

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

34. The Chapters On Supplication

(المعجم ٣٤) أَبْوَابُ الدَّعَاءِ

(التحفة ٢٦)

Chapter 1. The Virtue Of Supplication

(المعجم ١) - بَابُ فَضْلِ الدَّعَاءِ

(التحفة ١)

3827. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Whoever does not call upon Allāh, He will be angry with him." (*Da'if*)

٣٨٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو الْمَلِيحِ الْمَدَنِيُّ [قَالَ:]: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدْعُ اللَّهَ، سُبْحَانَهُ، غَضِبَ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب منه [من لم يسأل الله بغضب عليه، ح: ٢٣٧٣ من حديث أبي المليح به، وهو في مصنف ابن أبي شيبة: ٢٠٠/١٠، وقال الحاكم: ٤٩١/١: هذا حديث صحيح الإسناد * فإن أبا صالح الخوزي وأبا المليح الفارسي لم يذكرهما بالجرح إنما هما في عداد المجاهولين لقلة الحديث، وهذا يدل على تساهل الحاكم * والخوزي لين الحديث، ولحديثه شواهد ضعيفة، انظر الفتح: ٧٩/١١ وغيره.

Comments:

- Supplicating Allāh is a form of worship as a slave expresses his destitution and weakness in front of Allāh, and begs humbly from Him, acknowledging His greatness and might, to fulfill his necessities.
- Giving up supplication is an act of turning away from worshipping Allāh, so it displeases Allāh.
- While supplicating, the etiquettes that are mentioned in the *Ahādith* should be regarded.

3828. It was narrated from Nu'mân bin Bashir that the Messenger of Allāh ﷺ said: "Indeed the supplication is the worship." Then he recited: "And your Lord said: Invoke Me, I will respond to you."^[1] (*Sahih*)

٣٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ عَنْ يُسَيْعِ الْكِنْدِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدَّعَاءَ هُوَ

[1] *Châfir* 40:60.

الْعِبَادَةَ ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠].

تخريج: [صحيح] أخرجه أبو داود، الصلاة، باب الدعاء، ح: ١٤٧٩ من حديث ذر به، وقال الترمذي، ح: ٢٩٦٩: حسن صحيح، وصححه ابن حبان، ح: ٢٣٩٦، والحاكم: ١/٤٩٠، ٤٩١، والذهبي * الأعمش تابعه منصور.

Comments:

Asking anything that is subjected to Allâh alone from any creature is worshipping that creature, so it is considered polytheism, (i.e., associating partners with Allâh). The creature might be a non-living thing like a stone, sun, star, tree, etc., or a living thing like an animal, jinni, angel or even a pious person or a Prophet; asking them for anything which is beyond the ability of creatures is polytheism.

3829. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is nothing more noble to Allâh the Glorified, than supplication." (*Da'if*)

٣٨٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ، مِنْ الدُّعَاءِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما جاء في فضل الدعاء، ح: ٣٣٧٠ من حديث أبي داود الطيالسي به، وهو في مسنده، ح: ٢٥٨٢، وقال الترمذي: حسن غريب، وصححه ابن حبان، ح: ٢٣٩٧، والحاكم: ١/٤٩٠، والذهبي، وعلته عن عتقة قتادة تقدم، ح: ١٧٥٠.

Comments:

- By supplicating, one gets honor and great position near Allâh.
- By practicing other good deeds one may also get a great position near Allâh, but one needs to supplicate.

Chapter 2. The Supplication Of The Messenger of Allâh ﷺ

(المعجم ٢) - بَابُ دُعَاءِ رَسُولِ اللَّهِ ﷺ (الحفة ٢)

3830. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say in his supplication: "*Rabbi! A'inni wa lâ tu'in 'alayya, wansurni wa lâ tansur 'alayya, wamkurli wa lâ tamkur 'alayya, wahidini wa yassiril-huda li, wansurni 'ala man baghâ 'alayya. Rabbi!alni laka shakkâran,*

٣٨٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، [سَنَهُ إِخْدَى وَثَلَاثِينَ وَمِائَتَيْنِ]: حَدَّثَنَا وَكَيْعٌ، فِي سَنَةِ خَمْسٍ وَتِسْعِينَ وَمِائَةٍ: قَالَ: حَدَّثَنَا سُفْيَانُ فِي مَجْلِسِ الْأَعْمَشِ مِنْهُدُ خَمْسِينَ سَنَةً: حَدَّثَنَا عَمْرُو بْنُ مَرَّةَ الْجَمَلِيُّ فِي زَمَنِ خَالِدٍ، عَنْ

laka dhakkâran, laka rahhâban, laka muti'an, 'ilayka mukhbbitan, 'ilayka awwâhan munibâ. Rabbi! Taqabbal tawbati, wâghsil haubati wa ajib da'wati, wahdi qalbi, wa saddid lisâni, wa thabbit hujjati, waslul sakhimata qalbi (O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord! Accept my repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heart)." (*Sahih*)

(One of the narrators) Abul-Hasan At-Tanâfisi said: "I said to Waki': 'Shall I say it in the *Qunut* of *Witr*?' He said: 'Yes.'"

عَبَدِ اللهُ بْنِ الْحَارِثِ الْمُكْتَبِ عَنْ طَلِيْقِ بْنِ قَيْسِ الْحَضْرِيِّ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ، فِي دُعَائِهِ: «رَبِّ! أَعْنِي وَلَا تُعِنِ عَلَيَّ. وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ. وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ. وَاهْدِنِي وَسِّرِ الْهَدْيَ لِي. وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ! اجْعَلْنِي لَكَ شَكَارًا. لَكَ ذَكَارًا. لَكَ رَهَابًا. لَكَ مُطِيعًا. إِلَيْكَ مُخْبِتًا. إِلَيْكَ أَوَاهَا مُنِيبًا. رَبِّ! تَقَبَّلْ تَوْبَتِي. وَأَغْسِلْ حَوْبَتِي. وَأَجِبْ دَعْوَتِي. وَاهْدِ قَلْبِي. وَسَدِّدْ لِسَانِي. وَتَبِّثْ حُجَّتِي. وَاسْلُلْ سَخِيمَةَ قَلْبِي.»
قَالَ أَبُو الْحَسَنِ الطَّنَافِيسِيُّ: قُلْتُ لِرَوِّحِ: أَقُولُهُ فِي قُنُوتِ الْوَيْتْرِ؟ قَالَ: نَعَمْ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب ما يقول الرجل إذا سلم، ح: ١٥١٠، ١٥١١ من حديث سفیان الثوري به، وقال الترمذي، ح: ٣٥٥١: حسن صحيح، وصححه ابن حبان، ح: ٢٤١٤، ٢٤١٥، والحاكم ١/٥١٢، ٥٢٠، والذهبي.

Comments:

- 'Making the tongue speak the truth' here means asking the favor of Allâh that He protect the tongue from sins and bad speech.
- The words 'make my proof firm' could be understood as getting the power of presenting good, reasonable and firm proofs, while preaching the truth, or it could be understood as being able to give correct answers in the grave or on the Day of Judgment, by which Allâh becomes happy and admits him in His Paradise after forgiving his sins.

3831. It was narrated that Abu Hurairah said: "Fâtimah came to the Prophet ﷺ to ask him for a servant, and he said: 'I do not have anything to give you.' So she went back, but after that he came to her and said: 'Is what you asked for dearer to you, or something better than that?' 'Ali said to her: 'Say: something better than that.' So she said it. He said: 'Say: *Allâhumma Rabbas-samâwâtis-Sab'i wa Rabbal-'Arshil-'Azim, Rabbanâ wa Rabba Kulli shay'in, munzil at-Tawrâti wal-Injili wal-Qur'ânil-'Azim. Antal-Awwalu fa laysa qablaka shay', wa Antal-Âkhiru fa laysa ba'daka shay', wa Antal-Bâtinu fa laysa dunaka shay', lqdi 'ammad-daima wa aghninâ minal-faqr* (O Allâh, Lord of the seven heavens and Lord of the Mighty Throne, our Lord, and the Lord of everything, Revealer of the *Tawrah*, the *Injil* and the Magnificent *Qur'ân*. You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want).'" (*Sahih*)

٣٨٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا. فَقَالَ لَهَا: «مَا عِنْدِي مَا أُعْطِيكَ» فَرَجَعَتْ. فَأَتَاهَا بَعْدَ ذَلِكَ فَقَالَ: «الَّذِي سَأَلْتِ أَحَبُّ إِلَيْكَ، أَوْ مَا هُوَ خَيْرٌ مِنْهُ؟» فَقَالَ لَهَا عَلِيٌّ: قُولِي: لَا. بَلْ مَا هُوَ خَيْرٌ مِنْهُ. فَقَالَتْ: فَقَالَ: «قُولِي: اللَّهُمَّ! رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ. أَنْتَ الْمُنَزَّلُ التَّوْرَةَ وَالْإِنْجِيلَ وَالْقُرْآنَ الْعَظِيمِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٦٣/٢٧١٣ عن ابن أبي

شيبه به.

Comments:

- a. Allâh is the First and the Last. Time can affect creatures but it cannot affect the Creator. So, all times are equal for Him.

- b. Allāh is the Most High and Most Predominant. His Power is over all His creatures regardless of how tiny the creature is. He also is the Nearest one to His creature through His might and knowledge.
- c. Supplication should be made by the attributes of Allāh.
- d. Poverty and richness are in the Hands of Allāh, so to fulfill a loan and escape poverty, Allāh's help should be sought by reciting the supplications that are proven in *Sunnah*.

3832. It was narrated from 'Abdullāh that the Prophet ﷺ used to say: "Allāhumma inni as'alukal-huda wat-tuqa wal-'afāf wal-ghina (O Allāh, I ask You for guidance, piety, chastity and affluence)." (*Sahih*)

٣٨٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ وَ مُحَمَّدٌ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى [وَالْتَقَى] وَالْعَفَافَ وَالْغِنَى».

تخريج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح: ٧٢/٢٧٢١ عن ابن بشار به.

Comments:

- a. Allāh alone protects from all evils.
- b. This supplication in a means of asking protection of Allāh from many types of evil. Guidance is protection from straying from the right path, piety is protection from sins, abstinence and chastity are protection from bad character, obscenity and vulgarity and self-contentment is protection from stinginess and greediness while richness is protection from begging others.

3833. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ used to say: 'Allāhummanfa'ni bima 'allamtani, wa 'allimni ma yanfa'uni, wa zidni 'ilman, wal-hamdu lillāhi 'ala kulli hāl, wa a'udhu billāhi min 'adhābin-nār (O Allāh, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allāh in all situations, and I seek refuge with Allāh from the torment of the Fire)." (*Da'if*)

٣٨٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي. وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْمًا. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ».

تخريج: [ضعيف] تقدم، ح: ٢٥١.

Comments:

This *Hadith* has already been mentioned in the preface under the chapter no: 23. See the *Hadith*: 251

3834. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ often used to say: 'Allâhumma thabbit qalbi 'ala dinika [O Allâh, make my heart steadfast in (adhering to) Your religion].' A man said: 'O Messenger of Allâh! Do you fear for us when we have believed in you and in (the Message) that you have brought?' He said: 'Hearts are between two of the fingers of the Most Merciful, and He controls them.'" (*Hasan*)

Al-A'mash (one of the narrators) indicated with his fingers.

تخریج: [حسن] أخرجه البخاري في الأدب المفرد، ح: ٦٨٣ عن الأعمش عن يزيد الرقاشي، وأبي سفيان عن أنس به، وقال الترمذي، ح: ٢١٤٠ حسن صحيح، وله شواهد منها ما أخرجه الترمذي، ح: ٣٥٢٢ بإسناد حسن عن أم سلمة به نحو المعنى، وقال: هذا حديث حسن.

Comments:

- a. After being guided to the right path, being steadfast on that way is a great blessing of Allâh.
- b. At present, many types of afflictions are appearing, null and void matters are being presented in charming and alluring styles, texts of the Qur'ân and *Ahâdith* are being misinterpreted to support the wrong opinions and false beliefs, so in such circumstances, besides common people, scholars also should seek Allâh's support constantly to make them steadfast on the truth.

