for its high status and its grandeur.

3436. Abū Hurairah narrated that when a matter would worry the Prophet ﷺ, he would raise his head up toward the sky and say: “Glory is to Allāh, the Magnificent (*Subhān Allāhil-'Aẓīm*).” And when he would strive in supplication; he would say: “O the Living, O Sustainer (*Yā Hayyu Yā Qayyūm*).” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

٣٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ الْمُغْبِرَةَ الْمَخْزُومِيُّ الْمَدَنِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَهَمَّهُ الْأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «سُبْحَانَ اللَّهِ الْعَظِيمِ» وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ: «يَا حَيُّ يَا قَيُّوْمُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ٢٣٢/١ من حديث إسماعيل بن أبي فديك به * إبراهيم بن الفضل ضعيف جدًا كما تقدم.

Chapter 40. What Has Been Related About What One Should Say When Stopping At A Stopping Place

3437. Sa‘d bin Abī Waqqās narrated from Khawlah bint Al-Hakīm As-Sulamiyyah, that the Messenger of Allāh ﷺ said: “Whoever stops at a stopping place and then says: ‘I seek refuge in Allāh’s Perfect Words from the evil of what He has created, (*A‘ūdhu Bi-Kalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)’ nothing shall harm him until he departs from that stopping place of his.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. Mālik bin Anas reported this *Ḥadīth* saying that it has been conveyed to him from Ya‘qūb [bin ‘Abdullāh] bin Al-Ashajj. Then he mentioned similar to this *Ḥadīth*. Ibn ‘Ajlan reported this *Ḥadīth* from Ya‘qūb bin ‘Abdullāh Al-Ashajj, and he said: “From Sa‘eed bin Al-Mūsayyab, from Khawlah.” He said: But the narration of Al-Laith is more correct than the narration of Ibn ‘Ajlan.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في التعوذ من سوء القضاء ودرء الشقاء وغيره، ح: ٢٧٠٨ عن قتيبة به ورواه مالك في الموطأ: ٩٧٨/٢ عن الثقة عنده عن يعقوب به * حديث ابن عجلان: رواه ابن ماجه، ح: ٣٥٤٧ والنسائي في الكبرى، ح: ١٠٣٩٥.

Comments:

Allāh ﷻ is the Creator of everything and everything is under His control, nothing can harm without His command and permission, therefore, getting refuge in Him saves from all kinds of evils.

(المعجم ٤٠) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا نَزَلَ مَنْزِلًا (التحفة ٤١)

٣٤٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ
يَعْقُوبَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ،
عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي
وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ الْحَكِيمِ السُّلَمِيَّةِ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ:
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ، وَرَوَى مَالِكٌ بْنُ أَنَسٍ هَذَا
الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ [بْنِ عَبْدِ اللَّهِ]
ابْنِ الْأَشَجِّ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ، وَرَوَى
عَنْ ابْنِ عَجْلَانَ هَذَا الْحَدِيثَ عَنْ يَعْقُوبَ بْنِ
عَبْدِ اللَّهِ بْنِ الْأَشَجِّ وَيَقُولُ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ خَوْلَةَ قَالَ: وَحَدِيثُ اللَّيْثِ
أَصَحُّ مِنْ رِوَايَةِ ابْنِ عَجْلَانَ.

Chapter 41. What One Says When Setting Out As A Traveler

3438. Abū Hurairah narrated: “When the Prophet would travel, and he would mount his riding camel, he would gesture with his finger” – and Shu’bah stretched out his finger – “and say: ‘O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us with Your protection, and return us in security, O Allāh, gather for us the earth, and ease for us the journey, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (*Allāhumma Antaṣ-Ṣāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣhabnā Bi Nuṣhika Wa q li b n ā Bi -D h i m m a h , Allāhummazwi Lanal-Arḍa Wa Hawwin ‘Alainas-Safar, Allāhumma Innī A’ūdhu Bika Min Wa’tḥā’is-Safari Wa Ka-ābatil-Munqalab*).” (*Hasan*)

[Abū ‘Eīsā said: I used to not know this except from the narration of Ibn Abī ‘Adī, until Suwaid reported it to me.]

Suwaid reported to us (saying): “‘Abdullāh bin Al-Mubārak reported to us (saying): ‘Shu’bah informed us’ with this chain, narrating similar to it in meaning.”

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Hurairah, [and] we do not know it except through the narration of Ibn Abī ‘Adī from Shu’bah.

(المعجم ٤١) - بَابُ مَا يَقُولُ إِذَا خَرَجَ
مُسَافِرًا (التحفة ٤٢)

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ
الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرِ الْخُثَعَمِيِّ، عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ
شُعْبَةً إِصْبَعَهُ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا
بِنُصْحِكَ وَأَقْلِبْنَا بِدِمَّتِهِ، اللَّهُمَّ ارْزُقْنَا الْأَرْضَ
وَهَوِّنْ عَلَيْنَا السَّفَرَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
وَعَاءِ السَّفَرِ وَكَأْتِيَةِ الْمُتَقَلِّبِ».

[قَالَ أَبُو عِيسَى: كُنْتُ لَا أَعْرِفُ هَذَا إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ
سُوَيْدٌ].

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ
بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ [و] لَا تَعْرِفُهُ إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ عَنْ شُعْبَةَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢٧٣/٨، ٢٧٤، ح: ٥٥٠٣ (الاستعاذة، باب الاستعاذة من كآبة المنقلب) عن محمد بن عمر المقدمي به.

Comments:

This narration tells that one should trust in Allāh ﷻ during travel and should leave his family in Allāh's custody and protection. During the travel and after safe return, one should always beg His mercy from all kinds of mishaps.

3439. ‘Abdullāh bin Sarjis narrated that when the Prophet ﷺ wanted to travel, he would say: “O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us in our journey, and watch over our families, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (*Allāhumma Antas-Şāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aşhabnā Fī Safarinā Wakhlufnā Fī Ahlinā. Allāhumma Innī A‘ūdhu Bika Min Wa‘thā’is-Safari Wa Kā-ābatil-Munqalab, Wa Mīnal-Hawri Ba‘dal-Kawri, Wa Min Da‘watil-Mazlūm, Wa Min Sū’il-Manzari Fīl-Ahli Wal-Māl.*)” (*Şahīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Şahīh*. He said: It has been narrated “loss after being” as well. [He said:] And the meaning of his statement “loss after increase” or “being” – and each of the two is reasonable – is returning from belief to disbelief or from obedience to disobedience: It only means “from something returning to something evil.”

٣٤٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ الْأَحْوَلِ،
عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: كَانَ النَّبِيُّ ﷺ
إِذَا سَافَرَ يَقُولُ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا
فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا. اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَايَةِ الْمُنْقَلَبِ، وَمِنْ
الْحَوْرِ بَعْدَ الْكُورِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ
سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، قَالَ: وَيُرْوَى: «الْحَوْرِ بَعْدَ الْكُورِ»
أَيْضًا. [قَالَ:] وَمَعْنَى قَوْلِهِ: «الْحَوْرِ بَعْدَ
الْكُورِ» أَوْ: «الْكُورِ» وَكِلَاهُمَا لَهُ وَجْهٌ إِنَّمَا
هُوَ الرُّجُوعُ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ أَوْ مِنَ
الطَّاعَةِ إِلَى الْمَعْصِيَةِ: إِنَّمَا يَعْنِي مِنَ رُجُوعِ
شَيْءٍ إِلَى شَيْءٍ مِنَ الشَّرِّ.

تخريج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهًا لسفر حج أو غيره... إلخ، ح: ١٣٤٣ من حديث عاصم الأحول به.

Chapter 42. What Has Been Related About What One Says When Returning From His Journey

(المعجم ٤٢) - بَابُ مَا جَاءَ يَقُولُ إِذَا رَجَعَ مِنْ سَفَرِهِ (التحفة ٤٣)

3440. Ar-Rabī' bin Al-Barā' bin 'Āzib reported from, his father, that whenever the Prophet ﷺ would return from a trip, he would say: "(We are) Returning, repenting, worshipping, and to our Lord directing the praise (*Āibūna Tā'būna 'Abidūna Lirabbīnā Hāmidūn*)."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Ath-Thawrī reported this *Hadīth* from Abū Ishāq, from Al-Barā' bin 'Āzib, and he did not mention "from Ar-Rabī' bin Al-Barā'" in it. The narration of *Shu'bah* is more correct.

There are narrations on this topic from Ibn 'Umar, Anas, and Jābir bin 'Abdullāh.

٣٤٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ الْبَرَاءِ بْنَ عَازِبٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ قَالَ: «إِيوُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ وَلَمْ يَذْكَرْ فِيهِ عَنِ الرَّبِيعِ بْنِ الْبَرَاءِ. وَرِوَايَةُ شُعْبَةَ أَصَحُّ. وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنْسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٣٨٤ من حديث شعبة به وصححه ابن حبان، ح: ٩٧٠ وهو في مسند أبي داود الطيالسي، ح: ٧١٦ * حديث الثوري: رواه أحمد: ٣٠٠/٤ وتابعه فطر بن خليفة (ابن حبان، ح: ٩٧١) ومنصور وإسرائيل (النسائي في الكبرى، ح: ١٠٣٨٣) وأبو إسحاق صرح بالسمع من البراء فالطريقان صحيحان محفوظان * وفي الباب عن ابن عمر [البخاري، ح: ١٧٩٧ ومسلم، ح: ١٣٤٤] وأنس [البخاري، ح: ٣٠٨٥ ومسلم، ح: ١٣٤٥] وجابر بن عبد الله [البيزار: ٣٥/٤، ح: ٣١٣١ والطبراني في الأوسط، ح: ٦٠٤١، ٥٦٠١].

Comments:

During travel there is possibility of tottering or doing something improper or making some mistakes, therefore, these words should be recited at the return from travel.

**Chapter (...) Something Else:
His ﷺ Speeding Up His Riding
Camel And His Agitating His
Animal Upon Seeing the Walls
of Al-Madīnah**

3441. Anas narrated that when the Prophet ﷺ would return from a trip and see the walls of Al-Madīnah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madīnah.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: وأخرجه البخاري، فضائل المدينة، باب بعد باب: المدينة تنفي الخبث، ح: ١٨٨٦

من حديث إسماعيل بن جعفر به.

Comments:

Love of home and country is natural. This narration shows the nature and psychology of humans for home and country and their attractions.

**Chapter 43. What Has Been
Related About What One Says
When Bidding Farewell To A
Person**

3442. Ibn 'Umar narrates, saying: "When the Prophet ﷺ would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand of the Prophet ﷺ, and he would say: 'I entrust to Allāh your religion, your trusts, and the last of your deeds (*Astawdi'ullāha Dīnaka Wa Amānataka Wa Ākhūra 'Amalik*).'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is

(المعجم ...) - بَابُ مِنْهُ [إِبْصَاعُهُ ﷺ]
رَاحِلَتُهُ وَتَحْرِيكُهُ دَابَّتَهُ عِنْدَ نَظَرِهِ إِلَى
جُدْرَانِ الْمَدِينَةِ [التحفة ٤٤]

٣٤٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَرَ إِلَى
جُدْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى
دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا وَدَّعَ إِنْسَانًا [التحفة ٤٥]

٣٤٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهُ
السَّلِيمِيُّ البَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمٌ بْنُ
قُتَيْبَةَ عَنْ إِبرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ
أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ
النَّبِيُّ ﷺ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا
حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ ﷺ
وَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَأَجْرَ
عَمَلِكَ».

[1] Meaning a horse or mule, and "out of his love for it" refers to Al-Madīnah. See *Tuhfat Al-Aḥwadhī*.

Gharīb from this route, and this *Hadīth* has been reported through more than one route from Ibn ‘Umar.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَرُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب تشييع الغزاة ووداعهم، ح: ٢٨٢٦ من طريق آخر عن نافع به مختصراً وللحديث طرق كثيرة راجع نيل المقصود، ح: ٢٦٠٠ دون قوله: "أخذ بيده" وانظر الحديث الآتي فإنه يعني عنه.

Comments:

Trust means the attribute and state of heart that urges one to fulfill his duties and comply with the responsibilities and obligations assigned to him. For a Muslim his real wealth is his religion, trust and end on faith, therefore, while bidding someone farewell these things of his should be give in the custody of Allāh ﷻ so that He may take care of his religion, trust so that he could prosper in this world and in the Hereafter.

3443. Sālim narrated that when he intended to undertake a journey, Ibn ‘Umar used to say to a person to “Come close to me so that I may bid you farewell as the Messenger of Allāh ﷺ used to bid us farewell.” Then he would say: “I entrust to Allāh your religion, and your trusts, and the last of your deeds (*Astawdi‘ullāha Dīnaka Wa Amānataka Wa Khawātīma ‘Amalik*).” (*Hasan*)

٣٤٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ خَثِيمٍ عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا أَنْ: اذْنُ مِنِّي أَوْ دَعَاكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُودِعُنَا فَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route as a narration of Sālim bin ‘Abdullāh.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سَالِمِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٧/٢ عن سعيد بن خثيم به ورواه النسائي في الكبرى، ح: ١٠٣٥٧ * حنظلة هو ابن أبي سفيان الجمحي (أطراف المسند وغيره) وللحديث طريق آخر، وصححه الحاكم على شرط الشيخين: ٩٧/٢ ووافقه الذهبي.

**Chapter 44. Something Else:
The Supplication: “May Allāh
Grant You *Taqwā* As Your
Provision ”**

3444. Anas said: “A man came to the Messenger of Allāh ﷺ and said: ‘I intend to undertake a journey, so give me provision. He said: ‘May Allāh grant you *Taqwā* as your provision (*Zawwadak Allāhut-Taqwā*).’ He said: ‘Give me more.’ He said: ‘And may He forgive your sin (*Wa Ghafara Dhanbak*).’ He said: ‘Give me more, may my father be ransomed for you, and my mother.’ He said: ‘And may He make goodness easy for you wherever you are (*Wa Yassara Lakal-Khaira Haithu Mā Kunta*).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة في صحيحه، ح: ٢٥٣٢ عن عبد الله بن أبي زياد به.

Comments:

Taqwā — fear of Allāh, piety — means to comply with the commands of Allāh ﷻ and keep away from sins. If someone avoids sins for fear of Allāh ﷻ all his affairs become easy and smooth as Allāh ﷻ says: “And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allāh, Allāh will suffice him.”

**Chapter 45. Something Else:
His ﷺ Advising The Traveler
To Have *Taqwā* Of Allāh, And
To Say The *Takbīr* Upon Every
Elevated Place**

3445. Abū Hurairah [may Allāh be pleased with him] narrates that a man said: “O Messenger of Allāh, I intend to travel, so advise me.” He said, “Hold fast to the *Taqwā* of Allāh, and (say the) *Takbīr* upon

(المعجم ٤٤) - بَابُ مِنْهُ [دُعَاءٌ :

«رَوَّدَكَ اللهُ التَّقْوَى...»] (التحفة ٤٦)

٣٤٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ سَفَرًا فَرَوِّدْنِي، قَالَ: «رَوَّدَكَ اللهُ التَّقْوَى». قَالَ: زِدْنِي، قَالَ: «وَعَفَّرْ ذَنْبَكَ». قَالَ: زِدْنِي بِأَبِي أَنْتَ وَأُمِّي، قَالَ: «وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٤٥) - بَابُ مِنْهُ [وَصِيَّتُهُ ﷺ :

الْمَسَافِرِ بِتَقْوَى اللهِ وَالتَّكْبِيرِ عَلَى كُلِّ

شَرَفٍ] (التحفة ٤٧)

٣٤٤٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَجُلًا

every elevated place.” So when the man turned away he said: “O Allāh make near for him the distance, and ease for him the journey (*Allāhummaṭwi Lahul-Bu'da, Wa Hawwin 'Alaihis-Safar*).” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الجهاد، باب فضل الحرس والتكبير في سبيل الله، ح: ٢٧٧١ من حديث أسامة بن زيد به مختصراً وصححه ابن حبان، ح: ٢٣٧٨، ٢٣٧٩ والحاكم على شرط مسلم: ١/٤٤٥، ٤٤٦، ٩٨/٢ ووافقه الذهبي.

Chapter 46. What Has Been Related About What One Says When Riding An Animal

3446. 'Alī bin Rabī'ah said: "I witnessed 'Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: 'In the Name of Allāh,' (*Bismillāh*) [three times]. So then, once he had ascended upon its back, he said: 'All praise is due to Allāh,' (*Al-Ḥamdulillāh*) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subhān Alladhī Sakh-khara Lanā Hādha Wa Mā Kunnā Lahu Muqrinīn. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he said: 'All praise is due to Allāh (*Al-Ḥamdulillāh*)' – three times – and 'Allāh is the Greatest (*Allāhu Akbar*)' – three times – 'Glory is to You, indeed I have wronged myself, so forgive me, for indeed

قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ: «عَلَيْكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ». فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ: «اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٤٦) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَكَبَ دَابَّةً (التحفة ٤٩)

٣٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا أَنِّي بَدَأَتْ لِرِكَابِهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ [قَالَ:] بِسْمِ اللَّهِ [ثَلَاثًا]، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ. ثُمَّ قَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَمْ مُقْرِنِينَ﴾ وَإِنَّا إِلَيْكَ رَبَّنَا لَمُنْقَلِبُونَ ﴿ [الزخرف: ١٣، ١٤] ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ - ثَلَاثًا - وَاللَّهُ أَكْبَرُ - ثَلَاثًا - سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكْتُ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكْتُ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ رَبَّكَ

[1] *Az-Zukhruf* 43: 13,14.

none forgives sins except You (*Subhānaka Innī Qad Zalamtu Nafsī Fāghfirlī Fa-Innahu Lā Yaghfirudh-Dhunuba Illā Ant*).’ Then he laughed. So I said: ‘O Commander of the Believers! What caused you to laugh?’ He said: ‘I saw the Messenger of Allāh ﷺ do as I did, then he (ﷺ) laughed, so I said, ‘What caused you to laugh?’ He said: ‘Indeed, your Lord is very pleased with His worshipper when he says: “O my Lord, forgive me my sins, indeed, no one other than You forgives sins.” (*Sahīh*)

[Abū ‘Eīsā said:] And there is something on this topic from Ibn ‘Umar.

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [صحیح] وأخرجه أبو داود، الجهاد، باب ما يقول الرجل إذا ركب، ح: ٢٦٠٢ من حديث أبي الأحوص به وأبو إسحاق صرح بالسماع عند البيهقي: ٥/٢٥٢ وأعله الدارقطني بعله غير قادمة وله شواهد كثيرة.

Comments:

Allāh ﷻ likes his servant who happens to make some mistake and confesses his fault, and asks Allāh ﷻ to forgive him with trust in Allāh ﷻ, while he repents and believes that no one else can forgive him.

3447. Ibn ‘Umar narrated that when the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the *Takbīr* three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subhān Alladhī Sakhkhara Lanā Hādihā Wa Mā Kunnā Lahū Muqrīnīn. Wa Innā Ilā Rabbīnā Lamunqalībūn*). Then he

لَبِعَجَبٌ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي دُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ» .

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

٣٤٤٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ كَبَّرَ ثَلَاثًا وَقَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ [الزخرف: ١٣، ١٤].

[1] *Az-Zukhruf* 43: 13,14.

would say: "O Allāh, I ask You in this journey of mine from righteousness and piety and actions that which you are pleased with. O Allāh, ease for us the path, and make near for us the distance of the land. O Allāh, You are the companion in the journey, and the caretaker for the family. O Allāh, accompany us in our journey, and take care of our families (*Allāhumma Innī As'aluka Fī Safarī Hādhā Minal-Birri Wat-Taqwā, Wa Minal-'Amali Mā Tardā. Allāhumma Hawwin 'Alainal-Masīra Waṭwi 'Annā Bu'dal-Arḍ, Allāhumma Antaṣ-Ṣāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣhabnā Fī Safarinā Wakhlufnā Fī Ahlinā*)." And when he would return to his family, he would say: "(We are) Returning, if Allāh wills, repenting, worshipping, and to our Lord directing the praise (*Āibūna In Shā' Allāh, Tā'ibūna 'Ābidūna Lirabbīnā Hāmidūn*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan* [*Gharīb* from this route].

تخریج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهاً لسفر حج أو غيره . . . إلخ، ح: ۱۳۴۲ من حديث أبي الزبير به.

Comments:

The Prophet ﷺ after mounting the camel said *Allāhu Akbar* three times, so that pride may not overcome him. During that period the camel was the most prized riding animal. He also acknowledged the favor of Allāh ﷻ that he tamed the animal for our benefit. We had no power to control the animal, Allāh ﷻ made the animal under our control.

Chapter 47. What Has Been Mentioned About The Supplication Of The Traveler

3448. Abū Hurairah [may Allāh be pleased with him] narrated that the

ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا مِنَ الْبِرِّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا الْمَسِيرَ وَاطْوِ عَنَّا بُعْدَ الْأَرْضِ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا»، وَكَانَ يَقُولُ إِذَا رَجَعَ إِلَى أَهْلِهِ: «أَيُّونَ إِنْ شَاءَ اللَّهُ تَأَيُّونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٤٧) - بَابُ مَا ذُكِرَ فِي دَعْوَةِ الْمَسَافِرِ (التحفة ٤٨)

٣٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

أَبُو عَاصِمٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ

Messenger of Allāh ﷺ said: “Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child.”

‘Alī bin Ḥujr narrated to us (he said): Ismā‘īl bin Ibrāhīm reported to us from Hishām Ad-Dastawā‘ī, from Yahyā bin Abū Kathīr with this chain, narrating similar to it, but he added to it: “responded to, there is no doubt in them.”^[1]

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. This Abū Ja‘far [Ar-Rāzī] is the one that Yahyā bin Abī Kathīr reports from, he is called Abū Ja‘far the Mu‘adh-dhin. [Yahyā bin Abī Kathīr has reported more than one *Hadīth* from him] and we do not know his name.

Comments:

Acceptance and approval of supplication by Allāh ﷻ depends on sincerity, humility and humbleness, and three persons mentioned in this narration do supplicate with sincerity, humility and humbleness, therefore their supplication is responded and approved.

Chapter 48. What One Says When The Wind Becomes Rough

3449. ‘Āishah [may Allāh be pleased with her] narrates, saying: “When the Prophet ﷺ would see the wind he would say: ‘O Allāh, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And

يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَىٰ وَلَدِهِ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ: «مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو جَعْفَرٍ [الرَّازِيُّ] هَذَا هُوَ الَّذِي رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ يُقَالُ لَهُ: أَبُو جَعْفَرٍ الْمُؤَدِّنُ، وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ [وَلَا نَعْرِفُ اسْمَهُ].
تخریج: [حسن] تقدم: ١٩٠٥.

(المعجم ٤٨) - بَابُ مَا يَقُولُ إِذَا هَاجَتِ الرِّيحُ (التحفة ٥٠)

٣٤٤٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو البَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى الرِّيحَ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ

^[1] This preceded in no. 1905.

I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (*Allāhumma Innī As'aluka Min Khairihā Wa Khairi Mā Fihā, Wa Khairi Mā Ursilat Bihi, Wa A'ūdhu Bika Min Sharrihā Wa Sharri Mā Fihā, Wa Sharri Mā Ursilat Bih*).” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There is something on this topic from Ubayy bin Ka'b [may Allāh be pleased with him]. This *Ḥadīth* is *Ḥasan*.

تخریج: وأخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم، والفرح بالمطر، ح: ٨٩٩ من حديث ابن جريج به * وفي الباب عن أبي بن كعب [تقدم: ٢٢٥٢].

Chapter 49. What One Says When Hearing Thunder

3450. Sālim bin 'Abdullāh bin 'Umar narrated from his father, that when the Messenger of Allāh ﷺ would hear the sound of thunder and lightning bolts, he would say: “O Allāh, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (*Allāhumma Lā Taqtulnā Bi-Ghadabika Wa Lā Tuhliknā Bi-'Adhābika Wa 'Āfinā Qabla Dhalik*).” (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from this route.

تخریج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٢٨ عن قتيبة به * حجاج بن أرطاة: ضعيف مدلس ومع ذلك صححه الحاكم ٢٨٦/٤ ووافقه الذهبي.

Comments:

Sometimes strong winds, storms and hurricanes prove to be blessings and

خَيْرَهَا وَخَيْرٍ مَا فِيهَا وَخَيْرٍ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]. وَهَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٤٩) - بَابُ مَا يَقُولُ إِذَا سَمِعَ الرَّعْدَ (التحفة ٥١)

٣٤٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي مَطْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ: «اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

sometimes they are harmful; similarly clouds, lightning and thunder are signs of Allāh's grandeur and power, therefore one should supplicate according to the need of the time and situation.

Chapter 50. What One Says Upon Seeing The Crescent Moon

3451. Bilāl bin Yahyā bin Ṭalḥah bin 'Ubaidullāh narrated from his father, from his grandfather Ṭalḥah bin 'Ubaidullāh that when the Prophet ﷺ would see a crescent moon, he would say: "O Allāh, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allāh (*Allāhumma Ahlihū 'Alainā Bil-Yumni Wal-Īmāni Was-Salāmati Wal-Islām, Rabbī Wa Rabbuk Allāh*)." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/١٦٢ عن أبي عامر به * سليمان بن سفيان: ضعيف وبلال بن يحيى: لين (تقريب) وللحديث شواهد ضعيفة عند ابن حبان، ح: ٢٣٧٤ والطبراني في الأوسط: ٧/١٣٤، ح: ٦٢٣٧ وغيرهما.

Comments:

Every month is a phase of life. The new crescent moon announces another month, another stage of life. The new crescent moon shows that one stage of life has passed and the next has started. The Creator of man Allāh ﷻ is also Creator of the moon, so on sighting the new crescent moon one should ask Allāh ﷻ for the good fortune, peace, safety and steadfastness in faith for the new phase.

Chapter 51. What One Says When Angry

3452. Mu'adh bin Jabal narrated that one of two men cursed the other next to the Prophet ﷺ, until anger could be recognized in the face of one of them. So the Prophet ﷺ said: "Verily, I know a

(المعجم ٥٠) - بَابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ
الهِلَالِ (التحفة ٥٢)

٣٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدَنِيُّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٥١) - بَابُ مَا يَقُولُ عِنْدَ
الغَضَبِ (التحفة ٥٣)

٣٤٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ

statement, that if he were to say it, his anger would leave: 'I seek refuge in Allāh from *Shaiṭān*, the rejected (*A'ūdhu Billāhi Minash-Shaiṭānir-Rajīm*).'"

[He said:] There is something on this topic from Sulaimān bin Ṣurad.

Muḥammad bin Bash-shār narrated to us (saying): "Abdur-Raḥmān reported to us, from Sufyān [with this chain, similarly]." And this is a *Mursal Ḥadīth*. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal, and Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khaṭṭāb. 'Umar bin Al-Khaṭṭāb was killed while 'Abdur-Raḥmān bin Abī Laila was a six-year old child. This is how Shu'bah reported it: from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Lailā. 'Abdur-Raḥmān bin Abī Lailā reported (other than this) from 'Umar, and he saw him. 'Abdur-Raḥmān bin Abī Lailā's *Kunyah* is Abū 'Eisā, and Abū Lailā's name is Yasār. It has been related from 'Abdur-Raḥmān bin Abī Lailā that he said: "I saw one hundred and twenty of the *Anṣār* from the Companions of the Prophet ﷺ." (*Saḥīḥ*)

ﷺ حَتَّىٰ عُرِفَ الْعَضْبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

[قَالَ:] وفي الباب عن سليمان بن صرد. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ [بِهَذَا الْإِسْنَادِ نَحْوَهُ]: وَهَذَا حَدِيثٌ مُرْسَلٌ، عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ، وَمَاتَ مُعَاذٌ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَقَتْلَ عُمَرَ ابْنُ الْخَطَّابِ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ ابْنُ سِتِّ سِنِينَ. [وَأَهَكَذَا رَوَى شُعْبَةُ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ عُمَرَ ابْنِ الْخَطَّابِ وَرَأَاهُ. وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يُكْنَى أَبُو عَيْسَى، وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ وَرَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: أَدْرَكْتُ عِشْرِينَ وَمِائَةً مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب ما يقال عند الغضب، ح: ٤٧٨٠ من حديث عبد الملك بن عمير به ورواه أحمد: ٢٤٤/٥ عن ابن لهيعة وله طريق أخرى عند النسائي في الكبرى، ح: ١٠٢٢٣. وسنده صحيح * وفي الباب عن سليمان بن صرد [البخاري، ح: ٣٢٨٢ ومسلم، ح: ١٠٩/٢٦١٠] * حديث شعبة في المراسيل لابن أبي حاتم، ص: ١٢٦. بإسناد صحيح عنه.

Comments:

Mu'ādh bin Jabal died in 18th A.H. in the epidemic of plague at Amwas and 'Umar bin Khaṭṭāb was martyred in the end of 23rd A.H. If consciously refuge in Allāh ﷻ is sought, the fire of rage cools down automatically, because rage

is incited by Satan. In the Qur'ān it has been ordered to seek refuge in Allāh ﷻ from Satan.

Chapter 52. What One Says Upon Seeing A Dream He Dislikes

3453. Abū Sa'eed Al-Khudri narrated that he heard the Prophet ﷺ saying: "When one of you sees a dream that he likes, then it is from Allāh, so let him praise Allāh for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from *Shaiṭān*, so let him seek refuge in Allāh from its evil, and not mention it to anyone for, surely, it shall not harm him. (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Qatādah.

[He said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route. Ibn Al-Hād's (a narrator in the chain) name is Yazīd bin 'Abdullāh bin Usāmah bin Al-Hād Al-Madanī, and he is trustworthy according to the people of *Ḥadīth*. Mālik, and other people narrated from him.

(المعجم ٥٢) - بَابُ مَا يَقُولُ إِذَا رَأَى
رُؤْيَا يَكْرَهُهَا (التحفة ٥٤)

٣٤٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ
خَبَّابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ
النَّبِيَّ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا
يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمِدِ اللَّهَ عَلَيْهَا
وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا
يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ
مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ»
[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ. [قَالَ:
وَاهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا
الْوَجْهِ. وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللَّهِ
ابْنِ أُسَامَةَ بْنِ الْهَادِ الْمَدَنِيِّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ
الْحَدِيثِ رَوَى عَنْهُ مَالِكٌ وَالنَّاسُ.

تخریج: وأخرجه البخاري، التعبير، باب الرؤيا من الله، ح: ٦٩٨٥ من حديث يزيد بن عبدالله بن الهاد به * وفي الباب عن أبي قتادة [البخاري، ح: ٦٩٩٥].

Comments:

The explanation of this narration has already been given in the Chapter of 'Interpretation of Dreams'. This narration is also reported in *Ṣaḥīḥ Al-Bukhārī*.

Chapter 53. What One Says When Seeing the Early Fruits

3454. Abū Hurairah [may Allāh be pleased with him] narrates, saying: "When the people would see the

(المعجم ٥٣) - بَابُ مَا يَقُولُ إِذَا رَأَى
الْبَاكُورَةَ مِنَ الثَّمَرِ (التحفة ٥٥)

٣٤٥٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ عَنْ شُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ

first fruit, they would bring it to the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ would take it, he would say: 'O Allāh, bless for us our fruits, and bless for us our city, and bless for us our *Ṣā'* and our *Mudd*, O Allāh, verily, Ibrāhīm is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrāhīm ؑ) supplicated to You for Makkah, and I supplicate to You for Al-Madīnah with the like of that with which he supplicated to You for Makkah, and the like of it with it.' He said: Then he would call the smallest young child he saw and give him that fruit. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة

... الخ، ح: ١٣٧٣ من حديث مالك به وهو في الموطأ: ٢/٨٨٥ (يحيى).

Comments:

The earliest fruits were brought to the Prophet ﷺ for blessings from Allāh ﷻ. The Messenger of Allāh would take the fruit and ask Allāh's blessings, and he would give it to a child as it was not possible to distribute this fruit among all.

Chapter 54. What One Says When Eating Food

3455. Ibn 'Abbās narrated: "I entered with the Messenger of Allāh ﷺ, I and Khālid bin Al-Walīd, upon Maimūnah so she brought us a vessel of milk. The Messenger of Allāh ﷺ drank from it, I was upon his right and Khālid was upon his left, so he said to me: 'The (turn to) drink is for you, so if you wish, you could choose to grant it to Khālid.' So I said: 'I would not

أبيه، عن أبي هريرة [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللهِ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدَّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدَكَ وَخَلِيلَكَ، وَنَبِيَّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ، وَمِثْلَهُ مَعَهُ». قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(المعجم ٥٤) - بَابُ مَا يَقُولُ إِذَا أَكَلَ

طَعَامًا (التحفة ٥٦)

٣٤٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ [و] هُوَ ابْنُ أَبِي حَزْمَلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ فَسَرِبَ رَسُولُ اللهِ ﷺ وَأَنَا عَنْ يَمِينِهِ وَخَالِدٌ عَنْ شِمَالِهِ فَقَالَ لِي: «الشُّرْبَةُ لَكَ فَإِنْ شِئْتَ

prefer anyone (above myself) for your leftovers.’ Then the Messenger of Allāh ﷺ said: ‘Whoever Allāh feeds some food, then let him say: “O Allāh, bless it for us, and feed us better than it, (*Allāhumma Bārik Lanā Fīhi Wa Aṭ‘imnā Khairan Minhu*)” and whomsoever Allāh gives milk to drink, then let him say: “O Allāh bless it for us, and grant us increase in it (*Allāhumma Bārik Lanā Fīhi Wa Zidnā Minhu*).” And the Messenger of Allāh ﷺ said, ‘There is nothing that suffices in the place of food and drink except for milk.’” (*Da‘īf*)

[Abū ‘Eisā said:] This is a *Ḥasan Ḥadīth*. Some of them reported this *Ḥadīth* from ‘Alī bin Zaid, that he said: “From ‘Umar bin Ḥarmalah.” And some of them said: “‘Amr bin Ḥarmalah,” and it is not correct.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأشربة، باب ما يقال إذا شرب اللبن، ح: ٣٧٣٠ من حديث علي بن زيد بن جدعان به وسنده ضعيف * عمر ابن أبي حرملة: مجهول (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٤٢٦ وغيره.

