

Quranic Du'a

Lessons from
Shaykh Yasir Qadhi

Adapted by
Makmor Tumin

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Introduction - The Importance of Making Doa

Praise be to Allah SWT, The Lord of The Universe, for endowing us with the strength so that we can continue having our tazkirah series. In this series, insyaAllah we will focus our discussion on the importance of making doa, in which the doa that we will be discussing are the ones that have been revealed in the Quran. Insyallah, we shall cover 20 Quranic doas.

For this section, we shall provide some introductory information pertaining doas. Imam An-Nawawi in his al-Arba'in (40 hadiths), included a hadith on a doa in the last part of his collection of hadiths (hadith 42). This was not because the hadith was less important to him, but rather, according to some narrations (Imam Ibn Hajar al-Haythami), it was because of his love towards the hadith, therefore he did not want the hadith on doa to be left out. The hadith on the doa is as follows.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا
كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ
لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ
بِي شَيْئًا لَأَتَيْتُكَ بِقَرَابِهَا مَغْفِرَةً

Allah Almighty said: O son of Adam, if you call upon me and place your hope in me, I will forgive you without hesitation. O son of Adam, if you have sins piling up to the clouds and then ask for my forgiveness, I will forgive you without hesitation. O son of Adam, if you come to me with enough sins to fill the earth and then you meet me without associating anything with me (in worship), I will come to you with enough forgiveness to fill the earth.

Source: Sunan al-Tirmidhi 3540, Grade: Sahih

Insyallah, we can benefit ourselves from the hadith and make doa as a form of continuous ibadah. Allah SWT mentions the importance of us making doas. This implies how ignorant we are as slaves, and how arrogant we are, thinking we can do whatever we want the way we want to. Below is the verse concerning the doa from the Surah Ghafir, 40th surah, 85 verses, Makkiyah

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (Ghafir/Mu'min: 60)



Before we look at the first doa, the doa of our father, Prophet Adam AS when he made taubah in our next session, let us mention a few specific times that doas are answered (Mustajab). They are as follows: -

1. Laylat al-Qadar.
2. Doaa' in the depths of the night, the time before dawn
3. Following the prescribed prayers.
4. Between the adhaan and the iqaamah.
5. When the call for the prescribed prayers is given and when the ranks are drawn up for battle
6. When rain falls
7. At a certain time of the night
8. A certain time on Friday.
9. When drinking Zamzam water.
10. When prostrating.

Source: <https://www.ummah.com/forum/forum/library/islamic-lectures-reminders/12569085-times-doa-is-accepted>

Different scholars suggest different time of opportunities for doa. Whatever the case may be, we must not waste these opportunities and not concentrate on making doas. While it is true that Allah SWT will answer all of our doas, ulamas have also mentioned three situations where our doa will be rejected. First is when we are asking something that we ourselves do not really understand what it is we want. This is the case where we make doa in the language that we do not understand, such as in arabic for those who do not speak the language. Therefore, it is important for us to understand the meaning of the doa in arabic in order for the doa to be meaningful.

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Secondly, the doa will be rejected if we still eat and drink using impermissible (haram) resources. We might ask ourselves why is it that Allah SWT for many years have refused to answer our doa, this could possibly be the reason. Thirdly, the doa will be rejected by Allah SWT when we are hasty for the answer from Allah SWT. When we make doa, we ask for Allah SWT's rahmah to answer it. We do not want to "force" Allah SWT to answer it, otherwise who is the master and who is the slave? Allah SWT will answer our doa either by directly responding to our request, respond with something equivalent to it, or by averting bad things which has already been predestined to us, Wallahua'lam.

With some background information discussed in the introductory session, insyaAllah we shall begin our next session by looking at the doa of Prophet Adam AS when he made taubah. May Allah SWT give barakah to our efforts and note that our series of Quranic Doa is heavily thanks to Shaykh Yasir Qadhi. May Allah SWT bless his family and our family as well.

Session 1 - Doa of Prophet Adam AS

Insyallah, we shall start our first section by looking at the first doa that mankind made. It was a doa which Allah SWT taught to mankind through the Prophet Adam AS. The doa that we are going to discuss today is among the verses of the Qur'an which we commonly recite. We hope that we will understand its meaning after we complete our discussion, in case we are unclear of its meanings before. The doa is from verse 23 of Surah Al-A'raf. Below is the doa: -

Surah Al-A'raf, 206 Ayat • Surah 7 • Makkiyah

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord! We have wronged ourselves, and if you do not forgive us and have mercy upon us, we will surely be amongst the losers. (Al-A'raf:23)

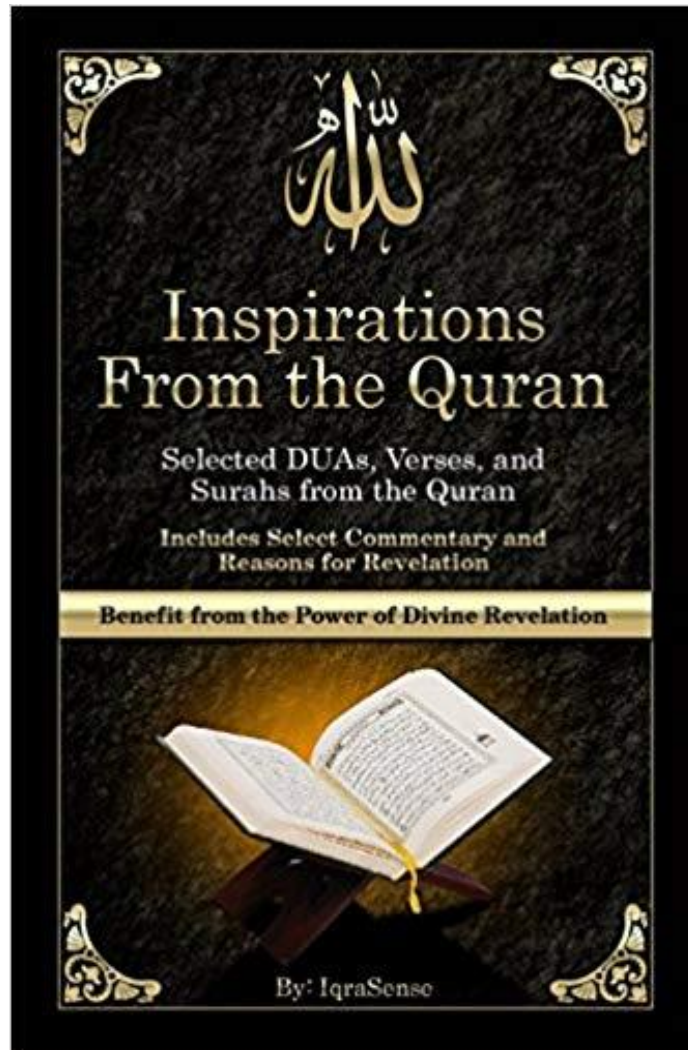
Let us insyallah discuss some background information about the doa before we try to unveil some of its important meanings. The story about Prophet Adam AS and the first human creation are variously found in the Quran (7 times in different Surahs such as Surah Al-Baqarah, Surah Al-A'raf and Surah Al-Kahfi). Obviously, this story is tied with the story of Iblis' refusal to make sajdah as a sign of respect when Allah SWT commanded him to do so. Surah Al-Baqarah verse 36 is one of the examples of Iblis refusing to show respect to Prophet Adam AS when commanded by Allah SWT to do so. Below is the verse: -

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي

الْأَرْضِ مَسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time." (Surah Al-Baqarah: 36)

Not only is Prophet Adam AS created by Allah SWT, but as a companion, Allah SWT also created Eve (Hawa). Both of them lived happily in Paradise in a time which human beings cannot comprehend. Allah SWT allowed them to eat whatever they desire except for the fruits of one tree, in which Allah SWT instructed them to stay away from. However, Iblis managed to persuade them, and they ended up eating the fruit from the tree. Prophet Adam AS felt guilty with his misdeed. Iblis turned arrogant and refused to bow down to follow Allah SWT's command. In his feeling of guilt, Allah SWT taught Prophet Adam AS the kalimat (phrase of doa). The doa which we commonly recite after salat is the very kalimat which Allah SWT taught Prophet Adam AS during such circumstances.



Let us look at the first part of the doa: -

“Our Lord! We have wronged ourselves”

When we say that Allah SWT is The Rabb, we have admitted ourselves as slaves. When a slave does not abide their master’s command, they definitely have conducted wrongdoings. This part of the doa teaches us that every time we make sins (which we certainly do), we must understand that we have committed wrongdoings. Being slaves, we have no right to state the terms and conditions in whatever we do. Once we are astray, we must immediately ask for Allah SWT’s forgiveness because as a fact we are also oppressing and committing wrongdoings towards ourselves.

We now move to the second part of the doa: -

“and if you do not forgive us and have mercy upon us,”

There are two concepts that merit our discussion here, the first is forgiveness, in which we should sincerely and seriously ask for Allah SWT’s forgiveness for the sins that we have committed. By doing so, as explained by Shaykh Yasir Qadhi, we have obtained

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Allah SWT's pardon, and therefore our debt in our spiritual bank account has been resolved. Otherwise, we might suffer a huge debt towards Allah SWT which can only be cleared through Hellfire. However, asking for forgiveness is not enough, we must also ask for Allah SWT's mercy so that we can increase our balance in our spiritual bank account. This can only be achieved through Allah SWT's mercy.

The third part of the doa is as follows: -

“we will surely be amongst the losers.”

We are slaves to Allah SWT. Not only must we follow Allah SWT's rules and laws, without Allah SWT we are nothing, even worse than slaves. Just to be good slaves, we must have Allah SWT's forgiveness and mercy, without them we are horrible slaves. That is the gist of the doa which Allah SWT has taught Prophet Adam AS in Surah Al-A'raf verse 23, Wallahua'lam. InsyaAllah, we have learned something from this section. The lesson here is straightforward, always make doa and make taubat, for Allah SWT loves those who make doas and taubat.

Session 2 - Doa from Surah Al-Fatihah

We thank Allah SWT, not only for His Mercy and Forgiveness, but also for giving us the strength to show our appreciation towards Him. Without Allah SWT's granting, we cannot even say "thank you" to Allah SWT. In this section, we will be learning an important doa from Surah Al-Fatihah, especially the ayat "Ihdinassiratal mustaqim" (Guide us towards the straight path). Let us reinform ourselves as to how us Muslims recite Surah Al-Fatihah for millions of times. In our daily salah for instance, we recite it at least 17 times. If we have 5 family members, we multiply it by 5, if we recite it for a year, we multiply it for 365 days, and if a billion of us recite it, imagine just how many times the surah is recited. Let us recite the surah together, the surah is as follows: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds –

الرَّحْمَنِ الرَّحِيمِ

The Entirely Merciful, the Especially Merciful,

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path –

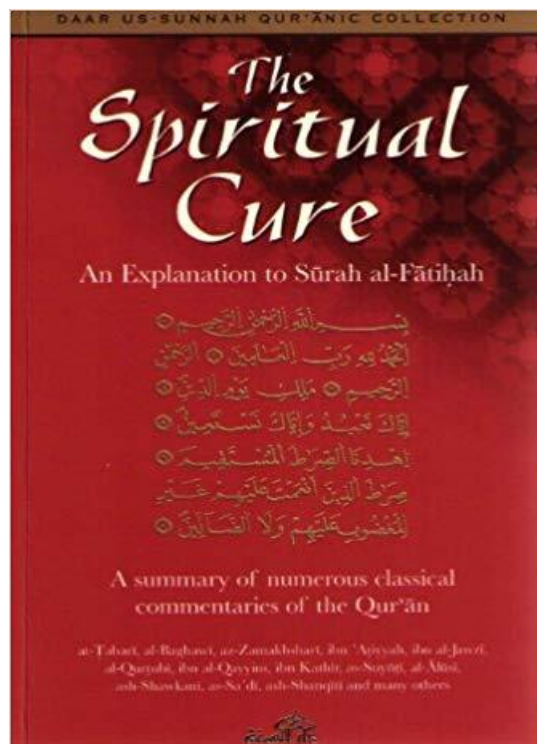
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

(Surah Al-Fatihah: 1-7)

May Allah SWT give barakah towards our recitation. There are hadiths mentioning that at one time the sky and paradise opened, and two malaikats, one of which is Jibril once met Rasulullah SAW and mentioned the blessings of the two surahs, one is Surah Al-Fatihah and the other is the last verse of Surah Al-Baqarah, verse 286. Surah Al-Fatihah is about us asking Allah SWT to guide us towards the straight path.

Let us talk about the word “us” and the “straight path” in the 6th verse. Shaykh Yasir Qadhi mentioned that whenever we make doa, we should make doa not only for ourselves but also for others, including our family members, our friends, the community and also all mankind. We should always not only think of ourselves but also towards all mankind when thinking of heading towards the straight path. The word straight in Sirat are two words from the same origin, explaining the concept of path that is the straight path, the true path towards Allah SWT. Never in the Quran has Allah SWT mentioned the word Sirat or straight mentioned in plural form, which clearly implies that there is only one path towards Allah SWT, and there is no other final prophet besides Muhammad Rasulullah SAW.



There is a hadith Qudsi narrated under the authority of Abu Hurairah RA, specifically mentioning about Surah Al-Fatihah and the way Allah SWT respond to those who recite the surah. The hadith is as follows: -

Abu Huraira reported: *The Prophet, peace and blessings be upon him, said, “Allah Almighty said: I have divided prayer between myself and my servant into two halves, and my servant shall have what he has asked for. When the servant says, ‘all praise is due to Allah the Lord of the worlds,’ Allah says: My servant has praised me. When he says, ‘the Gracious, the Merciful,’ Allah says: My servant has exalted me. When*

he says, 'the Master of the Day of Judgment,' Allah says: My servant has glorified me, and my servant has submitted to me. When he says, 'you alone we worship, you alone we ask for help,' Allah says: This is between me and my servant, and my servant will have what he has asked for. When he says, 'guide us to the straight path, the path of those whom you have favored, not those who went astray,' Allah says: This is for my servant, and my servant will have what he has asked for."

Source: Ṣaḥīḥ Muslim 395. Grade: *Sahih* (authentic) according to Muslim

The hadith by Abu Hurairah is a specific Hadith Qudsi mentioning the way Allah SWT respond towards those who recite Surah Al-Fatihah as mentioned earlier. It is important for us therefore to not only read Surah Al-Fatihah with proper tajweed, but to read it step-by-step carefully, because Allah SWT will respond to us. Allah SWT mentioned that He will answer whoever makes doa to us. The doa begins with "Ihdinassiratal mustaqim" onwards. Shaykh Yasir Qadhi also explained the important meaning of the verse before the doa, which is: -

"It is You we worship and You we ask for help."

This verse not only explains that only Allah SWT do we worship to and only Allah SWT that we ask for help, but also even to worship Allah SWT must we ask for His help. For without Allah SWT, we cannot even worship Him. Therefore, it is not a strange thing when great imams such as Imam as-Shafie once said something as follows: -

"I'm thankful to Allah SWT for all the barakahs given to me, I am thankful to Him for giving me the strength to be thankful to Him" (Wallahua'lam).

In short, this surah teaches us to ask for Allah SWT's guide towards the straight path, the path that we have chosen, not the path of those with knowledge but refuse to submit to Allah SWT, and also not the path of those who think that they are in the path of Allah SWT but they actually have no knowledge whatsoever. With that, we end this section. May Allah SWT guide us towards the straight path, Aamin.

Session 3 - Doa from Surah al-Kahf for Difficulties in Confronting Big Tasks

InshaAllah in this section we shall continue our discussion on Quranic doas. We shall look at a doa from Surah al-Kahf verse 10. There are four important stories in the surah. The first is about aqidah, followed by desire for wealth, arrogance on intellectuality as well as pride of power. Let us look at the doa itself before proceeding any further from Surah Al-Kahf, 110 Ayat • Surah 18 • Makkiyah.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا
رَشَدًا

[Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." As can be observed, the doa starts with the phrase, "Our Lord, grant us from Yourself mercy".

The first part, however, is related to the story of young men who fled from the kings and the military who at the time forced them to worship other than Allah SWT, The Almighty. This doa should be recited by us at least on two situations. First is when we are faced with big tasks such as being given a huge responsibility or having to make a tough decision. Second, the doa can be recited when we are in difficult situations such as at times of worry or fear. Syeikh Yasir Qadhi explained in detail the concept of karamah (mercy) in the doa, in which the term explains two types of mercy, Allah SWT's mercy and the humans' mercy granted by Allah SWT. Humans' mercy includes the mercy of parents towards their children or a boss towards their subordinates.



When we make doa, we ask for Allah SWT's mercy or graciousness, in which only through Allah SWT's graciousness can things happen the way they do. There are hadiths mentioning of Allah SWT's rahmah in this world. It is said that it comprises of only 1% of Allah SWT's rahmah. With only 1%, all creations, including muslims or non-

muslims, humans or non-humans, living things or non-living things obtain benefit from this rahmah. The remaining 99% of Allah SWT's rahmah will be granted in the Yaumul Qiyamah, in which there is no other rahmah except Allah SWT's. Below is the hadith concerning this distribution of rahmah

Salman al-Farisi reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, on the day Allah created the heavens and earth, he created one hundred parts of mercy. Each part can fill what is between the heaven and earth. He made one part of mercy for the earth, from it a mother has compassion for her child, animals and birds have compassion for each other. On the Day of Resurrection, he will perfect this mercy." In another narration, the Prophet said, "From one part of mercy the creation is merciful between themselves, and ninety-nine parts are for the Day of Resurrection."

Source: Şaḥīḥ Muslim 2753. Grade: Sahih (authentic) according to Muslim

The second part of the doa, "And prepare for us from our affair right guidance", is a doa made by the man mentioned in the surah. Allah SWT has answered the doa. Through Allah SWT's rahmah and miracle, Allah SWT asked them to take refuge in a cave, which they had fallen asleep in for more than 300 years. Each time a person would attempt to approach the cave during this period, they would run away from it. When the young men were tested by Allah SWT through the persecution of the vile king, which was during or after the Prophet Isa AS' time, they ran away and sought the help of Allah SWT. Today, we are also tested by Allah SWT to give priority not to Allah SWT and Rasulullah SAW but to our professions, education, properties, power, etc.

We should ask for Allah SWT's help to guide us, because in such difficult tests, only through Allah SWT's rahmah can we be guided. We should ask ourselves how much time and energy we have used and spent to give priority towards Allah SWT and His Messenger. When Allah SWT created His creations, Allah SWT made mankind the first and foremost chosen creation. Everything was created for the benefit of mankind. When Rasulullah SAW was tasked with spreading the message of truth, he only gave priority towards the ummah. He did not care whether or not he was being boycotted or persecuted. His only concern was towards the ummah. When Allah SWT and His messenger gave priority towards us, why are we so arrogant and stubborn not to give priority towards Allah SWT and His messenger, but rather on worldly things instead? Insyallah by reciting this doa, may Allah SWT give us the proper guidance so that we can ascertain priority towards our religion. One of the best ways we can be closer to Allah SWT and Rasulullah SAW is by reciting the Quran and try to understand the prophet's sayings. Insyallah, we shall practice the doa, especially now that we are facing the serious threats of worldly temptations, due to materialism, intellectualism and also the lust for power.

Session 4 - Doa for Goodness from Surah Al-Baqarah 201

Thanks to Allah SWT for giving us the hidayah and kindness for us to do the tazkirah on Quranic doas. InshaAllah in this section, we shall discuss a doa that most of us have been reciting; the doa which great sahabahs such as Anas Ibn Malik refer to. The doa that we are talking about here is from the second Surah in the Quran, Surah Al-Baqarah, verse 286, Madaniyah. The ayat is as follows: -

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." (Al-Baqarah: 201)

As we are already familiar with, the doa begins with "Our Lord, give us in this world that which is good." The previous part of the ayat, "But among them is he who says", refers to the story related to those who make doa after performing Hajj, in which only some of them recited the doa such as in Surah Al-Baqarah 201. Shaykh Yasir Qadhi, when discussing about the background information of this doa, explained how the Jahili people would normally mention their ancestors' name after performing Hajj. It is important for us to mention Allah SWT instead.

We are going to mention of two issues concerning this doa. The first concerns our attitude when making the doa, in which frequently, we make doa for worldly things. We ask Allah SWT to cure our family or ourselves from medical problems such as cancer or any form of clinical diseases. We ask Allah SWT to give us stable jobs, better houses, etc. A student might ask Allah SWT to pass his exams and score good grades. Of course, there is nothing wrong with making such doa, however have we considered that making doas concerning the akhirat is more important than that relating to worldly matters? How many times have we asked Allah SWT to give guidance so that we can be a good muslimin/muslimat? How many times have we asked Allah SWT to make us awake at night so we can perform nightly worship? How many times have we asked Allah SWT to give us the strength so that we can fast, sadaqah, and help others as a sunnah? How many times have we asked Allah SWT for us to be good parents or children that show obedience towards their parents?