3835. It was narrated from Abu Bakr Siddiq that he said to the Messenger of Allâh ﷺ: "Teach me a supplication which I can say during my prayer." He said: "Say: *Allâhumma inni zalamtu nafsi zulman kathiran wa lâ yaghfirudh-dhunub illa Anta, faghfirli maghfiratan min 'indika warhamni, innaka Antal-Ghafurur-Rahim* (O Allâh, I have wronged myself

٣٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ أَنْ يَقُولَ: «اللَّهُمَّ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! تَخَافُ عَلَيْنَا؟ وَقَدْ آمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهِ. فَقَالَ: «إِنَّ الْقُلُوبَ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، عَزَّ وَجَلَّ، يُقْبِلُهَا». وَأَشَارَ الْأَعْمَشُ بِإِصْبَعَيْهِ.

٣٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful)." (*Sahih*)

فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي. إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤ من حديث الليث به، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح: ٤٨/٢٧٠٥ عن ابن رمح به.

Comments:

- a. During prayer, before making the final salutations (that end the prayer) one should supplicate Allâh as much as possible.
- b. Asking forgiveness for sins is a great good deed.
- c. Asking forgiveness does not necessarily means that sins were committed.

3836. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ came out to us, leaning on a stick, and when we saw him we stood up. He said: 'Do not do what the Persians do for their leaders.' We said: 'O Messenger of Allâh, why don't you pray to Allâh for us?' He said: '*Allâhummaghfir lanâ, wârhamnâ, wârda 'annâ, wa taqabbal minnâ, wa adkhlî nâl-jannah, wa najjinâ minan-nâr, wa aslih lana sha'nanâ kullah.* [O Allâh, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].' It was as if we wanted him to say more, but he said: 'Have I not summed up everything for you?'" (*Da'if*)

٣٨٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ مُتَّكِيٌّ عَلَى عَصَا. فَلَمَّا رَأَيْنَاهُ قُمْنَا. فَقَالَ: «لَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسٍ بِعِظْمَائِهَا» قُلْنَا: يَا رَسُولَ اللَّهِ! لَوْ دَعَوْتَ اللَّهَ لَنَا قَالَ: «اللَّهُمَّ! اغْفِرْ لَنَا وَارْحَمْنَا، وَارْضَ عَنَّا، وَتَقَبَّلْ مِنَّا، وَأَدْخِلْنَا الْجَنَّةَ، وَنَجِّنَا مِنَ النَّارِ، وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ». قَالَ: فَكَأَنَّمَا أَحْبَبْنَا أَنْ يَزِيدَنَا، فَقَالَ: «أَوْ لَيْسَ قَدْ جَمَعْتُ لَكُمْ الْأَمْرَ؟».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح: ٥٢٣٠ من حديث مسعر به * أبومرزوق لين، ولبعض الحديث شواهد عند مسلم وغيره.

3837. Abu Hurairah told that the Messenger of Allāh ﷺ said: 'Allāhumma! Inni a'udhu bika minal-arba': min 'ilmin lâ yanfa'u, wa min qalbin lâ yaksha'u, wa min nafsin lâ tashba'u, wa min du'â'in lâ yusma' [O Allāh, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard].'" (Hasan)

٣٨٣٧ - حَدَّثَنَا عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَخِيهِ عَبَادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلاة، باب في الاستعاذة، ح: ١٥٤٨ من حديث الليث به، وصححه الحاكم: ١/١٠٤، ٥٣٤، ووافقه الذهبي.

Chapter 3. What The Messenger Of Allāh ﷺ Sought Refuge From

(المعجم ٣) - بَابُ مَا تَعَوَّذَ مِنْهُ رَسُولُ اللَّهِ ﷺ (التحفة ٣)

3838. It was narrated from 'Aishah that the Prophet ﷺ would supplicate with these words: "Allāhumma inni a'udhu bika min fitnatil-nâri wa 'adhâbin-nâr, wa min fitnatil-qabri wa 'adhâbil-qabr, wa min sharri fitnatil-ghina wa min sharri fitnatil-faqr, wa min sharri fitnatil-masihid-dajjâl. Allāhumma aghsil khatâyâya bima'ith-thalji wal-barad, wa naqqi qalbi minal-khatâyâ kamâ naqqaytath-thawbal-abyad minad-danas. Wa bâ'id bayni wa bayna khatâyâya kamâ bâ'adta baynal-mashriqi wal-maghrib. Allāhumma inni a'udhu bika minal-kasali wal-harami wal-ma'thami wal-maghrami (O Allāh, I seek refuge with You from the tribulation of the Fire

٣٨٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ، كَانَ يَدْعُو بِهَذِهِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ. وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ. وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ. وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ. وَتَقَّ قَلْبِي مِنَ الْخَطَايَا كَمَا تَقَّتْ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ

وَالْمَأْتَمِرِ وَالْمَعْرُومِ».

and the torment of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debts.” (*Sahih*)

تخریج: أخرجه البخاري، الدعوات، باب الاستعاذة من أزدل العمر... الخ، ج: ٦٣٧٥ من حديث هشام به، ومسلم، الذكر والدعاء، باب التعوذ من شر الفتن وغيرها، ح: ٥٨٩ بعد، ح: ٢٧٠٥ عن ابن أبي شيبة به.

3839. It was narrated that Farwah bin Nawfal said: “I asked ‘Aishah about a supplication that the Messenger of Allāh ﷺ used to say. She said that he used to say: ‘*Allāhumma inni a’udhu bika min sharri ma ‘amiltu, wa min sharri ma lam a’mal* (O Allāh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).”

٣٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

(*Sahih*)

تخریج: أخرجه مسلم، الذكر والدعاء، باب في الأدعية، ح: ٢٧١٦/٦٥ عن ابن أبي شيبة به.

Comments:

Mistakes are of two kinds; first, committing something which should not be committed. Second, abandoning the deeds that should be carried out, both mistakes cause losses in this life and Hereafter as well. In the above supplication, protection is sought from the bad affects of both kinds of the mistakes.

3840. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ used to teach us this supplication just as he would teach us a *Surah* from the Qur'ān: 'Allāhumma inni a'udhu bika min 'adhābi jahannam, wa a'udhu bika min 'adhābil-qabr, wa a'udhu bika min fitnatil-masihil-dajjāl, wa a'udhu bika min fitnatil-mahyā wal-mamāt (O Allāh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of False Christ, and I seek refuge with You from the trials of life and death).'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٦٩٤ عن إبراهيم بن المنذر

Comments:

The torment in the grave is true and believing in it is an obligation. Thus, keeping away from all the actions that cause the torment in the grave is compulsory. For example, going about with calumnies to make enmity between people or not taking proper precautions to avoid the splash of urine and the like.

3841. It was narrated that 'Āishah said: "I noticed that the Messenger of Allāh ﷺ was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the *Masjid* with his feet upright (prostrating), and he was saying: 'Allāhumma inni a'udhu biridāka min sakhatika wa bimū'āfātika 'an 'uqubatika, wa a'udhu bika minka, lā uhsi thanā'an 'alayka, Anta kamā athnayta 'ala nafsika (O Allāh, I seek refuge in Your pleasure from Your wrath,

٣٨٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحَرَامِيُّ : حَدَّثَنَا بَكْرُ بْنُ سَلِيمٍ : حَدَّثَنِي حُمَيْدُ الْخَرَّاطُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا هَذَا الدُّعَاءَ: كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

به، وحسنه البوصيري، وللحديث شواهد كثيرة.

٣٨٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ، ذَاتَ لَيْلَةٍ، مِنْ فِرَاشِهِ. فَالْتَمَسْتُهُ. فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَتَّصَوْتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ. وَبِمُعَافَاتِكَ عَنْ عِقَابِكَ. وَأَعُوذُ بِكَ مِنْكَ. لَا أَحْصِي ثَنَاءً عَلَيْكَ. أَنْتَ كَمَا أَنْتَبْتَ عَلَى نَفْسِكَ».

and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.” (*Sahih*)

تخریج : أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟ ح: ٤٨٦/٢٢٢ عن ابن أبي شيبة به.

Comments:

- a. *Tahajjud* (the last night prayer) is a very virtuous good act, since it shows extreme humbleness and neediness to Allāh.
- b. Prostration is an integral part of the prayer, so during supererogatory prayers, one should make supplications as much as possible in the state of prostration.
- c. Supplicating Allāh by His attributes is allowed since it is a means of seeking refuge with Allāh Himself.
- d. “I seek refuge in You from You” means that none could protect me from Your anger and wrath but only if You forgive me, then I could be saved from Your torment.

3842. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Seek refuge with Allāh from poverty, insufficiency and humiliation, and from wronging (others) and being wronged.” (*Sahih*)

٣٨٤٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ جَعْفَرِ بْنِ عِيَّاضٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّدُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْفَلَةِ وَالذَّلَّةِ. وَأَنْ تُظْلِمَ أَوْ تُظْلَمَ».

تخریج : [صحيح] أخرجه النسائي، الاستعاذة، الاستعاذة من الذلة، ح: ٥٤٦٣، ٥٤٦٥، ٥٤٦٦ من حديث الأوزاعي به، وصححه الحاكم ٥٣١/١، والذهبي، وله شاهد عند النسائي، وابن حبان، ح: ٢٤٤٣، والحاكم: ٥٤١/١.

Comments:

To take refuge from the mentioned things, one should supplicate the following supplication: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْفَلَةِ وَالذَّلَّةِ وَأَنْ أُظْلِمَ أَوْ أُظْلَمَ) (O Allāh, I seek refuge with You from poverty, insufficiency, lowness and from oppressing others, or being oppressed.)

3843. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “Ask Allāh for beneficial knowledge and seek refuge with Allāh from knowledge that is of no benefit.” (*Hasan*)

٣٨٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُوا اللَّهَ عِلْمًا نَافِعًا، وَتَعَوَّدُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ».

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة: ١٢٢/٩، ١٨٥/١٠ عن وكيع به، وصححه البوصيري، وحسنه الهيثمي في المجمع: ١٨٢/٢، وله شاهد قال الهيثمي (١٨٢/١٠): رواه الطبراني في الأوسط وإسناده حسن.

Comments:

For this purpose one may supplicate the following supplication: اللَّهُمَّ إِنِّي أَسْأَلُكَ ("O Allah, I ask You for knowledge that is beneficial and I seek refuge with you from the knowledge that is not useful.")

3844. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allāh from cowardice, miserliness, old age, the torment of the grave and the tribulation of the heart. (*Da'if*)

(One of the narrators) Waki' said: "Meaning when a man dies in a state of tribulation (*Fitnah*) and does not ask Allāh to forgive him."

٣٨٤٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ النَّبِيِّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَرْدَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

قَالَ وَكَيْعٌ: يَعْنِي الرَّجُلُ يَمُوتُ عَلَى فِتْنَةٍ، لَا يَسْتَغْفِرُ اللَّهَ مِنْهَا.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلاة، باب في الاستعاذة، ح: ١٥٣٩ من حديث وكيع به، وصححه ابن حبان، ح: ٢٤٤٥، والحاكم: ١/٥٣٠ على شرط الشيخين، ووافقه الذهبي * أبو إسحاق عن عمر، وله طرق كلها ضعيفة، وله شاهد عند ابن خزيمة، ح: ٧٤٦ وغيره بمن آخر باختلاف يسير، وإسناده صحيح.