Comments:

Eating and drinking (food) is a basic need of life, therefore, it should be treated as a gift from Allāh ﷻ the Sustainer of the worlds. In the beginning of eating food and at the completion of it one should remember Allāh ﷻ. One should supplicate for increase and blessings in it, and in the end one should praise Him.

Chapter 55. What One Says After Finishing Food

3456. Abū Umāmah narrated that when the table spread would be lifted from in front of him, the Messenger of Allāh ﷺ would say: “All praise is due to Allāh, abundant, good, blessed praise,

أَثَرَتْ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ أَوْثِرُ عَلَى سُورِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ شَيْءٌ يُجْزِيءُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ: عَنْ عُمَرَ بْنِ حَرْمَلَةَ، وَقَالَ بَعْضُهُمْ: عَمَرُو بْنُ حَرْمَلَةَ وَلَا يَصِحُّ.

(المعجم ٥٥) - بَابُ مَا يَقُولُ إِذَا فَرَغَ

مِنَ الطَّعَامِ (التحفة ٥٧)

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ

without being left off, nor being without need of it, O our Lord (*Al-Hamdulillāhi Hamdan Kathīran Tayyiban Mubārakan Fihi, Ghaira Muwadda'in, Wa Lā Mustaghnan 'Anhu Rabbanā*).” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الأئمة، باب ما يقول إذا فرغ من طعامه، ح: ٥٤٥٨ من حديث

ثور بن يزيد، وأبو داود، ح: ٣٨٤٩ من حديث يحيى القطان به.

Comments:

Food is a gift and favor from Allāh ﷻ, therefore, one must be grateful to Him. As food is a basic need for maintaining life, therefore, being thankful to Allāh ﷻ and eating food both are a must.

3457. Abū Sa'eed [may Allāh be pleased with him] narrated that when the Prophet ﷺ used to eat or drink, he would say: “All praise is due to Allāh who fed us and gave us drink, and made us Muslims (*Al-Hamdulillāh, Alladhī Aṭ'amanā, Wa Saqānā, Wa Ja'alanā Muslimīn*).” (*Ḍa'īf*)

٣٤٥٧ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ رِيَّاحِ بْنِ عَبِيدَةَ قَالَ حَفْصٌ: عَنْ ابْنِ أَخِي أَبِي سَعِيدٍ. وَقَالَ أَبُو خَالِدٍ: عَنْ مَوْلَى أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأئمة، باب ما يقال إذا فرغ من الطعام،

ح: ٣٢٨٣ من حديث أبي خالد الأحمر به * حجاج: ضعيف مدلس ومولى لأبي سعيد: مجهول وللحديث شواهد ضعيفة، عند أبي داود، ح: ٣٨٥٠ والنسائي في عمل اليوم والليلة، ح: ٢٩٠ وغيرهما.

3458. Sahl bin Mu'adh bin Anas narrated from his father that the Messenger of Allāh ﷺ said: “Whoever eats food and then says: ‘All praise is due to Allāh who fed me this and granted it as provision to me, without any effort from me nor power, (*Al-Hamdulillāh, Alladhī Aṭ'amanī Hādihā Wa Razaqanihi Min Ghairi Hawlin*

٣٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ

Minnī, Wa Lā Quwwatin)' his past sins shall be forgiven." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Marhūm's (a narrator) name is 'Abdur-Raḥīm bin Maimūn.

حَوْلِ مِنِّي وَلَا قُوَّةَ غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوبًا جديدًا، ح: ٤٠٢٣ من حديث المقرئ، وابن ماجه، ح: ٣٢٨٥ من حديث سعيد بن أبي أيوب به وحسنه الحافظ وصححه الحاكم: ٤/١٩٢، ١٩٣ فتعقبه الذهبي والحق مع الحاكم.

Comments:

During or after eating food sincere acknowledgement is essential that this food has been given by Allāh ﷻ as a favor, and not as a right, and all the skills and abilities are futile in this concern. Therefore all praises is due to Him. Admission of this reality is also a praise of Allāh ﷻ.

Chapter 56. What One Says When Hearing The Braying Of A Donkey

(المعجم ٥٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ نَهْيَقَ الْحِمَارِ (التحفة ٥٨)

3459. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "When you hear the crowing of the roosters, then ask Allāh of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allāh from *Shaitān*, [the rejected] for, verily, it has seen a *Shaitān*." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٣٤٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ] فَإِنَّهُ رَأَى شَيْطَانًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، ح: ٣٣٠٣، ومسلم، ح: ٢٧٢٩ عن قتيبة به ورواه أبو داود، ح: ٥١٠٢ والنسائي في عمل اليوم والليلة، ح: ٩٤٤ عن قتيبة به.

Comments:

A rooster on sighting an angel crows so on hearing the crowing of the rooster one should beg Allāh's bounties and favors and should believe that on his supplication the angel will say *Amin*. A donkey brays on the sight of Satan so on hearing the braying of a donkey one should seek refuge in Allāh ﷻ.

Chapter 57. What Has Been Related About The Virtue Of *At-Tasbīh*, *At-Takbīr*, *At-Tahtūl*, And *At-Tahmid*

3460. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is not anyone upon the earth who says: ‘None has the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no might nor power except by Allāh, (*Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh*) except that his sins shall be pardoned, even if they were like the foam of the sea.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Shu‘bah reported this *Hadīth* from Abū Balj with this chain, similarly, but he did not narrate it in *Marfū’* form. Abū Balj’s name is Yaḥya bin Abī Sulaim, and it is also said that he is [Yaḥyā] bin Sulaim.

Muḥammad bin Bash-shār narrated to us (he said): “Ibn Abī ‘Adī reported to us, from Ḥātim bin Abī Ṣaghīrah, from Abū Balj, from ‘Amr bin Maimūn, from ‘Abdullāh bin ‘Amr from the Prophet ﷺ, with similar. [And Ḥātim’s *Kunyah* is Abū Yūnus Al-Qushairī.]

(Another chain) from Abū Balj, with similar, but he did not narrate it in *Marfū’* form.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ (التحفة ٥٩)

٣٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيَْادٍ [الْكُوفِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَلْجٍ بِهِذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ، وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى ابْنُ أَبِي سَلِيمٍ وَيُقَالُ: [يَحْيَى] بِنُ سَلِيمٍ أَيْضًا.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ [وَحَاتِمٌ يُكْنَى أَبَا يُونُسَ الْقُشَيْرِيَّ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٢٤ عن محمد بن بشار به وصححه الحاكم على شرط مسلم: ٥٠٣/١.

Comments:

The meaning and explanation of these words have been given previously. ‘All the sins are forgiven even if they are equal to the foam of the sea’ is due to the spiritual depth and significance of these words, so everyone should try to understand the meanings and significance of these words.

3461. Abu Mūsā Al-Ash‘arī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madīnah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no might or power except by Allāh).”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This is a *Hasan Sahīh Hadīth*. Abū ‘Uthmān an-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Abū Na‘āmah’s (narrators in the chain) name is ‘Amr bin ‘Eisā. And the meaning of his statement: “He is between you and between the heads of your mounts” is that it is His knowledge and power.

Comments:

These words are highly esteemed and are among the treasures of Paradise.

٣٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمٍّ وَلَا غَائِبٍ [وَأَبُو عُثْمَانَ النَّهْدِيُّ وَبَيْنَ رُءُوسِ رِحَالِكُمْ]»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أُعَلِّمُكَ كَثْرًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ ابْنُ مَلٍّ، وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عِيْسَى، وَمَعْنَى قَوْلِهِ: «هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رَوَاحِلِكُمْ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدْرَتَهُ. تخريج: متفق عليه، تقدم: ٣٣٧٤.

^[1] This preceded under no. 3374.

Chapter 58. Concerning That The Plants Of Paradise Are: "Glory Is To Allāh And All The Praise Is To Allāh..."

(المعجم ٥٨) - بَابُ [فِي أَنَّ غِرَاسَ الْجَنَّةِ: «سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ...»] (التحفة ٦٠)

3462. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascent, so he said: 'O Muḥammad, recite *Salām* from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: "Glory is to Allāh (*Subḥān Allāh*) [and] all praise is due to Allāh, (*Al-Ḥamdulillāh*) and 'none has the right to be worshipped but Allāh' (*Lā Ilāha Illallāh*), and Allāh is the greatest. (*Allāhu Akbar*).'" (*Da'if*)

He said: And there is something on this topic from Abū Ayyūb.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn Mas'ūd.

تخریج: [إسناده ضعيف] * عبدالرحمن بن إسحاق الكوفي ضعيف ضعفه الجمهور، وفي المسند بإسناد حسن عن إبراهيم عليه السلام قال لرسول الله ﷺ: "مر أمتك فليكثروا من غراس الجنة فإن تربتها طيبة وأرضها واسعة" قيل: "وما غراس الجنة" قال إبراهيم: "لا حول ولا قوة إلا بالله" ٤١٨/٥، ح: ٢٣٩٤٨ * وفي الباب عن أبي أيوب (أحمد: ٤١٨/٥ وسنده حسن).

Comments:

The word '*Subḥān Allāh*' means 'glory is to Allāh. He is free from every kind of defect. He is perfect and free from all impurities. '*Al-Ḥamdulillāh*' means all praise is due to Allāh ﷻ only, and He has all the perfect, complete and excellent attributes. '*Lā Ilāha Illallāh*' means 'none has the right to be worshipped but Allāh' ﷻ and '*Allāhu Akbar*' means 'Allāh is the greatest'.

3463. Muṣ'ab bin Sa'd narrated from his father, that the Messenger of Allāh ﷺ said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among

٣٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي يَبِي فَقَالَ: يَا مُحَمَّدُ! أَقْرَى أُمَّتِكَ مِنِّي السَّلَامَ وَأَخَيْرُهُمْ أَنَّ الْجَنَّةَ طَيِّبَةٌ الثَّرِيَّةُ عَذْبَةٌ الْمَاءُ، وَأَنَّهَا قِيَعَانٌ، وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ [وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ].» قَالَ: وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

٣٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مُوسَى الْجُهَنِيُّ: حَدَّثَنِي مُضَرَّبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجُلَسَائِهِ: «أَيَعِجْرُ أَحَدُكُمْ أَنْ

those seated with him asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred *Tasbīhāt* a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٨ من حديث موسى الجهني به.

Chapter 59. Concerning The Virtues Of: "Glory Is To Allāh, And With His Praise..."

3464. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Azīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, we do not know it except as a narration of Abū Az-Zubair from Jābir.

تخریج: [إسناده ضعيف] وأخرجه ابن حبان، ح: ٢٣٣٥ وأبو يعلى: ١٦٥/٤، ح: ٢٢٣٣ من حديث روح والنسائي في عمل اليوم والليلة، ح: ٨٢٧ من حديث حجاج الصواف به وصححه الحاكم: ٥٠١/١، ٥١٢ ووافقه الذهبي * أبو الزبير عنن وللحديث شواهد ضعيفة عند أحمد: ٣/٤٤٠ والحاكم وغيرهما.

3465. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Azīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Ḍa'īf*)

يَكْسِبُ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ أَحَدُكُمْ مِائَةَ تَسْبِيحَةٍ تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحَطُّ عَنْهُ أَلْفُ سَيِّئَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٥٩) - بَابُ [فِي فَضَائِلِ:]

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ...» [(التحفة ٦١)

٣٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ وَاجِدٍ قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ.

٣٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ زَائِعٍ: حَدَّثَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

فِي الْجَنَّةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

تخريج: [إسناده ضعيف] وصححه الحاكم على شرط مسلم: ٥٠١/١، ٥٠٢ ووافقه الذهبي، وانظر الحديث السابق لعلته.

3466. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever says: 'Glory is to Allāh, and with His Praise (*Subhan Allāh, Wa Biḥamdih*)' a hundred times, his sins are forgiven, even if they were like the foam of the sea." (*Ṣaḥīḥ*)

٣٤٦٦ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ الرَّحْمَنِ

الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التسبيح، ح: ٦٤٠٥ ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ٢٠٩/١، ٢١٠.

Comments:

As light finishes the darkness and heat ends the dampness similarly the remembrance of Allāh ﷻ wipes out the sins.

3467. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Raḥmān: "Glory is to Allāh, the Magnificent; Glory is to Allāh and the praise. (*Subhan Allāhil-'Azīm, Subhan Allāhi Wa Biḥamdih*)" (*Ṣaḥīḥ*)

٣٤٦٧ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا

مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ [بْنِ عَمْرٍو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان والنذور، باب إذا قال: والله لا أتكلم اليوم فضلى أو قرأ... إلخ، ح: ٦٦٨٢ ومسلم، ح: ٢٦٩٤ من حديث محمد ابن فضيل بن غزوان به وهو في كتاب الدعاء له، ح: ٨٤.

Comments:

As physical and material things are heavy and light and they are measured and weighed with a scale, the same way sins and virtues are also heavy and light in weight and value, but these will be measured and weighed on the Day of Judgment in a scale fit for their measurement.

3468. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Whoever says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa ‘Alā Kulli Shai’in Qadir*)’ a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from *Shaitān* on that day, until he reaches the evening. And none has brought better than it, except for one who has done more than that.”

And with this chain, from the Prophet ﷺ, that he said: “Whoever says: ‘Glory is to Allāh, and with His Praise (*Subhan Allāh, Wa Biḥamdih*)’ a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (*Saḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Saḥīḥ*.

٣٤٦٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ
سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي
يَوْمٍ مِائَةٌ مَرَّةً كَانَ لَهُ عِدْلٌ عَشْرٍ رِقَابٍ،
وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةٌ سَيِّئَةٍ
وَكَانَ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى
يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا
أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ» وَبِهَذَا الْإِسْنَادِ عَنِ
النَّبِيِّ ﷺ «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً
مَرَّةً حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ
الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٣، ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ٢٠٩/١ (يحيى) باختلاف يسير.

Comments:

The effects and consequences of these words depend on trust in Allāh ﷻ. One should have absolutely no doubt on the promises made by Allāh ﷻ only then one can feel the effects.

Chapter 60. Concerning The Mention Of: "Glory Is To Allāh And The Praise" A Hundred Times

(المعجم ٦٠) - بَابُ: [فِي ذِكْرِ:]
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ
(التحفة ٦٢)

3469. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever says in the morning and in the evening "Glory is to Allāh and with His Praise (*Subhan Allāh, Wa Bihamdih*)" a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُحْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٢ عن محمد بن عبد الملك به.

3470. Ibn 'Umar narrated that one day, the Messenger of Allāh ﷺ said to his Companions: "Say: 'Glory is to Allāh and with His Praise (*Subhan Allāh, Wa Bihamdih*)' a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him as a thousand, and whoever increases, Allāh will increase for him, and whoever seeks Allāh's forgiveness, [Allāh] will forgive him." (*Ḥasan*)

٣٤٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الْكُوفِيُّ]: أَخْبَرَنَا دَاوُدُ بْنُ الزُّرْقَانَ عَنْ مَطْرِئِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ لِأَصْحَابِهِ «قُولُوا: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ مَنْ قَالَهَا [مَرَّةً] مِائَةَ مَرَّةٍ لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] * داود بن الزبيرقان، تابعه روح بن القاسم عند النسائي في عمل اليوم واللييلة، ح: ١٦٠ والكبرى، ح: ٩٩٨٨ ومطر الوراق حسن الحديث.

Comments:

Every virtue has its reward multiplied at least ten times by the grace and mercy of Allāh.

Chapter 61. Concerning The Reward For *At-Tasbiḥ*, *At-Tahmūd*, And *At-Tahlil*

(المعجم ٦١) - بَابُ: [فِي ثَوَابِ التَّسْبِيحِ
وَالْتَّحْمِيدِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ . . .]
(التحفة ٦٣)

3471. 'Amr bin Shu'ayb narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Whoever glorifies Allāh a hundred times in the morning and a hundred in the night, he is like one who performs *Hajj* a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the night, he is like one who provided a hundred horses in the cause of Allāh." - or he said - "went out on a hundred military expeditions. And whoever pronounces *At-Tahlil* of Allāh a hundred times in the morning and a hundred in the night, he is like the one who freed a hundred slaves from the offspring of Ismā'il, and whoever extols Allāh's greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] * الضحاک بن حمرة ضعيف ورواه النسائي في عمل اليوم

٣٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ
الْوَاسِطِيِّ: حَدَّثَنَا أَبُو سُفْيَانَ الْجَمِيرِيُّ [هُوَ
سَعِيدُ بْنُ يَحْيَى الْوَاسِطِيُّ] عَنِ الضَّحَّاكِ بْنِ
حُمْرَةَ، عَنْ عَمْرِو بْنِ شَعْبٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّحَ
اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ
مِائَةً مَرَّةً، وَمَنْ حَمِدَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً
بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي
سَبِيلِ اللَّهِ» أَوْ قَالَ: «غَزَا مِائَةَ غَزْوَةٍ، وَمَنْ
هَلَّلَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ
أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَمَنْ كَبَّرَ
اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِي
ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرَ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ
مِثْلَ مَا قَالَ أَوْ زَادَ عَلَى مَا قَالَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

والليلة، ح: ٨٢١ بإسناد حسن عن عمرو بن شعيب به، ومثته مغاير لهذا المتن وليس فيه: "مائة حجة".

Comments:

In these narrations, generally poor people who are not in a position to spend wealth and money in way of Allāh ﷻ are encouraged to remember Allāh ﷻ with these words and attain His bounties and favors. Freeing one hundred persons from the offspring of Ismā'il is mentioned because they have a higher and respected status among humans.

3472. Az-Zuhri said: "A *Tasbiḥah* in Ramaḍān is better than a thousand *Tasbiḥah* in other than it." (*Hasan*)

٣٤٧٢ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْأَسْوَدِ الْعِجْلِيُّ الْبَدَايِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنِ أَبِي بَشِيرٍ، عَنِ الزُّهْرِيِّ قَالَ: تَسْبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ.

تخريج: [إسناده حسن] وهو قول الزهري، وأخرجه ابن أبي شيبة: ٤٣٢/١٠، ح: ٢٩٨٣ عن يحيى بن آدم به ووقع في المطبوع تصحيف * الحسين بن الأسود: حسن الحديث على الراجح.

Comments:

During the month of Ramaḍān the reward of good deeds is increased many times as Allāh ﷻ wishes.

Chapter 62. Concerning The Reward Of A Statement Of Tawḥīd Which Contains "One Deity, The One, Aṣ-Ṣamad..."^[1]

(المعجم ٦٢) - بَابُ: [فِي ثَوَابِ كَلِمَةِ التَّوْحِيدِ الَّتِي فِيهَا إِلَهًا وَاحِدًا أَحَدًا صَمَدًا . . .] (التحفة ٦٤)

3473. Tamīm Ad-Dārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'I bear witness that none has the right to be worshipped but Allāh. Alone, without partner, One Deity, the One, Aṣ-Ṣamad, He did not take a wife, nor a child, nor is there anyone like Him, (*Ashhadu An Lā Ilāha Illallah, Waḥdahu Lā Sharika Lahu, Ilāhan Wāḥidan, Aḥadan*

٣٤٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ الْخَلِيلِ بْنِ مُرَّةٍ، عَنِ أَزْهَرَ بْنِ عَبْدِ اللَّهِ، عَنِ تَمِيمِ الدَّارِيِّ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ، عَشْرَ مَرَّاتٍ كَتَبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ

[1] The One Who is self-sufficient, having no need of others while all others are in need of Him. See *Tuhfat Al-Ahwadhī*.

Samadan Lam Yattakhidh Sāhibatan Wa Lā Waladan Wa Lam Yakun Lahu Kufuwan Aḥad' Allāh will write for him forty million good deeds." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Al-Khalīl bin Murrah (a narrator in the chain) is not strong according to the people of *Ḥadīth*. Muḥammad bin Ismā'il said: "He is *Munkar* (rejected) in *Ḥadīth*."

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٠٣/٤ من حديث الليث بن سعد به * الخليل بن مرة: ضعيف، تقدم.

3474. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Whoever says at the end of every *Fajr* prayer, while his feet are still folded, before speaking: 'None has the right to be worshipped but Allāh, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallah, Waḥdahū Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumitu, Wa Huwa 'Alā Kulli Shai'in Qadir*)' ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from *Shaitān*, and no sin will meet him or destroy him that day, except for associating partners

أَلْفِ حَسَنَةٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالْخَلِيلُ بْنُ مُرَّةَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحَابِ الْحَدِيثِ، قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: هُوَ مُنْكَرُ الْحَدِيثِ.

٣٤٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَلِيُّ بْنُ مَعْبُدٍ الْمِصْرِيُّ: حَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقْفِيُّ عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ تَانٍ رَجُلِيهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِي عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ كُلُّهُ فِي حِزْبٍ مِنْ كُلِّ مَكْرُوهٍ وَحَرَسٍ مِنَ الشَّيْطَانِ وَلَمْ يَبْغِ لِدُنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشَّرْكَ بِاللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

with Allāh.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: [حسن] ورواه النسائي في عمل اليوم والليلة، ح: ١٢٧ من حديث شهر بن حوشب به.

Comments:

Trust and belief in Allāh’s Oneness is a perfect refuge where Satan cannot attack. If *Shirk* makes a crack in the trust of Allāh’s Unity then Satan attacks through this gap.

Chapter 63. What Has Been Related About The Comprehensive Supplications From The Messenger Of Allāh ﷺ

3475. ‘Abdullāh bin Buraidah Al-Aslamī narrated from his father, who said: “The Prophet ﷺ heard a man supplicating, and he was saying: ‘O Allāh, indeed, I ask you by my testifying that You are Allāh, there is none worthy of worship except You, the One, *As-Samad*, the one who does not beget, nor was begotten, and there is none who is like Him (*Allāhumma Innī As’aluka Bi Annī Ashhadu Annaka Antallāh, Lā Ilāha Illā Anta Al-Aḥaduṣ-Ṣamadu, Alladhī Lam Yalid Wa Lam Yūlad, Wa Lam Yakun Lahu Kufuwan Aḥad*).’” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’”

(One of the narrators) Zaid said:

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي جَامِعِ الدَّعَوَاتِ عَنْ رَسُولِ اللَّهِ ﷺ (الصحفة ٦٥)

٣٤٧٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عِمْرَانَ التَّعَلِيّ الكوفي: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الأَسْلَمِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، قَالَ: فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ» قَالَ زَيْدٌ: فَذَكَرْتُهُ لِزُهَيْرِ بْنِ مُعَاوِيَةَ بَعْدَ ذَلِكَ بِسِنِينَ فَقَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مَالِكِ ابْنِ مِعْوَلٍ، قَالَ زَيْدٌ: ثُمَّ ذَكَرْتُهُ لِسُفْيَانَ فَحَدَّثَنِي عَنْ مَالِكٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى شَرِيكٌ هَذَا الْحَدِيثَ عَنْ أَبِي

[1] That means that no sin will be able to destroy him and nullify his deeds except for the sin of associating partners with Allāh. See *Tuhfat Al-Aḥwadhī*.

“So I mentioned it to Zuhair bin Mu‘āwiyah years after that, and he said: ‘Abū Ishāq reported to me from Mālik bin Mighwal.’” Zaid said: “Then I mentioned it to Sufyān, so he reported it to me from Mālik.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Sharīk (also) reported this *Ḥadīth* (but from) from Abū Ishāq [Al-Ḥamdānī], from Ibn Buraidah, from his father. And Abū Ishāq [Al-Ḥamdānī] (actually) only took it from Mālik bin Mighwal [and he committed *Tadlīs* in it, and Sharīk reported this *Ḥadīth* from Abū Ishāq.]

تخریج: [صحيح] وأخرجه أبو داود، الوتر، باب الدعاء، ح: ١٤٩٤ من حديث زيد بن حباب به وصححه ابن حبان، ح: ٢٣٨٣، والحاكم ٥٠٤/١ على شرط الشيخين ووافقه الذهبي.

Comments:

This narration shows the Greatest Name of Almighty Allāh ﷻ by which if a supplication is made before Him it is accepted. The same is said in two other narrations.

Chapter 64. Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And Aṣ-Ṣalāt Upon The Prophet ﷺ...

3476. Faḍlāh bin ‘Ubaid narrated: “While the Messenger of Allāh ﷺ was seated, a man entered and performed *Ṣalāt*, and he said: ‘O Allāh, forgive me, and have mercy upon me.’ The Messenger of Allāh ﷺ said: ‘You have rushed, O praying person. When you perform *Ṣalāt*, and then sit, then praise Allāh with what He is deserving of, and send *Ṣalāt* upon me, then call upon

إِسْحَاقَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَاقَ [الْهَمْدَانِيُّ] عَنْ مَالِكِ بْنِ مِغْوَالٍ. [وَإِنَّمَا دَلَّسَهُ وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ]

(المعجم ٦٤) - بَابُ: [فِي إِجَابِ الدَّعَاءِ بِتَقْدِيمِ الْحَمْدِ وَالشَّنَاءِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ قَبْلَهُ . . .] (التحفة ٦٦)

٣٤٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجَلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَأَحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ

Him.” He said: “Then another man performed *Ṣalāt* after that, so he praised Allāh and sent *Ṣalāt* upon the Prophet ﷺ. The Prophet ﷺ said to him: ‘O praying person! Supplicate, and you shall be answered.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan*, and Haiwah bin *Shuraih* reported it from Abū Hāni’ Al-*Khawlanī* (a narrator in the chain), and Abū Hāni’s name is *Ḥumaid bin Hāni*’, and Abū ‘Alī Al-*Janbī*’s name is ‘*Amr bin Mālik*’.

تخریج: [حسن] وأخرجه أبو داود، أيضًا: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث أبي هانئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠/١، ٢٦٨ ووافقه الذهبي والحديث حسن.

Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh ﷻ and send *Ṣalāt* upon the Prophet ﷺ, without it supplication is not accepted.

3477. ‘*Amr bin Mālik Al-Janbī* narrated that he heard Faḍālah bin ‘*Ubaid* saying: “The Prophet ﷺ heard a man supplicating in his *Ṣalāt*, but he did not send *Ṣalāt* upon the Prophet ﷺ, so the Prophet ﷺ said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs *Ṣalāt*, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send *Ṣalāt* upon the Prophet ﷺ, then let him supplicate after that, whatever he wishes.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣahīh*.

ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيُّهَا الْمُصَلِّي ادْعُ تُجِبْ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ حَبِوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ، وَأَبُو هَانِئٍ اسْمُهُ حُمَيْدُ بْنُ هَانِئٍ، وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.]

تخریج: [حسن] وأخرجه أبو داود، أيضًا: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث أبي هانئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠/١، ٢٦٨ ووافقه الذهبي والحديث حسن.

٣٤٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [المُقْرِئُ]: حَدَّثَنَا حَبِوَةُ [بْنُ شُرَيْحٍ]: حَدَّثَنِي أَبُو هَانِئٍ [الْخَوْلَانِيُّ]: أَنَّ عَمْرُو بْنَ مَالِكِ الْجَنْبِيِّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَصَالَهَ بَنُ عُبَيْدٍ يَقُولُ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «عَجَلْ هَذَا» ثُمَّ دَعَاهُ، فَقَالَ لَهُ أَوْ لِعَبْرِهِ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيُبْدِ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضًا: ح: ١٤٨١ من حديث المقرئ به.

Comments:

This narration shows that while sitting in 'Tashah-hud' one should first express his gratitude to Allāh ﷻ and praise Him. Then he should send *Salāt* upon the Prophet ﷺ and after it he should supplicate whatever he wishes.

3478. Asmā' bint Yazīd narrated that the Prophet ﷺ said: "Allāh's Greatest Name is in these two *Āyah*: And your deity is One Deity, there is none who has the right to be worshipped but He, *Ar-Rahmān, Ar-Rahīm*.^[1] And the opening of *Āl 'Imran: Alif. Lām. Mīm*. Allāh, None has the right to be worshipped but He, the Ever living, the Sustainer.^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٤٧٨ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ [كَذَا قَالَ] عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءِ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ﴾ [البقرة: ١٦٣].
وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الْعَلِيُّ الْقَلْبِيُّ» [آل عمران: ١، ٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٩٦ وابن ماجه، ح: ٣٨٥٥ من حديث عيسى بن يونس به * شهر بن حوشب: حسن الحديث، راجع نيل المقصود، ح: ١٣٤ وغيره.

Comments:

In these two Verses, common words are '*Lā Ilāha Illā Huwa*' and after these words there are attribute which are different. In narration no. 3475, of the same chapter also has the same words '*Lā Ilāha Illallah*'.

Chapter 65.

(المعجم ٦٥) - بَابُ (التحفة . . .)

3479. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Call upon Allāh while being certain of being answered, and Allāh does not respond to a supplication from the heart of one heedless and occupied by play."
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

٣٤٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمَحِيُّ [وَهُوَ رَجُلٌ صَالِحٌ]: حَدَّثَنَا صَالِحُ الْمُرِّيُّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبٍ

[1] *Al-Baqarah* 2:163.

[2] *Āl 'Imrān* 3:1,2.

Gharīb, we do not know of it except through this route.

غَافِلٍ لَّآءٍ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٣٨٠/٤ من حديث صالح المري به وقال الحاكم: ٤٩٣/١ "حديث مستقيم الإسناد" فقال الذهبي: "صالح متروك" وله شاهد ضعيف عند أحمد: ١٧٧/٢ .

Comments:

This narration shows that during supplication all the concentration should be focused on Allāh ﷻ and His attributes. A supplication made wholeheartedly and with complete trust in Allāh ﷻ is approved by Him.

Chapter 66. The Supplication: "O Allāh, Grant Me Health In My Body"

3480. 'Āishah narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is non has the right to be worshipped but Allāh, the Forbearing, the Generous, Glory is to Allāh, the Lord of the Magnificent Throne, and all praise is due to Allāh, the Lord of all that exists (*Allāhumma 'Āfinī Fī Jasadī, Wa 'Āfanī Fī Basarī, Wāj' alhul-Wāritha Minnī, Lā Ilāha Illallāh, Al-Halīm al-Karīm. Subhān Allāh, Rabbil-'Arshil-'Aẓīm, Wal-Hamdulillāh, Rabbil-'Ālāmīn*)" (Ḍa'if)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

[He said:] I heard Muḥammad say: "Ḥabīb bin Abī Thābit did not hear anything from 'Urwah bin Az-Zubair." [And Allāh knows best.]

(المعجم ٦٦) - بَابُ: [دُعَاءُ: اللَّهُمَّ

عَافِنِي فِي جَسَدِي . . .] (التحفة ٦٧)

٣٤٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ بْنُ هِشَامٍ عَنْ حَمْرَةَ الزِّيَّاتِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ . [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: حَبِيبُ ابْنِ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ شَيْئًا [وَاللَّهُ أَعْلَمُ] .

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٥٣٠/١ من حديث حمزة بن حبيب الزيات به.

Chapter 67. The Supplication That He ﷺ Taught To Fāṭimah When She Asked Him For A Servant

3481. Abū Hurairah narrated that Fāṭimah came to the Prophet ﷺ, asking him for a servant. So he said to her: "Say: O Allāh, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the *Tawrah*, the *Injil*, and the Qur'ān, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing before You, You are the Last, for there is nothing after You, You are *Az-Zāhir*, for there is nothing above You, and you are *Al-Bāṭin*, for there is nothing below You. Relieve me from debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Rabbal-Arshil-'Azīm, Rabbanā, Wa Rabba Kulli Shai'in, Munzilat-Tawrāti Wal-Injili Wal-Qur'ān, Fāliqal-Ḥabbi Wan-Nawa, A'ūdhu Bika Min Sharri Kulli Shai'in Anta Ākhidhun Bināshiyatihi, Antal-Awwalu Falaisa Qablaka Shai'un, Wa Antal-Ākhiru Falaisa Ba'daka Shai'un, Wa Antaz-Zāhiru Falaisa Fawqaka Shai'un, Wa Antal-Bāṭinu Falaisa Dūnaka Shai'un, Iqdi 'Annī-daina Wa Aghnini Minal-Faqr*)."
(*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan*

(المعجم ٦٧) - بَابُ [الدَّعَاءِ الَّذِي عَلَّمَهُ ﷺ فَاطِمَةَ حِينَ سَأَلَتْهُ الخَادِمَ . . .] (التحفة ٦٨)

٣٤٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا: قُولِي: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالسَّعْبِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ: مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، فَالِقَ الْحَبِّ وَالنَّوَى، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ البَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَهَكَذَا رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنِ الْأَعْمَشِ نَحْوَ هَذَا، وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ مُرْسَلًا وَلَمْ يَذْكَرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ.

Gharīb. This is how some of the companions of Al-A'mash, reported it, similarly. But some of them narrated it from Al-A'mash from Abū Ṣāliḥ, in *Mursal* form, and they did not mention "from Abū Hurairah" in it.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ عن أبي كريب به.