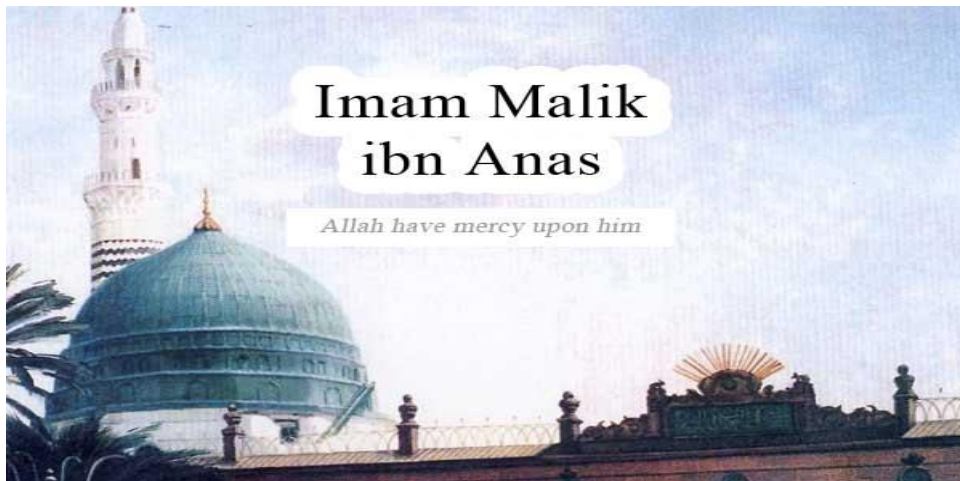
This surah shows the importance of making such doa. In fact, Shaykh Yasir Qadhi mentioned that philosophical knowledge can be derived from the doa in which $\frac{1}{3}$ of the doa concerns worldly things while $\frac{2}{3}$ of it concerns the Hereafter. Another important and related point is that the word "Hasanah" is frequently mentioned in the doa. When we ask for a greater job, do we ask for a job that is "Hasanah"? The same goes for when we ask for a better house, better grades, etc. The second point that we would like to make about this doa, is that when Allah SWT teach us to ask for goodness, "Hasanah" of the akhirat and also to save us from the azab of the Hellfire. There are many people who only after being tortured and burned in Hellfire do Allah

SWT grant them Jannah. They were given books through the left hand. They also have to suffer the consequences of their bad deeds in this world. Hence, before they were allowed to enter Jannah, they will be tortured in Hellfire. Therefore, as we make doa, not only do we want to be granted Jannah, we also want to enter it without Counting. May we be among those granted Jannah without Counting. This doa is a very simple doa, yet it is very powerful.

The great sahabah mentioned earlier, Anas Ibn Malik, when visited by people from Basra who asked him to make doa for them, Anas Ibn Malik recited this doa for them. They later asked for more doas, Anas RA repeated the same doa until the third time. Below is the hadith narrated under Anas RA: -

Anas (May Allah be pleased with him) reported: The supplication most often recited by the Prophet (ﷺ) was: "Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina 'adhab-annar (O our Rubb! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)."

[Al-Bukhari and Muslim].



For the record, Anas Ibn Malik was one of the kids sent by his mother to learn of religious knowledge from Rasulullah SAW. He was with Rasulullah SAW until the prophet had wafat. Knowing that he was the one to have met Rasulullah SAW, shook hands with him and talked to Rasulullah SAW, a lot of people came to him to ask for doa for barakah. He would repeat this same doa, from Surah Al-Baqarah verse 201, which according to Anas, is the doa that Rasulullah SAW would recite over and over the most. May we benefit from this doa, Amin.

Session 5 - Doa to Raise our Status to the People of the Past from Surah Al-Hashr Verse 10

Insyallah, in this section, we will discuss one of the important doas from the Quran which informs us that we insyallah can get a share just like our predecessors such as the Sahabiyyat. We have in our minds a great sahabah from the Ashara Mubasharah (The 10 who were promised Jannah) such as Abu Bakr, Umar, Uthman, Ali, Talhah, Zubayr, Abdurrahman Ibn Auf, Abu Ubadah Ibn Jarrah, Sa'd Ibn Abi Waqas and Sa'id Ibn Zayd. Not only do we acknowledge how great their contribution towards Islam were, but they were also promised Jannah when they were still alive.

Those with the right mind and clean heart certainly would aspire to be like them. However, obviously we are not like them, but we can still make doa so that we can not only relate ourselves to them, but also have a chance to raise our status such as them, insyallah. The doa that we would like to discuss today is from Surah Al-Hashr, 10th verse

The doa is as follows: -

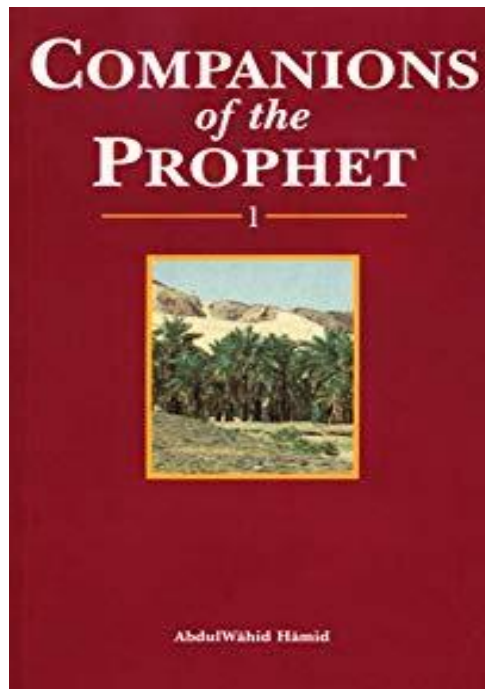
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed, You are Kind and Merciful."

(Al-Hashr: 10)

Before we try to understand the meaning of the doa, let us discuss some information about the doa. Sahabahs, especially from the Muhajirin were the ones who had sacrificed a lot. Not only were they persecuted, their rights over their wealth and property were also denied when they migrated to Medina.

They were willing to sacrifice for no other reason except in the name of Allah SWT. They themselves ended up being poor as they settled in Medina. With the help of the al-Ansari who had provided shelter and support for them, not only did the Muhajirin continued with their lives, they also used this opportunity to double up their effort and be with Rasulullah SAW to spread the message of truth. We know of at least three important wars at the beginning of the Medinan times, which was The Battle of Badr, The Battle of Uhud and The Battle of Khandaq. Honestly, it is a great honor if we can relate ourselves to them.



Let us now look at the doa in verse 10 of Surah Al-Hashr. The doa begins with Allah SWT's statement on the shares that the people among the sahabahs will get if they recite the doa. The doa itself begins with "*Our Lord, forgive us and our brothers who preceded us in faith*". Brothers who preceded us in faith refers to the sahabah, both among the Muhajirin and Ansar. By reciting this doa for them, we are actually making a spiritual connection towards them. We should imagine for more than 1300 years that generations after generations are reciting this doa. We are making doa to Muslims who were also our brothers who had preceded us. They themselves made the same doa towards those who had preceded them, and this chain continues until it reaches the sahabahs.

The remaining part of the doa, "*and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed, You are Kind and Merciful*", is basically the way we ask from Allah SWT to not have resentment or rejection towards the brothers who have preceded us up until the sahabahs. Shaykh Yasir Qadhi narrated a story of a sahabah, Abdullah Ibn Amr al-As, who received permission to stay overnight in one of the great sahabahs who Rasulullah SAW said was a man of Jannah. Actually, Ibn Amr wanted to know what type of worship or ibadah was performed by the individual which made him so special to the point of guaranteed Jannah. After three days of observation, he noticed nothing and finally asked the man. The man said that he had no resentment toward other Muslims and would always forgive them before he goes to bed. The story should motivate us to think good things when it comes to the sahabah, and we should not have any feelings of spite, resentment or hatred towards them.

Before we end, let us look at Surah at-Taubah verse 100, where Allah SWT raised the tile of sahabah among the Muhajirin and Sahabah by giving them the title of Radiallahu anhum, below is the verse.

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. (Surah at-Taubah: 100)

With that, we end this section. May Allah SWT give barakah towards our lives and may Allah SWT give us share of having high status like the sahabahs, Amin.

Session 6 - Doa for Good Knowledge from Surah Taha verse 114

Insyallah, we are now moving to another doa on the importance of knowledge based on Surah Taha verse 114. This is probably the shortest doa that we are going to discuss. Short in may be, however it is very deep in meaning. Let us look at the doa before we take another point to discuss: -

Surah Taha, 135 Ayat • Surah 20 • Makkiyah

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ^ط وَقُلْ
رَبِّ زِدْنِي عِلْمًا

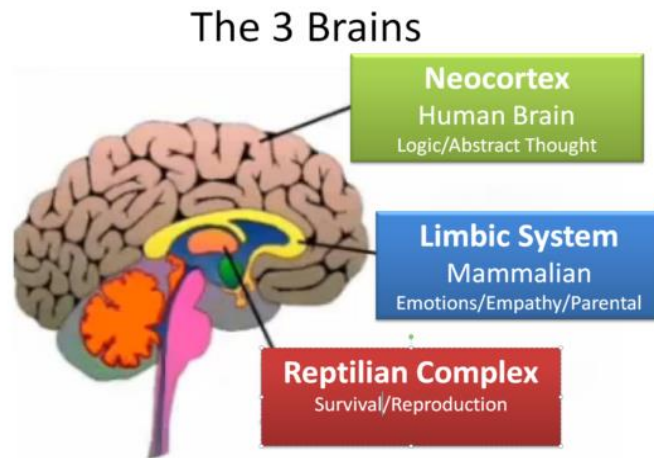
So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge." (Taha: 114)

Surah Taha is familiar to us because of how we always hear of the story of Umar, when he heard his sister, Fatimah, the wife of Said Ibn Zayd (One of the Ashara Mubasharah) reciting the surah. Umar's heart and mind were blown by the ayat and decided to join the boat of Islam. Further through the surah, in verse 140, Allah SWT while mentioning his position, high and above, instructed Rasulullah SAW to recite the Quran. Allah SWT also taught or instructed Rasulullah SAW to make doa to ask knowledge from Him. Of course, the instruction is to Rasulullah SAW, but the practice should not stop to him only. Scholars asked us to make doa to follow the way Rasulullah SAW made doa, because the doa to Rasulullah SAW was taught by Allah SWT himself. There is definitely a lot of barakah from reciting it. All forms of knowledge are obviously from Allah SWT.

As a matter of fact, there are many Muslim scholars in the West that discuss about the two types of Iqra' (recitation) which we can derive from Surah al-Alaq. The first Iqra' from the first verse of the surah teaches us to learn and study religious knowledge. The second Iqra' in verse four of the surah teaches us of worldly knowledge, in which both knowledge is from Allah SWT. Of course, the knowledge given to Rasulullah SAW are in both types (religious and worldly), even though his ultimate mission is for the world-after.

We are going to discuss three important points from this verse, in which Allah SWT instructed us through Rasulullah SAW to make doa asking for knowledge. First, we should ask for Allah SWT's knowledge, the knowledge that can benefit the ummah. Knowledge that not only can be used to obtain benefit in this world, but also in the Hereafter. Syeikh Yasir Qadhi mentioned that in principle, based on the doa on asking for goodness in this world and goodness in the akhirah and avoidance of Hellfire, we should focus 1/3 of our efforts towards worldly knowledge, and the remaining 2/3 towards religious knowledge. We should ask ourselves; how much do we spend our time focusing on religious knowledge instead. Second of all, it is not only important for us

to accumulate knowledge, but we also have to practice and teach the knowledge. What is the point for a donkey to have 100 books stacked behind it if it cannot practice and teach the knowledge? The same goes for human beings.



What is the point for them knowing and memorizing 100 books if they cannot teach and practice it? The third point is that we should ask for Allah SWT's knowledge, especially knowledge that can bring us to our success in the world after. There are many hadiths about it. One of such hadiths teach us on the importance of asking for Allah SWT for us to be a person of knowledge and worship. Below is the example of the hadith: -

Hisham bin Hassan narrated from Al-Hasan: concerning the saying of Allah: O our Lord, give us good in this world, and good in the Hereafter. He said: "Knowledge and worship in this world, and Paradise in the Hereafter."— Jami` at-Tirmidhi 3488

Before we end this section, let us remind ourselves not to perceive that we can be tired of knowledge once we have studied many things previously. Our brain is like a muscle, not a sponge. The more we train the muscle, the better it becomes. It is unlike a sponge, where it cannot absorb more water once its capacity is full. Being a Muslim, it is incomplete to talk about knowledge in the brain level only. There is also a type of knowledge in the heart level (Qalb). This is spiritual knowledge, where through it, we can feel and understand other worlds, the unseen and metaphysical world. It is through it that we can develop our spiritual knowledge. It is also through it that we understand the reality of religious teaching and Allah SWT. We shouldn't use our knowledge in order to become arrogant.

People in the West, since the time of Francis Bacon in particular, understand knowledge as power. According to them, with power, we can understand and conceptualize almost everything. Being a Muslim, we should understand that knowledge is humility. When we have knowledge, we should be humble and not think of how powerful we can potentially be. There are people, that with knowledge they become arrogant. Not only with knowledge do they think they can explain everything,

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but they also think that they can reduce and conceptualize Allah SWT using terms, the same way they explain objects. May we be among those who make doa. "Allah SWT give us the knowledge that can benefit mankind and bring us to paradise, Amin".

Session 7 - Doa on Patience from Surah Al-A'raf Verse 126 to Surah Al-Baqarah Verse 250

We thank Allah SWT for giving us the strength not only to continue breathing, but also to continue doing good deeds from the breaths He has granted us. In this section we shall be discussing doa regarding patience which is generally available in many parts of the Quran, directly or indirectly. However, we would like to single out two verses concerning doa on patience, which is from Surah Al-A'raf Verse 126 and Surah Al-Baqarah verse 250. The verses from both surahs have the same phrase for the first part, although the remaining parts are generally different.

Hence, following what Shaykh Yasir Qadhi did, we shall only discuss the first part of it. Let us look at the doa before we were to give some background information about the verse. The doa in Surah Al-A'raf is as follows: -

Surah Al-A'raf, 206 Ayat • Surah 7 • Makkiyah

وَمَا تَنْقُمُ مِنَّا إِلَّا أَنْ أَمَّنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You]." (Al-A'raf: 126)

The doa part of the verse starts from the phrase, "Our Lord, pour upon us patience". This verse is related to a story during Firaun's era, in which the Firaun's magician switched their side to Nabi Musa AS once they noticed that the Prophet Moses threw his staff which later turned into a huge snake and gobbled up their snakes. When the magicians rejected the Firaun, they were tortured and persecuted at a bunch of palm trees. However, because of their strong iman, they asked for Allah SWT's help to give them Sabar to endure all the persecutions and torture. The same doa is also stated in Surah Al-Baqarah verse 250 as follows: -

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people." (Surah Al-Baqarah: 250)

The context of the verse is different from the verse in Surah Al-A'raf earlier. In Surah Al-Baqarah (250), the army of Talut, in which the Prophet David was part of, have to fight against the huge army of Jalut (Goliath). Like the magicians in the story of Firaun, the Talut army was among the righteous people, however they were very small to fight

against the army of Goliath. They made doa asking Allah SWT to give them Sabr in order to counter the enemies.



Insyallah we will discuss three important points from the doa. First, the word “pour” is used in the doa, implying that the patience which we ask from Allah SWT is not a small thing. We want Allah SWT to shower us with patience, so that we can confront with the challenges and problems head on. Second, in order to become patient, we must ask Allah SWT’s help to grant us it. In fact, there is a hadith that asks us to make doa to Allah SWT to grant us patience, it is as follows: -

Narrated Abu Said Al Khudri: Some Ansari persons asked for (something) from Allah’s Apostle and he gave them. They again asked him for (something) and he again gave them. And then they asked him, and he gave them again till all that was with him finished. And then he said “If I had anything, I would not keep it away from you. (Remember,) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.”

Sahih Al-Bukhari – Book 24 Hadith 548

Thirdly, patience means doing things which is not only important, but guided by Iman as well. Those without patient will do whatever their desire and temper sways them to. We cannot be a person of virtue if we do not have the characteristics of a patient individual. Hence, it is very important for us to be patient, and the only way for us to have a good and strong patience is by asking Allah SWT to grant us such characteristics. Insyallah, we end this section.

Session 8 - Doa to Protect Our Hearts from Surah Ali Imran Verse 8

Thanks, and praises be to Allah SWT, Lord of The Universe, The Most Gracious and Most Merciful. InshaAllah, in this section we will spend our time discussing about one of the most commonly recited doas, especially by the imams during our congregation of salah. The doa is from Surah Ali Imran Verse 8, which is as follows: -

Surah Ali Imran, 200 Ayat • Surah 3 • Madaniyah

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (Ali Imran: 8)

Surah Ali Imran is a surah about the story of families of Maryam Bint Imran, the mother of Prophet Isa AS. Prior to verse 10, in which the doa asking Allah SWT to not deviate our hearts, there are a series of verses discussing of the Muhkamat (clear) verse in the Quran, and the Mutasyabihat (the unclear) status of verse in the Quran. While there are many ayat in the Quran which is very clear in meaning, there are people who extrapolate verses which they are unclear of. Hence, Allah SWT teaches us this doa so that our hearts are not deviated after Allah SWT has guided us. Talking about our hearts, in which the Iman is situated, there are many cases which we can discuss.

First of all, our hearts can be full of Iman, in which sometimes our Iman is at an upper level, while at times it fluctuates to the lower side. Therefore, it is important to ask Allah SWT to always guide our heart. The second case which we are going to discuss is even worse, in which there are people who are within the boat of Islam and join groups who label themselves as ex-Muslim Organizations (Na'uzubillahi min zalik). Of course, they were once guided; we should ask Allah SWT not to deviate our hearts, because there are people whose hearts were deviated to the point of becoming the enemy of Islam. There are hadiths that tells us to make doa so that our hearts are obedient to Allah SWT. The hadith is as follows: -

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, the hearts of the children of Adam, all of them, are between the two fingers of the Merciful as one heart. He directs them wherever he wills." Then, the Prophet said, "O Allah, the director of the hearts, direct our hearts to your obedience."

Source: Şaḥīḥ Muslim 2654

From verse 8 of Surah Ali Imran and the hadith above, we know that Allah SWT guides whoever He chooses and misguides whoever He chooses. We also know that we cannot guide those whom Allah SWT has chosen to misguide, and we cannot misguide those whom Allah SWT has chosen to guide. Therefore, it is very important for us to ask Allah SWT so that we are not misguided and to always guide us. There

are many people, especially in the West, who have left the boat of Islam. Among the commonly known is as follows: -

Ex-Muslims of North America

Ex-Muslims of North America (EXMNA) members

- i. Sarah Haider
- ii. Muhammad Syed
- iii. Sadar Ali
- iv. Nas Ishmael
- v. Stephanie Tessier
- vi. Aysha Khan
- vii. Abdul Hurayrah



Central Council of Ex-Muslims (Zentralrat der Ex-Muslime, ZdE)

- i. Mina Ahadi
- ii. Arzu Toker
- iii. Nur Gabbari
- iv. Maryam Namazie

Knowing the fact that people can be misguided by Allah SWT, let us try to understand the meaning of the doa, especially on two important phrases. The first is on the phrase of *“Our Lord, let not our hearts deviate “*. This phrase teaches us on the importance of the fact that our hearts can deviate even after it has been guided. It can deviate into a situation of low Iman, or a situation where we completely walk away from Iman. The second phrase of the doa, *“after You have guided us”* is important for us to ponder. This phrase refers to people like us, insyaAllah. Allah SWT has guided us to the straight path. It implies that although we think that we are on the right path, we should not be overconfident, because our Iman is based on two situations, fear and hope. This means that we fear that we might not be guided by Allah SWT, but at the same time we hope that we are among those who are guided by Him.

A great Imam of the past, Hasan Al-Basri, once said that “If you do not fear that you might be among the Munafiq, you have the characteristic of a Munafiq”. It is known that even Umar al-Khattab fears that he was among the Munafiqun. He once asked the secret keeper of lists of Munafiqun, Abu Hudhayfah al-Yamani whether his name was listed by Rasulullah SAW as among the Munafiqun. Umar really wanted to know

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because he greatly feared that despite his total obedience to Allah SWT, he might possibly be regarded or listed as Munafiqun in the sight of Allah SWT. Even Prophet Ibrahim AS made doa to Allah SWT to seek refuge so that he will not be among those who worship the idol. The important lesson that we learn in today's lesson is very straightforward, that is to always ask Allah SWT for guidance and ask Allah SWT to not place us among those who are misguided after we have been guided, Amin. With that we end this section.

Session 9 - Doa to ask for children from Surah Al-Anbiya' Verse 29

Insyallah, for this section we shall continue our discussion on Quranic Doas. The doa which we are going to highlight today is from Surah Al-Anbiya' verse 89, the doa in which Prophet Zachariah AS recited in order for him to be blessed with children. For the record, not only was Prophet Zachariah AS old when he made the doa (more than 100 years old), his wife was also understandably as old as him. Therefore, they became barren and there was no way that science can explain how in such stage women can be pregnant. Whatever the case, Allah SWT is The Most Merciful and Most Gracious.

Not only can Allah SWT create humans through pregnancy, Allah SWT made Prophet Isa AS without a father. Allah SWT also made Adam and Hawa without parents. It is a small thing for Allah SWT, the bigger question is, do we have the power and Iman for such miracles? Let us look at Surah Al-Anbiya' verses 89 and 90 as follows: -

Surah Al-Anbya, 112 Ayat • Surah 21 • Makkiyah

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors." (Al-Anbiya': 89)

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ

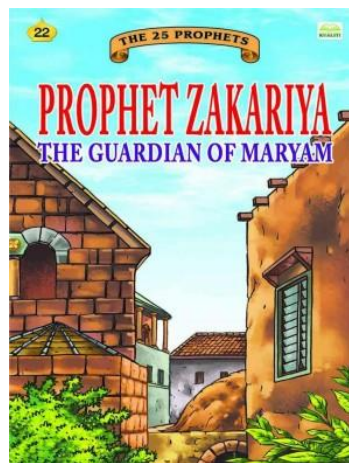
So, We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive. (Al-Anbiya': 90)

From both verses, we have clear information that despite the age factor, through the doa of the prophet and Allah SWT's blessing, the wife of Prophet Zacharia AS was conceived with a baby. As we all know, Prophet Yahya/John AS was the baby from this incident. The point which want to highlight in this discussion is that we should not despair when confronting Allah SWT with our problems. After all, it is a test from Allah SWT. We should have strong beliefs that although science, facts and figures have made it clear that there is no such causation for an old and barren lady to be pregnant, Allah SWT can intervene with anything in this world. Our role is to make doa, and the fact that there is Quranic evidence which defies the norms of science, hence although we should on one hand admit the discovery of science, we should not admit it at the expense of our aqidah and Iman.