Chapter 4. Comprehensive Supplications

(المعجم ٤) - بَابُ الْجَوَامِعِ مِنَ الدُّعَاءِ (التحفة ٤)

3845. Abu Mâlik, Sa'd bin Târiq, narrated from his father that when a man had come to the Messenger of Allāh ﷺ, he heard him say: "O Messenger of Allāh, what should I say when I ask of Allāh?" He said: "Say: *Allāhumma-ghfirli warhamni wa 'afini warzuqni* (O Allāh, forgive me, have mercy on me, keep me safe and sound and grant me provision)," and he held up his four fingers apart from the thumb and said: "These combine your religious and worldly affairs." (*Sahih*)

٣٨٤٥ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَا مَالِكٍ، سَعَدُ بْنُ طَارِقٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَقَدْ أَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقُولُ، جِئْتُ أَسْأَلُ رَبِّي؟ قَالَ: «قُلْ: اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي» وَجَمَعَ أَصَابِعَهُ الْأَرْبَعِ إِلَّا الْإِبْهَامَ: «فَإِنَّ هَؤُلَاءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٧/

٣٦، ٣٤ من حديث أبي مالك به.

Comments:

In this world, if one enjoys good health and safety from misfortunes, along with provision in abundance, it is as if he has attained all the blessings of this world. In the Hereafter, if his sins are forgiven, then it is as if he has attained all the blessings of Hereafter. All the blessings of this life and Hereafter depend on the mercy of Allâh. Therefore, it is a very comprehensive supplication.

3846. It was narrated from 'Aishah that the Messenger of Allâh ﷺ taught her this supplication: "Allâhumma inni as'aluka minal-khayri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Wa a'udhu bika minash-sharri kullihi, 'âjilihi wa âjilihi, ma 'alimtu minhu wa mâ lâ a'lam. Allâhumma inni as'aluka min khayri mâ sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'âdha bihi 'abduka wa nabiyyuka. Allâhumma inni as'alukal-jannatah wa ma qarraba ilayha min qawolin aw 'amalin, wa a'udhu bika minan-nâri wa ma qarraba ilayha min qawolin aw 'amalin, wa as'aluka an taj'al kulla qadâ'in qadaytahuli khayran (O Allâh, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allâh, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allâh, I ask You for Paradise and for that

٣٨٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي جَبْرِ بْنُ حَبِيبٍ، عَنْ أُمِّ كَلْثُومٍ بِنْتِ أَبِي بَكْرٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهَا هَذَا الدُّعَاءَ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ، قَضَيْتَهُ لِي، خَيْرًا».

which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good).”

(*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١٣٣، ١٤٧، عن عفان به، ورواه شعبة (أحمد: ١٤٦، ١٤٧)، والجري، والبخاري في الأدب المفرد، ح: ٦٣٩ عن جبر به * وأم كلثوم ثقة كما في التقریب.

Comments:

This supplication is so comprehensive that it includes all kinds of physical and spiritual happiness, as well as it containing protection and refuge from all types of physical and spiritual evils, badness, trials, problems and misfortune.

3847. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to a man: “What do you say during your prayer?” He said: “I recite the *Tashah-hud* then I ask Allâh for Paradise and seek refuge with Him from Hell, but by Allâh I do not understand your whispering or the whispering of Mu’âdh.” He said: “It is concerning them (Paradise and Hell) that we are whispering.” (*Sahih*)

٣٨٤٧ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى الْقَطَّانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، لِرَجُلٍ: «مَا تَقُولُ فِي الصَّلَاةِ؟» قَالَ: أَتَشْهَدُ ثُمَّ أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ. أَمَا وَاللَّهِ مَا أَحْسِنُ دُنْدَبَتَكَ، وَلَا دُنْدَبَةَ مُعَاذٍ. قَالَ: «حَوْلَهُمَا تُدْنِدِنُ».

تخريج: [صحيح] تقدم، ح: ٩١٠.

Chapter 5. Supplicating For Forgiveness And To Be Kept Safe And Sound

3848. It was narrated that Anas bin Mâlik said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, what supplication is best?’ He said: ‘Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.’

(المعجم ٥) - بَابُ الدُّعَاءِ بِالْعَفْوِ وَالْعَافِيَةِ (التحفة ٥)

٣٨٤٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوِ

Then (the man) came the next day and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.'" (Da'if)

وَالْعَافِيَةَ، فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ آتَاهُ فِي
الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ
أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ، فِي
الدُّنْيَا وَالْآخِرَةِ». ثُمَّ آتَاهُ فِي الْيَوْمِ الثَّلَاثِ،
فَقَالَ: يَا نَبِيَّ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ:
«سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.
فَإِذَا أُعْطِيتَ الْعَفْوَ وَالْعَافِيَةَ، فِي الدُّنْيَا
وَالْآخِرَةِ، فَقَدْ أَفْلَحْتَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب[في فضل سؤال العافية والمعافاة]، ح: ٣٥١٢ من حديث سلمة بن وردان به، وقال: حسن غريب * وسلمة ضعيف كما في التقريب وغيره.

Comments:

- During the state of *Tashah-hud*, before making the final salutations (that end the prayer) any necessity of this life or the Hereafter could be asked. To achieve this purpose, one may supplicate any supplication mentioned in the Qur'an or *Hadith*.
- If a follower behaves informally, then a religious scholar should not be displeased with him.
- Achieving Paradise and rescue from Hell are among the greatest purposes of worship. Thus, the Prophet ﷺ, said that the core of all their lengthy supplication is also the same.

3849. It was narrated from Awsat (bin Ismâ'il) Al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: "The Messenger of Allâh ﷺ stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it

٣٨٤٩ - حَدَّثَنَا أَبُو بَكْرٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ،
قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ
شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ
ابْنَ عَامِرٍ يُحَدِّثُ عَنْ أَوْسَطَ [ابْنِ إِسْمَاعِيلَ]
الْبَجَلِيِّ أَنَّهُ سَمِعَ أَبَا بَكْرٍ، حِينَ قُبِضَ النَّبِيُّ
ﷺ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ، فِي مَقَامِي
هَذَا، عَامَ الْأَوَّلِ. - ثُمَّ بَكَى أَبُو بَكْرٍ - ثُمَّ
قَالَ: «عَلَيْكُمْ بِالصِّدْقِ. فَإِنَّهُ مَعَ الْبُرِّ. وَهُمَا

comes immorality, and they both lead to Hell. Ask Allâh for *Al-Mu'âfâh*, for no one is given anything after certainty that is better than *Mu'âfâh*^[1]. Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allâh, brothers." (*Sahih*)

فِي الْجَنَّةِ. وَإِيَّاكُمْ وَالْكَذِبَ. فَإِنَّهُ مَعَ
الْجُورِ. وَهُمَا فِي النَّارِ. وَسَلُّوا اللَّهَ
الْمُعَافَاةَ. فَإِنَّهُ لَمْ يُوْت أَحَدٌ، بَعْدَ الْيَقِينِ،
خَيْرًا مِنَ الْمُعَافَاةِ. وَلَا تَحَاسَدُوا. وَلَا
تَبَاغَضُوا. وَلَا تَقَاطَعُوا. وَلَا تَدَابَرُوا.
وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٧،٥،٣/١، والنسائي في عمل اليوم والليلة من الكبرى من حديث شعبة به، وللحديث طرق كثيرة، وهو مخرج في مسند الحميدي (٢) بتحقيقي.

Comments:

- Every good deed is related to truth, so all kinds of good deeds might be facilitated for a veracious and truthful person.
- Cutting off relations, especially kin relations, is not appropriate. However, severing relations for any religiously valid reason is allowed. It is even desirable if it results in good, or incites the mistaken person to correct himself.
- Every Muslim is a brother of another Muslim. So, fighting or disputing based on tribe, family, region, language or party is contrary to Islam, rather it is a practice of the pre-Islamic period.

3850. It was narrated from 'Aishah that she said: "O Messenger of Allâh, what do you think I should say in my supplication, if I come upon *Laylatul-Qadr*?" He said: "Say: 'Allâhumma innaka 'afuwun tuhibbul-'afwa, fa'fu 'anni (O Allâh, You are Forgiving and love forgiveness, so forgive me).'" (*Sahih*)

٣٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ
عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ
بُرَيْدَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ!
أَرَأَيْتَ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ، مَا أَدْعُو؟ قَالَ:
«تَقُولِينَ: اللَّهُمَّ! إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ،
فَاعْفُ عَنِّي».

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب [في فضل سؤال العافية والمعافاة]، ح: ٣٥١٣ من حديث كهمس به، وقال: حسن صحيح.

[1] *Mu'âfâh* is for Allâh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuhfatul-Ahwâdhî*: 3512.

Comments:

- a. During the nights that are expected to be the Night of *Qadr*, supplications should be made as much as possible.
- b. Forgiveness of Allāh is the greatest thing which a person is in need of it.

3851. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: "There is no supplication that a person can say that is better than: *Allāhumma inni as'aluka al-mu'āfāh fid-dunyā wal-ākhirah* (O Allāh, I ask You for *Al-Mu'āfāh* in this world and in the Hereafter)." (*Da'if*)

٣٨٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ صَاحِبِ الدُّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْعَلَاءِ بْنِ زَيْدِ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ، أَفْضَلَ مِنْ - اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْمَعْفَاةَ فِي الدُّنْيَا وَالْآخِرَةِ -».

تخريج: [إسناده ضعيف] وصححه البوصيري * قتادة عنن تقدم، ح: ١٧٥، وفي السند اختلاف، وله شاهد معنوي في مجمع الزوائد: ١٠/١٧٠، وقال: رواه البزار ورجاله رجال الصحيح.

Chapter 6. When One Of You Supplicates, Let Him Start With (Asking For) Himself

(المعجم ٦) - بَابُ: إِذَا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِنَفْسِهِ (التحفة ٦)

3852. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "May Allāh have mercy on us and on our brother of 'Ad." (i.e., Prophet Hud ﷺ). (*Da'if*)

٣٨٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُنَا اللَّهُ، وَأَخَا عَادٍ».

تخريج: [إسناده ضعيف] أخرجه السمعاني في أدب الإملاء والاستملاء، ص: ١٠٨ من حديث سفیان الثوري عن أبي إسحاق الشيباني به، وصححه البوصيري، وفيه عننة سفیان تقدم، ح: ١٦٢، وله شاهد مرسل ضعيف (ابن أبي شيبة: ١٠/٢٢٠)، وأخرج مسلم في صحيحه، ح: ١٧٢٠/٢٣٨٠، الفضائل عن أبي بن كعب رفعه: رحمة الله علينا وعلى أخي كذا، والأخ موسى عليه الصلاة والسلام.

Chapter 7. Your Supplication Will Be Answered So Long As You Do Not Become Hasty

(المعجم ٧) - بَابُ: يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ (التحفة ٧)

3853. It was narrated from Abu

٣٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا

Hurairah that the Messenger of Allāh ﷺ said: "It is necessary that you do not become hasty." It was said: "What does being hasty mean, O Messenger of Allāh?" He said: "When one says: 'I supplicated to Allāh but Allāh did not answer me.'" (*Sahih*)

إِسْحَاقُ بْنُ سَلِيمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يُعَجَّلْ» قِيلَ: وَكَيْفَ يُعَجَّلُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يَقُولُ: قَدْ دَعَوْتُ اللَّهَ، فَلَمْ يَسْتَجِبِ اللَّهُ لِي».

تخريج: أخرجه البخاري، الدعوات، باب ما يستجاب للعبد ما لم يعجل... الخ، ح: ٦٣٤٠، ومسلم، الذكر والدعاء، باب بيان أنه يستجاب للداعي ما لم يعجل، ح: ٩٠/٢٧٣٥ من حديث مالك به، وهو في الموطأ: ٢١٣/١.

Chapter 8. A Man Should Not Say: "O Allāh, Forgive Me If You Will".

3854. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "No one among you should say: 'O Allāh, forgive me if You will.' Let him be definite in his asking, and no one can compel Allāh." (*Sahih*)

(المعجم ٨) - بَابٌ: لَا يَقُولُ الرَّجُلُ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ (التحفة ٨)
٣٨٥٤ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي، إِنْ شِئْتَ. وَلْيَعْرِمْ فِي الْمَسْأَلَةِ. فَإِنَّ اللَّهَ لَا مُكْرَهَ لَهُ».

تخريج: [صحيح] أخرجه مالك: ٢١٣/١ عن أبي الزناد به، ومن طريقه أخرجه البخاري، الدعوات، ح: ٦٣٣٩، وللحديث طرق أخرى.