Chapter 68. The Supplication "O Allāh, Indeed, I Seek Refuge In You From A Heart That Is Not Humble"

(المعجم ٦٨) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ...»
(التحفة ٦٩)

3482. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (*Allāhumma! Innī A'ūdhu Bika Min Qalbin Lā Yakhsha'u, Wa Min Du'ā'in La Yusma'u, Wa Min Nafsin Lā Tashba'u, Wa Min 'Imin Lā Yanfa'u, A'ūdhu Bika Min Hā'ulā'il-Arba'*)."
(*Hasan*)

٣٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ
الْأَعْمَشِ، عَنِ عَمْرِو بْنِ مَرْثَةَ، عَنِ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ، عَنِ زُهَيْرِ بْنِ الْأَقْمَرِ، عَنِ عَبْدِ
اللَّهِ بْنِ عَمْرِو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا
يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا
تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ
هَؤُلَاءِ الْأَرْبَعِ».

[He said:] And there are narrations on this topic from Jābir, Abū Hurairah and Ibn Mas'ūd.

[قَالَ:] وفي البابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ
وَأَبْنِ مَسْعُودٍ.

[He said:] And this *Hadīth* is *Hasan Ṣaḥīḥ*, *Gharīb* from this route [as a narration of 'Abdullāh bin 'Amr.]

[قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ [مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ
عَمْرِو].

تخريج: [حسن] وله شاهد حسن عند أبي داود، ح: ١٥٤٨ * وفي الباب عن جابر [ابن أبي شيبه: ١٨٥/١٠، ح: ٩١٧١] وأبي هريرة [أبو داود، ح: ١٥٤٨ وغيره] وابن مسعود [ابن أبي شيبه: ١٨٧/١٠، ح: ٩١٧٦] والحاكم: ١/٥٣٣، ٥٣٤.

Comments:

This narration shows that for the approval and acceptance of a supplication, the heart should be filled with fear of Allāh ﷻ, and one should be submissive

and humble before Allāh ﷻ and he should also be confident and sure that his supplication will be answered. Supplication should be made for the increase in one's knowledge. One should also seek refuge in Allāh ﷻ from greediness.

Chapter 69. The Story Of The Teaching Of The Supplication "O Allāh, Inspire Me With My Guidance"

3483. 'Imrān bin Ḥuṣain narrated: "The Prophet ﷺ said to my father: 'O Ḥuṣain, how many deities do you worship now?' He said: 'Seven. Six in the earth, and one above the heavens.' He said, 'So which of them do you take for your ardent requests and fears?' He said: 'The one above the heavens.' He said, 'O Ḥuṣain, if you would but accept Islam, I would teach you two phrases that would benefit you.'" He said: "So when Ḥuṣain accepted Islam, he said: 'O Messenger of Allāh, teach me the two phrases you promised me,' so he (ﷺ) said: 'Say: O Allāh, inspire me with my guidance, and protect me from the evil of my soul (*Allāhumma Alhimnī Rushdī, Wa A'idhnī Min Sharri Nafsi*).'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. This *Hadīth* has been related from 'Imrān bin Ḥuṣain through routes other than this.

(المعجم ٦٩) - بَابُ [قِصَّةِ تَعْلِيمِ دُعَاءِ :
اللَّهُمَّ الْهِمْنِي رُشْدِي...] (التحفة ٧٠)

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ شَيْبِ بْنِ شَيْبَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟» قَالَ أَبِي: سَبْعَةٌ: سِتَّةٌ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: «فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟» قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: «يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ»، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدَدْتَنِي، فَقَالَ: «قُلِ: اللَّهُمَّ الْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٨/١٧٤، ح: ٣٩٦ من حديث أبي معاوية الضرير به وصرح بالسماع والحسن البصري عنعن ورواه النسائي في عمل اليوم والليلة، ح: ٩٩٣ بإسناد حسن عن عمران بن حصين عن أبيه قال رسول الله ﷺ: "قل، اللهم قني شر نفسي واعزم لي على رشد أمري... إلخ" وصرحه ابن حبان، ح: ٢٤٣١ والحاكم: ١/٥١٠ على شرط الشيخين ووافقه الذهبي.

Comments:

Allāh's Guidance saves man's heart from all kind evils and saves him from going astray. Allāh ﷻ saves His servant from the evils of his soul, which keep him away from virtuous deeds.

Chapter 70. The Supplication:
**“O Allāh, I Seek Refuge In You
 From Sadness And Grief”**

(المعجم ٧٠) - بَابُ [دُعَاءِ]: «اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنَ الِهْمِّ وَالْحَزَنِ...»
 (التحفة ٧١)

3484. Anas bin Mālik [may Allāh be pleased with him] narrates, saying: “I used to often hear the Prophet ﷺ supplicating with these words: ‘O Allāh, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (*Allāhumma Innī A'ūdhu Bika Minal-Hammi Wal-Hazani Wal-'Ajzi Wal-Kasali Wal-Bukhli Wa Ḍala'id-Dain Wa Qahrir-Rijāl*).’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, as a narration of 'Amr bin Abi 'Amr.

٣٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: أَخْبَرَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ] عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَدْعُو بِهِؤَلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الِهْمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلْعِ الدَّيْنِ وَفَهْرِ الرَّجَالِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرٍو بْنِ أَبِي عَمْرٍو.

تخریج: وأخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح: ٦٣٦٩ من حديث عمرو ابن أبي عمرو به.

Comments:

In this, and in the next narration, the Prophet ﷺ taught and educated us to take refuge in Allāh ﷻ from all those evils and defects which deprive man from doing virtuous deeds.

3485. Anas narrated that the Prophet ﷺ used to supplicate, saying: “O Allāh, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of *Al-Masīḥ*, and the punishment of the grave (*Allāhumma Innī A'ūdhu Bika Minal-Kasali Wal-Harami Wal-Jubni*)

٣٤٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Wal-Bukhli Wa Fitnatil-Masīh Wa 'Adhābil-Qabr)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه النسائي، الاستعاذة، باب الاستعاذة من الهم: ٢٥٧/٨، ح: ٥٤٥٣، ٢٦٠/٨، ح: ٥٤٥٩ من حديث حميد الطويل به وصححه ابن حبان (الإحسان): ١٠٠٦ وللحديث شواهد كثيرة.

Chapter 71. What Has Been Related About Counting The *Tasbīḥ* On The Hand

(المعجم ٧١) - بَابُ مَا جَاءَ فِي عَقْدِ التَّسْبِيحِ بِالْيَدِ (التحفة ٧٢)

3486. 'Abdullāh bin 'Amr narrated: "I saw the Prophet ﷺ counting the *Tasbīḥ* on his hand." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Al-A'mash from 'Aṭā' bin As-Sā'ib. Shu'bah and Ath-Thawrī reported this *Ḥadīth* from 'Aṭā' bin As-Sā'ib in its entirety. There are narrations on this topic from Yusairah bint Yāsir [from the Prophet ﷺ. She said: "The Messenger of Allāh ﷺ said: 'O gathering of women, count on the fingertips, for verily they shall be questioned and made to speak.'"]

٣٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى [بِضْرِي]: أَخْبَرَنَا عَثَامُ بْنُ عَلِيٍّ عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقُدُ التَّسْبِيحَ بِيَدِهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ. وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ بِطَوِيلِهِ، وَفِي الْبَابِ عَنْ يُسَيْرَةَ بِنْتِ يَاسِرٍ [عَنِ النَّبِيِّ ﷺ] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَامَعْشَرَ النِّسَاءِ! اعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ».

تخریج: [صحيح] بهذا اللفظ تقدم: ٣٤١١ * وفي الباب عن يسيره بنت ياسر [يأتي: ٣٥٨٣].

Comments:

Counting '*Tasbīḥ*' on fingers is a proof that the number of '*Tasbīḥ*' should be counted. As fingertips will be made to speak, and in the narration cited later, no. 3583, it is ordered that it be done on the fingers.

3487. Anas bin Mālik narrated that the Prophet ﷺ visited a man who was so emaciated that he had become like a baby bird. He said to

٣٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ.

him: "And did you not used to supplicate? Did you not used to ask Your Lord for sound health?" He said: "I used to say, "O Allāh, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world." So the Prophet ﷺ said: "Glory is to Allāh, you are not capable of that" – or – "you are not able to stand that. Would you not say: 'O Allāh, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (*Allāhumma Atinā Fīd-Dunyā Ḥasanatan Wa Fīl-Ākhirati Ḥasanatin Wa Qinā 'Adhāban-Nār*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, and it has been reported through more than one route from Anas from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا قَدْ جَهَدَ حَتَّى صَارَ مِثْلَ فَرْخٍ، فَقَالَ لَهُ: «وَأَمَا كُنْتَ تَدْعُو؟ أَمَا كُنْتَ تَسْأَلُ رَبَّكَ الْعَاقِبَةَ»، قَالَ: كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجَلْهُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، أَفَلَا كُنْتَ تَقُولُ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب كراهة الدعاء بتعجيل العقوبة في الدنيا، ح: ٢٦٨٨ من حديث خالد بن الحارث به.

3488. Hishām bin Ḥassān narrates from Al-Ḥasan concerning the saying of Allāh: O our Lord, give us good in this world, and good in the Hereafter.^[1] He said: "Knowledge and worship in this world, and Paradise in the Hereafter."

٣٤٨٨ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ فِي قَوْلِهِ ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾ قَالَ: فِي الدُّنْيَا الْعِلْمَ وَالْعِبَادَةَ، وَفِي الْآخِرَةِ الْجَنَّةَ.

تخریج: [سنده ضعيف] وأخرجه ابن أبي شبة: ٥٢٩/١٣، ح: ٣٥٣٠٤ من حديث هشام بن حسان به * هشام بن حسان عن ابن أبي شبة ولكن المفهوم صحيح بأدلة أخرى.

Comments:

The Arabic word '*Ḥasanah*' is very comprehensive and includes in it all kinds of good and benefits of this world and of the Hereafter. Good health, wealth and satisfaction of this world and good status in Paradise, forgiveness from

[1] *Al-Baqarah* 2: 201.

sins and Allāh's bounties and favors in both worlds are included in this word.

Chapter 72. The Supplication:
“O Allāh, Indeed, I Ask You
For Guidance, Piety, Chastity,
and Sufficiency”

(المعجم ٧٢) - بَابُ [دُعَاءٍ: «اللَّهُمَّ إِنِّي
 أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعَفَافَ
 وَالعِنْيَ»] (التحفة ٧٣)

3489. ‘Abdullāh narrated that the Prophet ﷺ used to supplicate: “O Allāh, indeed, I ask You for guidance, piety, chastity, and sufficiency (*Allāhumma Innī As'alukal-Huda Wat-Tuqā, Wal-'Afafa Wal-Ghinā*).” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
 أَبُو دَاوُدَ قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ
 قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ
 اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي
 أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعَفَافَ وَالعِنْيَ».
 [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢١ من شعبة به وهو في
 مسند أبي داود الطيالسي، ح: ٣٠٣.

Comments:

Guidance means piety to follow the right path. Firmness and piety means continuity in abiding Allāh's commands and staying away from prohibitions. Chastity means to stay away from moral corruption and sufficiency means to be satisfied with what Allāh ﷻ has given and avoiding attractions of this world.

Chapter (...) The Supplication of
Dāwūd: “O Allāh, Indeed, I Ask
You For Your Love And The
Love Of Those Who Love You”

(المعجم . . .) - بَابُ [دُعَاءِ دَاوُدَ:
 «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
 يُحِبُّكَ» . . .] (التحفة ٧٤)

3490. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: “It used to be from the supplication of Dāwūd that he would say: ‘O Allāh, indeed, I ask You for Your love and the love of those who love You, and for the actions that will cause me to attain Your love, O Allāh, make Your love more beloved to me than myself, my family, and cold water (*Allāhumma*

٣٤٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ
 ابْنُ فَضَيْلٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ،
 عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الدَّمَشَقِيِّ، قَالَ: حَدَّثَنِي
 عَائِدُ اللَّهِ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَنْ أَبِي
 الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ مِنْ
 دُعَاءِ دَاوُدَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ
 وَحُبَّ مَنْ يُحِبُّكَ وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،

Innī As'aluka Hubbaka Wa Hubbā Man Yuḥibbuka Wal-'Amalalladhī Yuballighunī Hubbak. Allāhummaj'al Hubbaka Aḥabba Ilayya Min Nafsī, Wa Ahlī Wa Minal-Mā'il-Bārid)"

He said: "And when the Prophet ﷺ would mention Dawūd, he would narrate about him, saying: "He was the best in worship out of all men." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [إسناده حسن] وأخرجه أبو نعيم في حلیة الأولیاء: ۲۲۶/۱، ۲۲۷ من حدیث أبي كریب به وصححه الحاكم: ۴۳۳/۲ وقع في سنده وهم وتبعه الذهبي (!) * عبدالله بن ربیعة وثقه الترمذي وابن حبان وهو حسن الحدیث.

Comments:

Prophet Dāwud was an extremely pious person and worshipped Allāh ﷻ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷻ is the focus of love and worship.

Chapter 73. The Supplication:
"O Allāh, Grant Me Your Love
And The Love of Those Whose
Love Will Benefit Me With
You"

3491. 'Abdullāh bin Yazīd Al-Khaṭmī Al-Anṣārī narrated that the Messenger of Allāh ﷺ used to say in his supplication: "O Allāh grant me Your love and the love of those whose love will benefit me with You. O Allāh, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allāh, and what you have kept from me of that which I love then make it for me a period of rest in that which You love. (*Allāhummarzuqni*

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ». قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ: «كَانَ أَحَبَّ الْبَشَرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ۷۳) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ...» (التحفة ۷۵)

۳۴۹۱ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي جَعْفَرِ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفُرْطِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ الْخَطْمِيِّ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ، اللَّهُمَّ وَمَا رَزَوْتْ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيمَا تُحِبُّ».

*Hubbuka Wa Hubba Man Yanfa'unī
Hubbahu 'Indak. Allāhumma Mā
Razaqtanī Mimmā Uhibbu Faj'alhu
Quwwatan Lī Fīmā Tuhibb.
Allāhumma Wa Mā Zawaita 'Annī
Mimmā Uhibbu Faj'alhu Farāghan
Lī Fīmā Tuhibb.)" (Da'if)*

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and Abū Ja'far Al-*Khaṭmī's* (a narrator in the chain) name is 'Umair bin Yazīd bin *Khumāshah*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ وَأَبُو جَعْفَرٍ الْخَطْمِيُّ اسْمُهُ عُمَيْرُ بْنُ
يَزِيدَ بْنِ حُمَاشَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن المبارك في الزهد، ح: ٤٣٠ عن حماد بن سلمة به وقال: "أراه رفعه" سفيان بن وكيع ضعيف ضعفه الجمهور.

Comments:

The Prophet ﷺ supplicated for the things which he loved and wanted to have, and at the same time he supplicated that these things should be a source to love and worship of Allāh ﷻ. If these things are not given to him then Allāh ﷻ make this free time a cause to worship Him. The purpose of this supplication was to educate the Muslims for such sincere supplications.

Chapter 74. The Supplication: "O Allāh, I Seek Refuge In You From The Evil Of My Hearing And The Evil Of My Sight"

(المعجم ٧٤) - بَابُ [دُعَاءٍ:] «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ
بَصْرِي...» [(التحفة ٧٦)

3492. *Shakal bin Ḥumaid* said: "I came to the Prophet ﷺ and said: 'O Messenger of Allāh, teach me a way of seeking refuge so that I may seek refuge by it.'" He said: "So he took my hand and said: 'Say: O Allāh, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (*Allāhumma Innī A'ūdhu Bika Min Sharri Sam'i Wa Min Sharri Baṣarī, Wa Min Sharri Lisānī, Wa Min Sharri Qalbī, Wa Min Sharri*

٣٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنِي سَعْدُ بْنُ
أَوْسٍ عَنْ يَلَالِ بْنِ يَحْيَى الْعَنْبَسِيِّ، عَنْ شُتَيْرِ
ابْنِ شَكَلٍ، عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي
تَعَوُّذًا أَتَعَوَّذُ بِهِ، قَالَ: فَأَخَذَ بِكَفِّي فَقَالَ:
«قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي
وَمِنْ شَرِّ بَصْرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ
قَلْبِي، وَمِنْ شَرِّ مَنِيِّ» يَعْنِي فَرْجَهُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Maniyyī).” That is: From his private part.^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route, as a narration of Sa’d bin Aws, from Bilāl bin Yaḥyā.

عَرِبْتُ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى .

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستعاذة، ح: ١٥٥١ والنسائي: ٢٥٥/٨، ح: ٥٤٤٦ من حديث سعد بن أوس به وصحه الحاكم: ٥٣٢/١، ٥٣٣ ووافقه الذهبي.

Comments:

Evil of the tongue, sight, and hearing and sexual urge is their wrong use. It is their use in a way which causes Allāh’s punishment and torment.

Chapter 75. The Supplication: “I Seek Refuge In Your Pleasure From Your Anger”

3493. ‘Āishah narrated: “I was sleeping at the side of the Messenger of Allāh ﷺ, then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: ‘I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (*A‘ūdhu Biriḍāka Min Sakḥatika Wa Bi-Mu‘āfatika Min ‘Uqūbatika, Lā Uḥṣī Thanā’an ‘Alaika Anta Kamā Athnaita ‘Alā Nafsik*).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, and it has been related through more than one route from ‘Āishah.

(المعجم ٧٥) - بَابُ [دُعَاءٍ]: «أَعُوذُ
بِرِضَاكَ مِنْ سَخَطِكَ...» [(التحفة ٧٨)

٣٤٩٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ
ابْنِ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ
نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فَفَقَدْتُهُ مِنَ
اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ
سَاجِدٌ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ
سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، لَا
أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ».

[قَالَ أَبُو عِيسَى:]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ.
حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ
سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ: «وَأَعُوذُ

[1] This is an explanation from some of the narrators of the meaning of “my semen.” See *Tuhfat Al-Aḥwadhī*.

Qutaibah narrated to us (saying): Al-Laith reported to us similarly, from Yahyā bin Sa'eed with this chain, and he added to it: "I seek refuge in You from You. I cannot count Your praises (*Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an Alaik*)."

بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ.

تخریج: [صحيح] وهو في الموطأ: ٢١٤/١ (يحيى) ورواه مسلم، ح: ٤٨٦ من حديث عائشة به.

Comments:

Only Allāh ﷻ will forgive and save from His displeasure and anger. It means only Allāh ﷻ can pardon from His own displeasure. Everything is in His control and no one else can do anything against His will.

Chapter 76

(المعجم ٧٦) - بَابُ (التحفة ٧٧)

3494. 'Abdullāh bin 'Abbās narrated that the Messenger of Allāh ﷺ used [to teach them this supplication as he used] to teach them a *Sūrat* of the Qur'an: "O Allāh, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false *Masīh*, and I seek refuge in You from the trial of living and dying (*Allāhumma Innī A'ūdhu Bika Min 'Adhābi Jahannam, Wa Min 'Adhābil-Qabr, Wa A'ūdhu Bika Min Fitnatil-Masīhid-Dajjāl, Wa A'ūdhu Bika Min Fitnatil-Mahyā Wal-Mamāt*)" (*Ṣaḥīh*)

٣٤٩٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ [يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا] يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh Gharīb*.

تخریج: وأخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٩٠ من حديث

مالك به وهو في الموطأ: ٢١٥/١.

Comments:

The punishment of Hell means the punishment for severe and capital sins like *Shirk*, and disbelief. The punishment of grave means the punishment on less

severe sins as compared to *Shirk* etc. *Fitnatil Masihid-Dajjal* or trial of false *Masih* in one of the greatest trials from which the Prophet ﷺ sought refuge in Allāh ﷻ.

3495. ‘*Āishah* narrated that the Messenger of Allāh ﷺ used to supplicate with these words: “O Allāh, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false *Masih*. O Allāh, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allāh, indeed, I seek refuge in You from laziness, senility, sin, and debt (*Allāhumma Innī A‘ūdhu Bika Min Fitnatin-Nār, Wa ‘Adhābin-Nār, Wa ‘Adhābil-Qabr, Wa Fitnatil-Qabr. Wa Min Sharri Fitnatil-Ghinā, Wa Min Sharri Fitnatil-Faqr, Wa Min Sharri Fitnatil-Masihid-Dajjal. Allāhmmāghsil Khaṭāyāya Bi-Mā’ith-Thalji Wal-Bardi, Wa Anqi Qalbī Minal-Khaṭāyā Kamā Anqaitath-Thawbal-Abyaḍa Minad-Danas, Wa Bā’id Bainī Wa Baina Khaṭāyāya Kamā Bā’adta Bainal-Mashriqi Wal-Maghrib, Allāhumma Innī A‘ūdhu Bika Min Al-Kasali Wal-Harami Wal-Ma’tam Wal-Maḡram).*” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
 الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ
 ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
 رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِؤَلَاءِ الْكَلِمَاتِ:
 «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ
 النَّارِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ
 الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ
 الثَّلْجِ وَالْبَرْدِ وَأَنْتِ قَلْبِي مِنَ الْخَطَايَا كَمَا
 أَنْقَيْتِ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي
 وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
 وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ
 وَالْهَرَمِ وَالْمَأْتَمِ وَالْمَغْرَمِ».
 [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب التعوذ من فتنة الفقر، ح: ٢٣٧٧ ومسلم، ح: ٤٩/٥٨٩ بعد، ح: ٢٧٠٥ من حديث هشام به.

Comments:

In this supplication the Prophet ﷺ has sought refuge in Allāh ﷻ from the trial of the Fire, punishment of the Fire, punishment of the grave and the trial of the grave. He has also supplicated for safety from extreme old age that makes a person helpless and oblivious, and from the trial of riches and from the trial of poverty which compels one to do wrong things and sins. The Prophet ﷺ also supplicated for refuge in Allāh ﷻ from the debt.

3496. ‘Aishah said: “I heard the Messenger of Allāh ﷺ saying at his death: ‘O Allāh, forgive me and have mercy on me, and join me with the Highest Company.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٦ - حَدَّثَنَا هَارُونُ [بْنُ إِسْحَاقَ]:
حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَادِ بْنِ
عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ عِنْدَ وَفَاتِهِ: «اللَّهُمَّ اغْفِرْ
لِي وَارْحَمْنِي وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب في فضائل عائشة، أم المؤمنين رضي الله عنها، ح: ٢٤٤٤ من حديث عبدة بن سليمان والبخاري، ح: ٥٦٧٤ من حديث هشام بن عروة به.

Comments:

This action of the Prophet ﷺ shows that everyone is in need of Allāh’s forgiveness. The Prophet ﷺ asked Allāh’s mercy for himself and educated the Muslims.

Chapter 77. “None Of You Should Say, “Forgive Me If You Wish”

(المعجم ٧٧) - بَابُ: [لَا يَقُولُ
أَحَدُكُمْ: اغْفِرْ لِي إِنْ شِئْتَ . . .]
(التحفة ٧٩)

3497. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None of you should say: ‘O Allāh forgive me if You wish. O Allāh have mercy on me if You wish.’ Let him be firm in asking, for there is none that can compel Him to do things.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٧ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولُ
أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ
ارْحَمْنِي إِنْ شِئْتَ، لِيُعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ
لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه البخاري، الدعوات، باب: ليعزم المسألة فإنه لا مكره له، ح: ٦٣٣٩ من حديث مالك به وهو في الموطأ: ٢١٣/١.

Comments:

One should be firm in asking from Him and be sure that his supplication will be responded positively. One should beg from Allāh ﷻ and leave it to Him to decide what is better for His slave.

Chapter 78. The *Hadīth*: “Our Lord Descends Every Night To The Nearest Heaven”

(المعجم ٧٨) - بَابُ [حَدِيثِ]: «يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا...»
(التحفة ٨٠)

3498. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: ‘Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. And Abū ‘Abdullāh Al-Agharr’s (a narrator in the chain) name is Salmān.

[He said:] And there are narrations on this topic from ‘Alī, ‘Abdullāh bin Mas‘ūd, Abū Sa‘eed, Jubair bin Muṭ‘im, Rifā‘ah Al-Juhanī, Abū Ad-Dardā’ and ‘Uthmān bin Abū Al-‘Ās.

تخریج: وأخرجه البخاري، التهجد، باب الدعاء والصلاة من آخر الليل، ح: ١١٤٥، ومسلم، ح: ٧٥٨ من حديث مالك به وهو في الموطأ: ٢١٤/١ * وفي الباب عن علي... وعثمان بن أبي العاص [تقدم تحت، ح: ٤٤٦].

Comments:

Descending of Allāh ﷻ every night to the nearest heaven is to be believed and is a part of our faith. How it happens it beyond our understanding. It just happens and we have to believe it. Details have been discussed in ‘Chapter of *Aṣ-Salāt*’.

٣٤٩٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَى، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَتَّى يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ الْأَعْرَى اسْمُهُ سَلْمَانَ. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَرِفَاعَةَ الْجُهَنِيِّ وَأَبِي الدَّرْدَاءِ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ.

3499. Abū Umamah narrated: “It was said: ‘O Messenger of Allāh, which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. It has been related from Abū Dharr and Ibn ‘Umar, that the Prophet ﷺ said: “The last part of the night, supplication in it better and more hopeful” and similar to this.

تحريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٨ عن محمد بن يحيى به * عبد الرحمن بن سابط عن أبي أمامة منقطع، لم يسمع منه * وفي الباب عن أبي ذر [أحمد: ٥/١٧٩] وابن عمر [البيزار: ٤/٤٣، ح: ٣١٥١ وأبو يعلى، ح: ٥٦٨٢].

Comments:

These periods of time are special for the acceptance of supplications and we should avail ourselves of this opportunity.

Chapter (...) The Supplication: “O Allāh, Forgive Me My Sin And Expand For Me My Abode”

3500. Abū Hurairah narrated that a man said: “O Messenger of Allāh, I heard your supplication last night, and the part of it that reached me of it, was that you said: ‘O Allāh, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (*Allāhummaghfirli Dharbī, Wa Wassi‘ Lī Fī Dārī, Wa Bārik lī Fīmā Razaqtanī*). He said: ‘Do you see that they leave off anything?’” (*Da‘if*)

٣٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّقْفِيُّ الْمُرَوِّزِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ، وَدُبُرِ الصَّلَوَاتِ الْمَكْتُوبَاتِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رَوَى عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ الدُّعَاءُ فِيهِ أَفْضَلُ أَوْ أَرْجَى» وَنَحْوَ هَذَا.

(المعجم ...) - بَابُ «دُعَاءِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي...» [(التحفة ٨٢)

٣٥٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ عُمَرَ الْهَلَالِيُّ عَنْ سَعِيدِ بْنِ إِيَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِي وَصَلَ إِلَيَّ مِنْهُ أَنَّكَ تَقُولُ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِيمَا رَزَقْتَنِي» قَالَ: «فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَأَبُو

Abū 'Eisā said: This *Hadīth* is *Gharīb*, and Abū As-Salīl's (a narrator) name is Ḍuraib bin Nufair, he is also called said: Ibn Nuqair.

السَّلِيلِ اسْمُهُ ضُرَيْبُ بْنُ نُفَيْرٍ وَيُقَالُ: ابْنُ نُفَيْرٍ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٩١/٢ من حديث علي بن حجر به *الجريري اختلط.

Comments:

Forgiveness from sins, a big enough house to live in, blessings in provisions, he who gets these things he gets everything. These three words encompass every need and are sufficient for a servant of Allāh ﷻ.

Chapter (...) The Supplication "O Allāh, We Have Reached Morning – Or Evening – Calling You To Witness And Calling The Carriers Of Your Throne To Witness"

3501. Anas narrated that the Messenger of Allāh ﷺ said: "Whoever says in the morning: 'O Allāh we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allāh, none has the right to be worshipped but You, Alone, without partner, and that Muḥammad is Your slave and Your Messenger, (*Allāhumma Aṣbahna Nush-hiduka Wa Nush-hidu Ḥamalata 'Arshika Wa Malā'ikataka Wa Jamī'a Khalqika Bi-Annaka Allāh, Lā Ilāha Illā Anta Waḥdaka Lā Sharīka Laka Wa Anna Muḥammadan 'Abduka Wa Rasūluka*)' Allāh will forgive him for whatever he does that day, and if he says it in the evening, Allāh will forgive him for whatever sin he commits that night." (*Hasan*)

(المعجم ...) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ أَصْبَحْنَا - أَوْ أَمْسَيْنَا - نَشْهَدُكَ وَنَشْهَدُ حَمَلَةَ عَرْشِكَ...» [التحفة (٨١)]

٣٥٠١ - حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا حَيَّوَةُ بْنُ شَرِيحٍ [وَهُوَ ابْنُ يَزِيدٍ] الْحُمْصِيُّ عَنْ بَقِيَّةِ بْنِ الْوَلِيدِ، عَنْ مُسْلِمِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نَشْهَدُكَ وَنَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ، وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ، وَإِنْ قَالَهَا حِينَ يُمَسِّي غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb*.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٠، ١٠ وأبو داود، ح: ٥٠٧٨ من حديث بقیة به وصرح بالسماع المسلسل وحسنه الحافظ ابن حجر وللحديث شاهد عند أبي داود، ح: ٥٠٦٩.

Comments:

The confession of Allāh's Divinity and the confession that Muḥammad is the Messenger of Allāh ﷺ by making witness the entire creation of Allāh ﷻ becomes a cause of forgiveness from all small sins.

Chapter 79. The Supplication: “O Allāh, Apportion For Us Fear Of You That Shall Come Between Us And Disobedience Of You”

3502. Ibn 'Umar said: “Rarely would the Messenger of Allāh ﷺ stand from a sitting until he supplicated with these words for his Companions: ‘O Allāh, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor from us.^[1] And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who

(المعجم ٧٩) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ اقسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ...» [(التحفة ٨٣)]

٣٥٠٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أُنْخِرْنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُيَيْدِ اللَّهِ بْنِ زَخْرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ: قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ لِأَصْحَابِهِ: «اللَّهُمَّ اقسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْبَقِيَّةِ مَا تَهْوُونَ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّمْنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

^[1] That is, make it last until we reach death. See *Tuhfat Al-Aḥwadhī*.

will not have mercy on us. (Allāhumma-qsim Lanā Min *Khashaitika Mā Yahuwlu, Bainanā Wa Baina Ma'āshika Wa Min Tā'atika Mā Tuballighunā Bihi Jannataka Wa Minal-Yaqīni, Mā Tuhawwinu Bihi 'Alainā Muṣībātīd-Dunyā Wa Matti'nā Bi-Asmā'inā Wa Aḥsārīnā, Wa Quwwatīnā Mā Aḥyayanā Waj'alhul-Wāritha Minnā Waj'al Tha'ranā 'Alā Man Zalamanā Wanṣurnā 'Alā Man 'Ādānā Wa Lā Taj'al Muṣibatānā Fī Dīnīnā Wa Lā Taj'alīd-Dunyā Akbara Hamminā Wa Lā Mublagha 'Ilminā Wa Lā Tusallīṭ 'Alainā Man Lā Yarḥamunā).*” (Ṣaḥīḥ)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. Some of them related this *Hadīth* from Khālīd bin Abī 'Imrān, from Nāfi', from Ibn 'Umar.

غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٤٠٢ من حديث ابن المبارك به وحديث خالد بن أبي عمران: أخرجه الحاكم: ٥٢٨/١ وصححه على شرط البخاري ووافقه الذهبي.

Comments:

In this narration, all the essential needs and necessities for this world and the Hereafter have been begged from Allāh ﷻ in an excellent and eloquent manner.

3503. Muslim bin Abī Bakrah said: “My father heard me while I was saying: ‘O Allāh, I seek refuge in You from sadness and laziness and the punishment of the grave (Allāhumma, Innī A'ūdhu Bika Minal-Hammi Wal-Kasali Wa Adhābil-Qabr).’ He said: ‘O my son, from who did you hear this?’” He said: “I said: ‘I heard you saying them.’ He said: ‘Stick to them, for indeed, I heard the Messenger of Allāh ﷺ saying

٣٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الشَّحَّامُ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْكَسَلِ وَعَذَابِ الْقَبْرِ. قَالَ: يَا بُنَيَّ مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ: قُلْتُ: سَمِعْتُكَ تَقُولُهُنَّ. قَالَ: الزَّمَهُنَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُنَّ.

them.” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٥٣٣/١ من حديث أبي عاصم النبيل به وصححه على شرط مسلم ووافقه الذهبي ورواه ابن خزيمة، ح: ٧٤٧ من حديث سفيان الشحام به.

Chapter 80. The Supplication: “None Has The Right To Be Worshipped But Allāh, The Most High, The Magnificent”

3504. ‘Alī [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ said to me: ‘Should I not teach you some words that if you say them, Allāh will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped but Allāh, the Most High, the Magnificent. None has the right to be worshipped but Allāh, the Forbearing, the Generous. None has the right to the worshipped but Allāh. Glory to Allāh, the Lord of the Magnificent Throne. (*Lā Ilāha Illallahul-‘Alīyul-‘Aẓīm, Lā Ilāha Illallahul-Ḥalīmūl-Karīm, Lā ilāha Illallah, Subhān Allāhu Rabbil-‘Arshil-‘Aẓīm*).” (*Da‘īf*)

‘Alī bin *Khashram* said: “And ‘Alī bin Al-Ḥusain bin Wāqid informed us from his father” with similar to that, except that he said at the end of it: “All praise is due to Allāh, the Lord of all that exists (*Al-Ḥamdulillāhi Rabbil-‘Ālāmīn*).”

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from this route, as a narration of Abū Ishāq, from Al-Ḥārith from ‘Alī.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

(المعجم ٨٠) - بَابُ دُعَاءٍ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ...» [(التحفة ٨٤)

٣٥٠٤ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعَلَّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللَّهُ لَكَ وَإِنْ كُنْتَ مَغْفُورًا لَكَ؟ قَالَ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ».

قَالَ عَلِيُّ بْنُ خَشْرَمٍ: وَأَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ إِلَّا أَنَّهُ قَالَ فِي آخِرِهَا: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ .

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٦٤٠ من حديث الفضل بن موسى به * الحارث الأعور ضعيف مشهور.

Comments:

'*Wa In Kunta Maghfuran lak*' may have different meanings provided mortal sins are forgiven. "Even if you were already forgiven" is confirmation of the first sentence that Allāh ﷻ will forgive you and enhance your status.

Chapter 81. Concerning the Supplication of *Dhun-Nūn*...

(المعجم ٨١) - بَابُ [فِي دَعْوَةِ ذِي

التُّونِ . . .] (التحفة ٨٥)

3505. Ibrāhīm bin Muḥammad bin Sa'd narrated from his father, from Sa'd, that the Messenger of Allāh ﷺ said: "The supplication of *Dhun-Nūn* (Prophet Yūnus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (*Lā Ilāha Illā Anta Subhānaka Innī Kuntu Min الظَّالِمِينَ*)' So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him." (*Sahih*)

[Muḥammad bin Yaḥyā said:] And Muḥammad bin Yūsuf said one time: "From Ibrāhīm bin Muḥammad bin Sa'd from Sa'd."

[Abū 'Eisā said:] More than one narrator reported this *Hadīth* from Yūnus bin Abī Ishāq, from Ibrāhīm bin Muḥammad bin Sa'd, and they did not mention "from his father" in it. Some of them - like Abū Aḥmad Az-Zubairī narrated it from Yūnus [bin Abī Ishāq], they said: "From Ibrāhīm bin Muḥammad bin Sa'd, from his father, from Sa'd" and it is similar to the narration of Muḥammad bin Yūsuf. [And Yūnus bin Abī Ishāq would sometimes

٣٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا

مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْوَةُ ذِي التُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ: فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ».

[قَالَ مُحَمَّدُ بْنُ يَحْيَى] وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ [وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ].

[قَالَ أَبُو عِيْسَى]: وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ. وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ [بْنِ أَبِي إِسْحَاقَ] فَقَالُوا: عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدِ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ يُوسُفَ. [وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَاقَ رَبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرَبَّمَا لَمْ يَذْكُرْهُ].

mention "from his father" in this *Hadīth*, and sometimes he would not mention it.]

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٤٩٢ وعمل اليوم والليلة: ٦٥٦ من حديث محمد بن يوسف، وأحمد: ١/١٧٠ من حديث يونس بن أبي إسحاق به وصرح بالسماع وتابعه محمد بن المهاجر عند النسائي في الكبرى، ح: ١٠٤٩١ وصححه الحاكم: ١/٥٠٥، ٢/٣٨٣، ٥٨٣ ووافقه الذهبي وأورده الضياء في المختارة.

Comments:

This supplication of Yūnus عليه السلام in the same words that is present in the Quran in *Sūrat Al-Anbiyā*. In it the Divinity and purity of Allāh ﷻ has been mentioned and personal mistakes have been confessed. Further Yūnus did not dare to ask anything and left the affair with Allāh ﷻ to decide.

Chapter 82. Indeed Allāh Has Ninety-Nine Names

(المعجم ٨٢) - بَابُ: [«إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا...»] (التحفة ٨٦)

3506. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts^[1] them shall enter Paradise." (*Hasan*)

٣٥٠٦ - حَدَّثَنَا يُونُسُ بْنُ حَمَادٍ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنِ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

(Another chain) from Abū Hurairah [may Allāh be pleased with him], from the Prophet ﷺ, with similar to it.

قَالَ يُونُسُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

This *Hadīth* is *Hasan Sahih*, and it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

تخريج: [حسن] ورواه ابن ماجه، الدعاء، باب أسماء الله عز وجل، ح: ٣٨٦٠ بإسناد حسن عن أبي هريرة به وللحديث طرق كثيرة.

[1] Literally, "*Ahsā*" means to count. It is said that this means one who says them word by word. It is also said that it means one who remembers them. Or it could mean one who knows them and contemplates their meanings and acts according to what they dictate, this seems to be the best interpretation. And Allāh knows best. See *Tuḥfat Al-Aḥwadhī*.

Comments:

Almost all the scholars agree that the Names of Allāh ﷻ are not restricted to ninety-nine.

**Chapter (...) A *Hadīth*
Concerning Allāh's Beautiful
Names, Mentioning Them In
Their Entirety**

3507. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allāh, the one whom there is none worthy of worship except for Him (*Allāhu Lā Ilāha Illā Huwa*), the Most Merciful (to the creation) (Ar-Raḥmān), the Most Beneficent (to the believers) (Ar-Raḥīm), the King (Al-Malik), the Free of Deficiencies (Al-Quddūs), the Granter of Safety (As-Salām), the Granter of Security (Al-Mu'min), the Watcher (Al-Muhaimin), the Mighty (Al-'Azīz), the Compeller (Al-Jabbār), the Supreme (Al-Mutakabbir), the Creator (Al-Khāliq), the Originator (Al-Bāri'), the Fashioner (Al-Muṣawwir), the Pardoner (Al-Ghaffār), the Overwhelming (Al-Qahhār), the Giving (Al-Wahhāb), the Provider (Ar-Razzāq), the Opener (Al-Fattāḥ),^[1] the Knowing (Al-'Alim), the Taker (Al-Qābiḍ), the Giver (Al-Bāsiṭ), the Abaser (Al-Khāfiḍ), the Exalter (Ar-Rāfi'), the One who grants

(المعجم . . .) - بَابُ [حَدِيثٍ فِي أَسْمَاءِ
اللَّهِ الْحُسْنَى مَعَ ذِكْرِهَا تَمَامًا] (التحفة ٨٧)

٣٥٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ
[الْجَوْزْجَانِيُّ]: أَخْبَرَنَا صَفْوَانُ بْنُ صَالِحٍ:
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي
حَمْرَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ
تِسْعَةٌ وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ
أَحْصَاهَا دَخَلَ الْجَنَّةَ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ
إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ
الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ
الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعْزِ الْمُدِئُ السَّمِيعُ
الْبَصِيرُ الْحَكِيمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ
الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْخَفِيفُ
الْمُقِيبُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ
الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ
الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ
الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيدُ
الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَجْدُ
الْوَاحِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخَّرُ

^[1] The One who opens the doors of provision and mercy. The One who judges between His creatures. See *Tuḥfat Al-Aḥwadhī*.

honor (Al-Mu'izz), the One who humiliates (Al-Mudhīl), the Hearing (As-Samī'), the Seeing (Al-Baṣīr), the Judge (Al-Ḥakam), the Just (Al-'Adl), the Kind (Al-Latīf), the Aware (Al-Khabīr), the Forbearing (Al-Ḥalīm), the Magnificent (Al-'Azīm), the Oft-Forgiving (Al-Ghāfir), the Grateful (Ash-Shakūr),^[1] the Most High (Al-'Alī), the Great (Al-Kabīr), the Guardian (Al-Ḥafīz), the Powerful (Al-Muqīt), the Reckoner (Al-Ḥasīb), the Glorious (Al-Jalīl), the Generous (Al-Karīm), the Watcher (Ar-Raqīb), the Responder (Al-Mujīb), the Liberal Giver (Al-Wāsi'), the Wise (Al-Ḥakīm), the Loving (Al-Wadūd), the Majestic (Al-Majīd), the Reviver (Al-Bā'ith), the Witness (Ash-Shahīd), the Truth (Al-Ḥaqq), the Guarantor (Al-Wakīl), the Strong (Al-Qawī), the Firm (Al-Matīn),^[2] the One Who Aids (Al-Walī), the Praiseworthy (Al-Ḥamīd), the Encompasser (Al-Muḥṣī), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mu'id), the One Who gives life (Al-Muhyī), the One Who causes death (Al-Mumīt), the Living (Al-Ḥayyu), the Self-Sufficient (Al-Qayyūm),^[3] the One Who brings into existence (Al-Wājid), the Illustrious (Al-Mājid), the One (Al-Wāhid) the Master

الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالِي
الْبَرُّ التَّوَابُ الْمُتَّقِمُ الْعَفْوُ الرَّؤُوفُ مَالِكُ
الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ
الْغَنِيُّ الْمُغْنِي الْمَانِعُ الضَّارُّ النَّافِعُ الثُّورُ
الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ
الصَّبُورُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَدَّثَنَا بِهِ غَيْرٌ وَاحِدٌ عَنْ صَفْوَانَ بْنِ صَالِحٍ
وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَفْوَانَ بْنِ صَالِحٍ
وَهُوَ ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ وَلَا نَعْلَمُ فِي كَبِيرِ شَيْءٍ مِنْ
الرِّوَايَاتِ [لَهُ إِسْنَادٌ صَحِيحٌ] ذَكَرَ الْأَسْمَاءَ إِلَّا
فِي هَذَا الْحَدِيثِ، وَقَدْ رَوَى آدَمُ بْنُ أَبِي
إِيَّاسٍ هَذَا الْحَدِيثَ بِإِسْنَادٍ غَيْرِ هَذَا عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَذَكَرَ فِيهِ الْأَسْمَاءَ وَلَيْسَ
لَهُ إِسْنَادٌ صَحِيحٌ.

[1] That is, He gives generous reward for even little action. See *Tuhfat Al-Aḥwadhī*.

[2] The Firm. He does not encounter any difficulties in any of His Actions. See *Tuhfat Al-Aḥwadhī*.

[3] That is, He is Self-Sufficient while He maintains all other things. See *Tuhfat Al-Aḥwadhī*

(Aṣ-Ṣamad),^[1] the Able (Al-Qādir), the Powerful (Al-Muqtadir), The One who hastens (Al-Muqaddim), the One who delays (Al-Mu'khhir), the First (Al-Awal), the Last (Al-Ākhir), the Apparent (Az-Zāhir), the Inner (Al-Bāṭin), the Owner (Al-Wālī), the Exalted (Al-Muta'ālī), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwāb), the Avenger (Al-Muntaqim), the Pardoning (Al-'Afuww), the Kind (Ar-Ra'ūf), the Owner of the Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dhul-Jalāli Wal-Ikrām), the One who does justice (Al-Muqsit), the Gatherer (Al-Jāmi'), the Rich (Al-Ghanī), the Enricher (Al-Mughī), the Preventer (Al-Māni'), the Harmer (Aḍ-Ḍār), the One who benefits (An-Nāfi'), the Light (An-Nūr), the Guide (Al-Hādī), the Originator (Al-Badī'), the Lasting (Al-Bāqī), the Inheritor (Al-Wārith), the Guide (Ar-Rāshīd), the Tolerant (Aṣ-Ṣabūr).”
(*Ḍa'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. It was narrated to us by more than one narrator from Ṣafwān bin Ṣāliḥ, and we do not know of it except as a narration of Ṣafwān bin Ṣāliḥ, and he is trustworthy according to the people of *Ḥadīth*.

This *Ḥadīth* has been reported through more than one route from

[1] It is said its meaning is the Master to whom is all mastery, or the One who is Ever-Lasting. Or the One from whom all needs are sought. See *Tuḥfat Al-Aḥwadhī*

Abū Hurairah from the Prophet ﷺ, and we do not know of many narrations [with *Ṣaḥīḥ* chains] in which there is mention of the Names, except in this *Ḥadīth*. Ādam bin Abī Iyās related this *Ḥadīth* with different chain, from Abū Hurairah from the Prophet ﷺ, and he mentioned the Names, but it does not have a *Ṣaḥīḥ* chain.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان (الإحسان): ٨٨/٢، ٨٩، ح: ٨٠٥ من حديث صفوان بن صالح به وله طريق آخر ضعيف عند الحاكم: ١٧/١ * الوليد بن مسلم لم يصرح بالسمع، والمسلسل رواه البخاري، ح: ٧٣٩٢ من حديث شعيب به مختصراً دون ذكر الأسماء، وهو المحفوظ.

Comments:

For the details and extraction of the Names of Allāh ﷻ from the Holy Quran see *Faṭḥ Al-Bārī* v.11 p. 257 to 268, *Maktabah Darussalam, Kitāb Al-Da'awat, Sharḥ Asmā'al Husnah*, Qaḍi Sulaimān, Mansūrpurī.)

3508. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, whoever counts them shall enter Paradise." (*Ṣaḥīḥ*)

[He said:] And there is no mention of the Names in this *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Al-Yamān reported it from Shu'aib bin Abī Ḥamzah from Abū Az-Zinād, and he did not mention the Names in it.

٣٥٠٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

[قَالَ:] وَلَيْسَ فِي هَذَا الْحَدِيثِ ذِكْرُ الْأَسْمَاءِ .
[قَالَ أَبُو عِيْسَى:] وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ أَبُو الْيَمَانِ عَنْ شُعَيْبِ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي الزُّنَادِ وَلَمْ يَذْكُرْ فِيهِ الْأَسْمَاءِ .

تخريج: وأخرجه البخاري، الشروط، باب ما يجوز من الاشرط والثنيا في الإقرار . . . إلخ، ح: ٢٧٣٦ عن أبي اليمان، ح: ٦٤١٠ ومسلم، ح: ٢٦٧٧ من حديث سفیان بن عيينة به .

3509. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you pass by the gardens of Paradise, then feast." I said: "O

٣٥٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَنَّ حَمِيدَ الْمَكِّيَّ مَوْلَى ابْنِ عُلْقَمَةَ حَدَّثَهُ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُ

Messenger of Allāh, and what are the gardens of Paradise?” He said, “The *Masājid*.” I said: “And what is feasting, O Messenger of Allāh?” He said: “Glory is to Allāh, (*Subhān Allāh*)’ and ‘All praise is due to Allāh, (*Al-Hamdulillāh*)’ and ‘None has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)’ and ‘Allāh is the Greatest. (*Allāhu Akbar*).” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is a [*Hasan*] *Gharīb*.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «الْمَسَاجِدُ»، قُلْتُ: وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ؟ قَالَ: «سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وحميد المكي مجهول (تقريب) ومع ذلك حسنه المحافظ ابن حجر(!).

Comments:

This narration shows that the *Masājid* are gardens of the Paradise and through the *Masājid* high status in the Paradise can be achieved. ‘*Tasbih*’ Glory is to Allāh ﷻ ‘*Subhān Allāh*’ *Tahlīl* ‘*Tahmūd*’ ‘All praise is due to Allāh’ ‘*Al-Hamdulillāh*’ and ‘*Tahlīl*’ ‘None has the right to be worshipped but Allāh, ‘*Lā Ilāha Illallāh*’ and ‘*Takbīr*’ ‘Allāh is the greatest’ are sources and means to get the fruits the Paradise.

3510. Anas bin Malik [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “When you pass by the gardens of Paradise, then feast.” They said: “And what are the gardens of Paradise?” He said: “The circles of remembrance.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of *Thābit* from Anas.

٣٥١٠ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ - هُوَ الْبُنَانِيُّ - : حَدَّثَنِي أَبِي عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا»، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حِلْوُ الذُّكْرِ».

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ثَابِتِ بْنِ أَنَسٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٠/٣ عن عبدالصمد به * محمد بن ثابت ضعيف وللحديث شواهد كلها ضعيفة.

Comments:

It means that wherever the people gather, they should remember Allāh ﷻ in their gatherings. The gathering places usually are the *Masājid* and *Madrassa* and the feasting of these places is the remembrance of Allāh ﷻ.

**Chapter 83. Concerning
Mentioning The Return To Allāh
At The Time Of Calamity**

3511. ‘Umar bin Abū Salamah narrated from his mother, Umm Salamah, from Abū Salamah, that the Messenger of Allāh ﷺ said: “When a calamity strikes one of you, then let him say: ‘Indeed, to Allāh we belong and to Him we shall return. O Allāh, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (*Innā Lillāhi Wa Innā Ilaihi Rāji‘ūn, Allāhumma ‘Indaka Muṣibātī Fa’jurnī Fihā Wa Abdilnī Minhā Khair*).’” When the time of death was near Abū Salamah, he said: ‘O Allāh, replace me for my wife, with better than me.’ So when he died, Umm Salamah said: “Indeed, to Allāh we belong and to Him we shall return. I seek reward with Allāh for my affliction, so reward me for it.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, and this *Hadīth* has been related through routes other than this one from Umm Salamah from the Prophet ﷺ.

And Abū Salamah’s name is ‘Abdullāh bin ‘Abd Al-Asad.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٧٠ من حديث حماد بن سلمة به ورواه ابن ماجه، ح: ١٥٩٨ من حديث عمر بن أبي سلمة، وله طريق آخر عند أحمد: ٢٧/٦.

(المعجم ٨٣) - بَابُ: [فِي الْاِسْتِرْجَاعِ
عِنْدَ الْمُصِيبَةِ] (التحفة ٨٨)

٣٥١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ:
حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ ثَابِتٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ،
عَنْ أُمِّهِ أُمِّ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ
فَلْيَقُلْ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ
أَحْتَسِبُ مُصِيبَتِي فَأَجْرُنِي فِيهَا وَأَبْدِلْنِي مِنْهَا
خَيْرًا». فَلَمَّا احْتَضَرَ أَبُو سَلَمَةَ قَالَ: اللَّهُمَّ
اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي. فَلَمَّا قُبِضَ قَالَتْ
أُمُّ سَلَمَةَ: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، عِنْدَ اللَّهِ
أَحْتَسِبُ مُصِيبَتِي، فَأَجْرُنِي فِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَرَوَى هَذَا الْحَدِيثُ
مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ
ﷺ.

وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ.

Comments:

We are a creation of Allāh ﷻ and is always in need of Him. One day everyone has to return to Him, therefore, one should submit to Him and be satisfied with the Decree.

Chapter 84. Concerning The Virtue Of Asking For *Al-'Āfiyah* And *Al-Mu'āfah*^[1]

3512. Anas bin Malik narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, which supplication is the best?" He said: "Ask Your Lord for *Al-'Āfiyah* and *Al-Mu'āfah* in this world and in the Hereafter." Then he came to him on the second day and said: "O Messenger of Allāh, which supplication is the best?" So he said to him similar to that. Then he came to him on the third day, so he said to him similar to that. He said: "So when you have been given *Al-'Āfiyah* in this world, and you have been given it in the Hereafter, then you have succeeded." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We only know it as a narration of Salamah bin Wardān.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب الدعاء بالعفو والعافية، ح: ٣٨٤٨

من حديث سلمة بن وردان به وهو ضعيف.

Comments:

The meaning of '*Al-'Āfiyah*' is very wide and extended. It includes safety, security and refuge from all evils and diseases and all other calamities and '*Al-Mu'āfah*' means protection and security. If the word '*Al-Mu'āfah*' is derived from '*Al-'Āfu*' then it means forgiveness. This is a comprehensive supplication which covers the needs of both worlds.

(المعجم ٨٤) - بَابُ: [فِي فَضْلِ سُؤَالِ الْعَافِيَةِ وَالْمُعَافَاةِ] (التحفة ٨٩)

٣٥١٢ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا سَلْمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ»، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ فَقَالَ لَهُ مِثْلَ ذَلِكَ، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّلَاثِ فَقَالَ لَهُ مِثْلَ ذَلِكَ قَالَ: «فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَأُعْطِيتَهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحْتَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَلْمَةَ بْنِ وَرْدَانَ.

[1] *Al-'Āfiyah* is to be secure from weaknesses and tribulations. And *Al-Mu'āfah* is for Allāh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuḥfat Al-Aḥwadhī*.

3513. 'Āishah narrated: "I said: 'O Messenger of Allāh, what is your view if I know when the Night of *Al-Qadr* is, then what should I say in it?' He said: 'Say: "O Allāh, indeed You are Pardoning, [Generous,] You love pardon, so pardon me (*Allāhumma Innaka 'Afwūn [Karīmun], Tuhibbul-'afwa Fa'fu 'Annī.*)"' (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٥١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضَّبْعِيُّ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةَ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ» تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٣٨٥٠ من حديث كهمس به.

3514. Al-'Abbās bin 'Abdul-Muṭṭalib said: "I said: 'O Messenger of Allāh, teach me something that I may ask Allāh, [Mighty and Sublime] for.' He said: 'Ask Allāh for *Al-'Āfiyah*.' Then I remained for a day, then I came and said: 'O Messenger of Allāh, teach me something that I may ask Allāh for.' So he said to me: "O 'Abbās, O uncle of the Messenger of Allāh! Ask Allāh for *Al-'Āfiyah* in the world and in the Hereafter.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. 'Abdullāh is (a narrator in the chain) the son of Al-Hārith bin Nawfal, and he heard from Al-'Abbās bin 'Abdul-Muṭṭalib.

٣٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ (عَزَّ وَجَلَّ)، قَالَ: «سَلِ اللَّهَ الْعَافِيَةَ»، فَمَكَّنْتُ أَيَّامًا ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ؟ فَقَالَ لِي: «يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ. وَعَبْدُ اللَّهِ هُوَ ابْنُ الْحَارِثِ بْنِ نَوْفَلٍ وَقَدْ سَمِعَ مِنَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ.

تخريج: [صحيح] وأخرجه أحمد: ٢٠٩/١ والحميدي، ح: ٤٦٢ من حديث يزيد به وهو ضعيف وله شاهد حسن عند الطبراني: ١٠/٣٣٠، ٣٣١ وصححه الحاكم: ١/٥٢٩ على شرط البخاري ووافقه الذهبي.

3515. [Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Allāh has not been asked for anything more beloved to Him than being asked for *Al-‘Āfiyah*.] (*Da‘īf*)

[Abū ‘Eīsā said: This *Hadīth* is *Gharīb*, we do not know it except through the narration of ‘Abdur-Rahmān bin Abī Bakr Al-Mulaikī.]

٣٥١٥ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ الْكُوفِيِّ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ - وَهُوَ الْمُلَيْكِيُّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْمُلَيْكِيِّ].

تخریج: [إسناده ضعيف] * عبد الرحمن بن أبي بكر المليكي ضعيف (تقريب) وله شواهد ضعيفة عند ابن ماجه، ح: ٣٨٥١، والبزار وغيرهما.

Chapter 85. The Supplication:
“O Allāh Make it Good for Me and Choose for Me”

(المعجم ٨٥) - بَابُ [دُعَاءِ] «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي» [التحفة ٩٠]

3516. ‘Aīshah narrated from Abū Bakr Aṣ-Ṣiddīq, that whenever the Prophet ﷺ wanted to do a matter, he would say: “O Allāh, make it good for me and choose for me. (*Allāhumma Khīr Lī Wakhtar Lī*)” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Zanfal, and he is weak according to the people of *Hadīth*. He is called Zanfal bin ‘Abdullāh Al-‘Arafī and he used to reside at ‘Arafāt. He was alone in relating this *Hadīth* and was not corroborated in that.

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ: حَدَّثَنَا زَنْفَلُ بْنُ عَبْدِ اللَّهِ أَبُو عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ: «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَنْفَلٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَيُقَالُ لَهُ: زَنْفَلُ بْنُ عَبْدِ اللَّهِ الْعَرَفِيُّ وَكَانَ يَسْكُنُ عَرَافَاتٍ وَتَمَرَّدَ بِهَذَا الْحَدِيثِ وَلَا يُتَابَعُ عَلَيْهِ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة: ٤/١٥٥، ح: ١٠١٧ من حديث محمد بن بشار به * وضعفه الحافظ في الفتح، وزنفل بن عبدالله ضعيف (تقريب).

Chapter (...) About the Virtue Of *Wuḍū'* And *Al-Ḥamdalah*^[1] And *At-Tasbīh*

3517. Abū Malik Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: “*Al-Wuḍū'* is half of faith, and ‘All praise is due to Allāh (*Al-Ḥamdulillāh*)’ fills the Scale, and ‘Glory is to Allāh and all praise is to Allāh (*Subhān Allāh Wal-Ḥamdulillāh*)’ fill” – or – “fills what is between the heavens and the earth, and *Ṣalāt* is light, and charity is an evidence, and patience is an illumination, and the Qur'ān is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it.”^[2] (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: وأخرجه مسلم، الطهارة، باب فضل الوضوء، ح: ۲۲۳ من حديث يحيى بن أبي كثير به.

Comments:

Ṣalāt is a light. Regularity in offering the daily five prayers illuminates the heart and this light stops from going astray and in the Hereafter will show the way to the Paradise.

Chapter 86. Containing Two *Ḥadīth*, “*At-Tasbīh* is Half of the Scale...”

3518. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: “*At-Tasbīh* is half of the Scale, and ‘All praise is due to Allāh (*Al-Ḥamdulillāh*)’ fills it, and (as for)

(المعجم . . .) - بَابُ: [فِي فَضْلِ
الْوُضُوءِ وَالْحَمْدَةِ وَالْتَسْبِيحِ] (التحفة ۹۱)

۳۵۱۷ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
أَخْبَرَنَا حِبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ - هُوَ
ابْنُ يَزِيدَ الْعَطَّارُ - : حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ
سَلَامٍ حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي
مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْوُضُوءُ سَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ
الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ
تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ
نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ،
وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو،
فَبَايَعُ نَفْسَهُ فَمُعْتَقُهَا أَوْ مَوْبِقُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۸۶) - بَابُ: [فِيهِ حَدِيثَانِ:]

«التَّسْبِيحُ نِصْفُ الْمِيزَانِ . . .» [(التحفة ۹۲)

۳۵۱۸ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ
[ابْنِ أَنْعَمٍ]، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ

[1] Saying, “*Al-Ḥamdulillāh*.”

[2] That is, either selling it to Allāh, by obeying Him, or to *Shaitān* by falling victim to his desires and destruction. See *Tuhfat Al-Aḥwadhī* and *Sharḥ Ṣaḥīh Muslim* by An-Nawawī.

None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*) – there is no barrier to it from Allāh until it reaches Him.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

اللَّهُ بَيْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ، وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا دُونَ اللَّهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] * عبدالرحمن الإفريقي ضعيف والحديث الآتي يغني عنه.

3519. A man from Banū Sulaim narrated: “The Messenger of Allāh ﷺ counted them out in my hand” – or – “in his hand: ‘*At-Tasbīh* is half of the Scale, and “All praise is due to Allāh (*Al-Ḥamdulillāh*)” fills it, and *At-Takbīr* (*Allāhu Akbar*) fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. *Shu‘bah* and *Sufyān Ath-Thawrī* (also) reported it from Abū Ishāq.

٣٥١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ جُرَيْجِ النَّهْدِيِّ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّهِنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي أَوْ فِي يَدِهِ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ، وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ، وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّوْمُ نِصْفُ الصَّبْرِ، وَالطُّهُورُ نِصْفُ الْإِيمَانِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: [حسن] وأخرجه أحمد: ٤/٢٦٠ من حديث أبي إسحاق به ورواه شعبة عنه * جري النهدي: ثقة وثقه العجلي وغيره وشيخه: رجل من بني سليم وصحابي كما في مسند أحمد: ٤/٢٦٠.

Chapter 87. The Supplication At ‘Arafāt: “O Allāh, To You Is The Praise”

3520. ‘Alī bin Abī Ṭālib said: “The most of what the Messenger of Allāh ﷺ supplicated with during the afternoon at ‘Arafāt^[1] while

(المعجم ٨٧) - بَابُ [دُعَاءِ عَرَفَةَ] «اللَّهُمَّ لَكَ الْحَمْدُ...» [(التحفة ٩٣)

٣٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ وَكَانَ مِنْ بَنِي أَسَدٍ عَنِ الْأَعْرَبِيِّ بْنِ

[1] “*Ashiyyata ‘Arafah*” appears to be “night of” or “evening of” ‘*Arafah*. But he ﷺ left at sunset, so it had to be before the night. In *An-Nihāyah*, Ibn Al-Athīr said: “What is after the zenith of the sun until sun-set is ‘*Ashiyy*, and it is said that *Al-‘Ashiyy* is from the zenith of the sun until dawn.”

standing was: 'O Allāh to You is the praise like the one You say, and better than what we say. O Allāh, for You is all my *Ṣalāt*, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allāh, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allāh, indeed, I seek refuge in You from the evil of what the wind brings (*Allāhumma Lakal-Ḥamdu, Kalladhī Taqulu, Wa Khairan Mimmā Naqul. Allāhumma Laka Ṣalātī Wa Nusukī, Wa Maḥyāya Wa Mamātī, Ilaika Mābī, Wa Laka, Rabbi, Turāth. Allāhumma Innī A'ūdhu Bika Min 'Adhābil-Qabri, Wa Waswasatiṣ-Ṣadri, Wa Shatātil-Amr. Allāhumma Innī A'ūdhu Bika Min Sharri Mā Tajī'u Bihir-Rih.*)" (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٢٨٤١ من حديث قيس بن الربيع به وقال: "إن ثبت الخبر ولا إخال".

Chapter 88. The Supplication:
"O Allāh, Indeed, We Ask You
For The Good From What
Your Prophet Muḥammad ﷺ
Asked You"

(المعجم ٨٨) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ ﷺ» [(التحفة ٩٤)]

3521. Abū Umāmah narrated: "The Messenger of Allāh ﷺ supplicated with many supplications of which we did not preserve^[1] a thing. We said: 'O Messenger of

٣٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَمَارُ بْنُ مُحَمَّدِ بْنِ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ

[1] i.e. in memory.

Allāh, you supplicated with many supplications of which we did not preserve a thing.' He said: 'Should I not direct you to what will include all of that? That you say: O Allāh, we ask You from the good of what Your Prophet Muḥammad ﷺ asked You for, and we seek refuge in You from the evil of that which Your Prophet Muḥammad ﷺ sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allāh (*Allāhumma Innā Nasa'luka Min Khairi Mā Sa'alaka Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Na'ūdhu Bika Min Sharri Masta'ādha Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Antal-Musta'ānu Wa 'Alaikal-Balāgh, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي أُمَامَةَ قَالَ: دَعَا رَسُولَ اللَّهِ ﷺ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا، قُلْنَا: يَا رَسُولَ اللَّهِ! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلَكُ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] * عمار بن محمد ضعيف، ورواه البخاري في الأدب المفرد، ح: ٦٧٩ بإسناد ضعيف فيه ليث بن أبي سليم وليث ضعيف مشهور.

Comments:

This narration tells us that he who cannot remember all the supplications of the Prophet ﷺ, he should adopt the easiest way to supplicate and beg from Allāh ﷻ.

Chapter 89. The Supplication: "O Changer Of The Hearts"

(المعجم ٨٩) - بَابُ [دُعَاءٍ] «يَا مُقَلِّبَ الْقُلُوبِ...» [(التحفة ٩٥)

3522. Shahr bin Ḥawshab said: "I said to Umm Salamah: 'O Mother of the Believers! What was the supplication that the Messenger of Allāh ﷺ said most frequently when

٣٥٢٢ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ أَبِي كَعْبٍ صَاحِبِ الْحَرِيرِ قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ قَالَ:

he was with you?’ She said: ‘The supplication he said most frequently was: “O Changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūb, Thabbit Qalbī ‘Alā Dinik*).”’ She said: ‘So I said: “O Messenger of Allāh, why do you supplicate so frequently: ‘O Changer of the hearts, make my heart firm upon Your religion.’ He said: ‘O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allāh, so whomever He wills He makes steadfast, and whomever He wills He causes to deviate.’” (*Ḥasan*)

So (one of the narrators) Mu‘adh recited: O our Lord, do not cause our hearts to deviate after You have guided us.^[1]

[He said:] There are narrations on this topic from ‘Āishah, An-Nawwās bin Sam‘ān, Anas, Jābir, ‘Abdullāh bin ‘Amr, and Nu‘aim bin [Hammār].

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

قُلْتُ لِأُمِّ سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرَ دُعَاءِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ عِنْدَكَ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَكْثَرَ دُعَائِكَ يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ؟ قَالَ: «يَا أُمَّ سَلَمَةَ! إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَرَاغَ». فَتَلَا مُعَاذُ ﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ [آل عمران: ٨].

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَالنَّوَّاسِ ابْنِ سَمْعَانَ وَأَنْسٍ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَنُعَيْمِ بْنِ [هَمَّارٍ].
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣١٥/٦ عن معاذ بن معاذ به * وفي الباب عن عائشة والنواس وأنس [تقدم: ٢١٤٠] وجابر [الحاكم: ٢/٢٨٨، ٢٨٩ وأبو يعلى، ح: ٢٣١٨] وعبدالله بن عمرو [تقدم: ٢١٤٠] ونعيم بن همار [الطبراني وأبو نعيم في معرفة الصحابة: ٥/٢٦٧، ح: ٦٣٩٧].

[1] Āl ‘Imrān 3: 8.

Chapter 90. The Supplication For The Prevention Of Insomnia: "O Allāh, Lord Of The Heavens..."

3523. Sulaimān bin Buraidah narrated that his father said: "Khalīd bin Al-Walīd Al-Makhzūmī complained to the Prophet ﷺ saying: 'O Messenger of Allāh, I do not sleep at night due to insomnia.' So Allāh's Prophet ﷺ said: 'When you go to your bed, say: O Allāh, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the *Shayātīn* and those they have misguided, be for me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Mā Aḏallat, Wa Rabbal-Arḏina Wa Mā Aqallat, Wa Rabbash-Shayāṭīni Wa Mā Aḏallat, Kun Lī Jāran Min Sharri Khalqika Kullihim Jamī'an An Yafrūṭa 'Alayya Aḥadun Minhum Aw An Yabghiya 'Alayya, 'Azza Jāruka Wa Jalla Thanā'uka, Wa Lā Ilāha Ghairuka Wa Lā Ilāha Illā Anta*).'" (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not strong. Al-Ḥakam bin Zahīr's *Aḥādīth* were abandoned by some of the people of *Hadīth*, and this *Hadīth* has been reported from the Prophet ﷺ in

(المعجم ٩٠) - بَابُ [دُعَاءِ دَفْعِ الْأَرْقِ
«اللَّهُمَّ رَبَّ السَّمَاوَاتِ...»] (التحفة ٩٦)

٣٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ
الْمُؤَدَّبُ: حَدَّثَنَا الْحَكَمُ بْنُ ظَهْرٍ: حَدَّثَنَا
عَلَقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ
أَبِيهِ قَالَ: شَكَأَ خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ
إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَنَامُ
اللَّيْلَ مِنَ الْأَرْقِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِذَا
أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ رَبَّ
السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَتْ، وَرَبَّ الْأَرْضِينَ
وَمَا أَقْلَتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَصْلَتْ، كُنْ
لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ
يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ، عَزَّ
جَارُكَ وَجَلَّ تَنَاوُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا
أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ
إِسْنَادُهُ بِالْقَوِيٍّ. وَالْحَكَمُ بْنُ ظَهْرٍ قَدْ تَرَكَ
حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ. وَيُرْوَى هَذَا
الْحَدِيثُ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ مِنْ غَيْرِ هَذَا
الْوَجْهِ.