Shaykh Yasir Qadhi when discussing about Prophet Zacharia AS' doa, included a discussion on Tawassul (intercessor) when making doa. Intercessors are not only people which we know to be pious and knowledgeable. In the case of Prophet Zacharia

AS as mentioned by Shaykh Yasir Qadhi, he made tawassul by mentioning that Allah SWT had blessed him and responded to his previous doa and used the previous blessing towards him as a tawassul to make another doa. In general, there are several ways of making tawassul. The first is with a religious or pious imam with a good track record. There are debates among scholars indicating that we are not allowed to use tawassul from imams who have already passed away, Wallahua'lam. This form of tawassul is used to get whatever we require, such as to get a child, pass the exam, cure ourselves from sickness, etc.

This practice was done in the case when sahabahs went to Rasulullah SAW to make doa for himself or his family. For example, when Abu Hurairah RA asked Rasulullah SAW to pray for his mother to become a good muslimah.



There is a hadith where a blind man asked Rasulullah SAW to make doa to cure his blindness. The hadith is as follows: -

Tirmidhi relates, through his chain of narrators from 'Uthman ibn Hunayf, that a blind man came to the Prophet (Allah bless him and give him peace) and said, "I've been afflicted in my eyesight, so please pray to Allah for me." The Prophet (Allah bless him and grant him peace) said: "Go make ablution (wudu), perform two rak'as of prayer, and then say: "Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your intercession with my Lord for the return of my eyesight [and in another version: "for my need, that it may be fulfilled. O Allah, grant him intercession for me"]." The Prophet (Allah bless him and give him peace) added, "And if there is some need, do the same."

The hadith here shows that we can ask others at the time without Rasulullah SAW, but the person must inherit important qualities of a religious person. Secondly, we can also use our past good deeds or our act of avoiding ourselves from doing bad things such as when the opportunity is presented upon us to make Fashad Wal Munkar, but we manage to escape. We can make doa by saying, "Ya Allah SWT, I have done the past deed, helping poor people. May you give me good wealth so that insyaAllah I can continue to do good deeds, Amin."

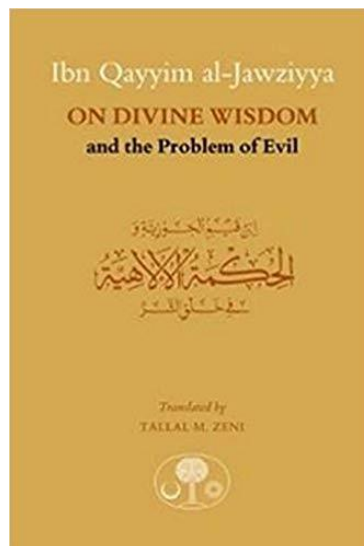
Thirdly, we can make doa by mentioning Allah SWT's name as a way of tawassul. We use the names ar-Razzaq, al-Karim or al-Mannan for rizq or provisions. We use the name al-Ghaffur to ask for forgiveness, and we can use names such as al-Wahab to get a partner and also children. There was a story during the times of the Tabi'in, in which a man came to see Hasan Al-Basri, asking him to make doa. The man was terribly desperate for something Hasan Al-Basri said, "You were the one that is terribly desperate. It is not me that should make the doa for you, but rather you yourself. Allah SWT will respond to the doa of those facing wrongdoings who are desperate and miserable. This is not to say that we cannot ask others to make doa for us, but the adab is that as we ask great people to make doa for us, we have to continue making doa for ourselves as well.

InshaAllah, before we end this section, let us share a little bit about the story of Prophet Zacharia AS and Prophet John AS during their time with the Bani Israil. Because of hatred and envy, Prophet Zacharia AS' heir, Prophet John AS was killed. Prophet John AS and Prophet Isa/Jesus AS were in some way related to one another. Prophet Isa AS, just like Prophet John AS was being treated with hatred and envy, Allah SWT took both of them, the same way Allah SWT give both of them to their parents, Wallahua'lam.

Session 10 - Doa on Protection from Syaitan from Surah Al-Mu'minun Verses 97-98

For this section, insyaAllah we will be discussing an important doa to ask for Allah SWT's refuge from great enemies. They are none other than Iblis or Syaitan. Before we look at the doa which is from Surah Al-Mu'minun Verses 97 and 98, let us see what the great Imam of the past such as Imam Ibn Qayyim al-Jawzi's explanation as to why there is need for Allah SWT to create Syaitan, whose responsibility is nothing other than to stray and deviate mankind. In his book on the creation of Syaitan, as discussed by Shaykh Yasir Qadhi, Imam Ibn Qayyim mentioned several wisdoms as to why Syaitan is created by Allah SWT.

First is to manifest Allah SWT's Power, which is so prevailing, that not only Allah SWT can create angelic power, whose role is to only do good, Allah SWT can also create demonic power, whose role is to spread evil. Second, there is a reason for us to be good and pious. This is because we know that without being a good person, we would be controlled and manipulated by Syaitan, hence the wisdom for Allah SWT to create Syaitan is to make mankind become good and pious. The third reason or wisdom for Allah SWT to create Syaitan is to give exhibit justification or reason for Allah SWT to either reward or punish mankind. Unlike angels who do only good and Syaitan who were given the option and chose to do bad, mankind is given a wide choice ranging from doing extremely good to extremely bad. With the creation of Syaitan, it is really a test for mankind whether he/she is persuaded by Syaitan not to do good deeds but rather choose to commit evil.



With some information on the wisdom of Allah SWT's creation of the Syaitan, let us look at the doa itself, which is as follows: -

Surah Al-Mu'minun, 118 Ayat • Surah 23 • Makkiyah

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ

And say, "My Lord, I seek refuge in You from the incitements of the devils, (Al-Mu'minun: 97)

This doa teaches us not only to seek refuge from Allah SWT, but also to understand the fact that there are many ways that the Syaitan can incite or deviate us. First, they can make us forget to do good deeds and instead continue to do bad deeds. Second, the Syaitan can make what is ugly beautiful and at the same time make what is beautiful ugly. Wasting our time such as unnecessary sleep is of course a bad thing, but Syaitan may convince us to do so by whispering numerous reasons as to why we think sleeping is good and useful for us. Smoking is a bad thing, but Syaitan can make it beautiful by providing so many justification and excuses for us to smoke.

Thirdly, Syaitan can incite us by presenting opportunities. We do not want to steal, however when presented with the opportunity to steal without people knowing, more often than not we are tempted to do it. Fourthly, Syaitan can incite us to speak without knowledge, or to avoid speaking the truth when we have the knowledge. The list goes on; therefore it is important for us to make doa to seek refuge from Allah SWT, avoiding ourselves from being incited by Syaitan. The second part of the doa, which continues from verse 98 of the surah is as follows: -

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge in You, my Lord, lest they be present with me." (Al-Mu'minun: 98)

The ayat informs us that the Syaitan likes to be together with us and they are always on standby, planning to launch an attack towards us. Of course, Syaitan will increase their attacks towards those who are in the Siratul Mustaqim. The more we make an attempt to do good, the more difficult it becomes. There are verses in the Quran which mentions that the Syaitan will make doa to Allah SWT so that they can stray mankind. In fact, during Judgment Day, Syaitan will make a khutbah, explaining that it is not his fault that people are thrown into the Hellfire, because he has no power to make people do bad things. He only invites people to do bad things, people opened the door for Syaitan to enter into their hearts and dominate mankind. Below is the verse from Surah Ibrahim of Syaitan's khutbah on Judgment Day: -

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۗ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۗ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي ۗ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

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And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment." (Surah Ibrahim: 22)

Insyallah, we obtain benefit from our discussion today, and today's discussion should remind us on Surah An-Nas, in which we ask Allah SWT's protection (Rabb, Malik, Illa), the three names of Allah SWT from the whispering (was-was) of Iblis, whose role is none other than to incite and deviate us. May Allah SWT protect us from being deviated by the evils of Syaitan.

Session 11 - Doa on Muslim not being the fitnah for the Non-Muslims from Surah Yunus Verses 85-86

We thank Allah SWT not only for granting us the strength to continue having our tazkirah sessions, but we also thank Allah SWT for choosing us to be Muslims and Mukminin. We are going to discuss a very important doa. The doa which not only carries many meanings, but the doa that even the At-Tabi'in is said to have not fully comprehended the intended meaning of the ayat.

Before we look at the doa, let us talk about the background information of verses 85 and 86 of Surah Yunus on the doa that we shall discuss today. When Prophet Moses AS fled from Egypt for the first time, he settled in Madyan, and it was there that he encountered his first revelation. The revelation, among other things, told him to return to Egypt and to teach firaun and his people to worship Allah SWT. However, a firaun is a firaun. Not only did the firaun refuse to relinquish his claim of him of being a god, he was also persecuting those who were unwilling to submit to him. With his army, the firaun decided to quell and relinquish Prophet Moses AS and his da'wah. This was another time that Prophet Moses AS retreated from Egypt. It was at this time that he recited the doa. The verses are as follows: -

Surah Yunus, 109 Ayat • Surah 10 • Makkiyah

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people (Yunus: 85)

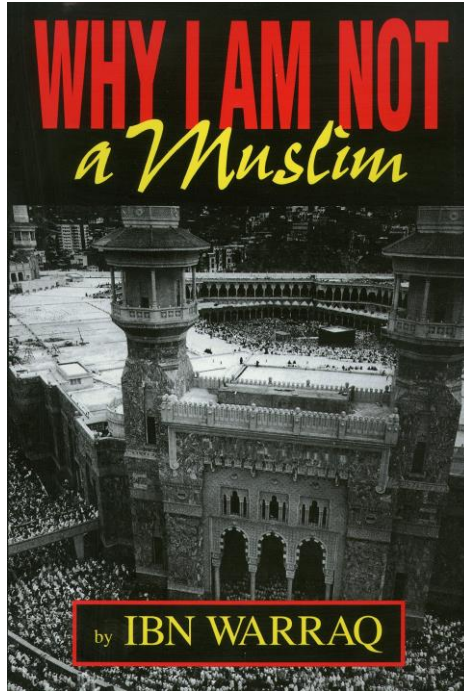
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

And save us by Your mercy from the disbelieving people." (Yunus: 86)

Why are there tabi'in that asks the sahabah for the explanations on the intended meaning of the ayat? The answer is quite straightforward for the meaning of the phrase, "Our Lord, make us not [objects of] trial for the wrongdoing people". Ulama and mufasirun as mentioned by Shaykh Yasir Qadhi have many interpretations of the ayat. InshaAllah we shall discuss three of them. First, when Prophet Moses AS recited the doa, what he meant was that he did not want to be captured, for he was worried that if he were to be captured, the firaun and his people will have the upper hand against him and his people. Therefore, the message of the truth will be buried, and the wrongdoers can claim superiority. What Prophet Moses AS requested from Allah SWT was so that there was no way for him and his people to be used as objects of humiliation and be used by firaun and his people as the point or leverage for the firaun's display of power.

The second meaning as mentioned by Shaykh Yasir Qadhi, refers to the situation that being a Muslim, we should set a good example in portraying Islam as the true religion.

Therefore, we should maintain good akhlak and avoid doing bad practices. By doing such things, we would make a mockery of the religion. Those who are outside of the religion would view Islam negatively, not because of the teachings, but because of Muslims who deviate from the teaching. Such Muslims would be made objects of fitnah by non-Muslims, who would perceive Islam as poor and cheap. May Allah SWT protect us from such mockery.



We do not truly know why he was not a Muslim, but it is our role to have a good character so that others would want to be Muslims

The third interpretation is an interpretation made by classical ulamas 1000 years ago, when Islam was at its peak, or more commonly referred to as the Golden Age. In that period, Islam was both superior in religion and technology. People from all corners of the world came to Andalusia, Baghdad, Iskandariah, Aleppo, etc. in order to advance their knowledge not only in Islamic studies, but also in medicine, law, biology, algebra, etc. Today, we have to learn English to be educated in whatever modern subject. However, in those days, everyone had to learn Arabic in order to be educated. Verses 85 and 86 of Surah Yunus had been interpreted by early ulamas as a hypothetical statement, in which what it meant was that he did not want Islam in the future to be used as an object of fitnah for other groups, namely the wrongdoers.

We are living in the period of fitnah, where we are being used as an object to make Islam uninviting. How can we share and spread the message of truth towards others if we are the subject of jokes and mockery to the society? Therefore, it is important for us to have good akhlak not only in the individual level, but also towards our families and friends. There are many hadiths which emphasize the importance of akhlak, one of it is as follows: -

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَنْطَفُهُمْ بِأَهْلِهِ

Verily, the most complete of believers in faith are those with the best character and who are most kind to their families. Source: Sunan al-Tirmidhi 2612, Grade: Sahih

We pray to Allah SWT so that we may be endowed with good akhlak, the akhlak of Rasulullah SAW. Before we end, let us explain one interesting fact regarding Shaykh Hamza Yusuf's view on Islam's dissemination in the Arab lands and non-Arab lands such as in Southeast Asia. During Rasulullah SAW's time and the first two generations (the tabi'in and at-tabi'in), the Quran was an important instrument capable of changing the heart of Arabs instantly. This was due to the power of the language of the Quran and its meanings. To those that were proficient in Arabic, the vibration of the revelations smoothly struck their minds and hearts. Therefore, in the prophet's days, even those such as Sayyidina Umar who was known for his strong resolve was in awe of the Quran.

However, for those who have no knowledge on Arabic may have less or no comprehension at all. Our forefathers in Southeast Asia mostly converted to Islam not through listening to the miraculous language of the Arabic language in the Quran, but rather because of the good character of the merchants who came to our area. Their softness, honesty and sincerity were part of the characters which charmed the minds and hearts of our forefathers. It was one of the major reasons for their conversion. The point here is that if we cling to bad akhlak, we are nothing more than making a mockery to our religion. When Prophet Musa AS asked Allah SWT for him not to be captured, he did not want firaun and his people to make fun of the message of truth, wallahua'lam.

Session 12 - Doa for expansion of the heart from Surah Taha Verses 25-28

Thanks, and praises be to Allah SWT, The Lord Of The Universe, The Most Gracious and Most Merciful. InshaAllah for this section we will look at a doa which we have studied perhaps since childhood. It is a doa for the expansion of the heart. The doa is from Surah Taha, verse 25-28. Although the initial doa made by Prophet Musa AS was longer. Let us look at the doa so that we may familiarize ourselves on the topic.

Surah Taha, 135 Ayat • Surah 20 • Makkiyah

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Moses] said, "My Lord, expand for me my breast [with assurance] (Taha: 25)

وَيَسِّرْ لِي أَمْرِي

And ease for me my task (Taha: 26)

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي

And untie the knot from my tongue (Taha: 27)

يَفْقَهُوا قَوْلِي

That they may understand my speech. (Taha: 28)

In general, there are four parts of the doa, in which Shaykh Yasir Qadhi said that only the first two parts applies to mankind. Let us understand the background story of the doa. As we have already said, it is a doa recited by Prophet Moses AS. He was a prophet of the Bani Israil of the Jewish community. As we are already familiar with, Prophet Ibrahim AS had two important sons, Ismail and Ishak (Isaac) from different mothers (Ishak was from Sarah). Ismail was from Siti Hajar, and his descendant and lineage goes until Prophet Muhammad SAW. The doa was taught by Allah SWT to Prophet Musa AS immediately after he was appointed as the prophet in his first revelation.

During his early life, Prophet Musa AS spent most of his time in Egypt under the custody of the Firaun. However, he was chased out of Egypt and fled to an area called Madyan. For many years, he was in Madyan and was married. One day, he saw a fire over the distance. As he approached closer to the fire, he received a direct revelation from Allah SWT. It should be noted that there are perhaps only three prophets that we know of who had experienced direct communication with Allah SWT. Prophet Adam AS when he was in paradise, Prophet Musa AS in this incident at Mount Sinai, and Prophet Muhammad SAW during his Isra' and Mi'raj.

It is said that Prophet Moses AS had difficulty speaking fluently. He suffered from stuttering, so he began to ask Allah SWT to make his task as a prophet more

manageable by reciting the doa. He asked Allah SWT to expand his heart, make his task easier, and to help loosen his tongue so that words may flow smoothly. Indeed, the doa was made by Prophet Musa AS. However, we are taught to use the doa when given tasks big or small, so that Allah SWT might expand our hearts and make the task easier. A simple task might be when we are to perform public speaking or to start teaching or sharing our ideas. Shaykh Yasir Qadhi said that if we do not have a stuttering problem, or if we do not have difficulty in speech, where there are no problems of apprehension, it is okay for us not to recite the whole doa except for the first two. However, it is nothing wrong for us to be humble and hopeful, therefore we ask Allah SWT to loosen our tongues as well.

The remaining verse of Taha was the doa recited by Prophet Musa AS, where there are many lessons which we can learn as well. He asked Allah SWT to get more help from his associates such as from the Prophet Harun AS. We too when given a task can ask Allah SWT to obtain help from others so that our task can be easily organized and conducted. The remaining doa is as follows:

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي

And appoint for me a minister from my family - (Taha: 29)

هَارُونَ أَخِي

Aaron, my brother. (Taha: 30)

اشْدُدْ بِهِ أَزْرِي

Increase through him my strength (Taha: 31)

وَأَشْرِكْهُ فِي أَمْرِي

And let him share my task (Taha: 32)

كَيْ نُسَبِّحَكَ كَثِيرًا

That we may exalt You much (Taha: 33)

وَنَذْكُرَكَ كَثِيرًا

And remember You much. (Taha: 34)

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

Indeed, You are of us ever Seeing." (Taha: 35)

As we have noticed, Allah SWT mentioned that Prophet Moses AS' was answered, and may our doa be answered by Allah SWT too. Prophet Musa AS went back to Egypt and began spreading the message of truth before the Bani Israil in their latter

stages were chased off again, where they had to cross the sea and a miracle took place when the sea parted.

The Bani Israil then managed to cross the sea, and Firaun together with his people were swallowed by the water. Before we end this section, let us ponder why sometimes we find it very difficult to have clean and expanded heart when we try to communicate with others. Perhaps one of the reasons is that we engage in many doubtful matters, especially with something related to food and business transactions. We hope that the following hadith narrated under Abi Abdillah will guide us under the matter of doubtful acts and may we manage to purify and expand our hearts. The hadith is as follows: -

On the authority Abi Ab'dillahi al-Nu'man ibn Basheer (ra) who said: I heard the Messenger of Allah (peace be upon him) say: "That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allah's sanctuary is His prohibition. In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all the body is diseased. This part of the body is the heart"

[Related by al-Bukhari and Muslim]

With that, we end this section.

Session 13 - Doa for guidance everywhere from Surah Al-Isra' verse 80

Insyallah we shall spend today's time talking about another important Quranic doa from verse 80 of Surah Al-Isra', the verse in which ulamas have different interpretations over it. We will also insyallah look at the context of the doa and verses, hoping that Allah SWT will increase our knowledge and Iman, Aamin. We in this world are obviously temporary. We have to eventually exit this world. We hope to exit this world with Allah SWT's rahmah and mercy. Let us look at the ayat, which is as follows:

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Surah Al-Isra", 111 Ayat • Surah 17 • Makkiyah

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نٰصِيْرًا

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority." (Al-Isra': 80)

We should make this doa in order to receive Allah SWT's guidance wherever we go. We must understand that without Allah SWT's authority, help and support, we will not be guided until Allah SWT guide us. The first part of the doa as explained by Shaykh Yasir Qadhi informs us that in everything that we do, we should ask Allah SWT to guide us so that we can have a good impact towards our audience and society. Wherever we go, as we enter a place, we ask Allah SWT to guide us so that wherever we go we can make a good or sound impact to the place. We should ask for Allah SWT's guidance whenever we are heading from one destination to the next. Allah SWT will guide us so that we can continue to leave impact toward others. As have been mentioned earlier, ulamas differ in terms of the interpretation of the ayat.

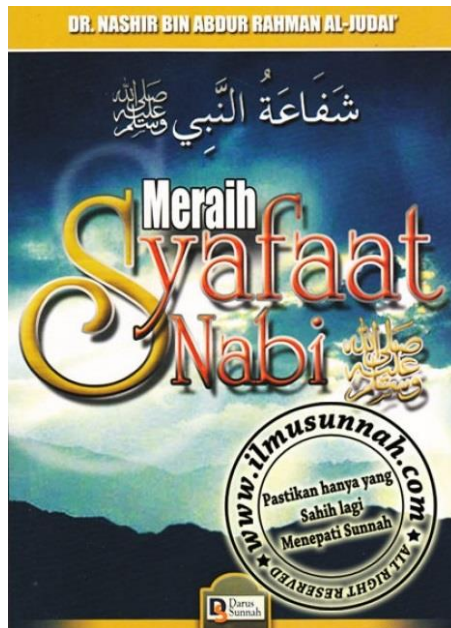
According to Shaykh Yasir Qadhi, most of the interpretations are valid. This ayat is known to be the last Makkiyah ayat. The point in which Rasulullah SAW was about to make his hijra. Entering a sound place in the verse refers to Medina. Moving out in this context refers to moving out from Mecca. Some other interpretations refer to it as going out from Mecca and will one day enter Mecca again, referring to the event in 8 Hijra, the Fathul Makkah. Some ulama even say that it is to ask Allah SWT to exit out of the Kubr and enter Paradise, a sound place. The doa was taught directly by Allah SWT to Rasulullah SAW, but we as Muslims have the obligation to follow the sunnah and his words. Therefore, it is important for us to recite this doa.