Comments:

- One should supplicate hoping that Allāh will surely satisfy his needs.
- Saying that 'if you will' is useless, since supplications are responded to only by His will. Such expressions show a kind of desperateness.
- Supplicating that if so-and-so matter is good for me then grant it to me; otherwise, grant me the matter that is better for me. The same supplication is made in *Istikhârah*.

Chapter 9. The Greatest Name Of Allāh

3855. It was narrated from Asmâ' bint Yazid that the

(المعجم ٩) - بَابُ اسْمِ اللَّهِ الْأَعْظَمِ (التحفة ٩)

٣٨٥٥ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ شَهْرِ

Messenger of Allāh ﷺ said: "The Greatest Name of Allāh is in these two Verses: And your *Ilāh* (God) is One *Ilāh* (God – Allāh), *Lā Ilāha illa Huwa* (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.^[1] And at the beginning of *Surah Āl 'Imrân*." (*Hasan*)

ابْنِ حَوْسَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمُ اللَّهِ الْأَعْظَمُ، فِي هَاتَيْنِ الْآيَتَيْنِ: ﴿وَاللَّهُمَّ إِنَّهُ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣] وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلاة، باب الدعاء، ح: ١٤٩٦ من حديث عيسى به، وقال الترمذي، ح: ٣٤٧٨: حسن صحيح.

3856. It was narrated that Al-Qâsim said: The Greatest Name of Allāh, if He is called by which He will respond, is in three *Surah*: *Al-Baqarah*, *Āl 'Imrân* and *Tâ-Hâ*. (*Hasan*)

٣٨٥٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الْقَاسِمِ قَالَ: اسْمُ اللَّهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي سُورِ ثَلَاثٍ: الْبَقَرَةِ وَآلِ عِمْرَانَ وَطَهُ.

Another chain for something similar from Al-Qâsim, from Abu Umâmah, from the Prophet ﷺ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: ذَكَرْتُ ذَلِكَ لِعِيسَى بْنِ مُوسَى. فَحَدَّثَنِي أَنَّهُ سَمِعَ غَيْلَانَ بْنَ أَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخریج: [حسن] أخرجه الطبراني: ٤١٥، ٢١٤/٨، ح: ٧٧٥٨ من حديث إبراهيم، بن دحيم عن عمرو بن أبي سلمة به، وله شاهد مرفوع عند الحاكم: ٥٠٦/١، والطبراني: ٢٨٢/٨، ح: ٧٩٢٥، وإسناده حسن.

Comments:

- Ibn Mâjah reported many *Ahâdith* concerning the Greatest Name of Allāh. The supplications that are made through this Name are responded to.
- The condition of one's soul as well as reciting prophetic supplications, are the great reasons for the response of the supplications. The more one hopes from Allāh, shows his humbleness and humility, and has trust in Allāh, the more his supplication is likely to be accepted.

[1] *Al-Baqarah* 2:163.

3857. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ heard a man say: 'Allâhumma! Inni as'aluka bi-annaka Antallâhul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allâh! I ask You by virtue of Your being Allâh, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allâh ﷺ said: 'He has asked Allâh by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'" (*Sahih*)

٣٨٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ مَالِكِ بْنِ مَعْوَلٍ أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَ اللَّهَ بِأَسْمِهِ الْأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أُجَابَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب الدعاء، ح: ١٤٩٣ من حديث مالك بن معول به، وقال الترمذي، ح: ٣٤٧٥؛ حسن غريب، وصححه ابن حبان، ح: ٢٣٨٣، والحاكم على شرط الشيخين: ٥٠٤/١، ووافقه الذهبي.

Comments:

- The attributes which are mentioned in this supplication are the same that are mentioned in *Surat Al-Ikhlâs*. These attributes also prove the meaning of monotheism, so they also include the meaning of لا إله إلا الله .
- Making supplications by the Names and Attributes of Allâh is more entitled to be accepted.

3858. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ heard a man say: 'Allâhumma! Inni as'aluka bi-anna lakal-hamd. Lâ ilâha illâ Anta, wahdaka lâ sharika laka. Al-Mannân. Badi'us-samawâti wal-ard. Dhul-jalâli wal-ikrâm (O Allâh! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshipped but You alone, and You have no partner or associate, the Bestower, the

٣٨٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا أَبُو حُرَيْمَةَ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ. لَا إِلَهَ إِلَّا أَنْتَ. وَحَدُّكَ لَا شَرِيكَ لَكَ. الْمَنَّانُ. بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ. دُو الْجَلَالِ وَالْإِكْرَامِ. فَقَالَ: «لَقَدْ سَأَلَ اللَّهَ بِأَسْمِهِ الْأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ،

وَإِذَا دُعِيَ بِهِ أَجَابَ».

Originator of the heavens and the earth, the Possessor of majesty and honor.' He ﷺ said: 'He has asked Allāh by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'" (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: ٣/١٢٠ عن وكيع به، وللحديث شواهد.

3859. It was narrated that 'Āishah said: "I heard the Messenger of Allāh ﷺ say: 'Allāhumma! Inni asa'luka bismikat-tāhirit-tayyibil-mubāarak al-ahabbi ilaika, alladhi idha du'ita bihi ajabta, wa idha su'ilta bihi a'taita, wa idhasturhimta bihi rahimta, wa idhastufrijta bihi farrajta (O Allāh! I ask You by Your pure, good and blessed Name which is most beloved to You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.'"

She said: "He said one day: 'O 'Āishah, do you know that Allāh has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allāh, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Āishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allāh, teach

٣٨٥٩ - حَدَّثَنَا أَبُو يُوسُفَ الصَّنَدَلَانِيُّ، مُحَمَّدُ بْنُ أَحْمَدَ الرَّقْفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْقَزَارِيِّ، عَنِ أَبِي شَيْبَةَ، عَنِ عَبْدِ اللَّهِ بْنِ عُكَيْمِ الْجُهَنِيِّ، عَنِ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ، الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ. وَإِذَا سُئِلَ بِهِ أُعْطِيَ. وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ. وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَجْتَ».

قَالَتْ: وَقَالَ، ذَاتَ يَوْمٍ: «يَا عَائِشَةُ! هَلْ عَلِمْتِ أَنَّ اللَّهَ قَدْ دَلَّنِي عَلَى الْاسْمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ؟» قَالَتْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي فَعَلَّمَنِيهِ. قَالَ: «إِنَّهُ لَا يَبْنَعِي لَكَ، يَا عَائِشَةُ!» قَالَتْ: فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً. ثُمَّ قُمْتُ فَكَبَّلْتُ رَأْسَهُ، ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمَنِيهِ. قَالَ: «إِنَّهُ لَا يَبْنَعِي لَكَ، يَا عَائِشَةُ! أَنْ أُعَلِّمَكَ. إِنَّهُ لَا يَبْنَعِي لَكَ أَنْ تَسْأَلِي [بِهِ] شَيْئًا مِنَ الدُّنْيَا.» قَالَتْ: فَقُمْتُ فَتَوَضَّأْتُ. ثُمَّ صَلَّيْتُ رُكْعَتَيْنِ. ثُمَّ قُلْتُ: اللَّهُمَّ! إِنِّي أَدْعُوكَ اللَّهُ. وَأَدْعُوكَ

it to me.' He said: 'You should not learn it, O 'Aishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'" She said: "So I got up and performed ablution, then I prayed two *Rak'ah*, then I said: 'O Allâh, I call upon Allâh, and I call upon You, *Ar-Rahmân* (the Most Gracious), and I call upon You, *Al-Barr Ar-Rahim* (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.' The Messenger of Allâh ﷺ smiled, then he said: 'It is among the names by which you called upon (Allâh).'" (*Da'if*)

الرَّحْمَنَ. وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ. وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا، مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ. أَنْ تَعْفِرَ لِي وَتَرْحَمَنِي. قَالَتْ: فَاسْتَضْحَكَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «إِنَّهُ لَنَفِي الْأَسْمَاءِ الَّتِي دَعَوْتَ بِهَا».

تخريج: [إسناده ضعيف] وقال البوصيري في أبي شيبة: لم أر من جرحه ولا وثقه، فهو علة الخبر.

Chapter 10. The Names of Allâh

(المعجم ١٠) - بَابُ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ (التحفة ١٠)

3860. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise." (*Hasan*)

٣٨٦٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. يَأْتُهُ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥٠٣/٢ من حديث محمد بن عمرو به، وتابعه الزهري في تاريخ بغداد: ٣٣٧/٨، وله طرق كثيرة.

Comments:

- Another narration reads: "Whoever learns them..." (See *Hadith*: 3861)
- The expression of 'counting' is understood in many ways. For example, all the Names of Allâh should be uttered at the time of supplication or the

practical life should coincide with the meanings of the Names of Allāh. (For example, one of the Names of Allāh is *Ar-Razzāq* so, a slave should trust in Him for his livelihood and should be satisfied with lawful means of living). One of the opinions is that it means believing in the attributes of Allāh. (for details see *Fathul-Bâri*, volume 11, page 270)

3861. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Allāh has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are:

Allāh, *Al-Wāhid* (the One), *As-Samad* (the Self-Sufficient Master whom all creatures need, He neither eats nor drinks), *Al-Awwal* (the First), *Al-Ākhir* (the Last), *Az-Zāhir* (the Most High), *Al-Bātin* (the Most Near), *Al-Khāliq* (the Creator), *Al-Bārī* (the Inventor of all things), *Al-Musawwir* (the Bestower of forms), *Al-Malik* (the King), *Al-Haqq* (the Truth), *As-Salām* (the One free from all defects), *Al-Mu'min* (the Giver of security), *Al-Muhaymin* (the Watcher over His creatures), *Al-'Aziz* (the All-Mighty), *Al-Jabbār* (the Compeller), *Al-Mutakabbir* (the Supreme), *Ar-Rahmān* (the Most Gracious), *Ar-Rahim* (the Most Merciful), *Al-Latif* (the Most Subtle and Courteous), *Al-Khabir* (the Aware), *As-Sami'* (the Hearing), *Al-Basir* (the Seeing), *Al-'Alim* (the All-Knowing), *Al-'Azim* (the Most Great), *Al-Bārr* (the Source of goodness), *Al-Muta'āl* (the Most Exalted), *Al-Jalil* (the Sublime One), *Al-Jamil* (the Beautiful), *Al-Hayy* (the Ever-Living), *Al-Qayyum* (the One Who