Mursal form, through routes other than this.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ٦٢٨/٦ من حديث الحكم بن ظهير به وهو "متروك رمي بالرفض واتهما ابن معين" (تقريب).

Chapter 91. The Statement: "O Living! O Self-Sustaining Sustainer!" And Being Constant With Saying: "O Possessor Of Majesty And Honor"

(المعجم ٩١) - بَابُ [قَوْلٍ]: «يَا حَيُّ يَا قَيُّوْمُ... وَالْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ» [(التحفة ١٠٠)

3524. Anas bin Mālik said: "Whenever a matter would distress him, the Prophet ﷺ would say: 'O Living, O Self-Sustaining Sustainer! In Your mercy do I seek relief (*Yā Ḥayyu Yā Qayyūm, Bi-Raḥmatika Astaghīth*).'"

٣٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [المُكْتَبِ]: حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ عَنِ الرَّحِيلِ بْنِ مُعَاوِيَةَ أَخِي زُهَيْرِ بْنِ مُعَاوِيَةَ، عَنِ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَرِهَهُ أَمْرٌ قَالَ: «يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ».

And with this chain, that he said: "The Messenger of Allāh ﷺ said: 'Be constant with: "O Possessor of Majesty and Honor. (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Ḥasan*)

وَبِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ».

Abū 'Eisā said: This *Ḥadīth* is *Gharīb*, and this *Ḥadīth* has been related through routes other than this.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن السني، ح: ٣٣٧ من حديث شجاع بن الوليد به وسنده ضعيف وللحديث شاهد حسن عند النسائي في عمل اليوم والليلة، ح: ٥٧٠ والكبرى، ح: ١٠٤٠٥ وصححه الحاكم على شرط الشيخين: ١/٥٤٥ ووافقه الذهبي وحسنه الحافظ في نتائج الأفكار وله شواهد أخرى.

3525. Anas narrated that the Prophet ﷺ said: "Be constant with: 'O Possessor of Majesty and Honor (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Ṣaḥīḥ*)

٣٥٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: أَخْبَرَنَا مُؤَمَّلٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* and it is not preserved. And this is only narrated from Ḥammād bin Salamah, from Ḥumaid, from

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ بِمَحْفُوظٍ، وَإِنَّمَا يُرْوَى هَذَا عَنْ حَمَادٍ

Al-Ḥasan Al-Baṣrī from the Prophet ﷺ. And this is more correct. And Mu'ammal erred in it, saying, "[From Ḥammād,] from Ḥumaid, from Anas." And he is not corroborated in that.

ابْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ
عَنِ النَّبِيِّ ﷺ وَهَذَا أَصَحُّ. وَمُوَمَّلٌ غَلَطَ فِيهِ
فَقَالَ: [عَنْ حَمَادٍ]، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ
وَلَا يَتَّبَعُ فِيهِ.

تخريج: [صحيح] ورواه روح بن عبادة عن حماد عن ثابت وحميد عن أنس به (علل الحديث لابن أبي حاتم: ١٧٠/٢، ١٩٢) وله شاهد صحيح عند النسائي في الكبرى، ح: ١١٥٦٣ وأحمد: ١٧٧/٤ وصححه الحاكم: ٤٩٨/١، ٤٩٩ ووافقه الذهبي وله شواهد أخرى.

Chapter 92. The Virtue Of The One Who Goes To Bed While In A State Of Purity And Remembering Allāh

(المعجم ٩٢) - بَابُ [فَضْلِ مَنْ أَوَى إِلَى
فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ] (التحفة ١٠١)

3526. Abū Umāmah Al-Bahilī said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever goes to his bed, while in a state of purity and remembering Allāh, until slumber overtakes him, he shall not get up at any hour of the night and ask Allāh for something from the good of the world and the Hereafter, except that Allāh shall grant it to him.'" (*Da'if*)

٣٥٢٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ
حَوْشَبٍ، عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَوَى إِلَى
فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النَّعَاسُ لَمْ
يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ
الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

And this *Hadīth* has also been reported from *Shahr bin Ḥawshab*, from Abū Zābyah, from 'Amr bin 'Abasah from the Prophet ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَقَدْ رُوِيَ هَذَا أَيْضًا عَنْ شَهْرِ بْنِ
حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ عَمْرِو بْنِ عَبْسَةَ
عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٤٧/٨، ٧٥٦٨ وابن السني، ح: ٧١٩ من حديث إسماعيل بن عياش به وصرح بالسماع ولكنه من روايته عن الحجازين وهي ضعيفة ولبعض الحديث شواهد (راجع الترغيب والترهيب: ٤٠٩/١ وغيره) وحديث شهر بن حوشب عند أحمد: ١١٣/٤ بمتن آخر وهو حديث حسن.

Chapter 93.

(المعجم ٩٣) - بَابُ (التحفة . . .)

3527. Mu'ādh bin Jabal narrated that the Prophet ﷺ heard a man supplicating, saying: "O Allāh! Verily, I ask You for the bounty's completion (*Allāhumma, Innī As'aluka Tamāman-Ni'mah*)." So he said: "What thing is the bounty's completion?" He said: "A supplication that I made, I hope for good by it." He said: "Indeed, part of the bounty's completion is the entrance into Paradise, and salvation from the Fire." And he (ﷺ) heard a man while he was saying: "O Possessor of Majesty and Honor (*Ya Dhāl-Jalāli Wal-Ikrām*)" so he said: "You have been responded to, so ask." And the Prophet ﷺ heard a man while he was saying: "O Allāh, indeed, I ask You for patience (*Allāhumma, Innī Asa'lukaṣ-Ṣabr*)" He said: "You have asked Allāh for trial, so ask him for *Al-'Afiyah*." (Another route up to) this chain, with similar. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

٣٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي الْوَرْدِ، عَنِ اللَّجْلَاجِ، عَنِ مَعَاذِ بْنِ جَبَلٍ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النُّعْمَةِ، فَقَالَ: «أَيُّ شَيْءٍ تَمَامَ النُّعْمَةِ؟» قَالَ: دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ، قَالَ: «فَإِنَّ مِنْ تَمَامِ النُّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفُورَ مِنَ النَّارِ». وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. فَقَالَ: «قَدْ اسْتَجِيبَ لَكَ فَسَلْ» وَسَمِعَ النَّبِيَّ ﷺ رَجُلًا وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ قَالَ: «سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَأَلُهُ الْعَافِيَةَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٢٣١/٩ من حديث سفيان الثوري به وتابعه إسماعيل بن إبراهيم وهو ابن عليّة عند أحمد: ٢٣٥/٥ وأبو الورد حسن الحديث واللجلاج صحابي.

Comments:

This narration proves that the benefits and pleasures of the Hereafter are much better from the benefits and pleasures of this world. If one has to make a choice out of the two worlds, the benefits and pleasures of the Hereafter should be preferred. Favors and bounties should be begged for from Allāh ﷻ and protection from trials.

Chapter (...) Supplication For When One Is Frightened While Sleeping

3528. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "When one of you becomes frightened during sleep, then let him say: 'I seek refuge in Allāh's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayātīn*, and that they should come (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Ghadabihi Wa 'Iqābihi Wa Sharri 'Ibādih, Wa Min Hamazātish-Shayātīni Wa An Yaḥḍurūn*).' For verily, they shall not harm him."

He said: "So 'Abdullāh bin 'Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck." (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب: كيف الرقى، ح: ٣٨٩٣ من حديث ابن إسحاق به وعنن ومع ذلك صححه الحاكم ١/٥٤٨ وحسنه المنذري.

Chapter 94. The Supplication That He ﷺ Taught Abū Bakr..

3529. Abū Rāshid Al-Ḥubrānī said: "I came to 'Abdullāh bin 'Amr and said to him: 'Report something to me that you heard from the Messenger of Allāh ﷺ,' so he set forth before me a scroll and said: 'This is what the

(المعجم ...) [بَابُ: دُعَاءُ الْفَزَعِ فِي النَّوْمِ ...] [التحفة ٩٧]

٣٥٢٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ» قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٩٤) - بَابُ [دُعَاءٍ: عَلَّمَهُ ﷺ] أَبَا بَكْرٍ ... [التحفة ١٠٢]

٣٥٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي رَاشِدِ الْخُبْرَانِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقُلْتُ لَهُ: حَدَّثْنَا مِمَّا

Messenger of Allāh ﷺ wrote for me.” He said: “So I looked in it and found in it: ‘Indeed, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, said: “O Messenger of Allāh, teach me what to say at morning and afternoon.” He said: “O Abū Bakr, say: ‘O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of the *Shaitān* and his *Shirk*, or that I should do some evil to myself or bring it upon a Muslim (*Allāhumma Fāṭiras-Samāwāti Wal-Arḍi, ‘Ālimal-Ghaibi Wash-Shahādati, Lā Ilāha Illā Anta, Rabba Kulli Shai’in Wa Malikahu, A’ūdhu Bika Min Sharri Nafsi Wa Min Sharrish-Shaitāni Wa Shirkihi, Wa An Aqtarifa ‘Alā Nafsi Sū’an, Aw Ajurrahu Ilā Muslim*).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadūth* is *Hasan Gharīb* from this route.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٩٦/٢ من حديث إسماعيل بن عياش به وصرح بالسماع (مسند الشاميين للطبراني: ٢٢/٢، ٢٣، ح: ٨٤٩) وهو في جزء الحسن بن عرفة: ٨٥.

Chapter 95. “There Is None With More *Ghayrah* Than Allāh”

3530. ‘Amr bin Murrah said: “I heard Abū Wā’il say: ‘Abdullāh bin Mas’ūd said’ and I said to him: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’ And he narrated it in *Marfū’* form, that he said: ‘There

سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ فَأَلْتَمَى إِلَيَّ صَحِيفَةً فَقَالَ: هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ ﷺ قَالَ: فَتَطَرْتُ فِيهَا فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «يَا أَبَا بَكْرٍ قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرُهُ إِلَى مُسْلِمٍ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٩٥) - بَابُ: [«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ...»] (التحفة ٩٨)

٣٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قُلْتُ لَهُ: [أَأَنْتَ

is none with more *Ghīrah*^[1] than Allāh, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allāh, and due to this, He praised Himself.” (*Sahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb* from this route].

سَمِعْتُهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ أَنَّهُ قَالَ: «لَا أَحَدٌ أَغْرَبُ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

تخریج: متفق علیه، وأخرجه مسلم، التوبة، باب غیرة الله تعالى: "وتحريم الفواحش"، ح: ۳۴/۲۷۶۰ عن محمد بن بشار والبخاري، ح: ۴۶۳۴ من حدیث شعبة به.

Comments:

Allāh ﷻ is not in need of anyone’s praise but actually He wanted to bestow His favors and bounties on His servants, therefore, He taught His servants to praise Him.

Chapter 96. The Supplication:
“O Allāh, I Have Wronged Myself Much...”

(المعجم ۹۶) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا...» [التحفة ۹۹]

3531. ‘Abdullāh bin ‘Amr narrated from Abū Bakr Aṣ-Ṣiddīq that he said: “O Messenger of Allāh ﷺ, teach me a supplication that I may supplicate with in my *Ṣalāt*.” He said: “Say: ‘O Allāh, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (*Allāhumma Innī Zalamtu Nafsī Zulman Kathīran Wa Lā Yaghfirudh-Dhunūba Illā Anta Fāghfirli Maghfiratan Min ‘Indika Wārhamnī Innaka Antal-Ghafūrur-Raḥīm*.)” (*Sahīh*)

۳۵۳۱ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ بَرِيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثٌ لَيْثٌ بِنِ سَعْدٍ. وَأَبُو الْخَيْرِ اسْمُهُ مَرْثَدُ بْنُ عَبْدِ اللَّهِ الْبَزْزِيُّ.

[1] A feeling of jealousy or fervent desire to jealously guard something. With respect to men, it refers to their feeling of jealousy regarding their wives and other close relatives, that they not be seen by other than a *Mahram*. With respect to Allāh, its meaning is explained in the *Hadīth*. See *Tuhfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*, and it is a narration of Laith bin Sa'd. Abū Al-Khair's (a narrator in the chain) name is Marthad bin 'Abdullāh Al-Yazanī.

تخریج: متفق علیه، وأخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤ ومسلم،

Comments:

This narration tells us that after offering prayers one should not think that he has performed his due duty, but should remain under the impression that he is at fault and should ask Allāh's mercy and forgiveness.

3532. Al-Muṭṭalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muḥammad bin 'Abdullāh bin 'Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

٣٥٣٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمُنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ. قَالَ: أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ، فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بِيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَسَبًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١/٢١٠ من حديث سفيان الثوري به * يزيد بن أبي زياد ضعيف مدلس مختلط ولبعض الحديث شاهد يأتي: ٣٦٠٥.

Chapter 97. About The Falling Down Of Sins

(المعجم ٩٧) - [بَابُ: فِي تَسَاقُطِ

الدُّنُوبِ] (التحفة ...)

3533. Anas bin Mālik narrated

٣٥٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِيُّ:

that the Prophet ﷺ passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: "Indeed, all praise is due to Allāh, (*Al-Hamdulillāh*) 'glory to Allāh, (*Subhān Allāh*)' none has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)' and 'Allāh is the greatest (*Allāhu Akbar*)' cause the sins to fall from the worshipper, just as the leaves of this tree fall." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, and we do not know of *Al-A'mash* hearing from Anas except, that he saw him and looked at him.

* **تخریج:** [حسن] وأخرجه أبو نعيم في الحلية: ٥٥/٥ من حديث الفضل بن موسى به * الأعمش عن عن وللحديث شاهد حسن عند أحمد (٣/١٥٢) والبخاري في الأدب المفرد (٦٣٤).

3534. 'Umārah bin *Shabīb* As-Sabā'i narrated that the Messenger of Allāh ﷺ said: "Whoever says: none has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāhu Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuḥyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' ten times at the end of *Al-Maghrib* – Allāh shall send for him protectors to guard him from *Shaitān* until he reaches morning, and Allāh writes for him ten good deeds, *Mujibāt*,^[1] and He wipes

حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَجَرَةٍ يَابِسَةٍ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَازَرَتِ الْوَرَقُ. فَقَالَ: «إِنَّ الْحَمْدَ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَتَسَاقُطَ مِنْ ذُنُوبِ الْعَبْدِ كَمَا تَسَاقُطُ وَرَقُ الشَّجَرَةِ هَذِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ لِلأَعْمَشِ سَمَاعًا مِنْ أَنَسٍ إِلَّا أَنَّهُ قَدْ رَأَاهُ وَنَظَرَ إِلَيْهِ.

٣٥٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْجَلَّاحِ أَبِي كَثِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عُمَارَةَ بْنِ شَيْبِ السَّبَائِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللَّهُ لَهُ مَسْلِحَةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ [اللَّهُ] لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ وَمَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ مُؤِيقَاتٍ وَكَانَتْ لَهُ بِعَدْلِ عَشْرِ رَقَبَاتٍ مُؤِمِّنَاتٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

^[1] Obligating, or necessitating, that is they necessitate that he shall enter *Jannah*. See *Tuhfat Al-Ahwadhī*.

from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except as a narration of Laith bin Sa’d, and we do not know of ‘Umārah bin *Shabīb* hearing from the Prophet ﷺ.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٧٧ مكرر عن قتيبة به *
عمارة بن شبيب سمعه من رجل من الأنصار كما في عمل اليوم والليلة، ح: ٥٧٨.

Chapter 98. What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allāh’s Mercy To His Slaves

3535. Zirr bin *Hūbaish* said: “I came to Ṣafwān bin ‘Assāl Al-Murādī to ask him about wiping over the *Khuff*, so he said: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.’ So I said: ‘Indeed there is some doubt in my chest concerning wiping over the *Khuff* after defecation and urination, and you were a man from the Companions of the Prophet ﷺ, so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?’ He said: ‘Yes, he used to order us, that when we were travelers’ – or – ‘in travel, to not remove our *Khuff* for three days

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ
وَلَا نَعْرِفُ لِعُمَارَةَ بْنِ شَبِيبٍ سَمَاعًا مِنَ النَّبِيِّ
ﷺ.

(المعجم ٩٨) - بَابُ مَا جَاءَ فِي فَضْلِ
التَّوْبَةِ وَالِاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ
اللَّهِ لِعِبَادِهِ (التحفة ١٠٣)

٣٥٣٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زَيْرِ
ابْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالِ
الْمُرَادِيِّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ
فَقَالَ: مَا جَاءَ بِكَ يَا زَيْرُ؟ فَقُلْتُ: ابْتِغَاءَ
الْعِلْمِ. فَقَالَ: إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا
لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ
حَكَ فِي صَدْرِي الْمَسْحَ عَلَى الْخُفَّيْنِ بَعْدَ
الغَائِطِ وَالبَوْلِ وَكُنْتُ امْرَأًا مِنْ أَصْحَابِ
النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي
ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا
سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِيفَاتَنَا ثَلَاثَةَ
أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ
وَبَوْلٍ وَنَوْمٍ. قَالَ: فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ

and nights except, from sexual impurity, but not from defecation, urination, and sleep.” He said: “Have you heard him mention anything concerning love?” He said: “Yes. We were with the Messenger of Allāh ﷺ on a journey when a Bedouin with a loud voice called upon him (saying): ‘O Muḥammad!’ So the Messenger of Allāh ﷺ responded to him with a voice similar to his (saying): ‘Come.’ So we said to him: ‘Lower your voice for you are with the Prophet ﷺ, and you have been prohibited from this.’ He said: ‘By Allāh, I will not lower (my voice).’ The Bedouin said: ‘A man loves a people but he has not reached them?’^[1] He said: ‘A man is with whomever he loves on the Day of Judgment.’ So he did not cease talking with us,^[2] until he mentioned a gate in the direction of the west with a width of seventy years journey – or a rider would travel its width – for forty or seventy years.” Sufyān (one of the narrators) said: “In the direction of Ash-Shām, Allāh created it the Day He created the heavens and the earth, open – that is, for repentance. It shall not be locked until the sun rises through it.”

(*Hasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

فِي الْهَرَى شَيْئًا؟ قَالَ: نَعَمْ؟ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ: يَا مُحَمَّدُ! فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ عَلَى نَحْوِ مِنْ صَوْتِهِ: «هَأْوُمْ». فَقُلْنَا لَهُ: اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَدْ نُهِيتَ عَنْ هَذَا، فَقَالَ: وَاللَّهِ لَا أَغْضُضُ. قَالَ الْأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ، قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ أَبَا بَابَا مِنْ قَبْلِ الْمَغْرِبِ مَسِيرَهُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ [يَسِيرُ] الرَّكْبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا، قَالَ سُفْيَانُ: قَبْلَ الشَّامِ، خَلَقَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مَفْتُوحًا يَعْنِي لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، ح: ٤٧٨ والنسائي: ١/٨٣، ح: ١٢٧ والحميدي،

[1] In terms of deeds. See *Tuḥfat Al-Aḥwadhī*.

[2] Zirr is the speaker here.

ح: ٨٨٣ من حديث سفيان بن عيينة به مختصراً ومطولاً وصححه ابن خزيمة: ١٣/١، ١٤، ٩٧، ٩٩، وابن حبان، ح: ١٣١٦-١٣١٨، ١٣٢٢ وغيرهما وانظر، ح: ٩٦، ٢٣٨٧ والحديث الآتي.

3536. Zirr bin Ḥubaiṣh said: “I came to Ṣafwān bin ‘Assāl Al-Murādī so he said to me: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.’” He said: “So I said to him: ‘Indeed there is some wavering’” – or – “some doubt in my chest concerning wiping over the *Khuff* after defecation. So have you retained anything from the Messenger of Allāh ﷺ concerning that?” He said: ‘Yes, when we were travelers, he (ﷺ) used to order us not to remove our *Khuff* for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.’”

He said: “So I said: ‘So have you memorized anything from the Messenger of Allāh ﷺ concerning love?’ He said: ‘Yes, we were in one of our journeys with the Messenger of Allāh ﷺ when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: “O Muḥammad! O Muḥammad!” So the people said to him, “Mah!”^[1] Indeed, you have been prohibited from this.” So the Messenger of Allāh ﷺ responded

٣٥٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالِ الْمُرَادِيِّ فَقَالَ لِي: مَا جَاءَ بِكَ، قُلْتُ: ابْتِغَاءَ الْعِلْمِ، قَالَ: بَلِّغْنِي أَنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَفْعَلُ. قَالَ: قُلْتُ لَهُ: إِنَّهُ حَاكٌ أَوْ حَاكٌ فِي نَفْسِي شَيْءٌ مِنَ الْمَسْحِ عَلَى الْخُفَّيْنِ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِيهِ شَيْئًا؟ قَالَ: نَعَمْ، كُنَّا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَمَرْنَا أَنْ لَا نَخْلَعُ خِيفَاتَنَا ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ، قَالَ: قُلْتُ: فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ. كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كَانَ فِي آخِرِ الْقَوْمِ بِصَوْتِ جَهْوَرِيٍّ أَعْرَابِيٍّ جِلْفٌ جَافٍ فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَقَالَ لَهُ الْقَوْمُ: مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هَذَا، فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ عَلَى نَحْوِ مِنْ صَوْتِهِ: «هَآؤُمْ». فَقَالَ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقُ بِهِمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». قَالَ زُرٌّ: فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ

[1] An Arabic expression meaning “be quiet” similar to the English “sh.” See *Tuhfat Al-Ahwadhī*.

to him with similar to his voice: "Come." So he said: "A man loves a people but he has not reached them?" He said: "So the Messenger of Allāh ﷺ said: "A man is with whomever he loves."

Zirr said: "He did not cease reporting to me until he had reported that Allāh, the Mighty and Sublime, has appointed a gate in the west – its width is the distance of a seventy-year journey – for repentance; it shall not be locked until the sun rises from its direction, and that is the Statement of Allāh, Blessed be He and Most High, in the *Āyah*: The Day some of the signs of your Lord come, no soul shall be benefited by its believing..."^[1] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

Chapter (...) "Indeed Allāh Accepts the Repentance Of A Slave As Long As (His Soul Does Not Reach His Throat)"

3537. Ibn 'Umar narrated that the Prophet ﷺ said: "Indeed Allāh accepts the repentance of a slave as long as (his soul does not reach his throat)." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

(Another chain) with similar meaning.

لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿يَوْمَ يَأْتِي بَعْضُ مَا يَتَرَكُ رَبُّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾ الْآيَةَ [الأنعام: ١٥٨].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وانظر الحديث السابق.

(المعجم ...) - بَابُ [إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغِرْ] [التحفة (١٠٤)]

٣٥٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشِ بْنِ الْحَمَّصِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغِرْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[1] *Al-An'ām* : 6:158. And the gate refers to the gate to repentance.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ
الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتِ بْنِ ثُوْبَانَ، عَنْ
أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ
عُمَرَ عَنِ النَّبِيِّ ﷺ [بِهَذَا الْإِسْنَادِ] نَحْوَهُ بِمَعْنَاهُ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥٣ من حديث
عبدالرحمن بن ثابت به وصححه ابن حبان، ح: ٢٤٤٩ والحاكم: ٢٥٧/٤ ووافقه الذهبي وحسنه
البغوي وللحديث شواهد عند ابن حبان، ح: ٤٤٥٠ وغيره.

Comments:

Because with the start of death the connection with the world is cut off and the link with the next world of the Hereafter begins, so at that moment, repentance from sins and infidelity is not accepted, and embracing of Islam will be of no benefit.

Chapter (...) “Allāh is More
Delighted With The Repentance
Of One Of You...”

(المعجم ...) باب: [« اللهُ أَفْرَحُ بِتَوْبَةِ
أَحَدِكُمْ ... »] (التوبة ١٠٥)

3538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh is more delighted with the repentance of one of you, than one of you is, when finding his lost animal.” (*Ṣaḥīḥ*)

٣٥٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغْبِرَةُ بْنُ
عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « اللهُ
أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا
وَجَدَهَا ».

[He said:] And there are narrations concerning this topic from Ibn Mas‘ūd, Nu‘mān bin Bashīr and Anas.

[قَالَ:] وفي البابِ عَنِ ابْنِ مَسْعُودٍ
والتَّعْمَانِ بْنِ بَشِيرٍ وَأَنَسٍ. [قَالَ:] وَهَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ
[مِنْ حَدِيثِ أَبِي الزَّنَادِ. وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ عَنْ مَكْحُولٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي ذَرٍّ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ هَذَا].

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route [as a narration of Abū Az-Zinād. And this *Ḥadīth* has been related similarly by Makhūl, with a chain from him, from Abū Dharr, from the Prophet ﷺ.

تخريج: وأخرجه مسلم، التوبة، باب: في الحض على التوبة والفرح بها، ح: ٢٦٧٥ بعد،
ح: ٢٧٤٣ من حديث المغيرة بن عبدالرحمن به * وفي الباب عن ابن مسعود [البخاري،
ح: ٦٣٠٨] والنعمان بن بشير [مسلم، ح: ٢٧٤٥] وأنس [البخاري، ح: ٦٣٠٩] ومسلم، ح: ٢٧٤٧
* حديث أبي ذر: أحمد: ١٧٤/٥ وابن حبان، ح: ٢٤٥٠ والحاكم: ٢٥٧/٤ وانظر، ح: ٣٥٣٧.

Comments:

It is mentioned in a narration that he was so overjoyed that he said: “O Allāh ﷻ You are my slave and I am Your sustainer” The Prophet said that due to excessive happiness he made a mistake. Allāh ﷻ feels more happy than this man. (See for details *Hadīth* 1190 to 1199 and 6960 to 6966) *Ṣaḥīḥ Muslim.*)

Chapter (...) “If You Did Not Sin, Allāh Would Create A Creation That Would Sin So He Will Forgive Them”

3539. Abū Ṣirmah narrated from Abū Ayyūb, that when death reached him, he said: “I have concealed something I heard from the Messenger of Allāh ﷻ from you. I heard the Messenger of Allāh ﷻ saying: ‘If you did not sin, Allāh would create a creation that would sin, so He will forgive them.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* and this has been related similarly from Muḥammad bin Ka‘b, from Abū Ayyūb, from the Prophet ﷺ.

(A chain for that)

(المعجم ...) بَابُ [لَوْلَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ] [

(التحفة ١٠٦)

٣٥٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي صَرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ: قَدْ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّجَالِ عَنْ عُمَرَ مَوْلَى عَفْرَةَ، عَنْ مُحَمَّدِ ابْنِ كَعْبِ الْقُرْظِيِّ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: وأخرجه مسلم، التوبة، باب سقوط الذنوب بالاستغفار والتوبة، ح: ٢٧٤٨ عن قتيبة به ورواه القرظي عن أبي صرمة عن أبي أيوب به.

Chapter (...) *Al-Ḥadīth Al-Qudṣī*: “O Son of Adam, As Long As You Call Upon Me...”

(المعجم ...) - بَابُ : [الْحَدِيثُ الْقُدْسِيُّ : «يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي . . .»]

(التحفة ١٠٧)

3540. Anas bin Mālik narrated that the Messenger of Allāh ﷻ

٣٥٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ

said: "Allāh, Blessed is He and Most High, said: 'O son of Ādam! Verily, as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Ādam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Ādam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except through this route.

الْجَوْهَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا كَثِيرُ بْنُ فَايِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُرِّيَّ يَقُولُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وله شواهد عند أحمد: ١٥٤/٥، ١٧٢ وغيره.

Comments:

Allāh's forgiveness is so vast and extensive that if one believes in His Oneness and does not make anyone His partner nor associate anyone with Him, He will forgive all his sins.

Chapter 99. "Allāh Created a Hundred Mercies"

(المعجم ٩٩) - بَابُ [«خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ»] (التحفة ١٠٨)

3541. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allāh." (*Ṣaḥīh*)

There are narrations on this topic from Salmān and Jundab bin 'Abdullāh bin Sufyān Al-Bajāli.

[Abū 'Eisā said:] This *Hadīth* is

٣٥٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا، وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ رَحْمَةً».

وَفِي الْبَابِ عَنْ سَلْمَانَ وَجُنْدَبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ.

Hasan Sahīh.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، التوبة، باب: في سعة رحمة الله تعالى، وأنها تغلب غضبه، ح: ٢٧٥٢ من حديث العلاء به * وفي الباب عن سلمان [مسلم، ح: ٢٧٥٣] وجندب بن عبدالله [أبو داود، ح: ٤٨٨٥ وأحمد: ٤/٣١٢].

Comments:

The purpose of this narration is to show the vastness of Allāh's mercy.

Chapter (...) "If The Believer Knew What Is With Allāh Of Punishment..."

(المعجم ...) - بَابُ: [لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ ...] (التحفة ١٠٩)

3542. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If the believer knew what is with Allāh of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allāh of mercy, none would despair of (attaining) Paradise." (*Sahīh*)

٣٥٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا فَنَطَ مِنَ الْجَنَّةِ أَحَدٌ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, we do not know of it except as a narration of Al-'Alā' bin 'Abdur-Raḥmān, from his father, from Abū Hurairah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٧٥٥ من حديث العلاء به ورواه البخاري، ح: ٦٤٦٩ من حديث أبي هريرة.

Comments:

Allāh's attributes of anger and wrath and forgiveness are boundless. If He starts calling into accounting, no one will be spared from punishment and if He wills to forgive, He can forgive all sins and faults, no one can dare to intervene.

Chapter (...) "Indeed, My Mercy Prevails Over My Wrath..."

(المعجم ...) - بَابُ: [إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي ...] (التحفة ١١٠)

3543. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, Allāh, when He created the creation, He wrote with His

٣٥٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ جِئِنَ خَلَقَ

Hand, concerning Himself, that: 'My mercy prevails over My wrath.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*].

الْخَلْقُ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: أَنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ].

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح: ٤٢٩٥ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٤٣٣/٢ وصححه ابن حبان (الإحسان): ٦١١٢.

Comments:

Allāh's mercy and blessings over His creation are without any cause or reason whereas His wrath is not without any cause.

3544. Anas said that the Prophet ﷺ entered the *Masjid* and there was a man who had performed *Ṣalāt*, and was supplicating. He was saying in his supplication: "O Allāh, none has the right to be worshipped but Allāh, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (*Allāhumma Lā Ilāha Illallāh, Antal-Mannān, Badī'as-Samāwāti Wal-Ard, Dhāl-Jalāli Wal-Ikrām*)." So the Prophet ﷺ said: "Do you know what he has supplicated Allāh with? He has supplicated to Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives." (*Ṣaḥīḥ*)^[1]

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* from this route, and it has been reported through other routes from Anas.

٣٥٤٤ - حَدَّثَنَا مُحَمَّدُ [بْنُ عَبْدِ اللَّهِ] [بْنُ أَبِي النَّجْلِجِ - رَجُلٌ مِنْ أَهْلِ بَغْدَادَ أَبُو عَبْدِ اللَّهِ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَعِيدُ بْنُ زُرَيْبٍ عَنْ عَاصِمِ الْأَحْوَلِ وَثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَهُوَ يَقُولُ فِي دَعَائِهِ: اللَّهُمَّ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ الْمَنَّانُ، بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ. فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ بِمَا دَعَا اللَّهُ؟ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ عَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ.

تخریج: [صحيح] * سعيد بن زربي منكر الحديث وله شاهد صحيح عند أبي داود،

[1] A discussion about Allāh's greatest Name preceded in no. 3475, 3478.

ح: ۱۴۹۵ والنسائي: ۵۲/۳، ح: ۱۳۰۱ وغيرهما.

Chapter 100. "Humiliated is a Man Before Whom I am Mentioned..."

(المعجم ۱۰۰) - بَابٌ: [«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ...»] (التحفة ۱۱۱)

3545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "May the man before whom I am mentioned – and he does not send *Ṣalāt* upon me – be humiliated. And may a man upon whom Ramaḍān enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated." (*Hasan*)

(One of the narrators) 'Abdur-Raḥmān said: "And I think he said: 'Or one of them.'"

[He said:] There are narrations on this topic from Jābir and Anas. [And] this *Hadīth* is *Ḥasan Gharīb* from this route. And Rabī' bin Ibrāhīm is the brother of Ismā'īl bin Ibrāhīm, he is trustworthy, and he is Ibn 'Ulayyah. It is related from one of the people of knowledge that he said: "When a man sends *Ṣalāt* upon the Prophet ﷺ one time in a sitting, it suffices him against whatever took place in that sitting."

۳۵۴۵ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا رَبِيعُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانٌ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ. وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يَدْخُلَاهُ الْجَنَّةَ.»