Let us now look at the context of this verse. Actually, the previous verse, verse 79, mentions the status of Rasulullah SAW in a high station called Mahmuda. Some ulamas say that throughout the Quran, it is the verse 79 of Surah Al-Isra' that Allah SWT mentioned the high status of Rasulullah SAW. Let us now look at verse 79, which is as follows: -

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station. (Al-Isra': 79)

The verse above comprises of two parts. The first part explains how Rasulullah SAW was asked to perform night worships.



Maqam Mahmuda, Syafaat al-Kubra

Although Allah SWT does not make it compulsory or obligatory for Rasulullah SAW to perform night worships (tahajjud), never in Rasulullah SAW's entire life did he miss the prayers. If Rasulullah SAW were to fall sick, he would qada' the day after. There are many incidents that tells us that Rasulullah SAW never missed the chance to perform night prayers, as discussed in the Sirah. The second part of the verse talks about the praised station (Maqaman Mahmuda). This is the highest station, in which other prophets were not given such titles or station. We might have heard that Ustadhs and ulamas have mentioned that in the akhirat, when people are in deep torture and the Hisab has not started yet, all forms of created (mankind and Djinnns) will ask many prophets to get syafaat or intercession. The prophets will refuse or unable to give syafaat.

They would ask Prophet Adam AS, and he would say "I cannot give syafaat because I ate the forbidden fruit". When asking Prophet Nuh AS, "I cannot give syafaat because I did ask Allah SWT to forgive my son's sins". They would continue to ask Prophet Ibrahim, Musa and Isa AS, where they would all refuse to give syafaat. Only when they arrived to Rasulullah SAW would he make doa to Allah SWT to give syafaat to all His

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creations in Judgment Day. There is a hadith explaining about the station such as the one compiled by Imam Bukhari, it is as follows: -

Sahih Hadith: Narrated Jabir bin `Abdullah: Allah's Messenger said, Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him,' will be granted my intercession for him on the Day of Resurrection.

Reference: Sahih Al Bukhari 1: Chapter 66, Hadith 4719

Insyallah, we have two duties here. First is to make doa so that Allah SWT will guide us wherever we go. Secondly is to make doa after the call to prayer, for there is a clear hadith compiled by Imam Bukhari where Rasulullah SAW stated that we should make doa to give Rasulullah SAW Al-Wasila and Al-Fadila, and hopefully we receive Rasulullah SAW's syafaat in Akhirat, Amin. With that we end this section.

Session 14 - Doa for our parents from Surah Al-Isra' Verses 23-24

We would like to begin today's discussion by sharing a story of an old lady being carried by his son from Baghdad to Mecca to perform Hajj for his mother. The mother is unable to walk, and they had no animals to carry them. They met Abdullah Ibn Abbas, who at the time was performing tawaf. The man asked Ibn Abbas whether what he is doing is enough to repay the deed which he owed to his mother, the old lady. Among other things, Ibn Abbas said, "You have done a good thing, however what you did is not anything near significant to repay for your mother's sacrifice after your birth." The man asked, why so? The great scholar Ibn Abbas said that the psychology of the two situations are completely different. "Your mother took care of you because she wanted you to grow to be happy. However, when you take care of your mother, you take it just as your responsibility as you await her death."

From the story, we shall look at verses 23-24 of Surah Al-Isra' which shows us giving concern towards our parents. The doa is actually in verse 24, however verse 23 is important because it shows the importance of respecting our parents and being obedient. We should not even say something as slight as "Uff" to them. The verse is as follows: -

Surah Al-Isra", 111 Ayat • Surah 17 • Makkiyah

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

(Surah Al-Isra': 23)

The next verse is the doa which we commonly recite, especially after the 5 prayers. The ayat is as follows: -

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

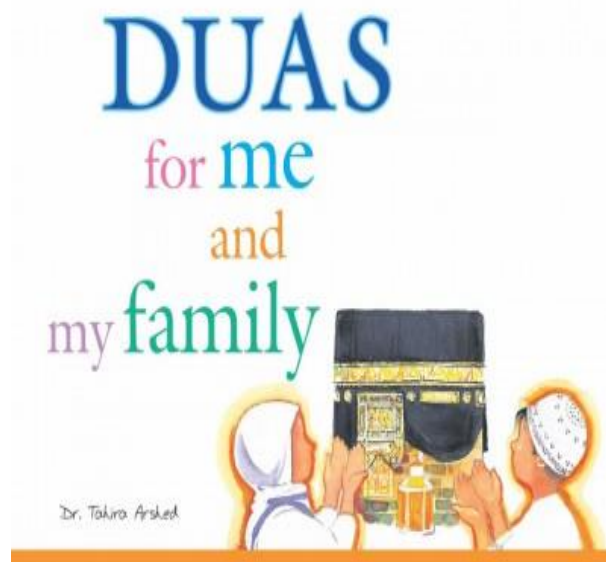
And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (Surah Al-Isra': 24)

In general, there are two pivotal parts of the doa. The first part asks for Allah SWT to have mercy towards our parents (Walid), while the second part talks about the psychological aspect, or the way that we want Allah SWT to give mercy to them the way they gave mercy to us when we were still a child. Directly and indirectly, the second part of the ayat has an important bearing to what Ibn Abbas said when he talked about the different forms of psychology, between parents taking care of their children and children taking care of their parents. There are many important stories

and guidance for us to pay respect and make doa to our parents. Before we do so, let us look at some important hadiths which tells us of how high the status of our parents is in the name of Allah SWT. One of such hadiths is as follows: -

A man came to the Prophet and said, 'O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet (PBUH) said: Your mother. The man said, 'Then who?' The Prophet said: Then your mother. The man further asked, 'Then who?' The Prophet said: Then your mother. The man asked again, 'Then whO?' The Prophet said: Then your father. (Bukhari, Muslim)

We have heard of this hadith both in our readings or in the form of a song. We hope that the message of the hadith should have entered our hearts firmly. A great Imam of the past who was among the Tabi'in, Abu Sufyan Uyaynah for instance mentioned that the five times of salah is a way for us to show our thanks and gratitude to Allah SWT, and the doa for our parents five times a day after salah is the way we show our thanks and gratitude towards our parents. Ibn Abbas, a great scholar as mentioned earlier, was once asked by a man who fled to Mecca to receive protection after he had committed the act of murder. For the record, protection is given to those at the Kaabah, and no one can take action towards anyone who is in the Baitul Haram. He explained to Ibn Abbas what he had to do to get Allah SWT's forgiveness. Ibn Abbas among other things said, "If you still have your mother, do good things to your mother, for that is the best good deed that I know of in this world".



There are many ayat in the Quran as well as hadiths mentioning the importance of paying respects to our parents but to also make doa for them. The story of Prophet Solomon AS making doa for his parents, the story of Prophet Ibrahim AS making doa for his parents, and the story of Prophet Noah AS making doa for his parents should be enough to give us guidance, showing that we are not good children if we do not make doa for our parent's mercy. In fact, there are many ulamas that say that it is

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fardhu ain for children to make doa for their parents' forgiveness. We as parents should not expect our children to make doa for us. We should make doa to our own parents first, their grandparents. May we set a good example for them so that they make doa for us as we make doa for our parents. May Allah SWT grant us baraqah for this section, and may Allah SWT forgive us and our parents.

Session 15 - Doa using our Faith for Forgiveness from Surah Al-Mu'minun

Verse 109

Praises and thanks be to Allah SWT, Lord of The Universe, The Mercy Giving and The Most Merciful. We are now entering our discussion on Surah Al-Mu'minun verse 109, which concerns making doa using a kind of tawassul, which is based on our belief in Allah SWT. During Rasulullah SAW's time, the sahabahs would always ask Rasulullah SAW to make doa for them. Today, we too would ask great imams or any pious person to make doa for us.

According to ulamas and also as discussed by Shaykh Yasir Qadhi, we can also use our belief or fate as a way of making doa to Allah SWT. Verse 109 of Surah Al-Mu'minun is a classic example of how Allah SWT taught us to make doa for forgiveness by mentioning the way we have believed in Allah SWT.

Surah Al-Mu'minun, 118 Ayat • Surah 23 • Makkiyah

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

(Al-Mu'minun: 109)

We know of the story of Prophet Zakaria AS, who used a different kind of tawassul, by saying, "Allah, you have blessed and answered my doa of the past, please answer my doa of the present". Actually, for this section, we are not going to discuss much about each doa, but we do want to highlight the fact that in the Quran there are many verses which has the characteristic of using our faith to ask Allah SWT to answer our doa.

In Surah Ali Imran itself, there are three verses in the Quran which directly and indirectly carries the same method. Let us look at examples from Surah Ali Imran, verses 16, 53 and 193 respectively: -

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire," (Surah Ali Imran: 16)

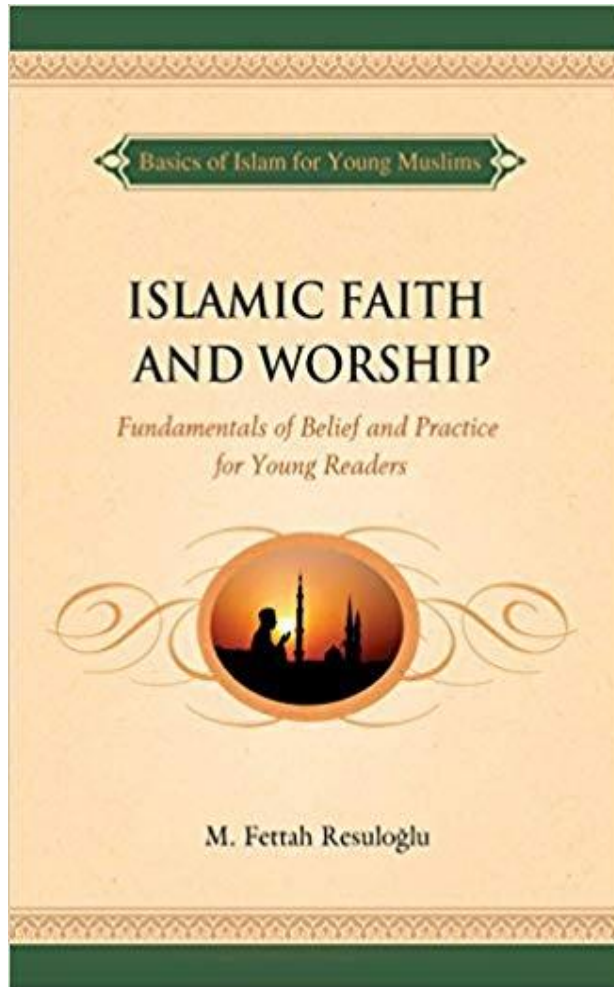
رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]." (Surah Ali Imran: 53)

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord, indeed, we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. (Surah Ali Imran: 193)

The three verses above indicate to us that clearly Allah SWT has taught us to use the way we believe in him as a way or tawassul to make our doas answered by Him. For the record, the word “caller” in Surah Ali Imran verse 193 refers to the rasul (messenger). Whatever the case, making doas are very important. It is part of our ibadah.



There are hadiths where sahabahs have asked Rasulullah SAW whether they can ask for as many things as they want.

Salman al-Farsi reported: The Prophet, peace and blessings be upon him, said, "Verily, Allah is munificent and generous. He would be ashamed, when a man raises his hands to him, to turn them away empty and disappointed."

Source: Sunan al-Tirmidhī 3556 Grade: Sahih (authentic) according to Al-Albani

Before we end, let us look at Surah al-Ghafir verse 60, in which Allah SWT tells us to make doa, for He shall answer our doa. Ulamas and ustadhhs say that such privilege has only been given to the prophets prior to Rasulullah SAW, but for the ummah of Rasulullah SAW, the privilege is given to all. Therefore, we should grab this benefit and make effort to make doas. The surah is as follows: -

Surah Ghafir, 40th surah, 85 verses, Makkiyah

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ

*And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain
My worship will enter Hell [rendered] contemptible. (Ghafir/Mu'min: 60)*

Session 16 - Doa for children from Surah Al-Furqan Verse 74

Insyallah for this section, we shall look at the importance of doa to not only our spouse (wife/husband), but more importantly our children. Parents all too often are easy to complain at their children's attitude and behaviour. The issue surrounding the wide use of internet and handphones has made criticizing children a common thing. The bigger question is, how good are we as parents in guiding them, as well as just how many times have, we made doa so that our children are good mukmins. Such doa is what we are going to discuss for this section.

For the record, there are many doas in the Quran expecting parents to make doa for their children, but we shall highlight Surah al-Furqan verse 74. Let us look at the ayat before we continue:-

Surah Al-Furqan, 77 Ayat • Surah 25 • Makkiyah

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (Al-Furqan: 74)

Surah al-Furqan, especially towards the end of the surah is a revelation concerning those who Allah SWT reward with Jannah. After Allah SWT mentioned many traits such as doing good and paying zakat, Allah SWT also said that those who enter Jannah are also those who make doa to their spouse and also children. This implies that this doa is a very important ibadah in order for us to have a ticket to Jannah. We tend to complain about our spouse, but part of the reason why our spouse is behaving in such a way may perhaps be because we have never made doa for them to be a righteous person. Just ask ourselves, just how many times have we complained about them instead of making doa for them? It is said that our spouse is our mirror. If it is noticeable that our wife is not righteous, it is a reflection of their husband, and vice versa.

For the record, the phrase azwajina means 'wife', but many scholars also note that the general meaning is 'spouse' (wife or husband). A man once came to Sayidina Ali RA and complained about his son not doing good to him. Sayidina Ali RA asked, "Have you done your responsibility to be a good parent when you were a kid or is your kid among those who were neglected?" The man replied, "It is true, I did not spend time with my kid and do good deeds towards him when he was young." Sayidina Ali RA said, "What do you expect then?" The doa in Surah al-Furqan is also one of the doas we make after salah. From the ayat, we know that a good spouse or children are children that whenever their spouse or parents see them, they see them with a warm feeling. We might say that we have recited the doa numerous times after prayer, but

still see no change in our family. Our wife is still a wife that can raise our temper, and our kids are always inciting anger.



Perhaps we should look at three things that impede our doa. First, we might have been reciting the doa for many years, but we still do not understand what the intended meaning of the doa really is. Secondly, we still eat and drink haram food or indulge in haram activities. This can impede our doa. Thirdly, we are hasty in expecting Allah SWT to immediately respond to our doa. Who is the slave and who is the master? If we make doa and we want Allah SWT to answer it, we have a problem of aqidah, because we see Allah SWT as a slave to answer our doa, Na'uzubillahi min zalik. As we have mentioned earlier, there are many other verses in the Quran with similar theme on the importance of making doa to our children. Below is the example from Surah As-Saffat verse 100 and Surah Ibrahim verse 40: -

Surah As-Saffat, 182 Ayat • Surah 37 • Makkiyah

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

My Lord, grant me [a child] from among the righteous." (As-Saffat: 100)

Surah Ibrahim, 52 Ayat • Surah 14 • Makkiyah

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord make me an establisher of prayer, and [many] from my descendants. Our Lord and accept my supplication. (Ibrahim: 40)

Before we end, let us share a story of "Hudhayl Ibn Ayyad", where he once said, "I have made doa for my children and I have done good things for them. However, they seem to be disrespectful towards their parents." He ended up admitting that he had done whatever he should do, and leave the rest to Allah SWT. Such stories should remind us of the story of Prophet Noah AS who not only his son, but also his wife was disrespectful not only towards him but also towards the Deen. The moral here is that we always do our best in this situation and leave the rest to Allah SWT.

Session 17 - Doa for Worldly and Akhirat Benefits from Surah Al-Baqarah **Verses 285-286**

Thanks, and Praises be to Allah SWT, The Mercy-Giving and Most Merciful for endowing us with the strength so that we can continue with this tazkirah session. InshaAllah, in this section we shall discuss one of the most important doas in the Quran whose status is just as important as Surah Al-Fatihah. The doa that we are going to discuss is from Surah Al-Baqarah verses 285 and 286. These verses are commonly recited whenever we make dhikr for doa and tahlil. Surah Al-Baqarah itself is the highest Surah or the peak of all Surah. Whoever memorizes the entirety of Surah Al-Baqarah (3 Juz), they will insyaAllah obtain the benefit of memorizing the entire Quran. Whoever recites Surah Al-Baqarah in his/her house, Syaithan will flee from their house. Whoever recites Surah Al-Baqarah and Surah Ali Imran, these two surahs will come like a cloud promising rain during Judgment Day, protecting them. Wallahua'lam.



Concerning verses 285 and 286 of Surah Al-Baqarah, there is a hadith saying that whosoever make doa from these verses, Allah SWT will receive benefits from every word that they utter from the verse. The hadith is as follows: -

“While the Messenger of Allah was with Jibril, he heard a noise from above. Jibril lifted his sight to the sky and said, ‘This is a door that was opened just now in heaven, and it was never opened before.’ An angel came down through the door to the Prophet and said, ‘Receive the good news of two lights that you have been given and which no Prophet before you was given: the Opener of the Book (Al-Fatihah) and the last Ayat in Surat Al-Baqarah. You will not read a letter of them, but you will be granted its benefit.’” (Muslim)

There are two key points worth mentioning here. First is about the fact that the last verses of Surah Al-Baqarah and Surah Al-Fatihah are the best blessings given down, in which there was never an occurrence where an incident such as the good news of the two Nur happened before. Second is on the importance of us reciting the surah, from letter to letter, Wallahua'lam. Let us look at the ayat themselves and try to go from sentence by sentence so that we can obtain benefit from it: -

Surah Al-Baqarah, 286 Ayat • Surah 2 • Madaniyah

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear, and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." (Al-Baqarah: 285)

The ayat 285 is the ayat which teaches us about aqidah or theology. In fact, nearly all components of Aqidah or the Pillars of Iman are already there, except for that on Qada' and Qadr. According to Shaykh Yasir Qadhi, whosoever believes in Allah SWT must admit that Allah SWT is All-Knowing, Powerful and is the Master Planner. Therefore, the concept of Qada' and Qadr is under the concept of believing in Allah SWT. We must also inform ourselves whether verse 285 specifically refers to the Rasulullah SAW and the mu'minin. Specifically on the phrase "We make no distinction between any of His messengers.", it implies that we mukminin not only believe on Prophet Muhammad SAW, we also believe in Prophet Jesus AS, Prophet Moses AS, all prophets from the Banu Israil and also previous prophets such as Prophet Idris, Nuh, and Adam AS, including Prophet Shuib AS who also lived during the time of Banu Israil, even though he was not among the Jewish Community. We must have the attitude of "Sami'na Wa ata'na", which means that whatever we hear we must obey it, for that is the important message of the verse for us both on Iman and being obedient towards Allah SWT.

Let us move towards the second verse, verse 286, which is as follows: -

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا
إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord do not impose blame upon us if we have forgotten or erred. Our Lord and lay not upon us a burden like that which You laid upon those before us. Our Lord and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (Al-Baqarah: 286)

There are many important lessons that we can extract from this verse. There is a phrase which asks for Allah SWT not to lay upon us a burden which we do not have the ability to bear. This is a very important phrase, because we might suffer in this world with many problems and calamities. Some people are tested with illnesses, poverty, persecution, etc. Allah SWT knows everything, he knows that the burden which we encounter is just a burden which we can endure. There are many phrases in the ayat which informs us that Allah SWT will not punish us if we genuinely forget to do something, including if we are unable to do things due to being forced by others, as well as us doing something because we have genuinely made a mistake. It is in verse 286 that we make doa so that Allah SWT can forgive us, not only to just forgive us but also give rahmah to us. When Allah SWT forgive us, our spiritual balance account is zero, because Allah SWT has already erased our sins, insyaAllah. When we ask for Allah SWT's rahmah, we want our spiritual account to always be in good balance. The last part of the doa contains elements of politics, military or power, in which Allah SWT teaches us to make doa so that we can always have the upper hand over our enemies, especially among the Kafirun. In short, while many aspects of doa in verse 285 concerns our aqidah and theology, which is the important principle that we must endure to be guaranteed that our worship and ibadah will be accepted by Allah SWT.

On the other hand, verse 286, although begins with a theological aspect, it gradually touches on the worldly aspect, where whatever we do in this world, we must ask for Allah SWT to forgive us when we make mistakes. We must also ask Allah SWT to give us the strength to perform whatever tasks in this world, Wallahua'lam. Before we end, let us remind ourselves that it is said that Rasulullah SAW mentioned that whosoever recites these two verses before getting in bed, there is no way that Syaitan can empower them. May we be among the people that practice this verse, especially before we get in bed, Amin.