٣٨٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ: حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا. مِائَةً إِلَّا وَاحِدًا. إِنَّهُ وَتَرٌّ يُحِبُّ الْوَتَرَ. مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. وَهِيَ: اللَّهُ، الْوَاحِدُ، الصَّمَدُ، الْأَوَّلُ، الْآخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْخَالِقُ، الْبَارِيءُ، الْمُصَوِّرُ، الْمَلِكُ، الْحَقُّ، السَّلَامُ، الْمُؤْمِنُ، الْمُهَيِّمُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الرَّحْمَنُ، الرَّحِيمُ، اللَّطِيفُ، الْخَبِيرُ، السَّمِيعُ، الْبَصِيرُ، الْعَلِيمُ، الْعَظِيمُ، الْبَارُ، الْمُتَعَالِ، الْجَلِيلُ، الْجَمِيلُ، الْحَيُّ، الْقَيُّومُ، الْقَادِرُ، الْقَاهِرُ، الْعَلِيُّ، الْحَكِيمُ، الْقَرِيبُ، الْمُجِيبُ، الْعَنِيِّ، الْوَهَّابُ، الْوَدُودُ، الشُّكُورُ، الْمَاجِدُ، الْوَاحِدُ، الْوَالِي، الرَّاشِدُ، الْعَفْوُ، الْعَفُورُ، الْخَلِيمُ، الْكَرِيمُ، التَّوَّابُ، الرَّبُّ، الْمَجِيدُ، الْوَلِيُّ، الشَّهِيدُ، الْمُبِينُ، الْبُرْهَانُ، الرَّؤُوفُ، الرَّحِيمُ، الْمُبْدِيءُ، الْمُعِيدُ، الْبَاعِثُ، الْوَارِثُ، الْقَرِيبُ، الشَّدِيدُ، الضَّارُّ، النَّافِعُ، الْبَاقِي، الْوَالِي، الْخَافِضُ، الرَّافِعُ، الْقَابِضُ، الْبَاسِطُ، الْمَعْرُ، الْمُدَبِّرُ، الْمُفْسِطُ، الرَّزَّاقُ،

sustains and protects all that exists), *Al-Qâdir* (the Able), *Al-Qâhir* (the Irresistible), *Al-'Ali* (the Exalted), *Al-Hakim* (the Most Wise), *Al-Qarib* (the Ever-Near), *Al-Mujib* (the Responsive), *Al-Ghani* (the Self-Sufficient), *Al-Wahhâb* (the Bestower), *Al-Wadud* (the Loving), *Ash-Shakur* (the Appreciative), *Al-Mâjid* (the Most Gentle), *Al-Wâjid* (the Patron), *Al-Wâli* (the Governor), *Al-Râshid* (the Guide), *Al-'Afuw* (the Pardoner), *Al-Ghafur* (the Forgiver), *Al-Halim* (the Forbearing One), *Al-Karim* (the Most Generous), *At-Tawwâb* (the Acceptor of Repentance), *Ar-Rabb* (the Lord and Cherisher), *Al-Majid* (the Most Glorious), *Al-Wali* (the Helper), *Ash-Shahid* (the Witness), *Al-Mubin* (the Manifest), *Al-Burhân* (the Proof), *Ar-Ra'uf* (the Compassionate), *Ar-Rahim* (the Most Merciful), *Al-Mubdi'* (the Originator), *Al-Mu'id* (the Restorer), *Al-Bâ'ith* (the Resurrecter), *Al-Wârith* (the Supreme Inheritor), *Al-Qawi* (the All-Strong), *Ash-Shadid* (the Severe), *Ad-Dârr* (the One Who harms), *An-Nâfi'* (the One Who benefits), *Al-Bâqi* (the Everlasting), *Al-Wâqi* (the Protector), *Al-Khâfid* (the Humble), *Ar-Râfi'* (the Exalter), *Al-Qâbid* (the Retainer), *Al-Bâsit* (the Expander), *Al-Mu'izz* (the Honorer), *Al-Mudhill* (the Humiliator), *Al-Muqsit* (the Equitable), *Ar-Razzâq* (the Provider), *Dhul-Quwwah* (the Powerful), *Al-Matin* (the Most

ذُو الْقُوَّةِ، الْمَيِّبِنِ، الْقَائِمِ، الدَّائِمِ، الْحَافِظِ،
الْوَكِيلِ، الْفَاطِرِ، السَّامِعِ، الْمُعْطِي،
الْمُحْيِي، الْمُمِيتِ، الْمُنَاعِ، الْجَامِعِ،
الْمُهَادِي، الْكَافِي، الْأَبَدِ، الْعَالِمِ، الصَّادِقِ،
النُّورِ، الْمُنِيرِ، النَّامِ، الْقَدِيمِ، الْوَتْرُ،
الْأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ».

قَالَ زُهَيْرٌ: قَبَلْنَا مِنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ
الْعِلْمِ أَنَّ أَوْلَهَا يُفْتَحُ بِقَوْلٍ: لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ
إِلَّا اللَّهُ لَهُ الْأَسْمَاءُ الْحُسْنَى.

Strong), *Al-Qā'im* (the Firm), *Ad-Dā'im* (the Eternal), *Al-Hâfiz* (the Guardian), *Al-Wakil* (the Trustee), *Al-Fâtir* (the Originator of creation), *As-Sâmi'* (the Hearer), *Al-Mu'ti* (the Giver), *Al-Muhyi* (the Giver of life), *Al-Mumit* (the Giver of death), *Al-Mâni'* (the Withholder), *Al-Jâmi'* (the Gatherer), *Al-Hâdi* (the Guide), *Al-Kâfi* (the Sufficient), *Al-Abad* (the Eternal), *Al-'Âlim* (the Knower), *As-Sâdiq* (the Truthful), *An-Nur* (the Light), *Al-Munir* (the Giver of light), *At-Tâmm* (the Perfect), *Al-Qadim* (the Earlier), *Al-Witr* (the One), *Al-Ahad* (the Lone), *As-Samad* [(the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." (*Da'if*)

(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: *Lâ ilâha illallâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, bi yadihil-khair wa Huwa 'ala kulli shay'in Qadir, lâ ilâha illallâhu lahul-asmâ'ul-husnâ* [None has the right to be worshiped but Allâ, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshiped but Allâh, and His are the (Most) Beautiful Names]. (*Da'if*)

تخریج: [إسناده ضعيف] وضعفه البوصيري من أجل عبدالمك الصنعاني، وهو لين

الحديث كما في التقريب، وأخرجه الترمذي، ح: ٣٥٠٧ من طريق آخر عن أبي الزناد عن الأعرج به بزيادة وتقصان وتقديم وتأخير، وقال: غريب، وصححه ابن حبان، ح: ٢٣٨٤، وإسناده ضعيف من أجل الوليد بن مسلم لأنه لم يصرح بالسماع المسلمس انظر، ح: ٢٥٥.

Chapter 11. A Father's Supplication And The Supplication Of The One Who Has Been Wronged

(المعجم ١١) - بَابُ دَعْوَةِ الْوَالِدِ وَدَعْوَةِ الْمَظْلُومِ (التحفة ١١)

3862. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child." (*Hasan*)

٣٨٦٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ هِشَامِ الدُّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ».

تخریج: [حسن] أخرجه أبو داود، الصلاة، باب الدعاء بظهر الغيب، ح: ١٥٣٦ من حديث الدستوائى به، وحسنه الترمذي، ح: ٣٤٤٨، وصححه ابن حبان، ح: ٢٤٠٦، وله شواهد كثيرة عند الحاكم: ١/٤١٧، ٤١٨، والهمشي (مجمع: ١٠/١٥١) وغيرهما.

3863. It was narrated that Umm Hakim bint Waddā' Al-Khuzā'iyyah said: "I heard the Messenger of Allāh ﷺ say: 'The supplication of a father reaches the Veil. (i.e. the place of repentance).'" (*Da'if*)

٣٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حُبَابَةُ ابْنَةُ عَجْلَانَ عَنْ أُمِّهَا، أُمِّ حَفْصِ، عَنْ صَفِيَّةِ بِنْتِ جَرِيرٍ، عَنْ أُمِّ حَكِيمِ بِنْتِ وَدَاعِ الْخُزَاعِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دَعَاءُ الْوَالِدِ يُفْضِي إِلَى الْجَنَابِ».

تخریج: [إسناده ضعيف] أخرجه الطبراني: ١٦٢/٢٥، ح: ٣٩٤ من حديث أبي سلمة موسى ابن إسماعيل التبوذكي به، وقال الذهبي في الميزان: حبابه لا تعرف، ولا أمها، ولا صفية، تفرد عنها التبوذكي، وضعفه السيوطي في الجامع الصغير.

Comments:

- If, after being upset, an oppressed person invokes a curse on the oppressor his supplication is certainly responded to. Therefore, one should completely avoid oppressing a human being or an animal.

- b. The supplication of a father and mother are responded to. So, one should please them and should not miss any chance of serving them. Behaving badly with them, abusing them, not serving them when they need services, not taking care of their necessities, and the like, hurt them, and due to which they might invoke a curse which is certainly responded to.

Chapter 12. About It Being Undesirable To Transgress In Supplication

3864. It was narrated from Abu Na'âmah that 'Abdullâh bin Mughaffal heard his son say: "O Allâh, I ask You for the white palace on the right-hand side of Paradise; when I enter it." He said: "O my son, ask Allâh for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allâh ﷺ say: 'There will be people who will transgress in supplication.'" (*Sahih*)

(المعجم ١٢) - بَابُ كَرَاهِيَةِ الْأَعْتِدَاءِ فِي الدُّعَاءِ (التحفة ١٢)

٣٨٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَنَّ ابْنَ سَعِيدٍ الْجَرَيْرِيَّ، عَنْ أَبِي نَعَامَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَيْبُضَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتُهَا. فَقَالَ: أَيُّ بَنِي سَلَى اللَّهُ الْجَنَّةَ وَعَدَّ بِهِ مِنَ النَّارِ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَتَعَدَّوْنَ فِي الدُّعَاءِ».

تخریج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب الإصراف في الوضوء، ح: ٩٦ من حديث حماد به، وصححه ابن حبان، والحاكم: ١/٥٤٠، والذهبي.

Comments:

- The greatness of Allâh and His respect should be considered during supplication.
- Whoever enters Paradise he will surely get whatever he wishes. Thus, mentioning the details of Paradise, during supplication, is not necessary.
- Asking of Firdaws Paradise (the most superior part of Paradise) or the neighborhood of the Prophet ﷺ, is correct since it is mentioned as a reward of some good deeds.

Chapter 13. Raising The Hands When Supplicating

3865. It was narrated from Salmân that the Prophet ﷺ said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty," or he said "frustrated." (*Hasan*)

(المعجم ١٣) - بَابُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ (التحفة ١٣)

٣٨٦٥ - حَدَّثَنَا أَبُو بَشِيرٍ، بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي عُمَانَ، عَنْ سَلْمَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ رَبَّكُمْ حَسِيٌّ كَرِيمٌ، يَسْتَحْبِي مِنْ عَبْدِهِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ، فَيَرُدَّهُمَا صِفْرًا».

وَقَالَ: حَائِيَتَيْنِ».

تخريج: [حسن] أخرجه أبو داود، الصلاة، باب الدعاء، ح: ١٤٨٨ من حديث جعفر به، وضعفه الجمهور، ومع ذلك حسنه الترمذي، ح: ٣٥٥٦، وصححه ابن حبان، ح: ٢٤٠٠، والموقوف أصح، وللحديث شواهد.

Comments:

- Allâh responds to all the supplications of a slave (provided there is no impediment that prevents it from being accepted). But its impact is observed sometimes in this world and sometimes in Hereafter.
- Both hands should be raised at the time of supplication.
- This *Hadith* proves the attribute of Highness for Allâh. i.e., He is above the Heavens, not everywhere, but His knowledge, might, and mercy encompass everything.

3866. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "When you supplicate to Allâh, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them." (*Da'if*)

٣٨٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَائِدُ بْنُ حَسْبِيبٍ عَنْ صَالِحِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَوْتَ اللَّهَ، فَادْعُ بِطُيُونِ كَفَيْكَ. وَلَا تَدْعُ بِظُهُورِهِمَا. فَإِذَا فَرَعْتَ، فَامْسَحْ بِهِمَا وَجْهَكَ».

تخريج: [ضعيف جدًا] تقدم، ح: ٩٥٩.

Chapter 14. The Supplication That One Should Recite In The Morning And In The Evening

3867. It was narrated from Abu 'Ayyâsh Az-Zuraqi that the Messenger of Allâh ﷺ said: "Whoever says in the morning: *'Lâ ilâha illalâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadir* (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things)' - he will have (a reward) equal to

(المعجم ١٤) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (النخفة ١٤)

٣٨٦٧ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي عِيَّاشِ الزُّرَّاقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ لَهُ عَدَلٌ رَفِيعٌ مِنْ وَلَدِ إِسْمَاعِيلَ. وَحُطَّ عَنْهُ عَشْرُ حَطِيئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ».

freeing a slave among the sons of Ismâ'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.”

(*Sahih*)

He (one of the narrators) said: “A man saw the Messenger of Allâh ﷺ in a dream and said: ‘O Messenger of Allâh, Abu ‘Ayyâsh narrated such and such from you.’ He said: ‘Abu ‘Ayyâsh spoke the truth.’”

تخریج: [إسناده صحيح] أخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٧٧ من

حدیث حماد به.