قَالَ عَبْدُ الرَّحْمَنِ: وَأَظَنُّهُ قَالَ: «أَوْ أَحَدُهُمَا» [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنْسِي. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَرَبِيعُ بْنُ إِبْرَاهِيمَ هُوَ أَخُو إِسْمَاعِيلَ ابْنِ إِبْرَاهِيمَ وَهُوَ ثِقَةٌ وَهُوَ ابْنُ عَلِيَّةَ. وَيُرْوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ: إِذَا صَلَّى الرَّجُلُ عَلَيَّ النَّبِيِّ ﷺ مَرَّةً فِي الْمَجْلِسِ أَجَزَّ عَنْهُ مَا كَانَ فِي ذَلِكَ الْمَجْلِسِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ۲/۲۵۴ عن ربيع بن إبراهيم به وتابعه بشر بن المفضل عند إسماعيل بن إسحاق القاضي في فضل الصلاة على النبي ﷺ: ۱۶ وصححه ابن حبان (الإحسان): ۹۰۵ * عبدالرحمن هو المدني وله شواهد عند مسلم، ح: ۲۵۵۱ وابن حبان، ح: ۲۳۸۷، ۲۰۲۸ وابن خزيمة، ح: ۱۸۸۸ والحاكم: ۴/۱۵۳ وغيرهم * وفي الباب عن جابر (ابن سمرة) [الطبراني في الكبير: ۲/۲۴۳، ح: ۲۰۲۲، وص: ۲۴۶، ح: ۲۰۳۴] (وابن عبدالله،

الطيالسي، ح: ١٧٥٦ وعنه النسائي في الكبرى، ح: ١٢٤٤] وأنس [النسائي في الكبرى، ح: ٩٨٨٩ والبخاري في الأدب المفرد، ح: ٦٤٣ والطيالسي، ح: ١٢٨٩].

Comments:

In this narration there is a curse for three types of people. Their common mistake is that they do not ask Allāh ﷻ for forgiveness when He provides them ample time and chance to avail the opportunity. They miss the chance by their own negligence and carelessness.

3546. ‘Alī bin Abū Ṭālib narrated that the Messenger of Allāh ﷺ said: “The stingy person is the one before whom I am mentioned, and he does not send *Ṣalāt* upon me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى [وَزِيَادُ ابْنُ أَبِي بَلَالٍ]: حَدَّثَنَا أَبُو عَامِرٍ الْعَدَدِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَخِيلُ الَّذِي مَنْ ذَكَرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٦ من حديث أبي عامر به وصححه ابن حبان، ح: ٢٣٨٨ والحاكم: ٥٤٩/١ ووافقه الذهبي.

Comments:

Usually a miser is a person who loves money and does not spend it even at the time of dire need, but the Prophet ﷺ counted as a stingy person whoever did not send *Ṣalāt* on him when he is mentioned before him.

Chapter 101. The Supplication:
“O Allāh, Cool My Heart...”

(المعجم ١٠١) - بَابُ: «دُعَاءُ» اللّهُمَّ
بَرِّدْ قَلْبِي...» [(التحفة ١١٢)]

3547. ‘Abdullāh bin [Abī] Awfā narrated that the Messenger of Allāh ﷺ used to say: “O Allāh, cool my heart with snow and hail and cold water. O Allāh, cleanse my heart of sins as You cleanse a white garment of filth (*Allāhumma*

٣٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ عِيَاثَ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ [أَبِي] أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللّهُمَّ

Barrid Qalbī Bith-Thalji Wal-Baradi Wal-Mā'il-Bārid. Allāhumma Naqqi Qalbī Min Al-Khaṭāyā Kamā Naqaitath-Thawbal-Abyada Min Ad-Dannas)." (Ḥasan)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [حسن] * عطاء بن السائب اختلط، وللحديث شواهد كثيرة جداً عند البخاري، ح: ٧٤٤ ومسلم، ح: ٥٩٨ وغيرهما.

Comments:

Disobedience to Allāh ﷻ and the heat of sins make the soul burn with the heat of guilt. In this narration disobedience and sins are akin to fire which burns the soul and hail, snow and cold water represent repentance and forgiveness and mercy of Allāh ﷻ. As cold water, hail, and snow finish the burning the same way repentance and asking forgiveness wash away the sins.

Chapter (...) Whomsoever Of You The Door Of Supplication Is Opened For...

(المعجم . . .) بَابُ «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ . . .» [(التحفة ١١٣)]

3548. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allāh is not asked for anything – meaning: – more beloved to Him, than being asked for *Al-Āfiyah*."

And the Messenger of Allāh ﷺ said: "The supplication benefits against that which strikes^[1] and that which does not strike, so hold fast, O worshippers of Allāh, to supplication." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Raḥmān bin Abū Bakr Al-

٣٥٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ [المُلَيْكِيُّ] عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ وَهُوَ الْمَلِكِيُّ الْمُطَّلَبِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ

[1] Of calamities. See *Tuḥfat Al-Aḥwadhī*.

Qurashī and he is Al-Makkī Al-Mulaikī, and he is weak in *Hadīth*. Some of the people of *Hadīth* have criticized him due to his memory. Isrā'īl reported this *Hadīth* from 'Abdur-Rahmān bin Abū Bakr, from Mūsa bin 'Uqbah, from Nāfi', from Ibn 'Umar, that Prophet ﷺ said: "Allāh is not asked for anything more beloved to Him than *Al-'Āfiyah*."

Comments:

The meaning of '*Āfiyah*' has been discussed previously in no. 3515. This supplication is beneficial for every kind of trouble and calamity which has happened or may happen in future. This supplication is the best way of avoiding future calamities and afflictions.

3549. That was narrated to us by Al-Qāsim bin Dīnār Al-Kūfī (who said): "Ishāq bin Manṣūr narrated to us, from Isrā'īl" with this.

(Another chain) Bilāl narrated that the Messenger of Allāh ﷺ said: "Hold fast to *Qiyām Al-Lail*,^[1] for it is the practice of the righteous before you, and indeed *Qiyām Al-Lail* is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it as a narration of Bilāl except through this route, and it is not correct due to its chain.

[He said:] I heard Muḥammad bin Ismā'il say: "Muḥammad Al-Qurashī is Muḥammad bin Sa'eed Ash-Shāmī, and he is Ibn Abī Qais,

الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وَقَدْ رَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ الْعَافِيَةِ».

تخريج: [إسناده ضعيف] تقدم: ٣٥١٥.

٣٥٤٩ - حَدَّثَنَا بِذَلِكَ الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوفِيُّ عَنِ إِسْرَائِيلَ بِهَذَا.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا بَكْرُ بْنُ حُنَيْسٍ عَنْ مُحَمَّدِ الْقُرَشِيِّ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ بِلَالٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاجٌ عَنِ الْإِنْتِمِ وَتَكْفِيرٌ لِلْسَيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ بِلَالٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ مِنْ قِبَلِ إِسْنَادِهِ [قَالَ:] وَسَمِعْتُ مُحَمَّدَ ابْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ الْقُرَشِيُّ هُوَ

[1] The optional late-night prayer after '*Ishā*'.

and he is Muḥammad bin Hassān, and his narrations are abandoned. And Mu'āwiyah bin Ṣāliḥ reported this *Hadīth* from Rabī'ah bin Yazīd, from Abū Idrīs Al-Khawlanī, from Abū Umāmah from the Prophet ﷺ.

مُحَمَّدُ بْنُ سَعِيدِ الشَّامِيِّ وَهُوَ ابْنُ أَبِي قَيْسٍ وَهُوَ مُحَمَّدُ بْنُ حَسَّانَ وَقَدْ تُرِكَ حَدِيثُهُ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [ضعیف] * محمد بن سعید القرشي المصلوب كذاب مشهور فالسند موضوع، وله شاهد ضعيف جداً عند البيهقي (٥٠٢/٢) وشاهد ضعيف عند ابن عدي (٥٩٧/٤) وابن عساكر (٥٥/٢٩٠) والطبراني (٢٥٨/٦ ح ٦١٥٤) وفيه الزيادة: "ومطرده الداء عن الجسد" من حديث أبي الدرداء وسنده ضعيف مظلم وله شاهد ضعيف عند ابن عساكر (٨٨/٦٦).

(A chain for that) From Abū Idrīs Al-Khawlanī, from Abū Umāmah, from the Messenger of Allāh ﷺ, that he said: "Hold fast to *Qiyām Al-Lail*, for it is the practice of the righteous before you, it is a means of nearness to your Lord, an expiation for bad deeds, and a means of prevention from sin." (*Hasan*)

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَيِّئَاتِ وَمَنْهَةٌ لِلْإِثْمِ».

[Abū 'Eisā said:] And this is more correct than the narration of Abū Idrīs from Bilāl.

[قَالَ أَبُو عَيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِدْرِيسَ عَنِ بِلَالٍ.

تخریج: [حسن] وأخرجه البيهقي (٥٠٢/٢) من حديث محمد بن إسماعيل السلمي عن عبدالله بن صالح به وروى عنه جماعة عند الطبراني (١٠٩/٨ ح ٧٤٦٦) وغيره، منهم يحيى بن معين: رواه عن عبدالله بن صالح به (فضل قيام الليل والتهجد لمحمد بن الحسين الآجري: ٤) وصححه ابن خزيمة (١٧٧/٢ ح ١١٣٥) والحاكم على شرط البخاري (٣٠٨/١) ووافقه الذهبي واستنكره أبو حاتم الرازي (علل الحديث: ٣٤٦) وهو حديث حسن وحسنه البغوي (شرح السنة: ٩٢٢) والعراقي في تخریج الإحياء (٣٥٤/١) والحمد لله.

Comments:

In this narration four characteristics of '*Qiyām Al-Lail*' or '*Tahajjud*' have been given. 1) It is a practice of righteous predecessors. 2) It is a means of nearness to Allāh ﷻ. 3) It is expiation of sins. 4) It protects from sins and a barrier for the body against diseases.

Chapter (...) “The Lifespan Of (The People In) My Nation Is Between Sixty to Seventy”

3550. Abū Hurairah narrates, saying: The Messenger of Allāh ﷺ said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb Hasan* as a narration of Mūḥammad bin ‘Amr from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. We do not know of it except through this route. It has been reported from Abū Hurairah through other routes.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح: ٤٢٣٦ عن الحسن بن عرفة به وصححه ابن حبان، ح: ٢٤٦٧ والحاكم على شرط مسلم: ٤٢٧/٢ ووافقه الذهبي وحسنه ابن منده في التوحيد وله شاهد تقدم: ٢٣٣١.

Comments:

Usually the natural age of Muslims is between sixty to seventy years as the age of the first two rightly-guided Caliphs, but the age of ‘Uthmān was seventy plus. The bottom line of this narration is that maximum benefit should be availed from ones lifespan whatever it is.

Chapter 102. “My Lord, Aid Me And Do Not Aid Against Me...”

3551. Ibn ‘Abbās said: “The Prophet ﷺ used to supplicate, saying: “My Lord, aid me and do not aid against me, and grant me victory and do not grant victory

(المعجم . . .) بَابُ «أَعْمَارُ أُمَّتِي بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ» [التحفة (١١٤)]

٣٥٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ وَأَقْلَهُمْ مَنْ يَجُوزُ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

(المعجم ١٠٢) - بَابُ: «رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ...» [التحفة (١١٥)]

٣٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طَلْحَةَ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

^[1] Similar appeared under no. 2331.

over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (*Rabbi A'innī Wa Lā Tu'in 'Alayya, Waṣṣurnī Wa Lā Tanṣur 'Alayya, Wamkur Lī Wa Lā Tamkur 'Alayya, Wahdinī Wa Yassir Līl-Huda, Waṣṣurnī 'Alā Man Bagha 'Alayya. Rabbi al-nī Laka Shak-kāran, Laka Dhak-kāran, Laka Rah-hāban, Laka Miṭwā'an, Laka Mukhbītan, Ilaika Awwāhan Munībā. Rabbi Taqabbal Tawbatī, Waghṣil Hawbatī, Wa Ajīb Da'watī, Wa Thab-bit Hujjatī, Wa Saddid Lisānī Wāhdi Qalbī, Waslul Sakhīmata Ṣadrī*)." (*Ṣaḥīḥ*)

Maḥmūd bin Ghailān said: "And Muḥammad bin Bishr Al-'Abdī reported to us from Sufyān Ath-Thawrī" with this chain, and it is similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، والوتر، باب ما يقول الرجل إذا سلم، ح: ١٥١٠ وابن ماجه، ح: ٣٨٣٠ من حديث سفيان الثوري به وصرح بالسماع وصححه ابن حبان، ح: ٢٤١٤، ٢٤١٥ والحاكم ١/٥١٩، ٥٢٠ ووافقه الذهبي.

Comments:

In this comprehensive supplication the Prophet ﷺ has presented himself in a most obedient way, and has asked Allāh ﷻ to help him in every event of his

كَانَ النَّبِيُّ ﷺ يُدْعُو يَقُولُ: «رَبِّ أَعِيْنِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهَدْيَ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَرًا، لَكَ رَهَابًا، لَكَ مَطْوَعًا، لَكَ مُخْتَبًا، إِلَيْكَ أَوَّاهًا مُنِيْبًا. رَبِّ تَقَبَّلْ تَوْبَتِي، وَأَغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَتَبَّتْ حُجَّتِي، وَسَدَّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَأَسْلُلْ سَخِيْمَةَ صَدْرِي».

قَالَ مَحْمُودُ بْنُ غَيْلَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ.

life, he himself is feeble and defenseless and needs His help and guidance in every single matter of life. This is also to teach the Muslims the way of begging from Allāh ﷻ.

Chapter (...) "Whoever Supplicates Against The One Who Wronged Him Has Triumphed"

3552. 'Āishah narrates, saying: The Messenger of Allāh ﷺ said: "Whoever supplicates against the one who wronged him has triumphed." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Abū Ḥamzah. Some of the people of knowledge have criticized him due to his memory, and he is Maimūn Al-A'war.

(Another route) with similar from Abū Ḥamzah, with this chain.

(المعجم . . .) بَابُ [مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ اَنْتَصَرَ] (التحفة ١١٦)

٣٥٥٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ اَنْتَصَرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي حَمْزَةَ مِنْ قَبْلِ حِفْظِهِ وَهُوَ مَيْمُونُ الْأَعْوَرِ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّؤَاسِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ٣٤٧/١٠، ٣٤٨ عن أبي الأحوص به * أبو حمزة ميمون الأعور ضعيف تقدم.

Comments:

Supplicating against the enemy and antagonists and begging the wrath and anger of Allāh ﷻ against the tyrants and scolding them is a sort of taking revenge from them, therefore, while supplicating against the foe it should be according to the intensity of his tyranny.

Chapter 103. Whoever Pronounces The Detailed Statement Of *Tawhīd* Ten Times

3553. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'None has the right to be worshipped but Allāh, Alone,

(المعجم ١٠٣) - بَابُ [مَنْ قَالَ كَلِمَةَ التَّوْحِيدِ الْمَفْصَلِ عَشْرَ مَرَّاتٍ] (التحفة ١١٧)

٣٥٥٣ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: وَأَخْبَرَنِي شَفِيَانُ الثَّوْرِيُّ عَنْ مُحَمَّدِ بْنِ

without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death,] and He has power over all things, (*Lā ilāha illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, [Yuhyī Wa Yumītu,] Wa Huwa 'Alā Kulli Shai'in Qadīr*) it is for him equal to freeing four slaves among the offspring of Ismā'il." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* has been reported from Abū Ayyūb in *Mawqūf* form.

تخریج: متفق علیه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٤ من حديث الشعبي ومسلم، ح: ٢٦٩٣ من حديث عبدالرحمن بن أبي ليلى به.

Comments:

The explanation and significance of these words and the cause of the superiority of the children of Ismā'il has already been mentioned.

Chapter (...) The Reward Of: "Glory Is To Allāh According To The Number Of His Creation..."

(المعجم ...) بَابُ [ثَوَابِ : سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ ...] (التحفة ١١٨)

3554. Ṣafīyyah narrated: "The Messenger of Allāh ﷺ entered upon me and before me were four thousand date pits, I was making *Tasbīḥ* with them. He said: 'You have made *Tasbīḥ* with these? Should I not teach you that which is more than what you have made *Tasbīḥ* with?' So I said: 'Indeed, teach me.' So he said: 'Say: Glory is to Allāh, according to the number of His creation. (*Subḥān Allāhi 'Adada Khalqihī*)" (*Da'if*)

٣٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمٌ - هُوَ ابْنُ سَعِيدِ الْكُوفِيِّ - : حَدَّثَنَا كِنَانَةُ مَوْلَى صَفِيَّةَ قَالَ: سَمِعْتُ صَفِيَّةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاقِ اسْتَسْحَ بِهَا. قَالَ: «لَقَدْ سَبَّحْتَ بِهِذِهِ أَلَا أَعْلَمُكَ بِأَكْثَرَ مِمَّا سَبَّحْتَ بِهِ؟» فَقُلْتُ: بَلَى عَلمَني، فَقَالَ: «قُولِي: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it as a narration of Ṣafīyyah except through this route, as a narration of Ḥāshim bin Sa'eed Al-Kūfi, and

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هَاشِمِ بْنِ سَعِيدِ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ

its chain is not known. There is something on this topic from Ibn ‘Abbās.

بِمَعْرُوفٍ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٥٤٧/١ من حديث هاشم بن سعيد به وصححه ووافقه الذهبي * هاشم بن سعيد: ضعيف (تقريب) * وفي الباب عن ابن عباس [مسلم، ح: ٧٩/٢٧٢٦ وأبو داود، ح: ١٥٠٣].

3555. Ibn ‘Abbās narrated from Juwairiyah bint Al-Hārith, that the Prophet ﷺ passed by her while she was in her place of prayer, then the Prophet ﷺ passed by her near midday, so he said to her: “You have not ceased to be in this state?” She said: “Yes.” He said: “Should I not teach you words to say: ‘Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation (*Subhān Allāhi ‘Adada Khalqihī, Subhān Allāhi ‘Adada Khalqihī, Subhān Allāhi ‘Adada Khalqihī*). Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him (*Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi*). Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne (*Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi*). Glory to Allāh according to the amount of His Words, Glory

٣٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا، ثُمَّ مَرَّ النَّبِيُّ ﷺ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَيَّ حَالِكٍ؟» قَالَتْ: نَعَمْ، فَقَالَ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَهَا: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ شَيْخٌ مَدَنِيٌّ نَفَقَهُ وَقَدْ رَوَى عَنْهُ الْمَسْعُودِيُّ [وَسُفْيَانُ] الثَّوْرِيُّ هَذَا الْحَدِيثَ.

to Allāh according to the amount of His Words, Glory to Allāh according to the amount of His Words. (*Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi*)” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Muḥammad bin ‘Abdur-Raḥmān is the freed slave of the family of Ṭalḥah, and he is a trustworthy *Shaikh* from Al-Madīnah. Al-Mas‘ūdī and [Sufyan] *Ath-Thawrī* have reported this *Ḥadīth* from him.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب التسيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبدالرحمن به.

Comments:

This narration proves that as excessive remembrance of Allāh ﷻ is always a cause of getting more reward, similarly adding such words in remembrance that show the greater number or greater weight and importance of remembrance is also approved, but those additions should only be of approved and recommended words of the Prophet ﷺ.

Chapter 104. “Indeed Allāh Is *Ḥayy*, Generous...”

3556. Salmān Al-Farīsī narrated that the Prophet ﷺ said: “Indeed, Allāh, is *Ḥayy*,^[1] Generous, when a man raises his hands to Him, He feels to shy to return them to him empty and rejected.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them narrated without in being *Marfū‘*.

(المعجم ١٠٤) - بَابُ: [إِنَّ اللَّهَ حَيٌّ كَرِيمٌ...] (التحفة ١١٩)

٣٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ مَيْمُونٍ صَاحِبُ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: [إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعُوهُ.

[1] Shy, in the manner that is fitting His Majesty. See *Tuhfat Al-Ahwadhī*.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب رفع اليدين في الدعاء، ح: ٣٨٦٥ من حديث محمد بن أبي عدي، وأبو داود، ح: ١٤٨٨ من حديث جعفر بن ميمون به وهو ضعيف ضعفه الجمهور وللحديث شواهد عند ابن حبان، ح: ٢٤٠٠ وغيره.

Comments:

He who raises his hands before Allāh ﷻ with trust and confidence in Him with sincerity, Allāh ﷻ responds to him and never leaves him empty handed because He feels shy to return His slave empty handed and rejected.

3557. Abū Hurairah narrated that a man was supplicating with his two fingers so the Messenger of Allāh ﷺ said: “Make it one, make it one.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb*. And the meaning of this *Hadīth* is that when a man gestures with his two fingers in supplication at the time of the *Shahādah*, he should only gesture with one finger.

٣٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَدْعُو بِأَصْبَعَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَدٌ أَحَدٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَمَعْنَى هَذَا الْحَدِيثِ إِذَا أَسَارَ الرَّجُلُ بِأَصْبَعَيْهِ فِي الدَّعَاءِ عِنْدَ الشَّهَادَةِ؛ فَلَا يُشِيرُ إِلَّا بِأَصْبَعٍ وَاحِدَةٍ.

تخريج: [حسن] وأخرجه النسائي، السهو، باب النهي عن الإشارة بأصبعين وبأي أصبع يشير، ح: ٣٨/٣، ح: ١٢٧٣ عن محمد بن بشار به وصححه الحاكم: ٥٣٦/١ ووافقه الذهبي وللحديث شواهد عند النسائي: ٣٨/٣، ح: ١٢٧٢ وأبي داود، ح: ٩٩١ وغيرهما.

Comments:

Because this is an indication of Allāh’s Unity, so it should be with one finger only. To gesture with two fingers is not correct.

Various Narrations On The Chapters Of Supplications

أَحَادِيثُ شَتَّى مِنْ أَبْوَابِ الدَّعَوَاتِ

Comments:

The Prophet ﷺ taught supplications in the best words and it is impossible to find better words than those of the Prophet ﷺ, therefore supplicating in the words taught by the Messenger of Allāh ﷺ is best way of asking Allāh's favors.

Chapter 105. "Ask Allāh For Pardon And *Al-Āfiyah*..."

(المعجم ١٠٥) - [بَابُ: «سَلُّوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ...»] (التحفة ١٢٠)

3558. Mu'ādh bin Rifā'ah narrated from his father, that he said: "Abū Bakr stood upon the *Minbar*, then wept, and said: 'The Messenger of Allāh ﷺ stood upon the *Minbar* the first year (of *Hijrah*), then wept, and said: "Ask Allāh for pardon and *Al-Āfiyah*, for verily, none has been given anything better than *Al-Āfiyah*.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan Gharib* through this route from Abū Bakr [may Allāh be pleased with him].

٣٥٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرٌ - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُقَيْلٍ أَنَّ مُعَاذَ بْنَ رِفَاعَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: قَامَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ عَامَ الْأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: «سَلُّوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الرَّجُلِ عَنْ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ].

تخريج: [صحيح] وأخرجه أحمد: ٣/١ عن أبي عامر عبد الملك بن عمرو به وإسناده حسن وللحديث شواهد كثيرة عند الحميدي (٢) وغيره.

Comments:

Abū Bakr wept while standing on the *Minbar* (pulpit) recalling the weeping of the Prophet ﷺ while standing on the same *Minbar*. The Prophet wept for the sake of his *Ummah's* sins and foreseeing the worsening conditions of *Ummah*.

Chapter 106. “He Who Seeks Forgiveness Has Not Been Persistent In Sin...”

(المعجم ١٠٦) - [بَابُ]: «مَا أَصَرَ مَنْ اسْتَغْفَرَ...» [(التحفة ١٢١)]

3559. Abū Bakr narrated that the Messenger of Allāh ﷺ said: “He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of Abū Nuṣairah, and its chain is not strong (a narration in the chain).

٣٥٥٩ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا أَبُو يَحْيَى الْحَمَّانِيُّ: حَدَّثَنَا عَثْمَانُ بْنُ وَاقِدٍ عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلَى لَأَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَرَ مَنْ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي نُصَيْرَةَ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٤ من حديث عثمان بن واقد به * مولى لأبي بكر: مجهول (تقريب) وللحديث شاهد غريب حسن عند الطبراني في الدعاء (١٧٩٧) والحديث به حسن.

Comments:

Persistence in doing sins and never thinking about asking forgiveness from Allāh ﷻ is misfortunate and a sign of great wretchedness. But whoever seeks Allāh’s forgiveness sincerely after doing a sin, he is not persistent in doing sins, even if he commits the sin again and asks forgiveness. Allāh ﷻ may forgive him.

Chapter 107.

(المعجم ١٠٧) - [بَابُ] (التحفة ...)

3560. Abū Umāmah narrated that ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] wore a new garment and said: “All praise is due to Allāh who clothed me with what I may cover my *‘Aurah*, and what I may beautify myself with in my life (*Al-Hamdulillāh, Alladhī Kasānī Mā Uwārī Bihi ‘Awrātī, Wa Atajmalu Bihi Fī Hayātī*).” Then he said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever wears a new garment and then says: “All

٣٥٦٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسَفْيَانُ ابْنُ وَكَيْعٍ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا الْأَضْبَعُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أَمَامَةَ قَالَ: لَيْسَ عَمْرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَيْسَ ثَوْبًا جَدِيدًا

praise is due to Allāh who clothed me with what I may cover my 'Aurah, and what I may beautify myself with in my life (*Al-Hamdulillāh, Alladhī Kasānī Mā Uwārī Bihi 'Awratī, Wa Atajammalu Bihi Fī Hayātī*)” and then he takes the garment that has worn out and gives it in charity, he shall be under Allāh’s guard, Allāh’s protection, and Allāh’s covering, alive and dead.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Yaḥyā bin Ayyūb reported it from ‘Ubaidullāh bin Zahr, from ‘Alī bin Yazīd, from Al-Qāsim from Abū Umāmah.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، اللباس، باب ما يقول الرجل إذا لبس ثوباً جديداً، ح: ٣٥٥٧ من حديث يزيد بن هارون به ورواه أحمد: ٤٤/١، ح: ٣٠٥٠ عنه وقال ابن كثير: "هو حسن على شرطه أي الترمذي" (١) وحديث يحيى بن أيوب أخرجه الإسماعيلي كما في مسند الفاروق: ٢١٨/١ * أبو العلاء الشامي مجهول (تقريب) وله شاهد ضعيف عند الحاكم (١٩٣/٤).

Comments:

Clothing is also a basic need of man like food and shelter. When Allāh ﷻ provides new clothing to one of His servant, he should praise and thank Him. If the servant gives the old garment in charity Allāh ﷻ provides him security and protects him from the humiliation before the people.

Chapter 108.

(المعجم ١٠٨) - [بَابُ] (التحفة ...)

3561. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: “We have not seen an expedition quicker in return or greater in spoils than this expedition.” So the Messenger of Allāh ﷺ said: “Should I not direct

٣٥٦١ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ قِرَاءَةً عَلَيْهِ عَنْ حَمَادِ بْنِ أَبِي حُمَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بَعَثًا بَعَثًا قَبْلَ نَجْدٍ فَعَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ: مَا رَأَيْنَا بَعَثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً

you to a group greater in spoils and quicker in return? A group who attended *Ṣalāt Aṣ-Ṣubḥ*, then sat remembering Allāh until the sun rose, for these are quicker in return and greater in spoils.” (*Daʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Ḥammād bin Abī Ḥumaid is Muḥammad bin Abī Ḥumaid, and he is Abī Ibrāhīm Al-Anṣārī Al-Madanī, and he is weak in *Ḥadīth*.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٦٥٨/٢ من حديث عبدالله بن نافع به وحماد ابن أبي حميد ضعيف (تقريب).

Comments:

He who participates in the *Ṣalāt Al-Fajr* with the congregation and sits in the *Masjid* for the remembrance of Allāh ﷻ till the sun rises, though he spends a small portion of time in remembrance of Allāh ﷻ, yet he gets a large quantity of everlasting reward.

Chapter 109.

(المعجم ١٠٩) - [باب] (التحفة ...)

3562. Ibn ‘Umar narrated from ‘Umar, that he sought permission from the Prophet ﷺ concerning *‘Umrah*, so he said: “O my little brother, include us in your supplication and do not forget us.”

٣٥٦٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْمُمْرَةِ فَقَالَ: «أَيُّ أَخِي أَشْرِكُنَا فِي دُعَائِكَ وَلَا تَنْسَنَا».

(*Daʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب فضل دعاء الحاج، ح: ٢٨٩٤ من حديث وكيع وأبو داود، ح: ١٤٩٨ من حديث عاصم بن عبيدالله به وهو ضعيف.

Comments:

This narration shows that asking someone who is proceeding to virtuous cause, even though he is less in status and younger in age, to remember one during his supplications is recommended. No doubt everyone, pious person or sinner, is in need of prayers for forgiveness.

Chapter 110.

(المعجم ١١٠) - [بَابُ] (التحفة ...)

3563. ‘Alī [may Allāh be pleased with him] narrated that a *Mukātib*^[1] came to him and said: “Indeed I am not capable of my *Kitābah*^[2] so aid me.” He said: “Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Şīr,^[3] Allāh would fulfill it for you. He said: ‘Say: O Allāh, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (*Allāhummakfinī Bihalālika ‘An Harāmika, Wa Aghnini Bi-Fadlika ‘Amman Siwāka*).’” (*Hasan*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٣٥٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ مَكَاتِبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَمِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمْنِيَهُنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صَبْرٍ دَيْتًا آدَاهُ اللَّهُ عَنْكَ. قَالَ: «قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه عبدالله بن أحمد في زوائد المسند: ١/١٥٣ من حديث أبي معاوية الضرير به وصرح بالسماع عند الحاكم: ١/٥٣٨ ووافقه الذهبي * عبدالرحمن هو القرشي وسيار هو أبو الحكم.

Comments:

This narration shows that if it is not possible to help a needy person with money, he may be helped by giving him useful advise or a suitable supplication which could be beneficial for him in his distress.

Chapter 111. Concerning The Supplication Of The Sick

(المعجم ١١١) - بَابُ: فِي دُعَاءِ

(التحفة ١٢٢) المَرِيضِ

3564. ‘Alī said: “I was ill and the Messenger of Allāh ﷺ passed by me while I was saying: ‘O Allāh, if

٣٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

[1] A slave who has a writ of agreement (*Kitābah*) from his master to free him on condition that he gives him a certain amount of money. See *Tuhfat Al-Aḥwadhī*.

[2] The *Kitābah* is the agreement for an amount of money as a price for the slave’s freedom. The meaning here is: “The time for giving it has come and I do not have money.” See *Tuhfat Al-Aḥwadhī*.

[3] A mountain in Ṭai’.

my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial, then make me patient (*Allāhumma, In Kāna Ajalī Qad Ḥaḍara Fa'ariḥnī, Wa In Kāna Muta'akh-khīran Fa'arfiḡhni, Wa In Kāna Balā'an Faṣabbirnī*).’ So the Messenger of Allāh ﷺ said: ‘What did you say?’” He said: “So he repeated to him what he said.” He (one of the narrators) said: So he struck him with his foot and said: “O Allāh, grant him health (*Allāhumma ‘Āfihi*)” – or – “heal him (*Ashfihi*).” – *Shu’bah* is the one who doubted. He said: “So I did not suffer from my ailment again.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٥٨ من حديث شعبة به وصححه ابن حجر وابن حبان، ح: ٢٢٠٩ والحاكم: ٦٢٠/٢، ٦٢١ على شرط الشيخين ووافقه الذهبي * عبدالله بن سلمة حدث به قبل اختلاطه كما حققته في تخريج مسند الحميدي.

Comments:

This narration shows that a sick person should ask Allāh ﷻ to give him health and a happy life, and if someone goes to visit a sick person he should pray for the good health and happy life of the patient.

3565. ‘Alī narrates, saying: “Whenever the Prophet ﷺ would visit an ill person, he would say: “[O Allāh,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([*Allāhumma Adhhibilba’sa Rabban-Nās, Wāshfi Antash-Shāfi, Lā Shifā’a Illā Shifā’uka Shifā’an Lā Yughādiru Saqamā*]).” (*Ṣaḥīḥ*)

مُرَّةً، عَنِ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنِ عَلِيِّ قَالَ: كُنْتُ سَاقِيًا فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْخِصْ، وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْفِغْنِي، وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَصَبَّرْتَهُ بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ أَوْ اشْفِهِ» - شُعْبَةُ الشَّائِكِ - قَالَ: فَمَا اسْتَكَيْتُ وَجَعِي بَعْدُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٦٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنِ عَلِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا عَادَ مَرِيضًا قَالَ: «اللَّهُمَّ! أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا» . .

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan*.

تخريج: [صحيح] وأخرجه أحمد: ٦٦/١ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد عند البخاري (٥٦٧٥) ومسلم (٣١٩١) وغيرهما.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one's attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh ﷻ for health.

Chapter 112. About The Supplication Of *Al-Witr*

(المعجم ١١٢) - بَابُ: فِي دُعَاءِ الْوَيْتْرِ
(التحفة ١٢٣)

3566. 'Alī bin Abī Ṭālib narrated that the Prophet ﷺ used to say in his *Witr*: "O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (*Allāhumma Innī A'ūdhu Bi-Riḍāka Min Sakhatika, Wa A'ūdhu Bi-Mu'āfatika Min 'Uqubatika, Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an 'Alaika Anta Kamā Athnaita 'Alā Nafsik*)." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* [as a narration of 'Alī,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

٣٥٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي وَيْتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ»..

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ حَدِيثِ عَلِيٍّ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب القنوت في الوتر، ح: ١٤٢٧ وابن ماجه، ح: ١١٧٩ والنسائي، ح: ١٧٤٨ من حديث حماد بن سلمة به وصححه الحاكم: ٣٠٦/١ ووافقه الذهبي.