Session 18 - Doa for Remembering Allah SWT from Surah Ali Imran Verses

191-192

May Allah SWT grant us the strength so that not only can we always be worshipping Him, but we should also always be conscious while we are sitting, standing and walking. In this section, we shall look at verses 191 and 192 of Surah Ali Imran, mostly at the last part of the surah, which contains the doa asking for Allah SWT so that we can be a God remembering person, and at the same time asking for Allah SWT so that we can be among the people of The Paradise. Let us look at the verses themselves before we continue our discussion: -

Surah Ali Imran, 200 Ayat • Surah 3 • Madaniyah

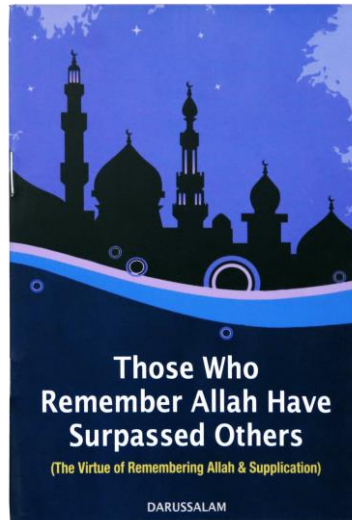
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (Ali Imran: 191)

رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْزَيْتَهُ^ص وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord, indeed, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. (Ali Imran: 192)

Obviously, the verses are considerably long. As a matter of fact, the last 10 verses of Surah Ali Imran is the overall set of the doa which we should try our very best to memorize it. Rasulullah SAW was said to not only perform nightly prayers every night, but before performing such prayers he would recite the last 10 ayat of Surah Ali Imran. It was from Ibn Abbas, a companion and cousin of Rasulullah SAW do we know of a lot of things from Rasulullah SAW's nightly worship. Of course, we also know them from the mothers of the believers, especially Sayidatina Aisha RA.



Ibn Abbas who a nephew to Maimunah, a mother of the believer, had the opportunity to stay many nights in Rasulullah SAW's room with his aunt, Maimunah. When Rasulullah SAW wafat, Ibn Abbas was just around 12 to 13 years, hence he was just around 10 years when he was with Rasulullah SAW and Maimunah. Not only about the way of performing night prayers, but the rulings on wudhu' as well as the breaking of wudhu' at nighttime while we are generally sleeping was also known from Ibn Abbas, the great companion.

Let us look at an important phrase in verse 191 so that insyaAllah we can obtain some benefit from it. First is for the phrase of sitting, standing and lying. This is the position which we normally take while eating, walking and resting. In these positions, they still remember Allah SWT and they are among the people whose heart is conscious on nothing but Allah SWT. The second important point is about knowing that Allah SWT will create something with an aim and purpose. Such people whenever they look at something such as a tree, they can see the purpose or the aim of Allah SWT creating the tree. When they see a small animal such as an ant, they can see the purpose of Allah SWT creating the ant. The list goes on.

Thirdly, these are people that always acknowledges the exaltation of Allah SWT because they know that their ability to remember Allah SWT and see the purpose of His creations is due to Allah SWT. May we be among those whose minds and hearts are conscious to Allah SWT and understand the purpose of this creation, while at the same time acknowledge the exaltation of Allah SWT. The important phrase from verse 192 is generally quite straightforward, which is, we admit that Allah SWT will reward a righteous person and will punish the wrongdoers. There are many hadiths that remind us of the importance of remembering Allah SWT. Such hadith is as follows: -

Abu Ad-Darda' (May Allah be pleased with him) narrated that the Prophet said: "Shall I not inform you of the best of your actions, the purest in the sight of your Lord, which raises your rank to the highest, which is better for you than spending gold and

silver, better than meeting your enemy so that you strike at their necks and they strike at yours?' They replied: 'Yes, indeed,' and he said: 'It is the remembrance of Allah.'" (At-Tirmidhi)

Verse 191 of Surah Ali Imran and such hadith are among some of the examples of verses and hadiths used by the Sufi movement to claim the importance of dhikr activities, in which from such activities Allah SWT will raise our status close to him better than other activities. While it is true that remembering Allah SWT and to become a God conscious person is essential, we should not be misguided by the fact that basic ibadah such as fasting, alms-giving, helping the needy, praying, etc. in this world is as important as the act of remembrance itself. It is perhaps already clear to us that Islam is based on three important areas of ibadah. The ibadah through the five pillars of Islam relating to our body, the ibadah from the six pillars of Iman or aqidah, and the third one concerning the pillars of Ihsan, in which Rasulullah SAW said that in an important hadith about the three main pillars of Islam together with the Sign of The Hour. We may be familiar with the hadith, but it is important for us to mention it again to check whether we are in the right path of the boat of Islam. Before we end, let us look at the hadith, commonly known as Hadith Jibril, which is as follows: -

Narrated by Abu Huraira, one of the Prophet's closest Sahabah: One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'" Then he further asked, "What is Islam?" Allah's Messenger replied, "To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. When a slave (lady) gives birth to her master. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Session 19 - Doa on Allah SWT is enough in Surah Ali Imran Verse 173

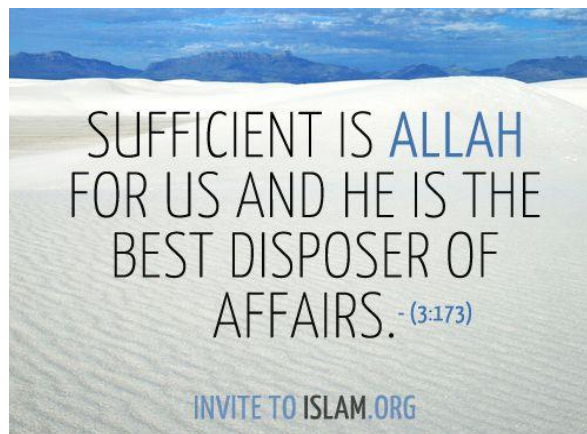
Praise and thanks be to Allah SWT, The Lord of The Universe. From Him do we receive everything that we have gotten. From Him do we not receive everything that we shall not receive. In this section we shall discuss one of the doas and also phrases which is located in many places in the Quran, more than 5. It is also a phrase which the previous prophet and also the companions used to utter. The phrase that we are going to discuss is also the phrase that ulamas and ustadhs always ask us to utter. It is about "Hasbunallahu wanikmal wakil". Let us look at the ayatul Quran, especially in Surah Ali Imran, verse 173. It is a surah which relates to the campaign or Ghazwatul Uhud, in which the army of enemies was led by Abu Sufyan. The verse is as follows:-

Surah Ali Imran, 200 Ayat • Surah 3 • Madaniyah

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." (Ali Imran: 173)

Some of the background information of the story of Uhud are worth mentioning here. During the war, a group of hypocrites (munafiqun) decided to leave the battle, thinking that there was no way that the Muslims can possibly win. The army of Musyrikuns from Mecca led by Abu Sufyan with his two great warriors, Khalid Ibn al-Walid and Ikrimah Ibn Abu Jahal, with his battalion of more than 3,000 approached Medina. When the hypocrites, led by Abdullah Ibn Ubay Ibn Salul left the battlefield, the Muslims who remained there stood firm.



For them, Allah SWT is enough to be with them (Hasbunallahu Wanikmal Wakil), or verbatim, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." This phrase, although might first appear as not a type of doa at all, it is actually a doa. When we say that Allah SWT is sufficient for us, we are implying that He is the All-Hearing and All-Seeing. We want Him to help us, and we 100% have the confidence that Allah

SWT will help us. Abdullah Ibn Abbas said that this was the phrase that Prophet Ibrahim AS uttered when he was thrown into the fire (Hasbi Allah Wanikmal Wakil). We know from the stories that Prophet Ibrahim AS was saved by Allah SWT from the fire. The great sahabah, Safwan ibn Mu'attal, whose story in the sirah mostly relates to the slander of Sayidatina Aisha RA, a mother of the believers, uttered none other than this phrase when he encountered Sayidatina Aisha RA alone in the desert. The doa is used for us when we are under pressure or we are in anxiety, or when we are tortured by whatever means. By mentioning that Allah SWT alone is sufficient for us, we are basically admitting that no other people can harm us without Allah SWT's permission. If Allah SWT wanted such pressure, anxiety or torture to happen, it will be by the way that Allah SWT wants it to be. In short, we are leaving it to Allah SWT, and we trust Allah SWT by saying the phrase.

There is a hadith narrated under Imam at-Tirmidzi considering this phrase, at a time when people were scared.

The Messenger S.A.W said, 'How can I relax when the bearer of the Soor (horn/trumpet) has put the soor to his lips and titled his forehead, listening and waiting for the command to blow it?' The Muslim asked, 'o Messenger of Allah! What should we say?' He S.A.W said, 'Say Hasbunallah wa ni'mal wakeel. Tawakkalnaa 'alallahi Robbina (Allah is sufficient for us and He is he best disposer of affairs, we put our trust in Allah, our Lord).'

[At-Tirmidhi – Classed as Sahih by Syeikh Al-Albaani]

Allah SWT tells us to recite Hasbunallah wa nikmal wakil not only in Surah Ali Imran verse 173, but also through other surahs. Rasulullah SAW also tells us to recite this phrase, as shown in the hadith above. Rasulullah SAW, Prophet Ibrahim AS, Safwan ibn Mu'attal, and many other sahabahs have uttered this phrase. The phrase has been used for hundreds of years already. The question is, have we uttered the phrase "Hasbunallah wa nikmal wakil" when we are scared, tortured, anxious, etc.?

If the answer is no, let us start doing so. We should utter the phrase just like any other dhikr and istighfar. We hope that by mentioning this phrase, we can immediately relate ourselves with Allah SWT as well as put our trust in Allah SWT because we firmly believe that Allah SWT alone is sufficient for us. We have mentioned earlier that there exist such similar phrases available in the Quran, for instance in Surah at-Tawbah verse 59. In the last part of Surah at-Tawbah, Allah SWT also mentions the phrase. InshaAllah, we end this section not only by making a commitment to start repeatedly uttering the phrase "Hasbunallah Wanikmal Wakil", we also want to show how in the last part of Surah at-Tawbah Allah SWT mentioned the phrase: -

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

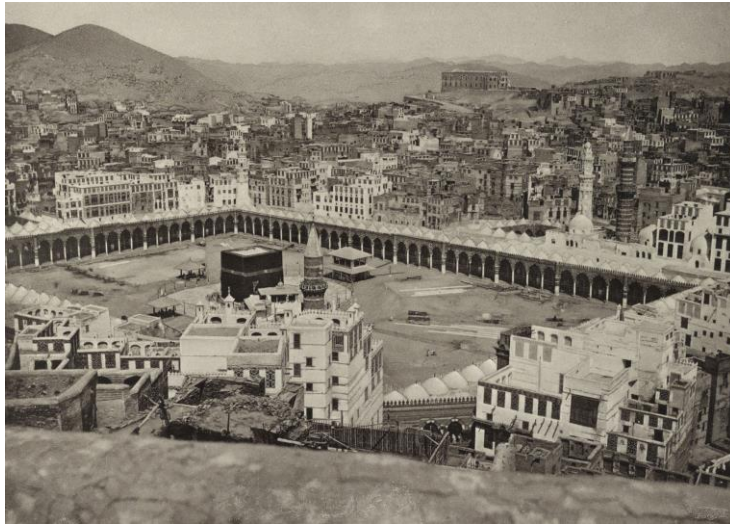
But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

(Surah at-Tawbah: 129)

Session 20 - Doa Asking Allah SWT to Accept our Ibadah from Surah Al-Baqarah **Verses 128 and 129**

We have discussed many Quranic Doas and should be worried and question ourselves on whatever has been discussed so far for at least three reasons. First of all, have we practiced the doa that we know of? Secondly, have we thought of whether or not Allah SWT has accepted our efforts? Thirdly, have we become arrogant after doing this effort? May Allah SWT forgive us.

In this section we will look at an important doa recited by Prophet Ibrahim AS who left us for thousands of years, approximately 5000 years ago. Prophet Ibrahim AS' legacy in Islam is very obvious, it was the building of Kaaba and the ibadah of Hajj. Prophet Ibrahim AS, just like Prophet Muhammad SAW had the similar title of Khalilullah (close friend of Allah). Although we know that Prophet Muhammad SAW was the most exceptional person, Rasulullah SAW in his humility mentioned that the best person was Prophet Ibrahim AS, Wallahua'lam. We are going to discuss a doa made by Prophet Ibrahim AS, who together with his son was building the Kaaba for the very first time, 5000 years ago.



The same Kaaba which we have today, at the same spot in Mecca. The doa that we are going to discuss is the doa that we commonly make as a concluding doa.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

The doa is actually an extraction from two verses in the Quran Surah Al-Baqarah, verses 127 and 128. The verses are as follows: -

Surah Al-Baqarah, 286 Ayat • Surah 2 • Madaniyah

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing. (Al-Baqarah: 127)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. (Al-Baqarah: 128)

One important lesson that we should learn from this doa is that even the great prophets, both father and son Prophet Ibrahim and Ismail AS made doa so that they are accepted by Allah SWT. What is that if not a sign of humility and sincerity. Shaykh Yasir Qadhi mentioned several factors which make our deeds rejected by Allah SWT. First of all, whenever we do something, we do not do it for the sake of Allah SWT. We might do something both for the sake of Allah SWT and to impress others. Such deeds invite syirik. In fact, there is a hadith Qudsi, in which Allah SWT mentioned the problem of those who associate partnership with him. Below is the hadith: -

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah Almighty said: Verily, I have no need of any partners. Whoever performs a deed in which he associates another besides me, I will abandon him and his partner."

Source: Şahīḥ Muslim 2985 Grade: Sahih (authentic) according to Muslim

The hadith is very clear. What should we do if not ask for Allah SWT's forgiveness for the wrongdoings which we have committed? This is a learning process, we ask Allah SWT to help us to improve our learning curve, Amin.

Secondly, our deeds are rejected simply because we are arrogant or suffer from the problems of showing off in whatever we do. We may do charities and want others to know we did so. We might perform nightly worship and tell others, "last night it was raining heavily when I was doing night worship." We must know that why else was Iblis rejected by Allah SWT if not for his arrogance. May we be protected from such evil characteristics, Amin. Thirdly, our deeds can be rejected because of our usage of unclean resources to perform good deeds. We might use money from corruption or thievery in order to do charity or help the needy. We might have used this money to feed the family, give it to the mosque or the community. If we continue to use this money, whatever ibadah that we perform will still be rejected by Allah SWT. May Allah

SWT ensure we have a clean income so that whenever we make ibadah Allah SWT can accept our deeds, Amin.

On the topic of ikhlas in doing charity, there was a story during Rasulullah SAW's time, in which Sayidatina Aisha RA asked Rasulullah SAW, which he replied, "There is a person crying when he does charity". Sayidatina Aisha RA thought that the man cried because he was amongst those who had committed sin and tried to repent through charity. Rasulullah SAW said that it wasn't the case, but the man cried while performing charity because he was worried that his ibadah might not be accepted by Allah SWT.

Are we a man of such character? We worry that we might be among those who Allah SWT reject our deeds as mentioned earlier, a man who associates partnership with Allah SWT, a man who is arrogant, or a man who uses unclean sources to perform bad deeds. May Allah SWT protect us from such vile traits, Amin. We shall end this section by sharing the story of a hermit or monk who cried while performing ibadah under the scorching sun during Sayidina Umar RA's time. Sayidina Umar said that he pitied the man who was struggling and suffering in this world, because eventually he might end up not in Paradise due to his ibadah probably not being accepted by Allah SWT. This was because not only did he not follow the rules of being a slave to Allah SWT, but he also associates Allah SWT with others. Even though he might have been honest and cried doing it, Wallahua'lam. May we be among those who make doa asking Allah SWT to accept our ibadah as well as our taubah, Amin.

Conclusion - All Doas are Answered

We thank Allah SWT for giving us the strength so that we can get our Quranic Doa project until the end. For our concluding session, we would like to highlight two issues at the very minimum. First is on how Allah SWT promised us to answer our doa. Second is on how Rasulullah SAW said that in whatever circumstances, our doa will definitely be answered. Before we look at those two issues, let us remind ourselves on the importance of making doa and also on the importance of being patient in continuing to make doa. Making doa in itself is the act of a slave towards its Master. By making Doa, we declare that Allah SWT is the Rabb, and we are His slaves. Let us now discuss the first point on how Allah SWT asked us to make doa and he will answer. We will look at verse 60 of Surah Mu'min (Ghafir), which is as follows: -

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (Surah Mu'min: 60)

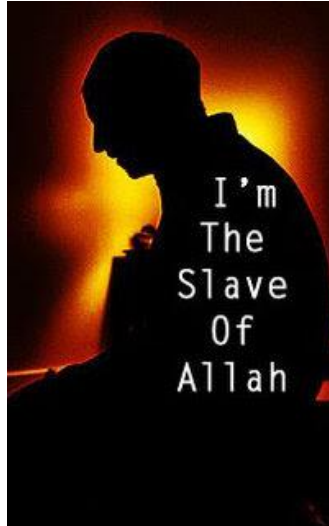
The ayat is important as it is a guarantee to those who make doa by Allah SWT Himself, stating that our doas are sure to be answered. According to some ulamas and ustadhs, we are indeed very fortunate to be the ummah of Muhammad SAW, because as mentioned in the verse, Allah SWT has instructed us to make doa and the doa will be answered. It is really a privilege, because previously such guarantee was only given to the prophets prior to Rasulullah SAW. But now it is given to all of us. It would be such a grave mistake for us to neglect this blessing of Allah SWT. We started our series of Quranic Doa by mentioning how Imam an-Nawawi highlighted the important hadith of making doas. This time, insyaAllah we would like to highlight another hadith as our second point, in which in whatever circumstances, our doa will definitely or surely be answered by Allah SWT in three possible ways. The following is the aforementioned hadith: -

Abu Sa'id al-Khudri (May Allah be pleased with him) narrated: The Prophet (May Allah exalt his mention and protect him from imperfection) said: "Any Muslim who makes a supplication containing nothing that is sinful and nothing that involves breaking ties of blood relationships, will be given for it by Allah one of these three things: He may accept his request, or assign its reward for him in the next world, or turn away from him an equivalent amount of evil." (Al-Tirmidhi Hadith 2257)

Shaykh Yasir Qadhi when explaining about the hadith reiterated an important point; We will not only definitely obtain something from our doa, but what stupidity it would be for a slave to not know that their Master will surely respond to whatever it is that the slave wishes for. Allah SWT will definitely give something in return. Allah SWT will either give whatever it is we wish for, reward him in the next world, or avert from him any bad things destined for us equivalent to our doa. It is similar to our boss wanting

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to fire us, but we do not know about it. Instead, we ask our boss for a promotion. The boss will either give the promotion, give something equal to it, or at least our boss will cancel his plan of firing us. In whatever situation, we are not in the losing side. That is the blessing of Allah SWT towards mankind who make doa to Him.



We are just slaves without terms or conditions. However, we are given the opportunity to ask whatever we want from Allah SWT. Therefore, make doas.

Therefore, we should grab the opportunity to always make doa. It is said that Sayidatina Aisha RA even mentioned that if our shoelaces/strings are worn out or torn, we should make doa for Allah SWT to replace it. Without His will, there would be no way for us to get a replacement. We make doa asking Allah SWT by uttering His names, such as Ar-Rahman, Ar-Rahim, Ar-Razzaq, al-Fattah, etc. That is the adab for us to make proper doa, and do not forget to pray and make salawat to Rasulullah SAW and his family. InsyaAllah, before we end our series, we would like to record our appreciation to Shaykh Yasir Qadhi for his knowledge which he shares through Youtube which we have benefited immensely. We make doa so that his and our family will enter Jannah without Counting, Amin.

Part 2- Hadith Du'a Sahih Bukhari

The statement of Allah "And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible."

وَقَوْلِ اللَّهِ تَعَالَى ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

(1)

Chapter: For every Prophet there is one invocation surely granted

(1)

باب وَلِكُلِّ نَبِيِّ دَعْوَةٌ مُسْتَجَابَةٌ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لِكُلِّ نَبِيِّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَحْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ "

Reference	: Sahih al-Bukhari 6304
In-book reference	: Book 80, Hadith 1
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 317
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Narrated Anas:

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

وَقَالَ لِي خَلِيفَةُ قَالَ مُعْتَمِرٌ سَمِعْتُ أَبِي، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ نَبِيِّ سَأَلَ سُؤلاً - أَوْ قَالَ لِكُلِّ نَبِيِّ دَعْوَةٌ قَدْ دَعَا بِهَا - فَاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ "

Reference	: Sahih al-Bukhari 6305
In-book reference	: Book 80, Hadith 2
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 317
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(2)

Chapter: Afdal Al-Istighfar

(2)

باب أَفْضَلِ الْإِسْتِغْفَارِ

وَقَوْلِهِ تَعَالَى: {اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا}، {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَهُ فَلَهُ الْإِلَهَ وَلَمْ يُصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ}.

Narrated Shaddad bin Aus:

The Prophet (ﷺ) said "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Khalaqtani wa ana `Abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma sana`tu, abu'u Laka bin`matika `alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta." The Prophet (ﷺ) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبِ الْعَدَوِيِّ، قَالَ حَدَّثَنِي شَدَّادُ بْنُ أَوْسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبوءُ لَكَ بِذُنُوبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ". قَالَ " وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ ".

Reference	: Sahih al-Bukhari 6306
In-book reference	: Book 80, Hadith 3
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 318
(deprecated numbering scheme)	

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(3)

Chapter: Seeking Allah's forgiveness by daytime and at night

(3)

باب اسْتِغْفَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْيَوْمِ وَاللَّيْلَةِ

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying. " By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً ".