Comments:

- Prophetic supplications have great reward and great blessings.
- Authentication or weakness of a *Hadith* does not depend on dreams. The person who had the dream is not known in this narration. So, it is also not known whether he was a trustworthy person or not. If a *Hadith* is proved according to the principals, then it is sufficient.

3868. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “In the morning say: *Allâhumma bika asbahnâ, wa bika amsaynâ, wa bika nahyâ, wa bika namut* (O Allâh, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes say: *Allâhumma bika amsaynâ, wa bika asbahnâ, wa bika nahyâ, wa bika namut, wa ilaykal-masir* (O Allâh, by Your leave we have reached the evening and by

وَكَانَ فِي حَرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمَسِيَ. وَإِذَا أَمْسَى، فَيُثَلُّ ذَلِكَ حَتَّى يُصْبِحَ». قَالَ: فَرَأَى رَجُلًا رَسُولَ اللَّهِ ﷺ فِيمَا يَرَى النَّاسِ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا عَيَّاشٍ يَرُوي عَنْكَ كَذَا وَكَذَا. فَقَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

٣٨٦٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَصْبَحْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَى، وَبِكَ نَمُوتُ. وَإِذَا أَمْسَيْتُمْ فَقُولُوا: اللَّهُمَّ! بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَى، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ».

Your leave we reach the morning,
and by Your leave we live and by
Your leave we die, and unto You
is our return)." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن السني، ح: ٣٥ من حديث عبدالعزيز، والترمذي، ح: ٣٣٩١ من حديث سهيل به باختلاف يسير، وقال الترمذي: حسن، وصححه ابن حجر في نتائج الأثكار.

Comments:

According to another narration, the words *وَالْبِكَ النُّشُورِ* are added in the end of the remembrance said in the morning. (See *Sunan Abu Dawud*: 5068)

3869. 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: "There is no person who says, in the morning and evening of every day: *Bismillâhîl-ladhi lâ yadurru ma'a ismihi shay'un fil-ardi wa lâ fis-samâ'i wa Hūwas-Samī'ul-'Alim* (In the name of Allâh with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything." (*Hasan*)

He (one of the narrators) said: "Aban had been stricken with paralysis on one side of his body, and a man started looking at him. Aban said: 'Why are you looking at me? The *Hadith* is as I have narrated it to you, but I did not say it that day, so that the decree of Allâh might be implemented."

٣٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا بِنُ أَبِي الزُّنَادِ عَنْ أَبِيهِ، عَنْ أَبِي ابْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَقُولُ، فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءً كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، فَيُضَرُّهُ شَيْءٌ». قَالَ: وَكَانَ أَبَانٌ قَدْ أَصَابَهُ طَرْفٌ مِنَ الْفَالِجِ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ. فَقَالَ لَهُ أَبَانٌ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا قَدْ حَدَّثْتُكَ. وَلِكَيْ تَلَمْ أَقُلُهُ يَوْمَئِذٍ، لِيُضَيَّيَ اللَّهُ عَلَيَّ قَدْرَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب ماجاء في الدعاء إذا أصبح وإذا أمسى، ح: ٣٣٨٨ عن ابن بشار به، وقال: حسن غريب صحيح، وهو في مسند الطيالسي، ص: ١٤ ح: ٧٩، وأخرجه أبو داود، ح: ٥٠٨٨ من حديث أبان به.

Comments:

- a. Benefit and loss are in the Hands of Allâh, so His refuge is sought by His glorified Names, and He is well aware of the conditions of His slaves and accepts their requests.
- b. To be safe from the evil of creatures, particularly from the conspiracy of

enemies, these prophetic supplications should be recited rather than reciting self-made recitations.

c. Along with having hope in Allāh we should also fear Him.

3870. It was narrated from Abu Salām, the servant of the Prophet ﷺ, that the Prophet ﷺ said: "There is no Muslim - or no person, or slave (of Allāh) - who says, in the morning and evening: '*Radaytu billāhi Rabban wa bil-Islāmi dinan wa bi Muhammadin nabiiyyan* (I am content with Allāh as my Lord, Islām as my religion and Muhammad as my Prophet)', but he will have a promise from Allāh to make him pleased on the Day of Resurrection." (*Hasan*)

٣٨٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا وَسْعَرٌ: حَدَّثَنَا أَبُو عَقِيلٍ عَنْ سَابِقِ، عَنْ أَبِي سَلَامٍ، خَادِمِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ، أَوْ إِنْسَانٍ، أَوْ عَبْدٍ يَقُولُ، حِينَ يُنْسِي، وَحِينَ يُضِيحُ: رَضَيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه الطبراني: ٣٦٧/٢٢، ح: ٦٢١ من حديث ابن أبي شيبة به وهو في المصنف: ١٠/٢٤٠، ٢٤١، وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٧٢ من حديث أبي سلام عن خادم النبي ﷺ، وهو الصواب، وصححه الحاكم: ١/٥١٨، والذهبي، والوهب من مسعر رحمه الله، والله أعلم.

Comments:

Imām Ibn Hajar رحمه said that the narrator from Abu Sallām made a mistake. Actually Abu Sallām رحمه narrated from a Companion who used to serve the Prophet ﷺ. The name of Abu Sallām was Mamtur, he was not among the Companions of the Prophet ﷺ. So, his narrations are considered *Mursal* (Disconnected). (*Taqribul-Tahzib*), however Abu Dawud recorded this from him with a connected chain (no. 5072).

3871. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ never abandoned these supplications, every morning and evening: *Allāhumma inni as'alukal-afwa wal-āfiyah fid-dunyâ wal-âkhirah. Allāhumma inni as'alukal-afwa wal-āfiyah fi dirî wa dunyâyâ wa ahli wa mâli. Allāhum-mastur 'awrâti, wa âmin raw'âti wahfazni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimâli, wa*

٣٨٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِيسِيُّ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا عَبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا جُبَيْرُ بْنُ أَبِي سَلِيمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابْنَ عَمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هَؤُلَاءِ الدُّعَوَاتِ. حِينَ يُنْسِي وَحِينَ يُضِيحُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،

min fauqī, wa a'udhu bika an ughtāla min tahti (O Allāh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allāh, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware^[1] from beneath me)." Waki' (one of the narrators, explaining) said: "Meaning *Al-Khasf* (disgrace)." (*Sahih*)

وَأَهْلِي وَمَالِي. اللَّهُمَّ! اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي وَأَحْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي".
قَالَ وَكَيْعٌ: يَعْنِي الْخُسْفَ.

تخریج: [إسناده صحيح] أخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٧٤ من حديث وكيع به، وصححه ابن حبان، ح: ٢٣٥٦، والحاكم ١/٥١٧، ٥١٨، والذهبي.

Comments:

This is a very comprehensive supplication; asking for safety and good health for us in this world and Hereafter, and safety and prosperity for our children and family as well. It also is a means of seeking protection from the evil of creatures and the punishment of Allāh.

3872. It was narrated from 'Abdullāh bin Buraidah that his father said: "The Messenger of Allāh ﷺ said: *Allāhumma Anta Rabbi lā ilāha illā Anta, khalaqtani wa anā 'abduka wa anā 'ala 'ahdika wa wa'dika mastata'tu. A'udhu bika min sharri ma sana'tu, abu'u bi ni'matika wa abu'u bi dhanbi faghfirli, fa innahu lā yaghfirudh-dhumuba illa Anta* (O Allāh, You are my Lord, there is none worthy of worship except You. You have

٣٨٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُسَيْنَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ. أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

[1] *An ughtāla min tahti*: "Outsmarted from where I did not expect it; meaning by that: disgraced." (*An-Nihāyah*)

created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You).”

He said: “The Messenger of Allāh ﷺ said: ‘Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allāh wills.’” (Sahih)

تخريج: [إسناده صحيح] أخرجه أبو داود، أيضًا، ح: ٥٠٧٠ من حديث الوليد بن ثعلبة به، وصححه ابن حبان، ح: ٢٣٥٣، والحاكم: ١/٥١٤، ٥١٥، والذهبي.

Comments:

- a. The Prophet ﷺ, named this supplication as *Sayyidul-Istighfār* (the Master Supplication for forgiveness). (Sahih Al-Bukhārī: 6306)
- b. This supplication is the best one for asking forgiveness of Allāh from sins. As this supplication demonstrates confidence and trust in Allāh, believing in His Lordship and showing our servitude, acknowledging the blessings of Allāh and confessing our sins, along with a firm decision to be steadfast in His obedience.

Chapter 15. What One Should Say When Going To Bed

3873. It was narrated from Abu Hurairah that when going to bed, the Prophet ﷺ used to say: “Allāhumma Rabbas-samawāti wa Rabbal-ardi, wa Rabba kulli shay’in, fāliqal-habbi wan-nawa, munzilat-Tawrāti wal-Injili wal-Qur’ānil-‘Azim. A’udhu bika min sharri kulli dābbatin Anta ākhidhun bināsiyatīha, Antal-Awwalu fa laysa qablaka shayun, wa Antal-Akhiru, fa laysa ba’daka shayun’, Antaz-zāhiru,

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهَا فِي يَوْمِهِ وَلَيْلَتِهِ فَمَاتَ فِي ذَلِكَ الْيَوْمِ، أَوْ تِلْكَ اللَّيْلَةِ، دَخَلَ الْجَنَّةَ. إِنْ شَاءَ اللَّهُ تَعَالَى.»

(المعجم ١٥) - بَابُ مَا يَدْعُو بِهِ إِذَا
أَوَى إِلَى فِرَاشِهِ (التحفة ١٥)

٣٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سَهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ! رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ، وَرَبَّ كُلِّ شَيْءٍ. فَالِقَ الْحَبِّ وَالنَّوَى. مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذُ

fa laysa fawqaka shayun', wa antal-bâtinu fa laysa dunaka shay', aqdi 'annid-dayna waghmini minal-faqr (O Allâh, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the *Tawrah*, the *Injil* and the Magnificent Qur'ân, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (*Az-Zâhir*) and there is nothing above You, and You are the Most Near (*Al-Bâtin*) and there is nothing nearer than You. Settle my debt for me and spare me from poverty)." (*Sahih*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ من حديث سهيل

بِأَصَاتِبِهَا. أَنْتَ الْأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الْآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ.

Comments:

- a. Supplications should be made by mentioning the attributes of Allâh.
- b. Allâh satisfies the physical needs of His slaves, and to provide them their livelihood, He causes crops and trees to grow from seeds and kernels. He also fulfills their spiritual needs; for this purpose He sent the Messengers and revealed the Books.
- c. In this supplication for the settlement of debts, the attribute of sustaining and providing is mentioned.
- d. Time and place is among the creatures of Allâh, and He controls all things. As far as the matter of time is concerned, He is the First and the Last, and as far as the matter of place is concerned He is above all His creatures (*Az-Zâhir*), though He is Nearer (*Al-Bâtin*) to all His creatures through His Might, and knowledge.

3874. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you wants to go to bed, let him undo the edge of his *Izâr* (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him

٣٨٧٤ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَضْطَجِعَ عَلَى فِرَاشِهِ، فَلْيَنْزِعْ دَاخِلَةَ إِزَارِهِ، ثُمَّ لِيَتَمَضَّ بِهَا فِرَاشَهُ. فَإِنَّهُ لَا

lie down on his right side and say: 'Rabbi bika wada'tu janbi wa bika arfa'uhu, fa in ansakta nafsi farhamhâ, wa in arsaltahâ fahfazhâ bimâ hafizta bihi 'ibâdikaas-sâlihîn (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves).'" (*Sahih*)

يَنْدِرِي مَا خَلَقَهُ عَلَيَّ، ثُمَّ لِيَضْطَجِعَ عَلَى شِقِّهِ
الْأَيْمَنِ. ثُمَّ لِيَقُلْ: رَبِّ بِكَ وَضَعْتَ جَنِّي.
وَبِكَ أَرْفَعُهُ. فَإِنْ أَمْسَكَتَ نَفْسِي، فَارْحَمْهَا.
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهِ عِبَادَكَ
الصَّالِحِينَ».