Chapter 113. About The Supplication Of The Prophet ﷺ, And His Seeking Refuge At The End Of Every *Ṣalāt*

3567. Muṣ‘ab bin Sa‘d and ‘Amr bin Maimūn narrated: “Sa‘d used to teach his children these words just as the *Muktib*^[1] teaches children, he would say: ‘Indeed, the Messenger of Allāh ﷺ used to seek refuge by saying them at the end of (every) *Ṣalāt*: O Allāh I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (*Allāhumma Innī A‘ūdhu Bika Minal-Jubn, Wa A‘ūdhu Bika Minal-Bukhl, Wa A‘ūdhu Bika Min Ardhalil-‘Umur, Wa A‘ūdhu Bika Min Fitnatid-Dunyā Wa ‘Adhābil-Qabr*).’” (*Ṣaḥīḥ*)

‘Abdullāh [bin ‘Abdur-Raḥmān] said: Abū Ishāq Al-Hāmdānī commits *Idṭirāb* in this *Ḥadīth*, he says: “From ‘Amr bin Maimūn,” and he says it is from other than him, and he mixes up in it.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* from this route.

تخریج: وأخرجه البخاري، الجهاد والسير، باب ما يتعوذ من الجبن، ح: ٢٨٢٢، ٦٣٧٤ من

حديث عبد الملك به.

3568. ‘Āishah bint Sa‘d bin Abī Waqqāṣ narrated from her father, that he entered with the Messenger of Allāh ﷺ upon a woman, and before her was a date-seed – or he

(المعجم ١١٣) - بَابُ: فِي دُعَاءِ النَّبِيِّ ﷺ وَتَعَوُّذِهِ فِي دُبُرِ كُلِّ صَلَاةٍ (التحفة ١٢٤)

٣٥٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ - هُوَ ابْنُ عَمْرٍو [الرَّقِيُّ] - عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ وَعَمْرٍو بْنِ مَيْمُونٍ قَالَا: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هُؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتَبُ الْغُلَمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِمْ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُحْلِ، وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ» قَالَ عَبْدُ اللَّهِ [بْنُ عَبْدِ الرَّحْمَنِ]: أَبُو إِسْحَاقَ الْهَمْدَانِيُّ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ يَقُولُ: عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ عُمَرَ وَيَقُولُ: عَنْ غَيْرِهِ وَيَضْطَرِبُ فِيهِ. [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

٣٥٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ أَنَّهُ أَخْبَرَهُ عَنْ سَعِيدِ

[1] One who teaches children how to write. See *Tuhfat Al-Aḥwadhī*.

said – stone – that she would make *Tasbīh* with. So he said: “Should I not inform you of what is easier for you than this, and better? Glory to Allāh according to the number of what He created in the sky, and glory to Allāh according to the number of what He created in the earth, and glory to Allāh according to the number of what is between that, and glory to Allāh according to the number of what he is going to create, and Allāh is great, in similar amount to that, and all praise is due to Allāh, in similar amount to that, and there is no might or power except by Allāh, in similar amount to that (*Subhān Allāhi ‘Adada Mā Khalaqa Fis-Samā’, Wa Subhān Allāhi ‘Adada Mā Khalaqa Fil-Ard, Wa Subhān Allāhi ‘Adada Mā Baina Dhalik, Wa Subhān Allāhi ‘Adada Mā Huwa Khāliq, Wa Allāhu Akbaru Mithla Dhalik, Wal-Hamdulillāhi Mithla Dhalik, Wa Lā Hawla Wa Lā Quwwata Illā Billāhi Mithla Dhalik*).” (*Hasan*)

[Abū ‘Eisā said:] This *Hadūth* is *Hasan Gharīb* as a narration of Sa’d.

ابن أبي هلال، عن خزيمة، عن عائشة بنت سعد بن أبي وقاص، عن أبيها أنه دخل مع رسول الله ﷺ على امرأة وبين يديها نواة أو قال حصاة تسبح بها فقال: «ألا أخبرك بما هو أيسر عليك من هذا وأفضل؟ سبحان الله عدد ما خلق في السماء، وسبحان الله عدد ما خلق في الأرض، وسبحان الله عدد ما بين ذلك، وسبحان الله عدد ما هو خالق، والله أكبر مثل ذلك والحمد لله مثل ذلك، ولا حول ولا قوة إلا بالله مثل ذلك» . .
[قال أبو عيسى:] هذا حديث حسن غريب من حديث سعد.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب التسبيح بالحصي، ح: ١٥٠٠ من حديث ابن وهب به وصححه ابن حبان، ح: ٢٣٣٠ والحاكم: ١/٥٤٧، ٥٤٨ وواقفه الذهبي، وذكره الضياء في المختارة: ٣/٢٠٩-٢١١، ح: ١٠١٠، ١٠١١ .

3569. Az-Zubair bin Al-‘Awwām narrated that the Prophet ﷺ said: “There is not a morning that the slave of Allāh reaches, except that a caller calls out: ‘Glorify the King, the Free of Deficiencies. (*Sabbihūl-Malikal-Quddūs*)’” (*Da‘f*)

٣٥٦٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَزَيْدُ بْنُ حُبَابٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَكِيمٍ [الْحَطْمِيِّ] مَوْلَى الزُّبَيْرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْ صَبَاحٍ

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

يُصْبِحُ الْعَبْدُ فِيهِ إِلَّا [وَأَمَّنَادِ يُنَادِي سَبَّحُوا
الْمَلِكِ الْقُدُّوسَ].

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٩٨ من حديث ابن نمير وزيد بن حباب به * موسى بن عبيدة ومحمد بن ثابت: ضعيفان.

Chapter 114. About The Supplication Of Memorization

(المعجم ١١٤) - بَابُ: فِي دُعَاءِ

الْحِفْظِ (التحفة ١٢٥)

3570. 'Ikrimah, the freed slave of Ibn 'Abbās, narrated that Ibn 'Abbās said: "We were with the Messenger of Allāh ﷺ when 'Alī bin Abī Tālib came to him, and he said: 'May my father and mother be ransomed for you! This Qur'ān has suddenly left my heart, and I do not find myself capable of it.' So the Messenger of Allāh ﷺ said to him: 'O Abul-Ḥasan! Should I not teach you words that Allāh shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?' He said: 'Of course, O Messenger of Allāh, so teach me.' He said: 'When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily, it is a witnessed hour, and supplication is answered in it. And my brother Ya'qūb رضي الله عنه did say to his sons: I shall seek forgiveness for you from my Lord.^[1] He said:^[2] "Until the night of Friday comes." So if you

٣٥٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ:
أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ:
أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ
عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعِكْرِمَةَ مَوْلَى ابْنِ
عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ
عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي
طَالِبٍ فَقَالَ: يَا أَبِي أَنْتَ وَأُمِّي تَفَلَّتْ هَذَا
الْقُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ،
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْحَسَنِ! أَفَلَا
أَعَلَّمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ
مَنْ عَلَّمْتَهُ وَيَتَّبَعْتَ مَا تَعَلَّمْتَ فِي صَدْرِكَ؟»
قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ! فَعَلَّمَنِي. قَالَ: «إِذَا
كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي
ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالْدُعَاءُ
فِيهَا مُسْتَجَابٌ. وَقَدْ قَالَ أَخِي يَعْقُوبُ لِبَنِيهِ
«سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي» [يوسف: ٩٨] -
يَقُولُ: حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ - فَإِنْ لَمْ
تَسْتَطِعْ فَعَمَّ فِي وَسْطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَعَمَّ

[1] *Yūsuf* 12:98.

[2] According to Mubārakpūrī, this is Ya'qūb speaking. See *Tuhfat-Al-Ahwadhī* (4/278).

are not able, then stand in the middle of it, and if you are not able, then stand in the first of it. And pray four *Rak'ah*. Recite *Fātiḥatul-Kitāb* (the Opening of the Book) and *Sūrat Yā-Sin* in the first *Rak'ah*, and *Fātiḥatul-Kitāb* and *Ḥā-Mīm Ad-Dukhān* in the second *Rak'ah*, and *Fātiḥatul-Kitāb* and *Alif Lām Mīm Tanzil As-Sajdah* in the third *Rak'ah*, and *Fātiḥatul-Kitāb* and *Tabārak Al-Mufaṣṣal* in the fourth *Rak'ah*. So when you have finished with the *Tashah-hud*, then praise Allāh and mention Allāh's greatness in an excellent manner, and send *Ṣalāt* upon me – and be excellent in it – and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: “O Allāh, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allāh, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allāh, Originator of the heavens

فِي أَوَّلِهَا فَصَلُّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرُّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يَسْ، وَفِي الرُّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمِ الدُّخَانَ، وَفِي الرُّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْمَ تَنْزِيلِ السَّجْدَةِ، وَفِي الرُّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمَفْصَلُ. فَإِذَا فَرَغْتَ مِنَ الشَّهَادَةِ فَاحْمَدِ اللَّهَ وَأَحْسِنِ الثَّنَاءَ عَلَى اللَّهِ وَصَلِّ عَلَيَّ وَأَحْسِنِ وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْإِخْوَانَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ: اللَّهُمَّ ارْحَمْنِي بِبَرَكَ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَغْنِينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ بَدِّعِ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي وَأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ، عَنْ قَلْبِي وَأَنْ تُشْرِحَ بِهِ صَدْرِي وَأَنْ تَغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤَيِّدُنِي إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. يَا أَبَا الْحَسَنِ! فَافْعَلْ ذَلِكَ ثَلَاثَ جُمُعٍ أَوْ خَمْسًا أَوْ سَعَةً تُحِبُّ بِإِذْنِ اللَّهِ وَالَّذِي بَعَثَنِي

and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allāh, the High, the Magnificent.

(*Allāhummarḥamnī Bitarkil-Ma'āṣi Abadan Mā Abqaitanī, Warḥamnī An Atakallafa Mā Lā Ya'nīnī, Warzuqni Ḥusnan-Nazari Fī Mā Yurḍika 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzatil-latī Lā Turāmu As'aluka Yā Allāhu Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tulzima Qalbī Ḥifza Kitābika Kamā 'Allamtanī Warzuqni An Atlūwahu 'Alan-Naḥwil-ladhī Yurḍika 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzati-llatī Lā Turāmu As'aluka Yā Allāhu, Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tunawwira Bi-Kitābika Baṣarī, Wa An Tuṭliqa Bihi Lisānī Wa An Tufarrija Bihi 'An Qalbī Wa An Tashraḥa Bihi Ṣadrī, Wa An Taghsila Bihi Badanī, Fa'innahu Lā Yu'īnuni 'Alal-Ḥaqqi Ghairuka Wa Lā Yu'tīhi Illā Anta Wa Lā Hawla Wa Lā Quwwata Illā Billāhil-'Alīl-'Aẓīm).*)” O Abul-Ḥasan! So do this three Fridays, or five, or seven, you will be answered

بِالْحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطًّا.

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَوَاللَّهِ مَا لَبِثَ عَلَيَّ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ [عَلَيَّ] رَسُولُ اللَّهِ ﷺ فِي مِثْلِ ذَلِكَ الْمَجْلِسِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ [رَجُلًا] فِيمَا خَلَا لَا أَخْذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهُنَّ فَإِذَا قَرَأْتُهُنَّ عَلَى نَفْسِي تَقَلَّتْ وَأَنَا أَتَعَلَّمُ الْيَوْمَ أَرْبَعِينَ آيَةً وَنَحْوَهَا فَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللَّهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا رَدَدْتُهُ تَقَلَّتْ وَأَنَا الْيَوْمَ أَسْمَعُ الْأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أُحْرِمْ مِنْهَا حَرْفًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «مُؤْمِنٌ وَرَبٌّ الْكَعْبَةِ يَا أَبَا الْحَسَنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ.

– by the will of Allāh – by the One Who sent me with the Truth, it has not failed a believer once.”

‘Abdullāh bin ‘Abbās said: “So, by Allāh, ‘Alī did not wait but five or seven until [‘Alī]^[1] came to the Messenger of Allāh ﷺ in a gathering similar to that and said: ‘O Messenger of Allāh, indeed I was [a man] in the time that passed, who used to not take except four *Āyāt* or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty *Āyāt* or about that much, and when I recite them to myself, then it is as if the Book of Allāh is before my eyes. I used to hear a *Ḥadīth* and when I would repeat it, it would suddenly depart from me, and today I hear *Aḥadīth*, and when I report them, I do not err in a single letter.’ So the Messenger of Allāh ﷺ said at that point: ‘A believer, by the Lord of the Ka‘bah, O Abul-Hasan.”’ (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Al-Walīd bin Muslim.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣١٦/١، ٣١٧ من حديث سليمان بن عبد الرحمن به وصححه على شرط الشيخين وتعقبه الذهبي وأورده ابن الجوزي في الموضوعات: ١٣٨/٢، ١٣٩ وللحديث شاهد باطل عند الطبراني في الكبير * ابن جريج عن عمن، والوليد لم يصرح بالسماع المسلسل.

[1] If the word ‘Alī is not in the text it would be understood as “he came.”

Chapter 115. About Waiting For Relief And Other Than That

3571. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Ask Allāh of His bounty. For verily, Allāh the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief.” (*Da‘if*)

[Abū ‘Eisā said:] This is how Ḥammād bin Wāqid (a narrator in the chain) reported this *Ḥadīth*. [And he has been contradicted in his narration.] And [this] Ḥammād [is Aṣ-Ṣaffār], he is not a *Ḥafīz*, [and he is, in our view, a *Shaikh* from Al-Baṣrah.] Abū Nu‘aim reported this *Ḥadīth* from Isrā‘īl, from Ḥakīm bin Jubair, from a man from the Prophet ﷺ [in *Mursal* form], and the narration of Abū Nu‘aim is more likely to be more correct.

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ١٢٥/١٠، ح: ١٠٠٨٨ من حديث حماد بن واقد الصفار به وهو ضعيف (تقريب) * حكيم بن جبير ضعيف رمي بالتشيع (تقريب) ورجل: مجهول.

Comments:

Concealing one's miseries, distresses and hardships from others and supplicating to Al-Mighty Allāh ﷻ for help and favors is also a great form of worship.

3572. Zaid bin Arqam [may Allāh be pleased with him] said that the Prophet ﷺ used to say: “O Allāh, indeed I seek refuge in You from laziness, helpless old age, and stinginess (*Allāhumma Innī A‘ūdhu Bika Minal-Kasali Wal-‘Ajzi Wal-Bukhl*).” And with this chain, from the Prophet ﷺ, that he used to

(المعجم ١١٥) - بَابُ: فِي انْتِظَارِ

الْفَرَجِ وَعَيْرِ ذَلِكَ (التحفة ١٢٦)

٣٥٧١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ وَاقِدٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ».

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى حَمَادُ بْنُ وَاقِدٍ هَذَا الْحَدِيثَ. [وَقَدْ خُولِفَ فِي رِوَايَتِهِ]. وَحَمَادُ بْنُ وَاقِدٍ [هَذَا هُوَ الصَّفَّارُ] لَيْسَ بِالْحَافِظِ [وَهُوَ عِنْدَنَا شَيْخٌ بَصْرِيُّ] وَرَوَى أَبُو نَعِيمٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ عَنِ النَّبِيِّ ﷺ [مُرْسَلًا] وَحَدِيثُ أَبِي نَعِيمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ.

٣٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُمَانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْعَجْزِ وَالْبُخْلِ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ

seek refuge from senility and the punishment of the grave. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٢ من حديث أبي معاوية الضرير به.

3573. Jubair bin Nufair narrated that 'Ubādah bin Aṣ-Ṣāmit narrated to them that, the Messenger of Allāh ﷺ said: "There is not a Muslim upon the earth who calls upon Allāh with any supplication, except that Allāh grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)." He said: "(With) Allāh is more."^[1] (*Ḥasan*)

تخریج: [حسن] وأخرجه عبد الله بن أحمد: ٣٢٩/٥ عن محمد بن يوسف به وللحديث شواهد عند الحاكم: ٤٩٣/١ وأحمد: ١٨/٣ وغيرهما وانظر، ح: ٣٣٨١ وجوّد أسانيده المنذري.

Chapter 116. The Supplication At The Time Of Sleep

3574. Al-Barā' bin 'Azib narrated that the Prophet ﷺ said: "When you go to your bed, perform the *Wuḍū'* as you would perform for *Ṣalāt*. Then lie on your right side, then say: 'O Allāh, I submit my face to You,

الهِرَمِ وَعَذَابِ الْقَبْرِ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْتَمٍ أَوْ قَطِيعَةٍ رَحِمَ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نَكَّحْتَ . قَالَ: «اللَّهُ أَكْثَرُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ وَابْنُ ثَوْبَانَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ الْعَابِدُ الشَّامِيُّ.

(المعجم ١١٦) - بَابُ [الدَّعَاءِ عِنْدَ النَّوْمِ] (التحفة ١٢٧)

٣٥٧٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ

[1] Allāh shall grant more than what you ask for, and His bounty is greater than what He grants you for your supplication. See *Tuhfat Al-Aḥwadhī* (4/280).

and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Aslamtu Wajhī Ilaika Wa Fawwadtu Amrī Ilaika, Wa Alja'tu Zahri Ilaika, Raghbatan Wa Rahbatan Ilaika, Lā Malja'a Wa Lā Manjā Minka Illā Ilaika, Āmantu Bikitābikalladhī Anzalta Wa Bi-Nabiyykalladhī Arsalt*).¹ And if you die that night, you shall die upon the *Fitrah* – Al-Barā' said: I repeated it to retain it in memory, “So I said: ‘I believe in Your Messenger whom You have sent.’” He said: “So he struck with his hand upon my chest, then said: ‘And in Your Prophet whom You have sent.’”^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Al-Barā', and we do not know of the mention of *Wudū'* in any of the narrations, except in this narration.

تخریج: متفق علیه، وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ۲۷۱۰ من حدیث جریر والبخاری، ح: ۲۴۷ من حدیث منصور به انظر، ح: ۳۳۹۴.

3575. Mu'adh bin 'Abdullāh bin Khubaib, narrated from his father, who said: “We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ, so that he could lead us in *Ṣalāt*.” He

اضطجع على شِقِّكَ الأيمنِ ثُمَّ قُل: اللّهُمَّ اسَلَّمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ فِي لَيْلَتِكَ مِتُّ عَلَى الْفِطْرَةِ» قَالَ: فَرَدَدْتُهُنَّ لِأَسْتَذْكِرَهُ، فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ: «قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عَيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ الْبَرَاءِ وَلَا نَعْلَمُ فِي شَيْءٍ مِنَ الرِّوَايَاتِ ذِكْرَ الْوُضُوءِ إِلَّا فِي هَذَا الْحَدِيثِ.

۳۵۷۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ عَنْ أَبِي سَعِيدِ الْبَرَادِيِّ، عَنْ مُعَاذِ ابْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا

^[1] Similar preceded under no. 3394.

said: "So I met him and he said: 'Speak' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: Say: "Say: He is Allāh, the One" and *Al-Mu'awwidhatain*, when you reach evening, and when you reach morning, three times, they will suffice you against everything." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route. Abū Sa'eed Al-Barrād (a narrator) is Asīd bin Abī Asīd [from Al-Madīnah].

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٨٢ من حديث محمد بن إسماعيل به * أبوسعيد، أسيد بن أبي أسيد البراد.

Comments:

The Prophet ﷺ again and again said 'say' so that he could remember it and the Companion kept quiet so that the Prophet ﷺ himself tell him what to say.

Chapter 117. About The Supplication Of The Guest

3576. 'Abdullāh bin Busr narrated: "The Messenger of Allāh ﷺ stayed with my father." So he said: "We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers" – he joined between his forefinger and middle finger – *Shu'bah* said: "And that is what I think concerning it, if Allāh wills," – "and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right." He said: "So my father said – as he took hold of the rein of his beast: 'Supplicate for us.' So he

فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطَلَبُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لَنَا قَالَ: فَأَذْرَكْتُهُ فَقَالَ: «قُلْ». فَلَمْ أَقُلْ شَيْئًا. ثُمَّ قَالَ: «قُلْ» فَلَمْ أَقُلْ شَيْئًا. قَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟! قَالَ: «قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو سَعِيدِ الْبَرَّادِ هُوَ أَسِيدُ بْنُ أَبِي أَسِيدٍ [مَدِينِيٌّ].

(المعجم ١١٧) - [بَابُ: فِي دُعَاءِ

الضَّيْفِ] (التحفة...)

٣٥٧٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ [الشَّامِيِّ] عَنْ عَبْدِ اللَّهِ بْنِ بُشَيْرٍ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي فَقَالَ: فَفَرَّقْنَا إِلَيْهِ طَعَامًا فَأَكَلَ مِنْهُ ثُمَّ أَنَيْ بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بِإِصْبَعَيْهِ جَمَعَ السَّبَابَةَ وَالْوُسْطَى - قَالَ شُعْبَةُ: وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللَّهُ - وَأَلْقَى النَّوَى بَيْنَ إِصْبَعَيْنِ ثُمَّ أَنَيْ بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ قَالَ: فَقَالَ أَبِي وَأَخَذَ يَلْجِمُ دَابِّيهِ ادْعُ لَنَا فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاعْفُزْ

said: 'O Allāh, bless for them what You have provided them, and forgive them, and have mercy on them (*Allāhuma Bārak Lahum Fī Mā Razaqtahum Wāghfir Lahum Wārhamhum*)'” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [and it has been reported through other routes from 'Abdullāh bin Busr.]

تخریج: وأخرجه مسلم، الأشربة، باب استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام... إلخ، ح: ٢٠٤٢ عن محمد بن المشي به.

Comments:

This narration shows that a guest should be treated warmly and honorably. He should be given respect and the best food available with the host. At the time of his departure, he should be bade farewell in an honorable way and he should be requested to supplicate for them. The Prophet ﷺ summed up all the benefits and prosperities of this world and the Hereafter in this supplication.

3577. Bilāl bin Yasār bin Zaid [the freed slave of the Prophet ﷺ] narrated: “My father narrated to me, from my grandfather, that he heard the Prophet ﷺ say: ‘Whoever says: “I seek forgiveness from Allāh, the Magnificent, whom there is none worthy of worship but Him, the Living, *Al-Qayyūm*, and I repent to him,” (*Astaghfirullāhal-‘Azīmalladhī Lā Ilāha Illā Huwal-Ḥayyul-Qayyūmu Wa Atūbu Ilaih*) then Allāh will forgive him, even if he fled from battle.”” (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth*, we do not know of it except through this route.

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٧ عن موسى بن إسماعيل به وللحديث شاهد عند الحاكم: ٥١١/١، ١١٧/٢، ١١٨ على شرط مسلم ووافقه الذهبي وسنده حسن.

لَهُمْ وَارْحَمَهُمْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ].

٣٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّيْبِيُّ: حَدَّثَنِي أَبِي عُمَرُ بْنُ مَرْةَ قَالَ: سَمِعْتُ بِلَالَ بْنَ يَسَارِ بْنِ زَيْدٍ [مَوْلَى النَّبِيِّ ﷺ]: حَدَّثَنِي أَبِي عَنْ جَدِّي سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غَفَرَ اللَّهُ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الرَّحْفِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Chapter 118.

(المعجم ١١٨) - [بَابُ:] (التحفة ...)

3578. 'Uthmān bin Ḥunaif narrated that a blind man came to the Prophet ﷺ and said: "Supplicate to Allāh to heal me." He said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform *Wuḍū'* and to make his *Wuḍū'* complete, and to supplicate with this supplication: 'O Allāh, I ask You and turn towards You by Your Prophet Muḥammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allāh so accept his intercession for^[1] me (*Allāhumma Innī As'aluka Wa Atawajjahu Ilaika Binabiyyka Muḥammadin Nabī-Ir-Raḥmati Tawajjahtu Bika Ila Rabbī Fī Ḥājati Hadhihi Lituqda Lī, Allāhumma Fashaffi'hu Fiya*).'"^[2] (**Ṣaḥīḥ**)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except through this route, as a narration of Abū Ja'far, and he is someone other than Al-Khaṭmī, [and 'Uthmān bin Ḥunaif is the brother of Sahl bin Ḥunaif.]

٣٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ،
عَنْ عَمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ
ابْنِ حُنَيْفٍ: أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ
ﷺ فَقَالَ: ادْعُ اللَّهُ أَنْ يُعَافِيَنِي، قَالَ: «إِنْ
شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ
لَكَ»، قَالَ: فَادْعُهُ، قَالَ: فَأَمَرَهُ أَنْ يَتَوَضَّأَ
فِيحْسِنَ وَضُوءَهُ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدِ نَبِيِّ
الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي
هَذِهِ لِتُقْضَى لِي، اللَّهُمَّ فَشَفِّعْهُ فِيَّ» [قَالَ:]
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا
مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ
عَبْدُ الْخَطَمِيِّ [وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو
سَهْلِ بْنِ حُنَيْفٍ].

[1] See *At-Tawassul, Anwā'uhu wa Ahkāmuhu* by Muḥammad Nāsiruddīn Al-Albānī.

[2] This *Ḥadīth* does not mean that we can ask Allāh to grant us something for the sake of the Prophet ﷺ or anything along those lines. Rather, what is intended is that he was asking Allāh to accept the Prophet's supplicating for him, as indicated by his statement, "so accept his intercession for me."

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الحاجة، ح: ۱۳۸۵ من حديث عثمان بن عمر به وزاد الحاكم في الأخير: ۳۱۳/۱، ۵۱۹ "وشفعتني فيه" وصححه ابن خزيمة، ح: ۱۲۱۹ والحاكم ووافقه الذهبي.

3579. Abū Umāmah [may Allāh be pleased with him] said: ‘Amr bin ‘Abasah reported to me that he heard the Prophet ﷺ say: “The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allāh in that hour, then do so.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

۳۵۷۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مَعْنٌ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وصححه الحاكم: ۱۶۳/۱-۱۶۵ وأصله في صحيح مسلم، ح: ۸۳۲ وغيره ورواه أبو داود، ح: ۱۲۷۷ من طريق آخر عن أبي أمامة به.

Comments

In the last part of the night, Allāh ﷻ descends to the Nearest Heaven and asks His worshippers to make supplications to Him, and He bestows His favors and bounties to His worshippers. In the state of prostration man is nearest to Allāh ﷻ, therefore, in the last part of the night the supplications made in the state of prostration are answered.

3580. ‘Umārah bin Za‘karah said: “I heard the Messenger of Allāh ﷺ saying: ‘Indeed, Allāh, the Mighty and Sublime, says: “Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy.” That is: “At the time of fighting.” (*Ḍa‘īf*)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and its chain is

۳۵۸۰ - حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ (أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَكَّارٍ): حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَوْسٍ الْيَحْضَبِيَّ يُحَدِّثُ عَنِ ابْنِ عَائِدِ الْيَحْضَبِيِّ عَنْ عُمَارَةَ بْنِ زَعَكْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ» يَعْنِي عِنْدَ الْقِتَالِ.

not strong.

[And we do not know of 'Umārah bin Za'karah hearing anything from the Prophet ﷺ except for this one *Hadīth*. And the meaning of his saying: "When he is about to meet his enemy," only means at the time of fighting. That is: That he remembers Allāh in that time.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في الأحاد والمثاني: ١٥١/٥، ح: ٢٦٨٩ من حديث الوليد ابن مسلم به * عفير: ضعيف وأبو دوس: مجهول الحال وله طريق آخر مظلم.

Comments

In the Qur'an, in *Sūrat ALAnfāl* Verse 45 it has been commanded to supplicate for success and triumph. "When you meet a force be firm and call Allāh in remembrance much and often." He who remembers Allāh ﷻ during combat carries out the orders and proves himself as His true servant.

Chapter 119. About The Virtue Of: "There Is No Might Or Power Except With Allāh"

3581. Qais bin Sa'd bin 'Ubādah narrated, that his father offered him to the Prophet ﷺ to serve him. He said: "So the Prophet ﷺ passed by me, and I had just performed *Ṣalāt*, so he poked me with his foot and said: 'Should I not direct you to a gate from the gates of Paradise?' I said: 'Of course.' He said: "There is no might or power except with Allāh (*Lā Hawla Wa Lā Quwwata Illā Billāh*).'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم، ح: ٣٥٥ عن محمد بن مثنى، وأحمد: ٤٢٢/٣ عن وهب بن جرير به وصححه الحاكم على شرط الشيخين ووافقه الذهبي: ٤/٢٩٠، ٢٩١ وللحديث شواهد.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ.

[وَلَا نَعْرِفُ لِعِمَارَةَ بْنِ زَعَكَرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ، وَمَعْنَى قَوْلِهِ: «وَهُوَ مُلَاقِي قَوْمِهِ»، إِنَّمَا يَعْني عِنْدَ الْقِتَالِ، يَعْني أَنَّ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ.

(المعجم ١١٩) - بَابُ: فِي فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (التحفة ١٢٨)

٣٥٨١ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ مَنْصُورَ بْنَ زَادَانَ يُحَدِّثُ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ ﷺ يَخْدُمُهُ قَالَ: فَمَرَّ بِي النَّبِيُّ ﷺ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وَقَالَ: «أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3582. [Ṣafwān bin Sulaim said: “No angel has risen from the earth until he said: ‘There is no might or power except with Allāh (*Lā Ḥawla Wa Lā Quwwata Illā Billāh*).’”] (*Ṣaḥīḥ*)

٣٥٨٢ - [حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ. قَالَ: مَا نَهَضَ مَلَكٌ مِنَ الْأَرْضِ حَتَّى قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ].

تخريج: [إسناده صحيح].

Chapter 120. Concerning The Virtue Of *Tasbīḥ*, *Tahlīl*, And *Taqdīs*

(المعجم ١٢٠) - [بَابُ: فِي فَضْلِ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ] (التحفة . . .)

3583. Ḥumaidah bint Yāsir narrated from her grandmother Yusairah – and she was one of those who emigrated – she said: “The Messenger of Allāh ﷺ said to us: ‘Hold fast to *At-Tasbīḥ*, *At-Tahlīl*, and *At-Taqdīs*,^[1] and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allāh).” (*Ḥasan*)

٣٥٨٣ - حَدَّثَنَا مُوسَى بْنُ جِرَامٍ وَعَبْدُ ابْنِ حُمَيْدٍ وَعَبْدُ وَاحِدٌ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: سَمِعْتُ هَانِيَةَ بِنْتُ عُمَانَ عَنْ أُمِّهِ حُمَيْصَةَ بِنْتِ يَاسِرٍ، عَنْ جَدَّتِهَا يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْفِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَعْفَلْنَ فَتَنْسِينَ الرَّحْمَةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِيَةَ بِنْتِ عُمَانَ وَقَدْ رَوَاهُ مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ هَانِيَةَ بِنْتِ عُمَانَ.

[Abū ‘Eīsā said:] This *Ḥadīth* [is *Gharīb*], we only know of it through the narration of Hānī’ bin ‘Uthmān, and Muḥammad bin Rabī’ah reported it from Hānī’ bin ‘Uthmān.

تخريج: [إسناده حسن] وأخرجه ابن سعد: ٣١٠/٨ عن محمد بن بشر، وأبو داود، ح: ١٥٠١ من حديث هانئة بن عثمان به وصححه الذهبي في تلخيص المستدرک: ٥٤٧/١ وابن حبان، ح: ٢٣٣٣ وحسنه ابن حجر والنووي في الأذکار، ص: ١٤.

[1] Saying “*Subhān Al-Malik, Al-Quddūs*” (Glory to the King, the Free of Deficiencies) or “*Rabbul Malaikī War-Rūḥ*” (Glorified, the Free of Deficiencies, the Lord of the angels and the spirit.” See *Tuḥfat Al-Aḥwadhī*.

Comments

'*Tasbīh* is saying 'Subhān Allāh, 'Tahlīl' is saying 'Lā Ilāha Illallāh' and 'Taqdīs' is saying 'Subhān Al-Malik Al-Quddūs Ya Sabbuho Quddūs Rābbal-Malaikatah" pure is the Master of angels and the spirit.

Chapter 121. About The Supplication When Going Out For An Expedition

(المعجم ١٢١) - [بَابٌ: فِي الدُّعَاءِ إِذَا غَزَا] (التحفة . . .)

3584. Anas narrated that when the Prophet ﷺ would go out for an expedition, he would say: "O Allāh, You are my *Aḍud* and You are my Helper, and by You^[1] do I fight (*Allāhumma Anta 'Aḍudī, Wa Anta Naṣīrī, Wa Bika Uqātil*)."

٣٥٨٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضُدِي وَأَنْتَ نَصِيرِي وَبِكَ أَقَاتِلُ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* [and the meaning of his statement "my *Aḍud*" is "my support"].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [وَمَعْنَى قَوْلِهِ عَضُدِي يَعْنِي عَوْنِي].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب ما يدعى عند اللقاء، ح: ٢٦٣٢ وعن نصر بن علي به وصححه ابن حبان، ح: ١٦٦١ * قتادة عنن.

Chapter 122. Concerning The Supplication Of The Day Of 'Arafah

(المعجم ١٢٢) - [بَابٌ: فِي دُعَاءِ يَوْمِ عَرَفَةَ] (التحفة . . .)

3585. 'Amr bin *Shu'aib* narrated from his father, from his grandfather, that the Prophet ﷺ said: "The best of supplications is the supplication of the Day of 'Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the

٣٥٨٥ - حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمٌ بْنُ عَمْرٍو الْحَذَاءُ الْمَدِينِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ حَمَادِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

[1] That is, "by Your Might and Your Power and Your Aid and Your Help." See *Tuhfat Al-Aḥwadhī* (4/285).