Reference	: Sahih al-Bukhari 6307
In-book reference	: Book 80, Hadith 4
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 319

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(4)

Chapter: At-Tauba

(4)

باب التَّوْبَةِ

قَالَ قَتَادَةُ: {تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا} الصَّادِقَةُ النَّاصِحَةُ.

Narrated Al-Harith bin Suwaid:

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

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدِيثَيْنِ أَحَدُهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ عَنْ نَفْسِهِ، قَالَ " إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ ". فَقَالَ بِهِ هَكَذَا قَالَ أَبُو شِهَابٍ بِيَدِهِ فَوْقَ أَنْفِهِ. ثُمَّ قَالَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مِنْزِلًا، وَبِهِ مَهْلَكَةٌ، وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ أَرْجِعْ إِلَى مَكَانِي. فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ ". تَابَعَهُ أَبُو عَوَانَةَ وَجَرِيرٌ عَنِ الْأَعْمَشِ. وَقَالَ أَبُو أُسَامَةَ حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا عُمَارَةُ سَمِعْتُ الْحَارِثَ. وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ النَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ. وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ عَنِ الْأَسْوَدِ عَنِ عَبْدِ اللَّهِ وَعَنْ إِبْرَاهِيمَ النَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ.

Reference : Sahih al-Bukhari 6308

In-book reference : Book 80, Hadith 5

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 320

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Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert. "

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَحَدَّثَنَا هُدُبَةُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ ".

Reference	: Sahih al-Bukhari 6309
In-book reference	: Book 80, Hadith 6
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 321
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(5)

Chapter: Lying on right side

(5)

باب الضَّجَعِ عَلَى الشِّقِّ الْأَيْمَنِ

Narrated Aisha:

The Prophet (ﷺ) used to pray eleven rak`at in the late part of the night, and when dawn appeared, he would offer two rak`at and then lie on his right side till the Muadhhdhin came to inform him (that the morning prayer was due).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا كَانِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَجِيءَ الْمُؤَدِّنُ فَيُؤَدِّنُهُ.

Reference	: Sahih al-Bukhari 6310
In-book reference	: Book 80, Hadith 7
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 322
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(6)

Chapter: To sleep with ablution

(6)

باب إِذَا بَاتَ طَاهِرًا

Narrated Al-Bara bin `Azib:

Allah's Messenger (ﷺ) said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fawwadtu 'amri ilaika wa alja'tu dhahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika. Amantu bikitabik al-ladhi anzalta wa binabiyyika al-ladhi arsalta'. If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last you say (before going to bed)" While I was memorizing it, I said, "Wa birasulika al-ladhi arsalta (in Your Apostle whom You have sent)." The Prophet (ﷺ) said, "No, but say: Wa binabiyyika al-ladhi arsalta (in Your Prophet whom You have sent).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَعْمَرٌ، قَالَ سَمِعْتُ مَنْصُورًا، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ

الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مَتَّ عَلَى الْفِطْرَةِ، فَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ ". فَقُلْتُ أَسْتَدْكِرُهُنَّ وَيَرْسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ " لَا، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ " .

Reference	: Sahih al-Bukhari 6311
In-book reference	: Book 80, Hadith 8
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 323 (deprecated numbering scheme)

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(7)

Chapter: What to say on going to bed

(7)

باب مَا يُقُولُ إِذَا نَامَ

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed, he would say: "Bismika amutu wa ahya." and when he got up he would say: " Al-hamdu li I-lahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur."

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " بِاسْمِكَ أَمُوتُ وَأَحْيَا ". وَإِذَا قَامَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ "

تُنَشِّرُهَا: تُخْرِجُهَا.

Reference	: Sahih al-Bukhari 6312
In-book reference	: Book 80, Hadith 9
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 324 (deprecated numbering scheme)

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Narrated Al-Bara bin `Azib:

That the Prophet (ﷺ) advised a man, saying, "If you intend to lie down (i.e. go to bed), say, 'Allahumma aslamtu nafsi ilaika wa fauwadtu `Amri ilaika, wa wajjahtu wajhi ilaika wa alja'tu zahri ilaika, rehbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiiyikalladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam"

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَرَعَرَةَ، قَالَا حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ رَجُلًا. وَحَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى رَجُلًا فَقَالَ " إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلِ اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مَتَّ عَلَى الْفِطْرَةِ "

Reference	: Sahih al-Bukhari 6313
In-book reference	: Book 80, Hadith 10
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 325
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(8)

Chapter: Putting right hand under right cheek on sleeping

(8)

باب وَضْعِ الْيَدِ الْيُمْنَى تَحْتَ الْخَدِّ الْأَيْمَنِ

Narrated Hudhaifa:

When the Prophet (ﷺ) went to bed at night, he would put his hand under his cheek and then say, "Allahumma bismika amutu wa ahya," and when he got up, he would say, "Al-Hamdu lil-lahi al-ladhi ahyanahu ba'da ma amatana, wa ilaihi an-nushur."

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعٍ، عَنْ حُدَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ " اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ". وَإِذَا اسْتَيْقَظَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ " .

Reference	: Sahih al-Bukhari 6314
In-book reference	: Book 80, Hadith 11
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 326
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(9)

Chapter: Sleeping on the right side

(9)

باب النَّوْمِ عَلَى الشِّقِّ الْأَيْمَنِ

Narrated Al-Bara' bin `Azib:

When Allah's Messenger (ﷺ) went to bed, he used to sleep on his right side and then say, "Allahumma aslamtu nafsī ilaika, wa wajahtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Amantu bikitabika al-ladhi anzalta wa nabiyyika al-ladhi arsalta! Allah's Messenger (ﷺ) said, "Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ، قَالَ حَدَّثَنِي أَبِي، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ " اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. وَقَالَ رَسُولُ اللَّهِ

صلى الله عليه وسلم " مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ ". {اسْتَرْهَبُوهُمْ} مِنَ الرَّهْبَةِ، مَلَكُوتٌ مِثْلُ رَهْبُوتٍ خَيْرٌ مِنْ رَحْمُوتٍ، تَقُولُ تَرْهَبُ خَيْرٌ مِنْ أَنْ تَرْحَمَ.

Reference	: Sahih al-Bukhari 6315
In-book reference	: Book 80, Hadith 12
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 327 (deprecatd numbering scheme)

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(10)

Chapter: The invocation by one who wakes up at night

(10)

باب الدُّعَاءِ إِذَا انْتَبَهَ بِاللَّيْلِ

Narrated Ibn `Abbas:

One night I slept at the house of Maimuna. The Prophet (ﷺ) woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water skin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet (ﷺ) might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen rak`at in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilal informed the Prophet (ﷺ) of the approaching time for the (Fajr) prayer, and the Prophet offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allahumma ij'al fi qalbi nuran wa fi basari nuran, wa fi sam'i nuran, wa'an yamini nuran, wa'an yasari nuran, wa fawqi nuran, wa tahti nuran, wa amami nuran, wa khalfi nuran, waj'al li nuran." Kuraib (a sub narrator) said, "I have forgotten seven other words, (which the Prophet (ﷺ) mentioned in this invocation). I met a man from the offspring of Al-`Abbas and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ بَتُّ عِنْدَ مَيْمُونَةَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى حَاجَتَهُ، غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ فَأَتَى الْقُرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ وَضُوءَيْنِ لَمْ يُكْتَبْ، وَقَدْ أَبْلَغَ، فَصَلَّى، فَفُؤِمْتُ فَتَمَطَّيْتُ كَرَاهِيَةً أَنْ يَرَى أَبِي كُنْتُ أَنْقِيَهُ، فَتَوَضَّأْتُ، فَقَامَ يُصَلِّي، فَفُؤِمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَنَامَتْ صَلَاتُهُ ثَلَاثَ عَشْرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ - وَكَانَ إِذَا نَامَ نَفَخَ - فَأَذَنُهُ بِأَلِّ الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ " اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا ". قَالَ كُرَيْبٌ وَسَبَّحَ فِي التَّائِبَاتِ. فَلَقِيْتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصْبِي وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشْرِي، وَذَكَرَ خَصْلَتَيْنِ.

Reference	: Sahih al-Bukhari 6316
In-book reference	: Book 80, Hadith 13

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 328

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Narrated Ibn `Abbas:

When the Prophet (ﷺ) got up at night to offer the night prayer, he used to say: "Allahumma laka l-hamdu; Anta nuras-samawati wal ardi wa man fihinna. wa laka l-hamdu; Anta qaiyim as-samawati wal ardi wa man filhinna. Wa lakal-hamdu; Anta-l-haqqun, wa wa'daka haqqun, wa qauluka haqqun, wa liqauka haqqun, wal-jannatu haqqun, wannaru haqqun, was-sa'atu haqqun, wannabiyyuna huqqun, Mahammadun haqqun, Allahumma laka aslamtu, wa Alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu. Anta al-muqaddimu, wa anta al-mu-akhkhiru. La ilaha il-la anta (or La ilaha ghairuka)"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَأَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُفَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ - أَوْ - لَا إِلَهَ غَيْرُكَ ."

Reference : Sahih al-Bukhari 6317

In-book reference : Book 80, Hadith 14

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 329

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(11)

Chapter: Saying Takbir and Tasbih on going to bed

(11)

باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ الْمَنَامِ

Narrated `Ali:

Fatima complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform `Aisha of her need. When he came, `Aisha informed him about it. `Ali added: The Prophet (ﷺ) came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, till I felt the coolness of the feet on my chest. The Prophet (ﷺ) then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allahu Akbar' thirty-four times, and 'Subhan Allah' thirty-three times, 'Al hamdu 'illah' thirty-three times, for that is better for you than a servant." Ibn Seereen said, "Subhan Allah' (is to be said for) thirty-four times." حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ عَلِيِّ، أَنَّ فَاطِمَةَ - عَلَيْهَا السَّلَامُ - شَكَتْ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا، فَلَمْ تَجِدْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ. قَالَ فَجَاءَنَا وَقَدْ أَحَدْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقُومُ فَقَالَ " مَكَانَكَ . " فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ، إِذَا

أَوْيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا، فَكَبِّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، فَهَذَا خَيْرٌ لَكُمَا مِنْ خَادِمٍ". وَعَنْ شُعْبَةَ عَنْ خَالِدٍ عَنِ ابْنِ سِيرِينَ قَالَ التَّسْبِيحُ أَرْبَعٌ وَثَلَاثُونَ.

Reference	: Sahih al-Bukhari 6318
In-book reference	: Book 80, Hadith 15
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 330 (deprecated numbering scheme)

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(12)

Chapter: Taking refuge with Allah, and the recitation before going to bed

(12)

باب التَّعَوُّذِ وَالْقِرَاءَةِ عِنْدَ الْمَنَامِ

Narrated `Aisha:

Whenever Allah's Messenger (ﷺ) went to bed, he used to blow on his hands while reciting the Mu'auwidhat (i.e. Suratal-Falaq 113 and Surat-an-Nas 114) and then pass his hands over his body.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ، وَمَسَحَ بِهِمَا جَسَدَهُ.

Reference	: Sahih al-Bukhari 6319
In-book reference	: Book 80, Hadith 16
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 331 (deprecated numbering scheme)

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(13)

Chapter

(13)

باب

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi Wada'tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-salihin."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبَرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتْ نَفْسِي فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ ". تَابَعَهُ أَبُو ضَمْرَةَ وَإِسْمَاعِيلُ

بُنْ زَكْرِيَّاءَ عَنْ عَبْدِ اللَّهِ. وَقَالَ يَحْيَى وَبِشْرٌ عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَاهُ مَالِكٌ وَابْنُ عَجَلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 6320
In-book reference	: Book 80, Hadith 17
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 332
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(14)

Chapter: Invocation in the middle of the night

(14)

باب الدُّعَاءِ نِصْفَ اللَّيْلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?'"

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْتَزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟"

Reference	: Sahih al-Bukhari 6321
In-book reference	: Book 80, Hadith 18
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 333
<i>(deprecated numbering scheme)</i>	

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(15)

Chapter: What to say when going to the lavatory

(15)

باب الدُّعَاءِ عِنْدَ الْخَلَاءِ

Narrated Anas bin Malik:

Whenever the Prophet (ﷺ) went to the lavatory, he used to say: "Allahumma inni a`udhu bika min al-khubuthi wal khaba'ith."

حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ "

"

Reference	: Sahih al-Bukhari 6322
In-book reference	: Book 80, Hadith 19
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 334 (<i>deprecated numbering scheme</i>)

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(16)

Chapter: What to say when one gets up in the morning

(16)

باب مَا يَقُولُ إِذَا أَصْبَحَ

Narrated Shaddad bin 'Aus:

The Prophet (ﷺ) said, "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta. Khalaqtani wa ana `Abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni `matika wa abu'u Laka bidhanbi; faghfiri fa'innahu la yaghfiru-dh-dhunuba ill a ant a. A'uidhu bika min sharri ma sana'tu.' If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُسَيْنٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَيِّدُ الْإِسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أُبُوءُ لَكَ بِنِعْمَتِكَ، وَأُبُوءُ لَكَ بِذُنُوبِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. إِذَا قَالَ حِينَ يُمَسِّي فَمَاتَ دَخَلَ الْجَنَّةَ - أَوْ كَانَ مِنْ أَهْلِ الْجَنَّةِ - وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ ". مِثْلَهُ.

Reference	: Sahih al-Bukhari 6323
In-book reference	: Book 80, Hadith 20
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 335 (<i>deprecated numbering scheme</i>)

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Narrated Hudhaifa:

Whenever the Prophet (ﷺ) intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahyia (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection)."

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْفَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ " بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا ". وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ ".

Reference	: Sahih al-Bukhari 6324
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In-book reference	: Book 80, Hadith 21
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 336
<i>(deprecated numbering scheme)</i>	

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Narrated Abu Dhar:

Whenever the Prophet (ﷺ) lay on his bed, he used to say: "Allahumma bismika amutu wa ahya," and when he woke up he would say: "Al-hamdu lil-lahilladhi ahyana ba'da ma an atana, wa ilaihi an-nushur."

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْرَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ خَرِشَةَ بْنِ الْحُرِّ، عَنْ أَبِي دَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ " اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ". فَإِذَا اسْتَبَقَطَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ " .

Reference	: Sahih al-Bukhari 6325
In-book reference	: Book 80, Hadith 22
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 337
<i>(deprecated numbering scheme)</i>	

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(17)

Chapter: Invocation during the Salat

(17)

باب الدُّعَاءِ فِي الصَّلَاةِ

Narrated `Abdullah bin `Amr:

Abu Bakr As-Siddiq said to the Prophet, "Teach me an invocation with which I may invoke (Allah) in my prayer." The Prophet (ﷺ) said, "Say: Allahumma inni zalamtu nafsi zulman kathiran wala yaghfirudhdhunuba illa anta, Faghfirli maghfiratan min indika war-hamni, innaka antalGhafur-Rahim."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا اللَّيْثُ، قَالَ حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ ". وَقَالَ عَمْرُو عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، إِنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 6326
In-book reference	: Book 80, Hadith 23
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 338

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Narrated `Aisha:

The Verse: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) was revealed as regards invocation.

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا مَالِكُ بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، {وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا} أَنْزَلَتْ فِي الدُّعَاءِ.

Reference	: Sahih al-Bukhari 6327
In-book reference	: Book 80, Hadith 24
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 339
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Narrated `Abdullah:

We used to say in the prayer: 'AsSalam be on Allah, As-Salam be on so-and so.' So one day the Prophet said to us, "Allah Himself is As-Salam; when anyone of you sits during his prayer, he should say: 'at-tah, iyyatu-li I-lahi,' up to 'As-Salihin,' (All the compliments are for Allah ...righteous people) for when he recites this, then he says his Salam to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and His Apostle,' and then he can select whatever he likes to celebrate (Allah's) Praises."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا نَقُولُ فِي الصَّلَاةِ السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ. فَقَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ " إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا فَعَدَّ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ إِلَى قَوْلِهِ الصَّالِحِينَ. فَإِذَا قَالَهَا أَصَابَ كُلَّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالْأَرْضِ صَالِحٍ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ يَتَّخِذُ مِنَ التَّنَاءِ مَا شَاءَ."

Reference	: Sahih al-Bukhari 6328
In-book reference	: Book 80, Hadith 25
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 340
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(18)

Chapter: The invocation after the Salat

(18)

باب الدُّعَاءِ بَعْدَ الصَّلَاةِ

Narrated Abu Huraira:

The people said, "O Allah's Messenger (ﷺ)! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and 'Al-Hamduli I-lah ten times, and 'AllahuAkbar' ten times after every prayer."

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا وَرْقَاءُ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. قَالُوا يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّنْيَا بِالدَّرَجَاتِ وَالنَّعِيمِ الْمُقِيمِ. قَالَ " كَيْفَ ذَلِكَ ". قَالَ صَلُّوا كَمَا صَلَّيْنَا، وَجَاهِدُوا كَمَا جَاهَدْنَا، وَأَنْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ، وَلَيْسَتْ لَنَا أَمْوَالٌ. قَالَ " أَفَلَا أُخْبِرُكُمْ بِأَمْرٍ تُدْرِكُونَ مَنْ كَانَ قَبْلَكُمْ، وَتَسْبِقُونَ مَنْ جَاءَ بَعْدَكُمْ، وَلَا يَأْتِي أَحَدٌ بِمِثْلِ مَا جِئْتُمْ، إِلَّا مَنْ جَاءَ بِمِثْلِهِ، تُسَبِّحُونَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدُونَ عَشْرًا، وَتُكَبِّرُونَ عَشْرًا ". تَابِعَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سُمَيٍّ وَرَوَاهُ ابْنُ عَجَلَانَ عَنْ سُمَيٍّ وَرَجَاءِ بْنِ حَبِوَةَ. وَرَوَاهُ جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ. وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 6329
In-book reference	: Book 80, Hadith 26
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 341
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Narrated Warrad:

(the freed slave of Al-Mughira bin Shu`ba) Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger (ﷺ) used to say at the end of every prayer after the Taslim, "La ilaha illa -l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a Lima a taita, wa la mu'ta Lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ، مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ " لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجَدُّ ". وَقَالَ شُعْبَةُ عَنْ مَنْصُورٍ قَالَ سَمِعْتُ الْمُسَيَّبِ.

Reference	: Sahih al-Bukhari 6330
In-book reference	: Book 80, Hadith 27
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 342
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(19)

Chapter: "... And invoke Allah for them ..."

(19)

باب قَوْلِ اللَّهِ تَعَالَى {وَصَلِّ عَلَيْهِمْ}

وَمَنْ حَصَّ أَخَاهُ بِالذُّعَاءِ دُونَ نَفْسِهِ.
وَقَالَ أَبُو مُوسَى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ، اللَّهُمَّ اغْفِرْ
لِعَبْدِ اللَّهِ بْنِ قَيْسِ ذَنْبِهِ».

Narrated Salama bin Al-Akwa` :

We went out with the Prophet (ﷺ) to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Messenger (ﷺ) said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa`," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَى سَلَمَةَ حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ، قَالَ رَجُلٌ مِنَ الْقَوْمِ أَيَا عَامِرُ لَوْ أَسْمَعْتَنَا مِنْ هُنَيْهَاتِكَ. فَنَزَلَ يَحْدُو بِهِمْ يُدَكِّرُ. تَالَهُ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا. وَذَكَرَ شِعْرًا غَيْرَ هَذَا، وَلَكِنِّي لَمْ أَحْفَظْهُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ هَذَا السَّائِقُ ". قَالُوا عَامِرُ بْنُ الْأَكْوَعِ. قَالَ " يَزْحَمُهُ اللَّهُ ". وَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ لَوْلَا مَتَّعْتَنَا بِهِ، فَلَمَّا صَافَتِ الْقَوْمَ قَاتَلُوهُمْ، فَأَصِيبَ عَامِرٌ بِقَائِمَةٍ سَيْفٍ نَفْسِهِ فَمَاتَ، فَلَمَّا أَمْسَوْا أَوْقَدُوا نَارًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا هَذِهِ النَّارُ عَلَى أَيِّ شَيْءٍ تُوقَدُونَ ". قَالُوا عَلَى حُمْرٍ إِنْسِيَّةٍ. فَقَالَ " أَهْرِيفُوا مَا فِيهَا، وَكَسِّرُوهَا ". قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَلَا نُهْرِيقُ مَا فِيهَا وَنَعْسِلُهَا قَالَ " أَوْ ذَاكَ ".

Reference	: Sahih al-Bukhari 6331
In-book reference	: Book 80, Hadith 28
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 343
<i>(deprecated numbering scheme)</i>	

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Narrated Ibn Abi `Aufa:

Whenever a man brought his alms to the Prophet, the Prophet (ﷺ) would say, "O Allah! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allah! Bestow Your Blessings upon the family of Abi `Aufa."

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، سَمِعْتُ ابْنَ أَبِي أَوْفَى - رَضِيَ اللَّهُ عَنْهُمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاهُ رَجُلٌ بِصَدَقَةٍ قَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ ". فَأَتَاهُ أَبِي فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى ".