تخریج: أخرجه البخاري، الدعوات، باب (١٣)، ح: ٦٣٢٠ من حديث عبيد الله به.

Comments:

- a. Before laying on one's bed, the bed should be cleaned to be sure it is free from harmful creatures like scorpions, ants, etc.
- b. Whenever a person sleeps, he should think that it might be his last sleep. So, one should sleep according to the *Sunnah*, after asking forgiveness of Allâh and His remembrance.

3875. It was narrated from 'Aishah that whenever the Prophet ﷺ went to bed, he would blow into his hands, recite *Al-Mu'awwidhatain*, then wipe his hands over his body. (*Sahih*)

٣٨٧٥ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا يُونُسُ بْنُ
مُحَمَّدٍ وَ سَعِيدُ بْنُ شَرْحَبِيلَ: أَنَّ بَنَاتِ اللَّيْلِ بِنُ
سَعِيدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ
ابْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ
كَانَ، إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ
بِالْمُعَوَّذَتَيْنِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

تخریج: أخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح: ٥٧٤٨/٥٠١٧ من حديث ابن شهاب الزهري به.

Comments:

- a. Another narration reads that the Prophet ﷺ, used to cup his hands together and blow over them, after reciting *Surat Al-Ikhlâs*, *Surat Al-Falaq* and *Surat An-Nâs*, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See *Sahih Al-Bukhâri*: 5017)
- b. Before going to bed, one should recite the chapters as mentioned above to get the reward of following the *Sunnah*, and to get the protection of Allâh as well.

3876. It was narrated from Barâ' bin 'Azib that the Prophet ﷺ said to a man: "When you go to lay down, or go to your bed, say: *Allâhumma aslamtu wajhi ilayka, wa al-ja'tu zahri ilayka, wa fawwadtu amri ilayka, raghbatan wa rahbatan ilayka, lâ malja'a wa lâ manja'a minka illâ ilayka, âmantu bi kitâbikal-ladhi anzalta, wa nabiiyikal-ladhi arsalta* [O Allâh, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in your Book that You have revealed and in Your Prophet whom You have sent]. Then if you die that night, you will die in a state of the *Fitrah* (nature), and if you wake in the morning you will wake with a great deal of good." (*Sahih*)

٣٨٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ، قَالَ لِرَجُلٍ: «إِذَا أَخَذْتَ مَضْجَعَكَ، أَوْ أَوَيْتَ إِلَيَّ فِرَاشِكَ، فَقُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ. وَالْجِبَاتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنَّ مَتَّ مِنْ لَيْلَتِكَ، مَتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ، أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا كَثِيرًا».

تخريج: [صحيح] أخرجه أحمد: ٢٩٩/٤ عن وكيع به، وله طرق عند البخاري، ح: ٦٣١٣، ومسلم، ح: ٥٨/٢٧١٠ وغيرهما عن أبي إسحاق به، وله طرق عن البراء رضي الله عنه.

Comments:

- The Prophet ﷺ instructed this Companion to perform ablution like the one he performs for his prayers whenever he goes to bed, to lie on his right side, and then to recite the above supplication. He also taught him to make this supplication the last one after making all other supplications. (See *Sahih Al-Bukhâri*: 6311)
- Reciting this supplication before sleeping renews faith, so this supplication should be recited before sleeping.
- Supplicating after performing ablution ensures external purity as well as internal purity, which is dearer to Allâh.
- Having trust in Allâh is among the most important and most superior good deeds.

3877. It was narrated from 'Abdullāh that whenever the Prophet ﷺ went to his bed, he would put his hand - meaning his right hand - beneath his cheek then say: "Allāhumma qini 'adhābaka yawm tab'athu - [or: tajma'u] - 'ibādaka (O Allāh, save me from Your punishment on the Day when You resurrect - or gather - Your slaves)." (*Sahih*)

٣٨٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، وَصَعَ يَدَهُ يَعْغِي الْيَمْنَى تَحْتَ خَدِّهِ، ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبَعَتْ - أَوْ تَجْمَعُ - عِبَادَكَ».

تخریج: [صحیح] أخرجه أحمد: ٤١٤، ٤٤٣ عن وكيع به، وهو في الشامل للترمذي، ح: ٢٥٥، وعمل اليوم والليلة للنسائي، ح: ٧٥٦ من حديث إسرائيل به، وله شواهد عند الترمذي، ح: ٣٣٩٨ وغيره، وقال الترمذي: حسن صحيح راجع مسند الحميدي، ح: ٤٤٤ بتحقيقي، يسر الله لنا طبعه.

Comments:

- a. Sleep reminds us of death, after which one presents himself before Allāh, so before sleeping, asking refuge from the torment of the Day of Judgment is an appropriate act.
- b. The Prophet ﷺ, is the best and most superior slave of Allāh. He is above and beyond the imagination of being punished, even though he used to recite this supplication to show his servitude, or to set an example for the believers.

Chapter 16. What One Should Say When Waking Up In The Morning

3878. It was narrated that 'Ubādah bin As-Sāmit said: "The Messenger of Allāh ﷺ said: 'Whoever wakes up in the morning and says upon waking: *Lā ilāha illallāh wahdahu lā sharika lahu, lahu-mulku wa lahu-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhān-Allāh wal-hamdu lillāhi, wa lā ilāha illallāhu, wa Allāhu Akbar, wa lā hawla wa lā quwwata illa billāhil-'Aliyil-'Azim* (None has the right to be worshiped but Allāh alone, with no partner or associate. His is the dominion and

(المعجم ١٦) - بَابُ مَا يَدْعُو بِهِ إِذَا أَتَيْتَهُ مِنَ اللَّيْلِ (التحفة ١٦)
 ٣٨٧٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيَةَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ عَنْ عِبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِينَ يَسْتَيْقِظُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، ثُمَّ

all praise is to Him, and He is Able to do all things. Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh, Allāh is the Most Great, and there is no power and no strength except with Allāh, the Most High, the Most Supreme), then he supplicates: *Rabbighfirli* (O Lord, forgive me), he will be forgiven.” (*Sahih*)

Walid said: “Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted.”

دَعَا: رَبِّ اغْفِرْ لِي، غُفِرَ لَهُ.

قَالَ الْوَلِيدُ: أَوْ قَالَ: «دَعَا اسْتُجِيبَ لَهُ. فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ».

تخریج: أخرجه البخاري، التهجّد، باب فضل من تعار من الليل فصلى، ح: ١١٥٤ من

حديث الوليد به.

Comments:

- a. Allāh loves the one who invokes Allāh when he awakes at night. As this is the time of negligence, and invoking Allāh during such time shows the deep love for Allāh.
- b. For the acceptance of a supplication, one should make ablution, lie on his right side and recite the prophetic supplications before going to bed. Whenever he awakes at night, he should supplicate after reciting the above prophetic narration and should perform the prayer.

3879. Rabi’ah bin Ka’b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allāh ﷺ, and he used to hear the Messenger of Allāh ﷺ saying at night: “*Subhān Allāhi Rābbil-‘ālamīn* (Glory is to Allāh, the Lord of the worlds),” repeating that for a while, then he said: *Subhān Allāhi wa bihamdihī* (Glory and praise is to Allāh).” (*Sahih*)

٣٨٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: أَنَّنَا سَمِعْنَا عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ أَنَّ رِبْعَةَ بْنَ كَعْبٍ الْأَسْلَمِيَّ أَخْبَرَهُ أَنَّهُ كَانَ يَسِيبُ عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ وَكَانَ يَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِنَ اللَّيْلِ: «سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ» الْهَوِيُّ، ثُمَّ يَقُولُ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

تخریج: [صحیح] أخرجه أبو داود، التطوع، باب وقت قيام النبي ﷺ من الليل، ح: ١٣٢٠

من حديث يحيى بن أبي كثير به، وقال الترمذي، ح: ٣٤١٦: حسن صحيح، وأصله في صحيح مسلم، ح: ٤٨٩ من حديث الأوزاعي عن يحيى به.

Comments:

- a. During night worship, apart from performing prayers and recitating the Qur'ân, one may spend his time glorifying Allâh.
- b. Glorifying Allâh should not be loud enough that it disturbs others that are sleeping. However, if it is in a voice that could be heard by those who are awake, then it is allowed.

3880. It was narrated that Hudhaifah said: "Whenever the Messenger of Allâh ﷺ woke up in the morning, he would say: 'Al-hamdu lillâhil-ladhi ahyânâ ba'damâ amâtanâ wa ilayhi'n-nushur (Praise is to Allâh Who has given us life after taking it from us, and unto Him is the Resurrection).'"
(*Sahih*)

٣٨٨٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرِو، عَنْ رَبِيعِ بْنِ جَرَّاحٍ، عَنْ حُدَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَبَهُ مِنَ اللَّيْلِ، قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

تخريج: أخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح: ٦٣٢٤/٦٣١٢ من حديث سفیان الثوري به.

Comments:

This supplication should be said even when waking up in the morning.
(*Sahih Al-Bukhâri: 3794*)

3881. It was narrated from Mu'adh bin Jabal that the Messenger of Allâh ﷺ said: "There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allâh for something in this world or in the Hereafter, but it will be given to him."
(*Hasan*)

٣٨٨١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ بَاتَ عَلَى طَهْوَرٍ، ثُمَّ تَعَارَ مِنَ اللَّيْلِ، فَسَأَلَ اللَّهَ [مَشِيئًا] مِنْ أَمْرِ الدُّنْيَا، أَوْ مِنْ أَمْرِ الآخِرَةِ، إِلَّا أَعْطَاهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب في النوم على الطهارة، ح: ٥٠٤٢ من حديث حماد به، وزواه ثابت البناني عن أبي ظبية به، وبه صح الحديث..

Comments:

Sleeping in the state of ablution is a cause of great blessings. So, it is better to sleep in the state of ablution: When one awakens at night he should ask

something from Allâh. He may ask for guidance and forgiveness, cure from disease, protection from worries and settlement of debts.

Chapter 17. The Supplication For Times Of Distress

(المعجم ١٧) - بَابُ الدُّعَاءِ عِنْدَ

الْكَرْبِ (التحفة ١٧)

3882. It was narrated that Asmâ' bint 'Umais said: "The Messenger of Allâh ﷺ taught me some words to say at times of distress: *Allâh! Allâhu Rabbi lâ ushriku bihi shay'an* (Allâh, Allâh is my Lord, I do not associate anything with Him)." (*Hasan*)

٣٨٨٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي هَلَالٌ، مَوْلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أُمِّهِ أَسْمَاءَ ابْنَةِ عُمَيْسٍ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ، عِنْدَ الْكَرْبِ: «اللَّهُ، اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا».

تخریج: [إسناده حسن] أخرجه أبو داود، الصلاة، باب في الاستغفار، ح: ١٥٢٥ من حديث

عبدالعزیز به.

Comments:

Saying these words at the time of grief means that 'I hope, by the mercy of Allâh that He will dispel my sorrows.' Most of the time, the sin of setting partners with Allâh is committed at the time of distress. People seek help from saints and pious people to save them from distress and worries. They believe that such dead people fulfill their requests after receiving their votives. On the other hand, the reality of monotheism also manifests during such hard conditions, while a true believer turns away from all creatures and discloses his problems and calamities to Allâh alone, seeking His help and support.

3883. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to say at times of distress: "*Lâ ilâha illallâhul-Halimul-Karim, Subhân-Allâhi Rabbil-'Arshil-'Azim, Subhân-Allâhi Rabbil-samawâtis-sab'i wa Rabbil-'Arshil-'Azim* (None has the right to be worshiped but Allâh, the Forbearing, the Most Generous; glory is to Allâh the

٣٨٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ صَاحِبِ الدُّسْتَوَائِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ».

Lord of the Mighty Throne; glory is to Allâh, the Lord of the seven heavens and the Lord of the Magnificent Throne)." (*Sahih*)

Wakî' said with each wording *Lâ ilâha illallâhu* (none has the right to be worshiped but Allâh) is to be included.