Praise, and He is powerful over all things. (*Lā Ilāha Illallāh, Wahdahū Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr.*")

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And Ḥammād bin Abū Ḥumaid (a narrator) he is Muḥammad bin Abū Ḥumaid and he is Ibrāhīm Al-Anṣārī Al-Madani, and he is not regarded as strong (in his narrations) according to the people of *Ḥadīth*. (*Da'īf*)

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/٢١٠، ح: ٦٩٦١ من حديث ابن أبي حميد به * حماد بن أبي حميد: ضعيف تقدم: ٣٥٦١ وللحديث شواهد ضعيفة عند مالك (الموطأ ١/٢١٥ ح ٥٠١ و ٢٢/١، ٤٢٣ ح: ٩٧٤) وغيره.

Chapter 123. The Supplication: “O Allāh Make My Secret Better Than My Apparent Condition”

3586. ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh taught me, saying: ‘Say: “O Allāh, make my secret better than my apparent condition, and make my apparent condition righteous. O Allāh, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding. (*Allāhummaj'al Sarīratī Khairan Min 'Alāniyatī Waj'al 'Alāniyatī Ṣāliḥah. Allāhumma Innī As'aluka Min Ṣāliḥi Mā Tu'tīn-Nāsa Minal-Māli Wal-Ahli Wal Waladi Ghairad-Dāli Wa Lāl-Muḍīl.*)” (*Da'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it

عَلَى كُلِّ شَيْءٍ قَدِيرٌ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حَمِيدٍ هُوَ مُحَمَّدُ بْنُ أَبِي حَمِيدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ الْمَدَنِيُّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ.

(المعجم ١٢٣) - بَابُ [دُعَاءِ] «اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي» [التحفة ١٢٩]

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنِ الْجَرَّاحِ بْنِ الصَّحَّاحِ الْكِنْدِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ قَالَ: «قُلِ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَالِدِ غَيْرَ الصَّالِ وَالْمُضِلِّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

except through this route, and its chain is not strong.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في الحلية: ٥٣/١ من حديث أبي شيبة عبدالرحمن بن إسحاق الكوفي به وهو ضعيف مشهور.

Chapter 124. The Supplication: "O Changer Of The Hearts, Make My Heart Firm..."

(المعجم ١٢٤) - بَابُ [دُعَاءِ] «يَا مُقَلِّبَ
الْقُلُوبِ ثَبِّتْ قَلْبِي...» (التحفة ١٣٠)

3587. 'Āsim bin Kulaib Al-Jarmī narrated from his father, from his grandfather, who said: "I entered upon the Prophet ﷺ while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: 'O changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-Qulūbi Thabbit Qalbī 'Alā Dīnik).'" (Hasan)

٣٥٨٧ - حَدَّثَنَا عُمَةُ بْنُ مُكَرَّمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُمَيَانَ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَعْدَانَ قَالَ: أَخْبَرَنِي عَاصِمُ بْنُ كُلَيْبِ الْجَرْمِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَابَةَ وَهُوَ يَقُولُ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٣١٣/٧، ح: ٧٢٣٢ من حديث عبدالله بن معدان به وهو صالح روى عنه جماعة، ولم يثبت تعليقه عن أبي داود رحمه الله وللحديث شواهد عن أنس وجابر والنواس بن سمعان رضي الله عنهم.

Chapter 125. Concerning *Ar-Ruqyah* When Suffering An Ailment

(المعجم ١٢٥) - [بَابُ: فِي الرُّقِيَةِ إِذَا
اِسْتَكَيْ] (التحفة...)

3588. Muḥammad bin Sālim narrated: "Thābit Al-Bunānī narrated to me, he said to me: 'O Muḥammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allāh, I seek refuge in Allāh's might and

٣٥٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ: قَالَ لِي: يَا مُحَمَّدُ! إِذَا اسْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَسْتَكِي ثُمَّ قُلْ: بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ

power from the evil of this pain I feel (*Bismillāh, A'ūdhu Bi-Izzatillāhi Wa Qudratihi Min Sharri Mā Ajidu Min Waja'i Hādihā*).” Then lift your hand and repeat that an odd number of times. For indeed, Anas bin Mālik narrated to me, that the Messenger of Allāh ﷺ narrated that to him.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. [And this Muḥammad bin Sālim is a *Shaiikh* from Al-Baṣrah].

شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا، ثُمَّ ارْفَعْ يَدَكَ ثُمَّ
أَعِدْ ذَلِكَ وَتَرَا فَإِنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ
رَسُولَ اللَّهِ ﷺ حَدَّثَهُ بِذَلِكَ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [وَمُحَمَّدٌ بْنُ سَالِمٍ
هَذَا شَيْخٌ بَصْرِيٌّ].

تخريج: [إسناده حسن] وأخرجه الحاكم: ٧١٩/٤ من حديث عبدالوارث به وصححه ووافقه الذهبي وأورده الضياء في المختارة: ١٤٥/٥، ١٤٦، ح: ١٧٦٧، ١٧٦٨ وللحديث شواهد.

Comments

In the report of Uthmān bin Abī Al-‘Aṣ *‘Bismillāh* is repeated three times and the rest of the supplication with a slight variation of words is repeated seven times. It has already been mentioned in *Kitāb Aṭ-Ṭibb*.

Chapter 126. The Supplication Of Umm Salamah

(المعجم ١٢٦) - [بَابُ دُعَاءِ أُمَّ سَلَمَةَ] (التحفة . . .)

3589. Umm Salamah said: “The Messenger of Allāh ﷺ taught me, saying: ‘Say: “O Allāh, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (*Allāhumma Hādihāstiqbālu Lailika, Wastidbāru Nahārika, Wa Aṣwātu Du‘ātika Wa Huḍūru Ṣalawātika, As‘aluka An Taghfira Lī*).” (*Hasan*)

٣٥٨٩ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنُ
الْأَسْوَدِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ حَفْصَةَ
بِنْتِ أَبِي كَثِيرٍ، عَنْ أَبِيهَا أَبِي كَثِيرٍ، عَنْ أُمِّ
سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ قَالَ:
«قُولِي: اللَّهُمَّ هَذَا اسْتِيقْبَالُ لَيْلِكَ، وَاسْتِدْبَارُ
نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، وَحُضُورُ
صَلَوَاتِكَ، أَسْأَلُكَ أَنْ تَغْفِرَ لِي» .

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through this route. And (as for) Ḥafṣah bint Abī Kathīr (a narrator in the chain), we do not know her, nor her father.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا
نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ
لَا نَعْرِفُهَا وَلَا أَبَاهَا .

تخريج: [حسن] ورواه أبو داود، الصلاة، باب ما يقول عند أذان المغرب، ح: ٥٣٠ من حديث أبي كثير به وصححه الحاكم: ١/١٦٩ ووافقه الذهبي * أبو كثير وثقه الحاكم والذهبي فحديثه حسن وحفصة بنت أبي كثير، تابعها المسعودي والحمد لله.

3590. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “No worshipper has ever said: None has the right to be worshipped but Allāh (*Lā Ilāha Illallah*)’ sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٥٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَزِيدَ الصَّدَائِقِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ [ابن الوليد] الهمداني عن يزيد بن كيسان، عن أبي حازم، عن أبي هريرة [رضي الله عنه] قال: قال رسول الله ﷺ: «مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللَّهُ فَطُ مَخْلِصًا إِلَّا قُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُقْضَى إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ».

[قال أبو عيسى:] هذا حديث حسن غريب من هذا الوجه.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣٣ عن الحسين بن علي به * أبو حازم هو سلمان.

3591. Ziyād bin ‘Ilāqah narrated from his uncle, that he said: “[The Prophet]^[1] ﷺ used to say: ‘O Allāh, I seek refuge in You from evil character, evil actions, and evil desires (*Allāuhmma Innī A‘ūdhu Bika Min Munkarātil-Akhlāqi Wal-‘Amāli Wal-Ahwā’*).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, and the uncle of Ziyād bin ‘Ilāqah is Qutbah bin Mālik, the Companion of the Prophet ﷺ.

٣٥٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ».

[قال أبو عيسى:] هذا حديث حسن غريب وعم زياد بن علقاة هو قطبة بن مالك صاحب النبي ﷺ.

تخريج: [صحيح] وأخرجه الطبراني: ١٩/١٩، ح: ٣٦ من حديث أبي أسامة به وصرح بالسماع وصححه ابن حبان، ح: ٢٤٢٢ والحاكم على شرط مسلم: ١/٥٣٢ ووافقه الذهبي.

[1] Without the phrase “the Prophet,” it would read “He used to say”.

3592. Ibn 'Umar [may Allāh be pleased with them] said: "We were with the Messenger of Allāh ﷺ when a man among the people said: 'Allāh is most exceedingly great, and praise is due to Allāh, abundantly, and glory to Allāh morning and night (*Allāhu Akbaru Kabīran Wal-Hamdulillāhi Kathīran, Wa Subhān Allāhi Bukratan Wa Aṣīlā*).' So the Messenger of Allāh ﷺ said: 'Who is the one who said such and such?' So a man among the people said: 'Me, O Messenger of Allāh.' He said: 'I was amazed at it. The gates of heaven opened up for it.'" Ibn 'Umar said: "I have not abandoned them since I heard [them] from the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Ḥasan Ṣaḥīḥ* from this route. Hajjāj bin Abī 'Uthmān (a narrator) is Hajjāj bin Maisarah Aṣ-Ṣawwāf. His *Kunyah* is Abū Aṣ-Ṣalt, and he is trustworthy according to the people of *Ḥadīth*.

٣٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الرُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: بَيْنَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ الْقَائِلُ كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: «عَجِبْتُ لَهَا، فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ [مِنْ رَسُولِ اللَّهِ ﷺ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ، وَحَجَّاجُ بْنُ أَبِي عُثْمَانَ هُوَ حَجَّاجُ بْنُ مَيْسَرَةَ الصَّوَّافُ، وَيَكْنَى أَبُو الصَّلْتِ، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: وأخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٦٠١ من حديث إسماعيل ابن عليّة به.

Comments

In the commentary of *Ṣaḥīḥ Muslim*, Imām Nawawī writes that these words are uttered after *Takbir Tahrimah* (First *Takbir* to begin the Prayer) and before the beginning of the recitation of the Qur'an. This supplication is for winning the favors of Allāh ﷻ.

Chapter 127. Which Speech Is Most Beloved to Allāh?

3593. Abū Dharr narrated that the Messenger of Allāh ﷺ visited him, or that Abū Dharr visited the

(المعجم ١٢٧) - بَابُ: أَيُّ الْكَلَامِ أَحَبُّ إِلَى اللَّهِ؟ [التحفة ١٣١]

٣٥٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ:

والإقامة" ولبعضه شاهد صحيح عند أحمد: ٣/٢٢٥ وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وللحديث شواهد أخرى عند ابن حبان، ح: ٢٩٦ وابن خزيمة وغيرهما * حديث الترمذي بهذا السياق: ضعيف، السلمي ضعيف وفيه علل أخرى.

3595. Anas [bin Mālik] narrated that the Prophet ﷺ said: "The supplication is not rejected between the *Adhān* and the *Iqāmah*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is how Abū Ishāq Al-Hamdānī reported this *Ḥadīth*; from Buraid bin Abī Mariam Al-Kūfī, from the Prophet ﷺ. It is similar to this, and this is more correct.

٣٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَعَبْدُ الرَّزَّاقِ وَ أَبُو أَحْمَدُ وَ أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ زَيْدِ الْعَمِّيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

[قَالَ أَبُو عِيسَى:] وَهَكَذَا رَوَى أَبُو إِسْحَاقَ الْهَمْدَانِيُّ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْثَمَ الْكُوفِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَهَذَا أَصَحُّ.

تخريج: [صحيح] انظر الحديث السابق * حديث أبي إسحاق: رواه النسائي في الكبرى، ح: ٩٨٩٥ وأحمد: ٣/١٥٥، ٢٥٤ وصححه ابن حبان، ح: ٢٩٦.

Chapter. "The *Mufarridūn* Have Preceded..."

(المعجم ...) - بَابُ: [«سَبَقَ

الْمُفَرِّدُونَ...»] (التحفة ١٣٢)

3596. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The *Mufarridūn* have preceded." They said: "And who are the *Mufarridūn*, O Messenger of Allāh?" He said: "Those who absorb themselves in the remembrance of Allāh, and remembrance removes their heavy burdens from them, until they will come on the Day of Judgment being light (in weight of their burdens)." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٥٩٦ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَ الْمُفَرِّدُونَ»، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ، يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١/٣٩٠، ح: ٥٠٦، ٥٠٧ (شعب الإيمان) من

حديث عمر بن راشد به وهو ضعيف والحديث صحيح بالشواهد دون قوله: " يضع الذكر ... خفافاً" انظر صحيح مسلم، ح: ٢٦٧٦ وغيره.

Comments

'*Mufarridūn*' are those who avoid the people and attractions of the world in order to focus on worship and remembrance of Allāh ﷻ and sometimes this aloofness adds to their concentration on worship. The remembrance of Allāh ﷻ also removes the heavy burden of worldly affairs and lessens their needs.

3597. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "That I should say: 'Glory is to Allāh (*Subhān Allāh*),' 'All praise is due to Allāh (*Al-Ḥamdulillāh*),' 'None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*),' and 'Allāh is the greatest (*Allāhu Akbar*)' is more beloved to me than all that the sun has risen over." (*Ṣaḥīh*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٥ عن أبي كريب به.

3598. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allāh raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And Sa'dān [Al-Qubbī] is Sa'dān bin Bishr and 'Eīsā bin Yūnus, Abū 'Aṣim, and more than one of the major scholars of the

٣٥٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٩٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ عَنْ سَعْدَانَ [الْقُبِّي] عَنْ أَبِي مُجَاهِدٍ، عَنْ أَبِي مُدَلَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يُفْطِرُ، وَالْإِمَامُ الْعَادِلُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَنْتَحِلُ لَهَا أَبْوَابَ السَّمَاءِ، وَيَقُولُ الرَّبُّ وَعِزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَسَعْدَانُ [الْقُبِّي] هُوَ سَعْدَانُ بْنُ بَشِيرٍ وَقَدْ رَوَى عَنْهُ عِيْسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ. وَأَبُو مُجَاهِدٍ

People of *Hadīth* have reported from him. Abū Mujāhid is Sa'd Aṭ-Ṭa'ī. Abū Mudillāh is the freed slave of the Mother of the Believers, Ā'ishah. And we only know him by this *Hadīth*. This *Hadīth* has been reported from him in longer and more complete form.

هُوَ سَعْدُ الطَّائِي. وَأَبُو مُدِلَّةَ هُوَ مَوْلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، وَإِنَّمَا نَعَرَفُهُ بِهَذَا الْحَدِيثِ. وَبُرِّوَى عَنْهُ هَذَا الْحَدِيثُ أَطْوَلَ مِنْ هَذَا وَأَتَمَّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، ح: ١٧٥٢ من حديث سعدان القبي به وصححه ابن خزيمة، ح: ١٩٠١ وابن حبان، ح: ٢٤٠٧، ٢٤٠٨ وله شاهد تقدم: ٢٥٢٦.

3599. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: "O Allāh, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allāh in every condition, and I seek refuge in Allāh from the condition of the people of the Fire (*Allāhum mānfa'ni Bimā 'Allamtani Wa 'Allimni Mā Yanfa'unī, Wa Zidni 'Ilmā, Al-Hamdulillāhi 'Alā Kulli Hālin Wa A'udhu Billāhi Min Hāli Ahlin-Nār*)."
(*Da'if*)

٣٥٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ». [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[He said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥١ من حديث عبدالله بن نمير به * موسى بن عبيدة ومحمد بن ثابت ضعيفان ولحديث "اللهم انفعني بما علمتني وعلمي ما ينفعني" شاهد عند الحاكم: ١/٥١٠ وسنده حسن.

Comments

The knowledge which is useful for both the worlds — here and the Hereafter — is the real and beneficial knowledge. Knowledge is beneficial only when it is acted upon. Enhancement of knowledge is its prerequisite condition. It is essential to be thankful to Allāh ﷻ in every condition and circumstances.

Chapter 129. What Has Been Related About: Allāh Has Angels Who Go About On The Earth

3600. Abū Hurairah, or Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has angels who go about on the earth in addition to the *Kuttāb*^[1] of the people. So when they find groups of people remembering Allāh, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allāh will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'So how would it be had they seen Me?'" He said: "So they will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?'" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?'" He said: "They will say: 'Had they seen

(المعجم ١٢٩) - [بَابُ مَا جَاءَ إِنْ لِلَّهِ
مَلَائِكَةٌ سَيَّاحِينَ فِي الْأَرْضِ]
(التحفة ...)

٣٦٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ
فِي الْأَرْضِ فَضَلًا عَنْ كُتَّابِ النَّاسِ فَإِذَا
وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ
بُعَيْبِكُمْ فَيَجِيئُونَ فَيُحْفُونَ بِهِمْ إِلَى السَّمَاءِ
الَّذِي يَقُولُ اللَّهُ: أَيُّ شَيْءٍ تَرَكْتُمْ عِبَادِي
يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ
وَيَمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ
رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ:
فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ
لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمَجِيدًا وَأَشَدَّ لَكَ
ذِكْرًا، قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟
قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ:
فَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ:
فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ
رَأَوْهَا لَكُنَّا لَهَا أَشَدَّ طَلْبًا وَأَشَدَّ عَلَيْهَا
حِرْصًا، قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ
يَتَعَوَّدُونَ؟ قَالُوا: يَتَعَوَّدُونَ مِنَ النَّارِ، قَالَ:
فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، قَالَ:
فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا

[1] The angels who write down the deeds of people as well as others who are appointed to them. See *Tuhfat Al-Ahwadhī* (4/288).

it, they would be more ardent in seeking it, and more eager for it.” He said: “So He will say: ‘So from what thing do they seek refuge?’ They will say: ‘They seek refuge from the Fire.’” He said: “So He will say: ‘And have they seen it?’ So they will say: ‘No.’” He said: “So He will say: ‘So how would it be had they seen it?’ So they will say: ‘Had they seen it, they would be more ardent in flight from it, more ardent in fear of it, and more ardent in seeking refuge from it.’” He said: “So He will say: ‘So I do call You to witness that I have forgiven them.’ So they will say: ‘Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.’ So He will say: ‘They are the people, that none who sits with them shall be miserable.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported from Abū Hurairah from other than this route.

لَكَانُوا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّدًا. قَالَ: فَيَقُولُ: فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فَلَانًا الْخَطَاءَ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمْ الْقَوْمُ لَا يَسْتَمَى لَهُمْ جَلِيسٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل ذكر الله عز وجل، ح: ٦٤٠٨ من حديث الأعمش ومسلم، ح: ٢٦٨٩ من حديث أبي صالح به.

Comments

This narration shows the noble aspect of the assembly of the people who gather to remember Allāh ﷻ this narration also shows the liking and affection of Allāh ﷻ and His angels for such gatherings.

Chapter 130. The Virtue Of: “There Is No Might Or Power Except By Allāh”

3601. Abū Hurairah said: “The Messenger of Allāh ﷺ said to me: ‘Be frequent in saying: “There is no

(المعجم ١٣٠) - [بَابُ فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ] (التحفة ...)

٣٦٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامِ بْنِ الْعَازِ، عَنْ

might or power except by Allāh, (Lā Hawla Wa Lā Quwwata Illā Billāh).” For verily, it is a treasure from the treasures of Paradise.” (Saḥīḥ)

Makhūl said: “So whoever says: ‘There is no might or power except by Allāh, and there is no place of refuge from Allāh except to Him, (Lā Hawla Wa Lā Quwwata Illā Billāh, Wa Lā Manjā Min Allāhi Illā Ilaihi)’ seventy types of harm shall be removed from him, the least of them being poverty.”

[Abū ‘Eisā said:] This chain for this *Hadīth*, is not connected. Makhūl did not hear from Abū Hurairah.

مَكْحُولٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَكْثَرُ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كُنْتُ مِنْ كُنُوزِ الْجَنَّةِ» قَالَ مَكْحُولٌ: فَمَنْ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ كَشَفَ عَنْهُ سَبْعِينَ بَابًا مِنَ الضَّرِّ أَدْنَاهُنَّ الْفَقْرُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِمُنْصَلٍ. مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] عن رسول الله ﷺ وللحديث شواهد كثيرة عند ابن حبان، ح: ٢٣٣٨ وغيره دون قول مكحول * أبو خالد الأحمر عنعن فالسند ضعيف إلى مكحول.

3602. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Every Prophet has a (special) supplication which is answered. Verily, I have reserved mine as intercession for my nation, and it shall reach, if Allāh wills, those of them who die, not associating anything with Allāh.” (Saḥīḥ)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Saḥīḥ*.

٣٦٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيِّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح: ١٩٩ عن أبي كريب به ورواه البخاري، ح: ٦٣٠٤ من حديث أبي هريرة.

Comments

Allāh ﷻ has granted every Prophet one special supplication which is definitely accepted and responded to by Allāh ﷻ. Regarding other supplications, it is Allāh's Will to accept it or not. The Prophet ﷺ has saved his special supplication for the intercession of his *Ummah*.

Chapter 131. Concerning Having Good Thoughts About Allāh The Mighty And Sublime

(المعجم ١٣١) - [بَابٌ: فِي حُسْنِ
الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ] (التحفة ...)

3603. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh, the Most High said: 'I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related that Al-A'mash explained this *Ḥadīth*: "Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm's length." That is: "With forgiveness and mercy." And in this manner did some of the people of knowledge explain this *Ḥadīth*. They said: "Indeed its meaning is only that He says: 'When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.'"

[And it is related that Sa'eed bin Jubair said concerning this *Āyah*: 'So remember Me, I shall

٣٦٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْئَلُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ جِئَ يَذْكُرُنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنِ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنِ اتَّانِيَ يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى عَنِ الْأَعْمَشِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ «مَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا». يَتَّعَنِي بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَهَكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ قَالُوا: إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ الْعَبْدُ بِطَاعَتِي وَبِمَا أَمَرْتُ تُسَارِعُ إِلَيْهِ مَغْفِرَتِي وَرَحْمَتِي. لَوْ رَوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢] قَالَ: أَذْكُرُونِي بِطَاعَتِي أَذْكُرْكُمْ بِمَغْفِرَتِي.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَى وَعَمْرُو بْنُ هَاشِمِ الرَّمْلِيُّ عَنِ ابْنِ لَهَيْعَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِهَذَا].

remember You.^[1] He said:
 “Remember Me by obedience of
 Me, and I shall remember you with
 My forgiveness.” (*Da'if*)

(A chain for that) from Sa'eed bin
 Jubair, with this.]

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب الحث على ذكر الله تعالى،
 ح: ٢٦٧٥ عن أبي كريب عن أبي معاوية البخاري، ح: ٧٤٠٥ من حديث الأعمش به * أثر سعيد
 بن جبير: سنده ضعيف مقطوع، ابن لهيعة عنعن.

Comments

Allāh's concern with His slave is according to his trust and belief in Him. If
 the slave believes that He will treat him with His favors, he will find Allāh ﷻ
 Most Merciful and Most Kind. Therefore one should always aspire favorable
 expectations.

**Chapter 132. About Seeking
 Refuge**

(المعجم ١٣٢) - [بَابُ: فِي الاسْتِعَاذَةِ]

(التحفة ...)

3604. Abū Hurairah narrated that
 the Messenger of Allāh ﷺ said:
 “Seek refuge with Allāh from the
 punishment of Hell, and seek
 refuge in Allāh from the
 punishment of the grave. Seek
 refuge in Allāh from the trial of *Al-
 Maṣīhid-Dajjāl*, and seek refuge in
 Allāh from the trials of life and
 death.” (*Ṣaḥīḥ*)

٣٦٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
 مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
 أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وَاسْتَعِيدُوا
 بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. اسْتَعِيدُوا بِاللَّهِ مِنْ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ، وَاسْتَعِيدُوا بِاللَّهِ مِنْ فِتْنَةِ
 الْمَحْيَا وَالْمَمَاتِ».

[Abū 'Eisā said:] This *Ḥadīth* is
Ḥasan Ṣaḥīḥ.

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري في الأدب المفرد، ح: ٦٤٨ من حديث أبي معاوية
 الضرير به وللحديث شواهد عند البخاري ومسلم، ح: ٥٨٧-٥٩٠ وغيرهما.

**Chapter (...) The Supplication:
 “I Seek Refuge in Allāh’s Perfect
 Words From The Evil Of What
 He Created”**

(المعجم ...) - [بَابُ دُعَاءٍ: «أَعُوذُ

بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»]

(التحفة ١٣٣)

(1). **3604.** Abū Hurairah narrated

(١) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:

[1] *Al-Baqarah* 2:152.

that the Prophet ﷺ said: "Whoever says three times when he reaches the evening: 'I seek refuge in Allāh's Perfect Words from the evil of what he created, (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)' no poisonous sting shall harm him that night."

(One of the narrators) Suhail said: "So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain." (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan*. Mālik bin Anas related this *Hadīth* from Suhail bin Abī Ṣāliḥ, from his father, from Abū Hurairah from the Prophet ﷺ. 'Ubaiddullāh bin 'Umar, and more than one narrator related this *Hadīth* from Suhail, and they did not mention: "from Abū Hurairah" in it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حَمَّةٌ تِلْكَ اللَّيْلَةَ». قَالَ سُهَيْلٌ: فَكَانَ أَهْلُنَا تَعَلَّمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلِدَعَتْ جَارِيَةً مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَعَبْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ سُهَيْلٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم واللييلة، ح: ٥٩٠ والكبرى، ح: ١٠٤٢٦ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٢٣٦٠ وللحديث طرق أخرى، وحديث مالك في الموطأ: ٩٥١/٢ ومن طريقه أخرجه النسائي في الكبرى، ح: ١٠٤٢٥ وأحمد: ٣٧٥/٢ وله لون آخر عند مسلم، ح: ٢٧٠٩.

Chapter. The Supplication: "O Allāh Make Me Revere Gratitude To You ..."

(2). 3604. Abū Hurairah said: "There is a supplication that I memorized from the Messenger of Allāh which I do not leave off: 'O Allāh, make me revere gratitude to You, make me increase in remembrance of You, make me follow Your advice, and (make me) guard over that which you have commanded (*Allāhummaj'alnī*

(المعجم ...). - بَابُ [دُعَاءٍ]: «اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرِكَ...» [التحفة ١٣٤]

(٢) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: أَخْبَرَنَا وَكَيْعٌ: حَدَّثَنَا أَبُو فَضَالَةَ الْفَرَجِيُّ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدِ الْمَقْبُرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا أَدَعُهُ: «اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرِكَ وَأَكْثَرُ ذِكْرِكَ وَأَتَّبِعْ نَصِيحَتَكَ وَأَحْفَظْ وَصِيَّتَكَ». هَذَا حَدِيثٌ غَرِيبٌ.

U'azzimu Shukraka Wa Ukthiru Dhikraka Wa Attabi'u Naṣīhataka Wa Ahfazū Waṣiyatak).”

This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳۱۱/۲ من حديث الفرج بن فضالة به وهو ضعيف (تقريب) وأبو سعيد مجهول (تقريب) ويقال: أبو سعد الحمصي رواه أحمد: ۴۷۷/۲ عن وكيع عن فرج به.

Chapter (...) “There Is Not A Man Who Calls Upon Allāh With A Supplication Except That He Is Answered”

(المعجم . . .) - بَابُ [مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ] (التحفة ۱۳۵)

(3). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is not a man who calls upon Allāh with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated – as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty.” They said: “O Messenger of Allāh, and how would he be hasty?” He said: “He says: ‘I called upon my Lord, but He did not answer me.’” (*Da'if*)

(۳) - ۳۶۰۴ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا اللَّيْثُ - هُوَ ابْنُ أَبِي سَلِيمٍ - عَنْ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ، فَإِمَّا أَنْ يُعْجَلَ لَهُ فِي الدُّنْيَا، وَإِمَّا أَنْ يُدْخَرَ لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يُكْفَرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَجِمَ أَوْ يَسْتَعْجِلُ. قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَسْتَعْجِلُ؟ قَالَ: «يَقُولُ: دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route.

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ۶۱۳۴ من حديث ليث بن أبي سليم عن زياد بن أبي المغيرة أو زياد بن المغيرة به * الليث بن أبي سليم ضعيف وزياد غير منسوب كما في تحفة الأشراف: ۴۵۴/۹.

Comments

Reverence and glorifying may mean increase in remembrance and praising Allāh ﷻ always seeking His guidance and always following His advice.

(4). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allāh for something, except that He shall grant it to him – as long as he does not become hasty." They said: "O Messenger of Allāh, and how is haste made concerning it?" He said: "He says: 'I did ask and ask, and I was not given a thing.'"^[1] (*Da'if*)

Az-Zuhrī reported this *Hadīth* from Abū 'Ubaid, the freed slave of Ibn Azhar, from Abū Hurairah from the Prophet ﷺ, saying: "One of you will be answered as long as he does not become hasty; he says: 'I supplicated but was not answered.'"

(٤) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُوَ إِطْبَهُ يَسْأَلُ اللَّهَ مَسْأَلَةً إِلَّا آتَاهَا إِيَّاهُ مَا لَمْ يَعْجَلْ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ عَجَلْتُهُ؟ قَالَ: «يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُعْطَ شَيْئًا».

وَرَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي».

تخریج: [إسناده ضعيف] * يحيى بن عبيد الله وأبوه ضعيفان، وحديث: "يستجاب لأحدكم ... إلخ" متفق عليه تقدم: ٣٣٨٧.

Comments

There are some principals and manners for the acceptance of supplications, and there are some prohibitions regarding supplications, and there are some special times for making supplications, all these should be observed and hope that Allāh ﷻ will accept the supplication.

Chapter (...) "Indeed, Having Good Thoughts Concerning Allāh Is From The Perfection Of The Worship Of Allāh"

(5). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh." (*Hasan*)

(المعجم ...) - بَابُ: [«إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ»] (التحفة ١٣٦)

(٥) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ سُمَيْرِ بْنِ نَهَارٍ الْعَبْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[1] See no. 3387.

This *Hadīth* is *Gharīb* from this route.

ﷺ: «إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ». هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في حسن الظن، ح: ٤٩٩٣ من حديث محمد بن واسع به وصححه ابن حبان، ح: ٢٣٩٥، ٢٤٦٠، والحاكم: ٢٤١/٤ على شرط مسلم ووافقه الذهبي "وهم من ضعفه".

Chapter (...) “Let One Of You Look At What It Is That He Wishes For...”

(المعجم ...). بَابُ: [لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى . . .] (التحفة ١٣٧)

(6). 3604. ‘Umar bin Abī Salamah narrated from his father, who said: “The Messenger of Allāh ﷺ said: ‘Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.’” (*Ḍa‘īf*)

(٦) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يَكْتُبُ لَهُ مِنْ أَمْنِيَّتِهِ».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. تخريج: [إسناده ضعيف لإرساله].

Comments

Man’s “trust” or “doubt” is relevant to his deeds. Whose deeds are according to Allāh’s Commands, he will have good expectation and whose deeds are against the Commands, how he can expect favors of Allāh (ﷻ).

Chapter (...) The Supplication: “O Allāh, Give Me Pleasure In My Hearing And My Sight...”

(المعجم ...). - بَابُ [دُعَاءٍ:] «اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي . . .» [التحفة (١٣٨)]

(7). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ used to supplicate, saying: “O Allāh, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (*Allāhumma Matti'nī Bisam'ī Wa Baṣarī Waj'alhumal-Wāriṭha Minnī,*

(٧) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو فَيَقُولُ: «اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ بِئَارِي». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Wāṣṣurnū 'Alā Man Yazlimunī, Wa Khudh Minhu Bitha'ri)” (*Ḥasan*)

عَرِيبٌ مِنْ هَذَا التَّوَجُّهِ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [حسن] وأخرجه البخاري في الأدب المفرد، ح: ٦٥٠ من حديث محمد بن عمرو به وصححه الحاكم: ٥٢٣/١، ١٤٢/٢ على شرط مسلم ووافقه الذهبي، ورواه جماعة عن محمد ابن عمرو به.

Comments

One should always have good hope from Allāh ﷻ and should always desire something good which is beneficial for both worlds. (Abu Salamah was a *Tābiʿ*).

Chapter (...) “Let One Of You Ask His Lord For His Every Need...”

(المعجم . . .) - بَابُ : [لِيسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا . . .] (التحفة ١٣٩)

(8). 3604. *Thābit* narrated from *Anas*, who said “The Messenger of Allāh ﷺ said: ‘Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.’” (*Ḥasan*)

(٨) - ٣٦٠٤ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ السَّجَرِيُّ: حَدَّثَنَا قَطَنُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ». هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى غَيْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتِ الْبُنَانِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَسٍ.

This *Ḥadīth* is *Gharīb*. More than one narrator reported this *Ḥadīth* from *Ja'far bin Sulaimān*, from *Thābit Al-Bunānī* from the Prophet ﷺ, and they did not mention: “from *Anas*” in it.

تخريج: [إسناده حسن] وأخرجه أبو يعلى، ح: ٣٤٠٣ عن قطن بن نسير العنبري البصري به وصححه ابن حبان (الإحسان): ٨٦٣، ٨٩١، ٨٩٢.

(9). 3604. *Thābit Al-Bunānī* narrated that the Messenger of Allāh ﷺ said: “Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks.” (*Ḥasan*)

(٩) - ٣٦٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَ الْمِلْحَ وَحَتَّى يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ». وَهَذَا أَصْحَحُ مِنْ حَدِيثِ قَطَنٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ.

And this is more correct than the (previous) narration of *Qaṭan* from

Ja'far bin Sulaimān.

تخريج: [حسن] والحديث السابق شاهد له.

Comments

Everything large or small belongs to Allāh ﷻ and He has control over everything, and He only can give. None can have anything without His permission; therefore, everything, large or small, should be begged from Him.