قَالَ وَكَيْعٌ، مَرَّةً: لَا إِلَهَ إِلَّا اللَّهُ، فِيهَا كُلُّهَا.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء عند الكرب، ح: ٦٣٤٥، ٦٣٤٦ من حديث مشام به، ومسلم، الذكر والدعاء، باب دعا الكرب، ح: ٨٣/٢٧٣٠ من حديث وكيع به.

Comments:

If this supplication is done at the time of any distress or anxiety, Allâh will save him from it. For instance, this supplication should be recited at the time of pain, disease, or when fire catches something, or when one faces death by drowning or whenever any unexpected event happens.

Chapter 18. The Supplication That A Man Should Recite When He Leaves His House

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet ﷺ would say: "Allâhumma inni a'udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya (O Allâh, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner)." (*Da'if*)

(المعجم ١٨) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ١٨)

٣٨٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا خَرَجَ مِنْ مَنْزِلِهِ، قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَزِلَّ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ. أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب ما يقول إذا خرج من بيته، ح: ٥٠٩٤ من حديث منصور به، وقال الترمذي، ح: ٣٤٢٧: حسن صحيح * الشعبي لم يسمع من أم سلمة رضي الله عنها على الراجح.

Comments:

A person comes into contact with different types of people outside of his house. If one misbehaves with him he is also prone to misbehave with

them, so before going outside, it is better to seek Allāh's protection from such matters.

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet ﷺ would say: "*Bismillāh, lā hawla wa lā quwwata illa billāh, at-tuklānu 'ala Allāh* (In the Name of Allāh, there is no power and strength except with Allāh, and trust is placed in Allāh)." (*Da'if*)

٣٨٨٥ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنُ كَاسِبٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ [ابن] حُسَيْنِ بْنِ عَطَاءَ بْنِ يَسَارٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ، قَالَ: «بِسْمِ اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. التُّكْلَانُ عَلَى اللَّهِ».

تخریج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: ١١٩٧ من حديث حاتم بن إسماعيل به، وصححه الحاكم على شرط مسلم: ٥١٩/١، ووافقه الذهبي * عبدالله بن حسين بن عطاء ضعيف كما في التريب وغيره.

3886. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says *Bismillāh* (in the Name of Allāh), they say: 'You have been guided.' If he says *Lā hawla wa lā quwwata illa billāh* (there is no power and no strength except with Allāh), they say: 'You are protected.' If he says, *Tawwakaltu 'ala Allāh* (I have my trust in Allāh), they say: 'You have been taken care of.' Then his two *Qarins* (satans) come to him and they (the two angels) say: 'What do you want with a man who has been guided, protected and taken care of?'" (*Da'if*)

٣٨٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي هَارُونُ بْنُ هَارُونَ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهِ أَوْ مِنْ بَابِ دَارِهِ كَانَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ. فَإِذَا قَالَ: بِسْمِ اللَّهِ، قَالَ: هُدَيْتَ. وَإِذَا قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ: وَوُفِّيتَ. وَإِذَا قَالَ: تَوَكَّلْتُ عَلَى اللَّهِ، قَالَ: كُفِّيتَ. قَالَ: فَيَلْقَاهُ قَرِينَاهُ فَيَقُولَانِ: مَاذَا تُرِيدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِّي وَوُفِّي؟».

تخریج: [إسناده ضعيف] وضعفه البوصيري من أجل هارون بن هارون، ولبعض الحديث شواهد ضعيفة عند أبي داود، ح: ٥٠٩٥ وغيره.

Chapter 19. The Supplication That A Man Should Recite When He Enters His House

3887. It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet ﷺ say: "When a man enters his house, and remembers Allâh when he enters and when he eats, Satan says: 'You have no place to stay and no supper.' If he enters his house and does not remember Allâh upon entering, Satan says: 'You have found a place to stay.' And if he does not remember Allâh when he eats, (Satan) says: 'You have found a place to stay and supper.'" (*Sahih*)

(المعجم ١٩) - بَابُ مَا يَدْعُو بِهِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٩)

٣٨٨٧ - حَدَّثَنَا أَبُو بَشِيرٍ، بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَيْتَ لَكُمْ وَلَا عَشَاءَ. وَإِذَا دَخَلَ وَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكْتُمْ الْمَيْتَ. فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمْ الْمَيْتَ وَالْعَشَاءَ».

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ١٠٣/٢٠١٨.

Comments:

من حديث أبي عاصم به.

- Mentioning Allâh's Name upon entering the house means reciting the Prophetic narration at this time, and mentioning Allâh's Name before eating, means saying *Bismillâh* بِسْمِ اللَّهِ (With the Name of Allâh).
- Entrance of Satan in the house leads to disputes and lack of blessings. If Satan shares in food, it drives away the blessings, so Allâh's Name should be mentioned at both times.

Chapter 20. The Supplication That A Man Should Recite When Travelling

3888. It was narrated that 'Abdullâh bin Sarjis said: "The Messenger of Allâh ﷺ used to say" - and (one of the narrators) 'Abdur-Rahim said: "He used to seek refuge" - "when he traveled: 'Allâhumma inni a'udhu bika min wa'tha'is-safar, wa ka'âbatil-munqalab, wal-hawri ba'dal-kawr,

(المعجم ٢٠) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا سَافَرَ (التحفة ٢٠)

٣٨٨٨ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ وَ أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ - وَقَالَ عَبْدُ الرَّحِيمِ: يَتَعَوَّدُ - إِذَا سَافَرَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَغْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ،

wa da'watil-mazlum, wa su'il-manzari fil-ahli wal-mâl (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).” (*Sahih*)

(One of the narrators) Abu Mu'âwiyah added: “And when he returned he said likewise.”

تخريج: أخرجه مسلم، الحج، باب ما يقول إذا ركب إلى سفر الحج وغيره، ح: ١٣٤٣/٤٢٧ من حديث أبي معاوية به.

Comments:

- a. 'Al-hawr ba'dal-kawr means occurring bad changes in a matter which had been done perfectly, or facing troubles in life after living a comfortable life. For example, committing disbelief after believing in Allâh, or doing sins after performing good deeds, or becoming poor, needy and indebted after being rich and the like. Therefore, this supplication contains very comprehensive words.
- b. Asking refuge from the curse of the wronged, means asking Allâh's help to protect us from being unjust to others, so that they do not curse us. Hence, it is better, if one had ever wronged anyone, to ask his forgiveness prior to going on journey.

Chapter 21. The Supplication That A Man Should Recite When He Sees Clouds And Rain

3889. 'Aishah narrated that when the Prophet ﷺ saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: “Allâhumma innâ na'udhu bika min sharri ma ursila bihi (O Allâh, we seek refuge with You from the evil of that with which it is sent).” Then if it rained he would say: “Allâhumma sayyiban nâfi'an (O

وَدَعْوَةَ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ».

زَادَ أَبُو مُعَاوِيَةَ: فَإِذَا رَجَعَ، قَالَ مِثْلَهَا.

(المعجم ٢١) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا رَأَى السَّحَابَ وَالْمَطَرَ (التحفة ٢١)

٣٨٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ الْمُقَدَّمِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ الْمُقَدَّمِ عَنْ أَبِيهِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا رَأَى سَحَابًا مُثْبِلًا مِنْ أُنْفٍ مِنَ الْأَفَاقِ، تَرَكَ مَا هُوَ فِيهِ. - وَإِنْ كَانَ فِي صَلَاتِهِ - حَتَّى يَسْتَقْبِلَهُ. فَيَقُولُ: «اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ» فَإِنْ أَمَطَرَ قَالَ: «اللَّهُمَّ

Allâh, a beneficial rain),” two or three times. And if Allâh dispelled it and it did not rain, he would praise Allâh for that. (Sahih)

صَيِّبًا نَافِعًا» مَرَّتَيْنِ أَوْ ثَلَاثَةً. وَإِنْ كَشَفَهُ اللَّهُ، عَزَّ وَجَلَّ، وَلَمْ يُمَطِّرْ، حَمَدَ اللَّهُ عَلَى ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الأدب، باب ما يقول إذا هاجت الرياح،

ح: ٥٠٩٩ من حديث المقدم به.

Comments:

- a. Rain is from the mercy of Allâh, but it may be turned into torment of Allâh. So, while seeing a cloud, besides hoping in His mercy, refuge should be sought from His torment.
- b. Rain, besides being very important for human lives may even cause harm to them, so it is compulsory to ask Allâh to make it useful.
- c. Dispersal of clouds without raining is also a kind of blessing, since the danger of their being the torment of Allâh is finished.

3890. It was narrated from ‘Aishah that when the Messenger of Allâh ﷺ saw rain, he would say: “Allâhumma aj’alhu sayyiban hani’an (O Allâh, make it a wholesome rain cloud).” (Sahih)

٣٨٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعَشْرِينَ: حَدَّثَنَا الْأَوْزَاعِيُّ. أَخْبَرَنِي نَافِعٌ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «اللَّهُمَّ اجْعَلْهُ صَيِّبًا هَنِيئًا».

تخريج: أخرجه البخاري، الاستسقاء، باب ما يقال إذا مطرت ... الخ، ح: ١٠٣٢ من

حديث نافع به.

3891. It was narrated that ‘Aishah said: “If the Messenger of Allâh ﷺ saw a cloud that looked as if it was bringing rain, the color of his face would change, and he would go in and out and walk to and fro. Then, if it rained, he would feel relieved.” ‘Aishah mentioned to him what she had seen him do, and he said: “How do you know? Perhaps it would be as the people of Hud said: ‘Then, when they saw it as a dense cloud coming towards their

٣٨٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَأَى مَخِيلَةً تَلَوَّنَ وَجْهُهُ وَتَعَبَّرَ، وَدَخَلَ وَخَرَجَ، وَأَقْبَلَ وَأَدْبَرَ. فَإِذَا أَمَطَّرَتْ سُرِّي عَنْهُ. قَالَ: فَذَكَرْتُ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ. فَقَالَ: «وَمَا يَذْرُوكُ؟ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُودٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيهِمْ قَالُوا هَذَا عَارِضٌ مُطْرًا نَبَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ﴾» الآية

valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened."^[1] (*Sahih*)

[الأحقاف: ٢٤].

تخریج: أخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم والفرح بالمطر، ح: ١٥/٨٩٩ من حديث ابن جريج به مطولاً.

Comments:

- a. The heart of the Prophet ﷺ, was filled with the fear of Allāh. So, a believer also should fear Allāh.
- b. The Prophet ﷺ was not a knower of the unseen since having the knowledge of the unseen is unique to Allāh.

Chapter 22. The Supplication That A Man Should Recite When He Looks At People Affected By Calamity

(المعجم ٢٢) - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا نَظَرَ إِلَى أَهْلِ الْبَلَاءِ (التحفة ٢٢)

3892. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Whoever unexpectedly comes across a person suffering a calamity, and says: *Al-hamdu Lillāhil-ladhi 'afāni mim-mabtalāka bihi, wa faddalani 'ala kathirin mimman khalaqa tafāila* (Praise is to Allāh Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is." (*Da'if*)

٣٨٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ خَارِجَةَ بْنِ مُضْعَبٍ، عَنْ أَبِي يَحْيَى عَمْرٍو بْنِ دِينَارٍ وَلَيْسَ بِصَاحِبِ ابْنِ عَيْيَةَ، مَوْلَى آلِ الرَّبِيعِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَحِثَهُ صَاحِبٌ بِلَاءٍ. فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، عُوْفِي مِنْ ذَلِكَ الْبَلَاءِ، كَأَنَّ مَا كَانَ».

تخریج: [إسناده ضعيف] وللحديث شواهد ضعيفة عند الترمذي، ح: ٣٤٣٢، وأبي نعيم: ١٥/

١٣ وغيرهما.

Comments:

- a. Upon seeing someone suffering trial or tribulation, one may value his own safety and welfare highly. So, one should be grateful to Allāh for His blessings.
- b. This supplication should be said privately and secretly, so that the distressed person does not hear it, otherwise it would make him sad.

[1] *Al-Ahqaf* 46:24.