Reference	: Sahih al-Bukhari 6332
In-book reference	: Book 80, Hadith 29

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 344

(deprecated numbering scheme)

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Narrated Jarir:

Allah's Messenger (ﷺ) said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka`ba al Yamaniyya. I said, "O Allah's Messenger (ﷺ) I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahhrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ جَرِيرًا، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ ". وَهُوَ نُصْبٌ كَانُوا يَعْبُدُونَهُ يُسَمَّى الْكَعْبَةَ الْيَمَانِيَّةَ. قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ لَا أَتْبُثُ عَلَى الْخَيْلِ، فَصَكَ فِي صَدْرِي فَقَالَ " اللَّهُمَّ تَبِّئْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا ". قَالَ فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَحْمَسَ مِنْ قَوْمِي - وَرُبَّمَا قَالَ سُفْيَانُ فَاَنْطَلَقْتُ فِي عُصْبَةٍ مِنْ قَوْمِي - فَأَتَيْتُهَا فَأَحْرَقْتُهَا، ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا أَتَيْتُكَ حَتَّى تَرَكْتُهَا مِثْلَ الْجَمَلِ الْأَجْرَبِ. فَدَعَا لِأَحْمَسَ وَخَيْلِهَا.

Reference : Sahih al-Bukhari 6333

In-book reference : Book 80, Hadith 30

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 345

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Narrated Anas:

Um Sulaim said to the Prophet (ﷺ) "Anas is your servant." The Prophet (ﷺ) said, "O Allah! increase his wealth and offspring, and bless (for him) what ever you give him."

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، قَالَ قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَسٌ خَادِمُكَ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ ".

Reference : Sahih al-Bukhari 6334

In-book reference : Book 80, Hadith 31

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 346

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Narrated `Aisha:

The Prophet (ﷺ) heard a man reciting (the Qur'an) in the mosque. He said, " May Allah bestow His Mercy on him, as he made me remember such and-such Verse which I had missed in such-and-such Sura."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَفْرَأُ فِي الْمَسْجِدِ فَقَالَ " رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْفَطْتُهَا فِي سُورَةٍ كَذَا وَكَذَا "

Reference	: Sahih al-Bukhari 6335
In-book reference	: Book 80, Hadith 32
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 347
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Narrated `Abdullah:

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

حَدَّثَنَا حَفْصُ بْنُ غُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمًا فَقَالَ رَجُلٌ إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ. فَأَخْبَرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَضِبَ حَتَّى رَأَيْتُ الْعَضْبَ فِي وَجْهِهِ وَقَالَ " يَرْحَمُ اللَّهُ مُوسَى، لَقَدْ أُوْذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ "

Reference	: Sahih al-Bukhari 6336
In-book reference	: Book 80, Hadith 33
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 348
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(20)

Chapter: What rhymed prose is disapproved in invocations

(20)

باب مَا يُكْرَهُ مِنَ السَّجْعِ فِي الدُّعَاءِ

Narrated `Ikrima:

Ibn `Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger (ﷺ) and his companions always avoided it."

حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَبُو حَبِيبٍ، حَدَّثَنَا هَارُونُ الْمُقْرِي، حَدَّثَنَا الرَّبِيعُ بْنُ الْخَرَيْتِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَ النَّاسَ، كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَنْبَيْتَ فَمَرَّتَيْنِ، فَإِنَّ

أَكْثَرَتْ فَنَلَّاتٍ مِرَارٍ وَلَا تُمِلُّ النَّاسَ هَذَا الْقُرْآنَ، وَلَا أَلْفَيْكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقْصُ عَلَيْهِمْ، فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَنَمْلُهُمْ، وَلَكِنْ أَنْصِتْ، فَإِذَا أَمْرُكَ فَحَدِّثْهُمْ وَهُمْ يَسْتَهْوُونَ، فَانظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ، فَإِنِّي عَاهَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ لَا يَفْعَلُونَ إِلَّا ذَلِكَ. يَعْني لَا يَفْعَلُونَ إِلَّا ذَلِكَ الْاجْتِنَابَ.

Reference	: Sahih al-Bukhari 6337
In-book reference	: Book 80, Hadith 34
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 349
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(21)

Chapter: One should appeal to Allah with determination

(21)

باب لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ

Narrated Anas:

Allah's Messenger (ﷺ) said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ الْمَسْأَلَةَ، وَلَا يَقُولَنَّ اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي. فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ "

Reference	: Sahih al-Bukhari 6338
In-book reference	: Book 80, Hadith 35
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 350
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Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ. لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ "

Reference	: Sahih al-Bukhari 6339
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In-book reference	: Book 80, Hadith 36
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(22)

Chapter: Invocation is granted by Allah if impatience is not shown

(22)

باب يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted.")

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتٌ فَلَمْ يُسْتَجَبْ لِي " .

Reference	: Sahih al-Bukhari 6340
In-book reference	: Book 80, Hadith 37
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 352
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(23)

Chapter: The raising of the hands on invoking

(23)

باب رَفَعِ الْأَيْدِي فِي الدُّعَاءِ

وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ.
وَقَالَ ابْنُ عُمَرَ رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» .

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

قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ الْأَوْيسِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَشَرِيكِ، سَمِعَا أَنَسًا، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ.

Reference	: Sahih al-Bukhari 6341
In-book reference	: Book 80, Hadith 38
USC-MSA web (English) reference	: Vol. 1, Book 75, Hadith 352
<i>(deprecated numbering scheme)</i>	

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(24)

Chapter: To invoke Allah while not facing the Qiblah

(24)

باب الدُّعَاءِ غَيْرِ مُسْتَقْبِلِ الْقِبْلَةِ

Narrated Anas:

While the Prophet (ﷺ) was delivering a sermon on a Friday, a man stood up and said, "O Allah's Messenger (ﷺ)! Invoke Allah to bless us with rain." (The Prophet (ﷺ) invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet (ﷺ) said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَسْقِينَا. فَتَعَيَّمَتِ السَّمَاءُ وَمَطَرْنَا، حَتَّى مَا كَادَ الرَّجُلُ يَصِلُ إِلَى مَنْزِلِهِ، فَلَمْ تَزَلْ تُمَطِّرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ، فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ ادْعُ اللَّهُ أَنْ يَصْرِفَهُ عَنَّا، فَقَدْ عَرَفْنَا. فَقَالَ "اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا". فَجَعَلَ السَّحَابُ يَنْقَطِعُ حَوْلَ الْمَدِينَةِ، وَلَا يُمَطِّرُ أَهْلَ الْمَدِينَةِ.

Reference	: Sahih al-Bukhari 6342
In-book reference	: Book 80, Hadith 39
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 353
<i>(deprecated numbering scheme)</i>	

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(25)

Chapter: To invoke Allah while facing the Qiblah

(25)

باب الدُّعَاءِ مُسْتَقْبِلِ الْقِبْلَةِ

Narrated `Abdullah bin Zaid:

Allah's Messenger (ﷺ) went out to this Musalla (praying place) to offer the prayer of Istisqa.' He invoked Allah for rain and then faced the Qibla and turned his Rida' (upper garment) inside out.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي، فَدَعَا وَاسْتَسْقَى ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَّبَ رِدَاءَهُ.

Reference	: Sahih al-Bukhari 6343
In-book reference	: Book 80, Hadith 40
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 354
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(26)

Chapter: The invocation of the Prophet (saws) for his servant

(26)

باب دَعْوَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِخَادِمِهِ بِطُولِ الْعُمُرِ وَبِكَثْرَةِ مَالِهِ

Narrated Anas:

My mother said, "O Allah's Messenger (ﷺ)! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him." a time of distress.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا حَرَمِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ ادْعُ اللَّهَ لَهُ. قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ "

Reference	: Sahih al-Bukhari 6344
In-book reference	: Book 80, Hadith 41
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 355
<i>(deprecated numbering scheme)</i>	

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(27)

Chapter: To invoke Allah at a time of distress

(27)

باب الدُّعَاءِ عِنْدَ الْكَرْبِ

Narrated Ibn `Abbas:

The Prophet (ﷺ) used to invoke Allah at the time of distress, saying, "La ilaha illal-lahu Al-`Azim, al-Halim, La ilaha illal-lahu Rabbu-s-samawati wal-ard wa Rabbu-l-arsh il-azim."

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عِنْدَ الْكَرْبِ " لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ، رَبُّ الْعَرْشِ الْعَظِيمِ "

Reference	: Sahih al-Bukhari 6345
In-book reference	: Book 80, Hadith 42
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 356
<i>(deprecated numbering scheme)</i>	

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Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at a time of distress, "La ilaha illal-lahu Rabbul-l-'arsh il-'azim, La ilaha illallahu Rabbu-s-samawati wa Rabbu-l-ard, Rabbu-l-'arsh-il-Karim."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ " لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ "

الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ". وَقَالَ وَهَبٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ مِثْلَهُ.

Reference	: Sahih al-Bukhari 6346
In-book reference	: Book 80, Hadith 43
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 357
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(28)

Chapter: To seek refuge with Allah from a calamity

(28)

باب التَّعَوُّذِ مِنْ جَهْدِ الْبَلَاءِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِمَاتَةِ الْأَعْدَاءِ. قَالَ سُفْيَانُ الْحَدِيثُ ثَلَاثٌ زِدْتُ أَنَا وَاحِدَةً، لَا أَدْرِي أَيُّنَهُنَّ هِيَ.

Reference	: Sahih al-Bukhari 6347
In-book reference	: Book 80, Hadith 44
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 358
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(29)

Chapter: The invocation of the Prophet (saws) "O Allah! The Highest Companion"

(29)

باب دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اللَّهُمَّ الرَّفِيقَ الْأَعْلَى".

Narrated `Aisha:

When Allah's Messenger (ﷺ) was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him(during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4:69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. "O Allah! (Let me join) the Highest Companions."

حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعَزَّوَهُ بْنُ الرَّبِيعِ، فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَاحِبٌ " لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي، غَشِيَ عَلَيْهِ سَاعَةٌ، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّفْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى ". قُلْتُ إِذَا لَا يَخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا، وَهُوَ صَاحِبٌ. قَالَتْ فَكَأَنْتَ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى " .

Reference	: Sahih al-Bukhari 6348
In-book reference	: Book 80, Hadith 45
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 359
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(30)

Chapter: The invocation for death or life

(30)

باب الدُّعَاءِ بِالْمَوْتِ وَالْحَيَاةِ

Narrated Qais:

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

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ أَتَيْتُ خَبَّابًا وَقَدْ اُكْتُوَى سَبْعًا قَالَ لَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

Reference	: Sahih al-Bukhari 6349
In-book reference	: Book 80, Hadith 46
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 360
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Narrated Qais:

I came to Khabbab who had been branded with seven brands over his `Abdomen, and I heard him saying, "If the Prophet: had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ أَتَيْتُ خَبَّابًا وَقَدْ اُكْتُوَى سَبْعًا فِي بَطْنِهِ فَسَمِعْتُهُ يَقُولُ لَوْلَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

Reference	: Sahih al-Bukhari 6350
In-book reference	: Book 80, Hadith 47

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 361

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Narrated Anas:

Allah's Messenger (ﷺ) said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' "

حَدَّثَنَا ابْنُ سَلَامٍ، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا لِلْمَوْتِ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي ".

Reference : Sahih al-Bukhari 6351

In-book reference : Book 80, Hadith 48

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 362

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(31)

Chapter: To invoke for Allah's Blessings upon the children

(31)

باب الدُّعَاءِ لِلصِّبْيَانِ بِالْبَرَكَاتِ وَمَسْحِ رُءُوسِهِمْ
وَقَالَ أَبُو مُوسَى وَوَلَدٌ لِي غُلَامٌ، وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَاتِ.

Narrated As-Sa'ib bin Yazid:

My aunt took me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! My sister's son is sick." So he passed his hand over my head and invoked for Allah's blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ دَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ. فَمَسَحَ رَأْسِي، وَدَعَا لِي بِالْبَرَكَاتِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زَرِّ الْحَجَلَةِ.

Reference : Sahih al-Bukhari 6352

In-book reference : Book 80, Hadith 49

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 363

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Narrated Abu `Aqil:

that his grandfather. `Abdullah bin Hisham used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn `Umar met him, they would say to him, "Let us be your partners (in trading) as the Prophet (ﷺ) invoked for Allah's blessing upon you." He would then take them as partners and he would Sometimes gain a whole load carried by an animal which he would send home.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ، أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ مِنَ السُّوقِ أَوْ إِلَى السُّوقِ فَيَشْتَرِي الطَّعَامَ، فَيُلْقَاهُ ابْنُ الرَّبِيعِ وَابْنُ عُمَرَ فَيَقُولَانِ أَشْرَكْنَا فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ دَعَا لَكَ بِالْبَرَكَاتِ. فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبِيعُهَا إِلَى الْمَنْزِلِ.

Reference	: Sahih al-Bukhari 6353
In-book reference	: Book 80, Hadith 50
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 364
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Narrated Mahmud bin Ar-Rabi:

On whose face Allah's Messenger (ﷺ) had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty). حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ، وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَنِيهِمْ.

Reference	: Sahih al-Bukhari 6354
In-book reference	: Book 80, Hadith 51
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 365
<i>(deprecated numbering scheme)</i>	

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Narrated `Aisha:

The boys used to be brought to the Prophet (ﷺ) and he used to invoke for Allah's blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالصَّبِيَّانِ فَيَدْعُو لَهُمْ، فَأَتَيْتُ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ، وَلَمْ يَغْسِلْهُ.

Reference	: Sahih al-Bukhari 6355
In-book reference	: Book 80, Hadith 52

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 366

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Narrated `Abdullah bin Tha`laba bin Su'air:

whose eye Allah's Messenger (ﷺ) had touched, that he had seen Sa`d bin Abi Waqqas offering one rak`a only for the witr prayer.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ تَعْلَبَةَ بْنِ صُعَيْرٍ - وَكَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَسَحَ عَنْهُ - أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُوتِرُ بِرَكْعَةٍ.

Reference : Sahih al-Bukhari 6356

In-book reference : Book 80, Hadith 53

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 367

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(32)

Chapter: As-Salat upon the Prophet (saws)

(32)

باب الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated `Abdur-Rahman bin Abi Laila:

Ka`b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet (ﷺ) came to us and we said, 'O Allah's Messenger (ﷺ) ! We know how to greet you; but how to send 'Salat' upon you? He said, 'Say: Allahumma Salli ala Muhammadin wa 'ala `Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ لَقِينِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أَهْدِي لَكَ هَدِيَّةً، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْنَا فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ "

Reference : Sahih al-Bukhari 6357

In-book reference : Book 80, Hadith 54

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 368

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Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (ﷺ) This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: 'Allahumma Salli 'ala Muhammadin `Abdika wa rasulika kama sal-laita 'ala Ibrahim wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahim wa `Ali Ibrahim."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالدَّرَّاورِدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ، فَكَيْفَ نُصَلِّي قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ " .

Reference	: Sahih al-Bukhari 6358
In-book reference	: Book 80, Hadith 55
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 369
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(33)

Chapter: Can one send Salat on anybody other than the Prophet (saws)

(33)

بَابُ هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَقَوْلُ اللَّهِ تَعَالَى: {وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ}.

Narrated Ibn Abi `Aufa:

Whenever somebody brought alms to the Prophet (ﷺ) the used to say, "Allahumma Salli 'Alaihi (O Allah! Send Your Salat (Grace and Honor) on him)." Once when my father brought his alms to him, he said, "O Allah! Send Your Salat (Grace and Honor) on the family of Abi `Aufa."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ ابْنِ أَبِي أَوْفَى، قَالَ كَانَ إِذَا أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَتِهِ قَالَ " اللَّهُمَّ صَلِّ عَلَيْهِ " فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى "

Reference	: Sahih al-Bukhari 6359
In-book reference	: Book 80, Hadith 56
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 370
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Narrated Abu Humaid As-Saidi:

The people said, "O Allah's Messenger (ﷺ) ! How may we send Salat on you?" He said, "Say: Allahumma Salli 'ala- Muhammadin wa azwajih wa dhurriyyatih kama sal-laita 'ala `Ali Ibrahim; wa barik 'ala Muhammadin wa azwajih wa dhurriyyatih kamabarakta 'ala `Ali Ibrahim innaka hamidun majid."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ، قَالَ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ، أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى

مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ "

Reference	: Sahih al-Bukhari 6360
In-book reference	: Book 80, Hadith 57
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 371
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(34)

Chapter: "If I should harm somebody, let that be a means of purification and mercy for him."

(34)

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {مَنْ آذَيْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَرَحْمَةً}

Narrated Abu Huraira:

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

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ "

Reference	: Sahih al-Bukhari 6361
In-book reference	: Book 80, Hadith 58
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 372
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(35)

Chapter: To seek refuge with Allah from Al-Fitan

(35)

باب التَّعَوُّذِ مِنَ الْفِتَنِ

Narrated Anas:

Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." And then `Umar got up and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Messenger (ﷺ) said, " I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me,

till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following Verse:-- 'O you who believe! Ask not questions about things which, If made plain to you, May cause you trouble. (5.101)

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحْفَوْهُ الْمَسْأَلَةَ فَعَضِبَ فَصَعِدَ الْمِنْبَرَ فَقَالَ " لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنَّتُهُ لَكُمْ ". فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ لَأَفْتُ رَأْسَهُ فِي تَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ كَانَ إِذَا لَأَحَى الرَّجَالَ يُدْعَى لِعَبْرِ أَبِيهِ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ " حُدَافَةُ "، ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا، نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا رَأَيْتُ فِي الْخَبَرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُورَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ ". وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ الْحَدِيثِ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ }.

Reference	: Sahih al-Bukhari 6362
In-book reference	: Book 80, Hadith 59
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 373
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(36)

Chapter: To seek refuge with Allah from being overpowered

(36)

باب التَّعُوذِ مِنْ غَلْبَةِ الرَّجَالِ

Narrated Anas bin Malik:

The Prophet (ﷺ) said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet (ﷺ)) by giving me a ride behind him (on his camel). So I used to serve Allah's Messenger (ﷺ) whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring).

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَلْحَةَ " الْتَمِسْ لَنَا غُلَامًا مِنْ غُلَامَانِكَ يَخْدُمُنِي ". فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِيدُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْتَرُ أَنْ يَقُولَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرَّجَالِ ". فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ، وَأَقْبَلَ بِصَفِيَّةِ بِنْتِ حَبِيبٍ قَدْ حَارَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بَعَاءَةً أَوْ كِسَاءً ثُمَّ يُرْدِفُهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطْعٍ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رَجَالًا فَأَكَلُوا، وَكَانَ ذَلِكَ بِنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتَّى بَدَأَ

لَهُ أَحَدٌ قَالَ " هَذَا جَبِيلٌ يُحِبُّنَا وَنُحِبُّهُ ". فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ " اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَائِلِهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمَ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِهِمْ وَصَاعِهِمْ " .

Reference	: Sahih al-Bukhari 6363
In-book reference	: Book 80, Hadith 60
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 374
<i>(deprecated numbering scheme)</i>	

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(37)

Chapter: To seek refuge from punishment of the grave

(37)

باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

Narrated Um Khalid bint Khalid:

I heard the Prophet (ﷺ) seeking refuge with Allah from the punishment of the grave.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ سَمِعْتُ أُمَّ خَالِدِ بِنْتِ خَالِدٍ - قَالَ وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَهَا - قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Reference	: Sahih al-Bukhari 6364
In-book reference	: Book 80, Hadith 61
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 375
<i>(deprecated numbering scheme)</i>	

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Narrated Mus`ab:

Sa'd used to recommend five (statements) and mentioned that the Prophet (ﷺ) I used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ مُصْعَبٍ، كَانَ سَعْدٌ يَأْمُرُ بِخَمْسٍ وَيَذَكِّرُهُنَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا يَعْنِي فِتْنَةَ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ " .

Reference	: Sahih al-Bukhari 6365
In-book reference	: Book 80, Hadith 62
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 376

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Narrated `Aisha:

Two old ladies from among the Jewish ladies entered upon me and said "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ﷺ) entered upon me, I said, "O Allah's Messenger (ﷺ)! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ دَخَلْتُ عَلَى عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَبْتُهُمَا، وَلَمْ أَنْعَمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا وَدَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَيْنِ وَذَكَرْتُ لَهُ، فَقَالَ " صَدَقْتَا، إِنَّهُنَّ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا ". فَمَا رَأَيْتُهُ بَعْدُ فِي صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

Reference : Sahih al-Bukhari 6366

In-book reference : Book 80, Hadith 63

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 377

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(38)

Chapter: To seek refuge with Allah from the Fitnah of life and death

(38)

باب التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Narrated Anas bin Malik:

Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ".

Reference : Sahih al-Bukhari 6367

In-book reference : Book 80, Hadith 64

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 378

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(39)

Chapter: To seek refuge with Allah from all kinds of sins and from being in debt

(39)

باب التَّعَوُّدِ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the trial and affliction of the grave and from the punishment in the grave; from the affliction of the Fire and from the punishment of the Fire; and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Mesiah Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other."

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ التَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ " .

Reference	: Sahih al-Bukhari 6368
In-book reference	: Book 80, Hadith 65
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 379
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(40)

Chapter: To seek refuge with Allah from cowardice and laziness

(40)

باب الإِسْتِعَاذَةِ مِنَ الْجُبْنِ وَالْكَسَلِ كُسَالَى وَكَسَالَى وَاحِدٌ

Narrated Anas bin Malik:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." (See Hadith No. 374)

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، قَالَ سَمِعْتُ أَنَسًا، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرَّجَالِ " .

Reference	: Sahih al-Bukhari 6369
In-book reference	: Book 80, Hadith 66

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 380

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(41)

Chapter: To seek refuge with Allah from miserliness

(41)

باب التَّعَوُّذِ مِنَ الْبُخْلِ وَالْبَخْلِ وَالْبَخْلِ وَاجِدُ، مِثْلُ الْحُزْنِ وَالْحَزَنِ

Narrated Mus`ab bin Sa`d:

Sa`d bin Abi Waqqas used to recommend these five (statements) and say that the Prophet (ﷺ) said so (and they are): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to geriatric old age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عُذْرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - رَضِيَ اللَّهُ عَنْهُ - كَانَ يَأْمُرُ بِهَؤُلَاءِ الْخَمْسِ، وَيُحَدِّثُهُنَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ".

Reference : Sahih al-Bukhari 6370

In-book reference : Book 80, Hadith 67

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 381

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(42)

Chapter: To seek refuge with Allah from senile old age

(42)

باب التَّعَوُّذِ مِنْ أَرْذَلِ الْعُمُرِ. {أَرَاذِلُنَا} أَسْقَاطُنَا

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) used to seek refuge with Allah saying, "O Allah! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric old age, and seek refuge with You from miserliness."

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ ".

Reference : Sahih al-Bukhari 6371

In-book reference : Book 80, Hadith 68

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 382

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(43)

Chapter: To invoke Allah to take away epidemic and diseases

(43)

باب الدُّعَاءِ بِرَفْعِ الْوَبَاءِ وَالْوَجَعِ

Narrated `Aisha:

The Prophet (ﷺ) said, "O Allah! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allah! Bless our Mudd and our Sam' (kinds of measures).

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ، كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَا وَصَاعِنَا "

Reference : Sahih al-Bukhari 6372

In-book reference : Book 80, Hadith 69

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 383

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Narrated 'Amir bin Sa`d:

that his father said, "In the year of Hajjatal-Wada`, the Prophet (ﷺ) paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Messenger (ﷺ)! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Messenger (ﷺ)! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa`d bin Khaula (not the above mentioned Sa`d) (died in Mecca)" Allah's Messenger (ﷺ) lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أَبَاهُ، قَالَ عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ مِنْ شَكْوَى، أَشْفَيْتُ مِنْهَا عَلَى الْمَوْتِ، فَقُلْتُ يَا رَسُولَ اللَّهِ بَلِّغْ بِي مَا تَرَى مِنَ الْوَجَعِ، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلثِي مَالِي قَالَ " لَا " . قُلْتُ فَبِشَطْرِهِ قَالَ " الثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَّرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَدَّرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلَّا أُجِزْتَ، حَتَّى مَا تَجْعَلُ فِي فِي أَمْرَاتِكَ " . قُلْتُ أَأَخْلَفُ بَعْدَ أَصْحَابِي قَالَ " إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا أَرَدَدْتَ دَرَجَةَ وَرَفَعَةَ

وَأَعْلَاكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمُضِ لِأَصْحَابِي هَجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَيَّ أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ ابْنِ حَوْلَةَ". قَالَ سَعْدٌ رَأَى لَهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ تُوقِيَ بِمَكَّةَ.

Reference	: Sahih al-Bukhari 6373
In-book reference	: Book 80, Hadith 70
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 384 (deprecated numbering scheme)

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(44)

Chapter: To seek refuge from senile old age and Fitnah

(44)

باب الإِسْتِعَادَةِ مِنْ أَرْدَلِ الْعُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيَا وَفِتْنَةِ النَّارِ

Narrated Sa`d:

Seek refuge with Allah by saying the words which the Prophet (ﷺ) used to say while seeking refuge with Allah, "O Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric old age, and seek refuge with You from the afflictions of the world and from the punishment in the grave."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ مُصْعَبِ، عَنْ أَبِيهِ، قَالَ تَعَوَّدُوا بِكَلِمَاتِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّدُ بِهِنَّ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ ".

Reference	: Sahih al-Bukhari 6374
In-book reference	: Book 80, Hadith 71
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 385 (deprecated numbering scheme)

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Narrated `Aisha:

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness from geriatric old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the afflictions of the grave, the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the East and the West from each other."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلْجِ وَالْبَرَدِ، وَتَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ".

Reference	: Sahih al-Bukhari 6375
In-book reference	: Book 80, Hadith 72
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 386
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(45)

Chapter: To seek refuge from the Fitnah of wealth

(45)

باب الإِسْتِعَاذَةِ مِنْ فِتْنَةِ الْغِنَى

Narrated `Aisha:

The Prophet (ﷺ) used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal."

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطَيْعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ".

Reference	: Sahih al-Bukhari 6376
In-book reference	: Book 80, Hadith 73
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 387
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(46)

Chapter: To seek refuge from the Fitnah of poverty

(46)

باب التَّعَوُّذِ مِنْ فِتْنَةِ الْفَقْرِ

Narrated `Aisha:

The Prophet (ﷺ) used to say, 'O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad-Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt.'

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْعَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ التَّلَجِّ وَالْبَرْدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْتَمِ وَالْمَعْرَمِ ".

Reference	: Sahih al-Bukhari 6377
In-book reference	: Book 80, Hadith 74
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 388
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(47)

Chapter: The invocation for increase in wealth, offspring and blessing

(47)

باب الدُّعَاءِ بِكَثْرَةِ الْمَالِ وَالْوَلَدِ مَعَ الْبَرَكَةِ

Narrated Um Sulaim:

that she said, "O Allah's Messenger (ﷺ)! Anas is your servant, so please invoke for Allah's blessing for him." The Prophet (ﷺ) said, "O Allah! Increase his wealth and offspring and bless (for him) whatever You give him."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُندَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ، عَنْ أُمِّ سَلِيمٍ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ أَنَسٌ خَادِمُكَ ادْعُ اللَّهُ لَهُ قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ ". وَعَنْ هِشَامِ بْنِ زَيْدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، مِثْلَهُ

Reference	: Sahih al-Bukhari 6378, 6379
In-book reference	: Book 80, Hadith 75
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 389
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(47)

Chapter: To invoke for increase of offspring, along with His Blessings.

(47)

باب الدُّعَاءِ بِكَثْرَةِ الْوَلَدِ مَعَ الْبَرَكَةِ

Narrated Anas:

Um Sulaim said (to the Prophet), "Anas is your servant; so please invoke for Allah's blessings for him." He said "O Allah! Increase his wealth and offspring, and Bless (for him) whatever You give him."

حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَتْ أُمُّ سُلَيْمٍ أَنَسٌ خَادِمُكَ. قَالَ " اللَّهُمَّ أَكْثَرُ مَالِهِ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ " .

Reference : Sahih al-Bukhari 6380, 6381

In-book reference : Book 80, Hadith 76

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 390

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(48)

Chapter: The invocation on making Istikharah

(48)

باب الدُّعَاءِ عِنْدَ الْإِسْتِخَارَةِ

Narrated Jabir:

The Prophet (ﷺ) used to teach us the Istikhara for each and every matter as he used to teach us the Suras from the Holy Qur'an. (He used to say), "If anyone of you intends to do something, he should offer a two-rak`at prayer other than the obligatory prayer, and then say: 'Allahumma inni astakhiruka bi'ilmika, wa astaqdiruka biqdratika, wa as'aluka min fadlika-l-'azim, fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu, wa anta'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-lamra khairun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi 'ajili `Amri wa ajilihi) fa-qdurhu li, Wa in kunta ta'lamu anna ha-dha-l-amra sharrun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi ajili `Amri wa ajilihi) fasrifhu 'anni was-rifni 'anhu wa aqdur li alkhaira haithu kana, thumma Raddani bihi," Then he should mention his matter (need).

حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ أَبُو مُصْعَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ " إِذَا هَمَّ بِالْأَمْرِ فَلْيُرْكَعْ رَكَعَتَيْنِ، ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ. وَيُسَمَّى حَاجَتَهُ " .

Reference : Sahih al-Bukhari 6382

In-book reference : Book 80, Hadith 77

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 391

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(49)

Chapter: Invoking Allah while performing ablution

(49)

باب الدُّعَاءِ عِنْدَ الْوُضُوءِ

Narrated Abu Musa:

The Prophet (ﷺ) asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive `Ubaid Abi `Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ "اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ". وَرَأَيْتُ بَيَاضَ إِبْطِيهِ فَقَالَ "اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ".

Reference	: Sahih al-Bukhari 6383
In-book reference	: Book 80, Hadith 78
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 392
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(50)

Chapter: Invoking Allah while ascending a high place

(50)

باب الدُّعَاءِ إِذَا عَلَا عَقَبَةً

Narrated Abu Musa:

We were in the company of the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet (ﷺ) said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O `Abdullah bin Qais! Say: La haul a walaquwwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَيُّهَا النَّاسُ ارْبَعُوا عَلَيَّ أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، وَلَكِنْ تَدْعُونَ سَمِيعًا بَصِيرًا". ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. فَقَالَ "يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ". أَوْ قَالَ "أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ".

Reference	: Sahih al-Bukhari 6384
In-book reference	: Book 80, Hadith 79
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 393
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(51)

Chapter: Invoking Allah while going down a valley

(51)

بَابُ الدُّعَاءِ إِذَا هَبَطَ وَادِيًا
فِيهِ حَدِيثُ جَابِرٍ.

(52)

Chapter: The invocation while going on a journey or returning

(52)

بَابُ الدُّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ رَجَعَ
فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسٍ

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) returned from a Ghazwa or Hajj or `Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara`Abdahu wa hazama-l-ahzaba wahdahu."

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ " لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونَ تَأْيُونَ، عَابِدُونَ لِرَبِّنَا، حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ " .

Reference	: Sahih al-Bukhari 6385
In-book reference	: Book 80, Hadith 80
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 394
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(53)

Chapter: Invocation for a bridegroom

(53)

بَابُ الدُّعَاءِ لِلْمُتَزَوِّجِ

Narrated Anas:

The Prophet (ﷺ) seeing a yellow mark (of perfume) on the clothes of `Abdur-Rahman bin `Auf, said, "What about you?" `Abdur-Rahman replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet (ﷺ) said, "May Allah bestow His Blessing on you (in your marriage). Give a wedding banquet, (Walima) even with one sheep."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ " مَهَيْمٌ " . أَوْ " مَه " . قَالَ تَزَوَّجْتَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ . فَقَالَ " بَارَكَ اللَّهُ لَكَ أَوْلِمَ وَلَوْ بِشَاةٍ " .

Reference	: Sahih al-Bukhari 6386
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In-book reference	: Book 80, Hadith 81
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 395
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Narrated Jabir:

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

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ هَلَّكَ أَبِي وَتَرَكَ سَبْعَ - أَوْ تِسْعَ - بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَزَوَّجْتَ يَا جَابِرُ ". قُلْتُ نَعَمْ. قَالَ " بَكَرًا أَمْ تَيْبًا ". قُلْتُ تَيْبًا. قَالَ " هَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ، أَوْ تُضَاحِكُهَا وَتُضَاحِكُكَ ". قُلْتُ هَلَّكَ أَبِي فَتَرَكَ سَبْعَ - أَوْ تِسْعَ - بَنَاتٍ، فَكْرَهْتُ أَنْ أُجِيبَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ. قَالَ " فَبَارَكَ اللَّهُ عَلَيْكَ ". لَمْ يُفَلِّ ابْنُ عُيَيْنَةَ وَمُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو " بَارَكَ اللَّهُ عَلَيْكَ " .

Reference	: Sahih al-Bukhari 6387
In-book reference	: Book 80, Hadith 82
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(54)

Chapter: What one should say before having sexual intercourse with his wife

(54)

باب مَا يَقُولُ إِذَا أَتَى أَهْلَهُ

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُفَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا " .

Reference	: Sahih al-Bukhari 6388
In-book reference	: Book 80, Hadith 83

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(55)

Chapter: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!"

(55)

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً»

Narrated Anas:

The most frequent invocation of The Prophet (ﷺ) was: "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (2.201) حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ كَانَ أَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَفَنَا عَذَابَ النَّارِ " .

Reference : Sahih al-Bukhari 6389

In-book reference : Book 80, Hadith 84

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 398

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(56)

Chapter: To seek refuge from the fitnah of the world

(56)

بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

Narrated Sa`d bin Abi Waqqas:

The Prophet (ﷺ) used to teach us these words as he used to teach us the Book (Qur'an): "O Allah! seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

حَدَّثَنَا فَرَوَةُ بْنُ أَبِي الْمَعْرَاءِ، حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا تَعَلَّمُ الْكِتَابَةَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ تُرَدَّ إِلَيَّ أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ " .

Reference : Sahih al-Bukhari 6390

In-book reference : Book 80, Hadith 85

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 399

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(57)

Chapter: To repeat the invocation

(57)

باب تَكَرِيرِ الدُّعَاءِ

Narrated `Aisha:

that Allah's Messenger (ﷺ) was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O `Aisha!) Do you know that Allah has advised me as to the problem I consulted Him about?" `Aisha said, "O Allah's Messenger (ﷺ)! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Messenger (ﷺ) went to that well and returned to `Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.' `Aisha added, Allah's Messenger (ﷺ) came to me and informed me about the well. I asked the Prophet, 'O Allah's Messenger (ﷺ), why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' " Narrated Hisham's father: `Aisha said, "Allah's Messenger (ﷺ) was bewitched, so he invoked Allah repeatedly requesting Him to cure him from that magic)." Hisham then narrated the above narration. (See Hadith No. 658, Vol. 7)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْذِرٍ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُبَّ حَتَّى إِنَّهُ لَيُحَيَّلُ إِلَيْهِ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ، وَإِنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ " أَشْعَرْتُ أَنْ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ ". فَقَالَتْ عَائِشَةُ فَمَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعِ الرَّجُلُ قَالَ مَطْبُوبٌ. قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ فِيمَا ذَا قَالَ فِي مُشْطٍ وَمُشَاطَةٍ وَجَفِّ طَلْعَةٍ. قَالَ فَأَيْنَ هُوَ قَالَ فِي دَرْوَانَ، وَدَرْوَانَ بَيْرٌ فِي بَنِي زُرَيْقٍ ". قَالَتْ فَأَتَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ " وَاللَّهِ لَكَانَ مَاءُهَا نُفَاعَةً الْحِنَاءِ، وَلَكَانَ نَخْلُهَا رُءُوسُ الشَّيَاطِينِ ". قَالَتْ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهَا عَنِ الْبَيْرِ، فَقُلْتُ يَا رَسُولَ اللَّهِ فَهَلْ أَحْرَجْتَهُ قَالَ " أَمَا أَنَا فَقَدْ شَفَّانِي اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا ". زَادَ عَيْسَى بْنُ يُونُسَ وَاللَّيْثُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ سَجَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا وَدَعَا وَسَاقَ الْحَدِيثَ

Reference : Sahih al-Bukhari 6391

In-book reference : Book 80, Hadith 86

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 400

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(58)

Chapter: To invoke Allah against Al-Mushrikun

(58)

باب الدُّعَاءِ عَلَى الْمُشْرِكِينَ

وَقَالَ ابْنُ مَسْعُودٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ أَعِتِي عَلَيْهِمْ بِسَبْعٍ كَسَبَعِ يُوسُفَ».
 وَقَالَ: «اللَّهُمَّ عَلَيْنِكَ بِأَبِي فَلَانًا وَفُلَانًا». حَتَّى
 أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ}.

Narrated Ibn Abi `Aufa:

Allah's Messenger (ﷺ) asked for Allah's wrath upon the Ahzab (confederates), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them."

حَدَّثَنَا ابْنُ سَلَامٍ، أَخْبَرَنَا وَكَيْعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اهْزِمْهُمْ وَزَلْزِلْهُمْ " .

Reference	: Sahih al-Bukhari 6392
In-book reference	: Book 80, Hadith 87
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 401
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Narrated Abu Huraira:

When the Prophet (ﷺ) said, "Sami' al-lahu liman hamidah (Allah heard him who sent his praises to Him)" in the last rak'a of the `Isha' prayer, he used to invoke Allah, saying, "O Allah! Save `Aiyash bin Abi Rabi'a; O Allah! Save Al-Walid bin Al-Walid; O Allah! Save the weak people among the believers; O Allah! Be hard on the Tribe of Mudar; O Allah! Inflict years of drought upon them like the years (of drought) of the Prophet (ﷺ) Joseph."

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ " فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَنَتَ " اللَّهُمَّ أَنْجِ عِيَّاشَ بْنِ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفَ " .

Reference	: Sahih al-Bukhari 6393
In-book reference	: Book 80, Hadith 88
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Narrated Anas:

The Prophet (ﷺ) sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet (ﷺ) so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's

wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle."

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً يُقَالُ لَهُمُ الْفُرَّاءُ فَأَصَابُوا، فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَفَنَّتْ شَهْرًا فِي صَلَاةِ الْفَجْرِ وَيَقُولُ " إِنَّ عُصِيَّةَ عَصَوْا اللَّهَ وَرَسُولَهُ " .

Reference	: Sahih al-Bukhari 6394
In-book reference	: Book 80, Hadith 89
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Narrated `Aisha:

The Jews used to greet the Prophet (ﷺ) by saying, "As-Samu 'Alaika (i.e., death be upon you), so I understood what they said, and I said to them, "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet (ﷺ) said, "Be gentle and calm, O `Aisha, as Allah likes gentleness in all affairs." I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ السَّامُ عَلَيْكَ. فَطَلَبْتُ عَائِشَةَ إِلَى قَوْلِهِمْ فَقَالَتْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ " . فَقَالَتْ يَا نَبِيَّ اللَّهِ أَوْلَمْ تَسْمَعْ مَا يَقُولُونَ قَالَ " أَوْلَمْ تَسْمَعِي أَيَّي أُرِدُّ ذَلِكَ عَلَيْهِمْ فَأَقُولُ وَعَلَيْكُمْ " .

Reference	: Sahih al-Bukhari 6395
In-book reference	: Book 80, Hadith 90
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Narrated `Ali bin Abi Talib:

We were in the company of the Prophet (ﷺ) on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the `Asr prayer."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الْأَنْصَارِيُّ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، حَدَّثَنَا عُبَيْدَةُ، حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ، فَقَالَ " مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ " . وَهِيَ صَلَاةُ الْعَصْرِ.

Reference	: Sahih al-Bukhari 6396
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In-book reference	: Book 80, Hadith 91
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 405
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(59)

Chapter: Invocation in favor of Mushrikun

(59)

باب الدُّعَاءِ لِلْمُشْرِكِينَ

Narrated Abu Huraira:

at-Tufail bin `Amr came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet (ﷺ) would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe Of Daus and let them come to us."

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَدِمَ الطَّفِيلُ بْنُ عَمْرِو عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ، فَأَدْعُ اللَّهَ عَلَيْهَا. فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ "اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ".

Reference	: Sahih al-Bukhari 6397
In-book reference	: Book 80, Hadith 92
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(60)

Chapter: "O Allah! Forgive my past and future sins."

(60)

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ".

Narrated Abu Musa:

The Prophet (ﷺ) used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati 'ati wa jahli wa israfi fi `Amri kullihi, wa ma anta a'lamu bihi minni. Allahumma ighfirli khatayaya wa 'amdi, wa jahli wa jiddi, wa kullu dhalika'indi. Allahumma ighfirli ma qaddamtu wa ma akhartu wa ma asrartu wa ma a'lantu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'in qadir.'

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ صَبَّاحٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ " رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلَّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ". وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَحَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ.

Reference	: Sahih al-Bukhari 6398
In-book reference	: Book 80, Hadith 93
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 407
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Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) used to invoke Allah, saying, "Allahumma ighfirli khati'ati wa jahli wa israfi fi `Amri, wa ma anta a-lamu bihi minni. Allahumma ighfirli hazali wa jiddi wa khata'i wa amdi, wa kullu dhalika 'indi."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي بَكْرٍ
بْنِ أَبِي مُوسَى، وَأَبِي، بُرْدَةَ - أَحْسِبُهُ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
كَانَ يَدْعُو " اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ
لِي هَزْلِي وَجِدِّي وَخَطَايَ وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي "

Reference	: Sahih al-Bukhari 6399
In-book reference	: Book 80, Hadith 94
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 408
<i>(deprecated numbering scheme)</i>	

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(61)

Chapter: To invoke Allah during a particular time on Friday

(61)

باب الدُّعَاءِ فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

Narrated Abu Huraira:

Abu-I-Qasim (the Prophet) said, "On Friday there is a particular time. If a Muslim happens to be praying and invoking Allah for something good during that time, Allah will surely fulfill his request." The Prophet (ﷺ) pointed out with his hand. We thought that he wanted to illustrate how short that time was.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -
قَالَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فِي الْجُمُعَةِ سَاعَةٌ لَا يُؤَافِقُهَا مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ
خَيْرًا إِلَّا أُعْطَاهُ " . وَقَالَ بِيَدِهِ قُلْنَا يَقْلُلُهَا يُزْهِدُهَا .

Reference	: Sahih al-Bukhari 6400
In-book reference	: Book 80, Hadith 95
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 409

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(62)

Chapter: "Our invocation against the Jews will be accepted, but theirs will not be accepted."

(62)

باب قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يُسْتَجَابُ لَنَا فِي الْيَهُودِ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا»:

Narrated Ibn Abi Mulaika:

`Aisha said, "The Jews came to the Prophet (ﷺ) and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, 'The same on you.' " `Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger (ﷺ) I said, "Be gentle and calm, O `Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا أَنَّ الْيَهُودَ، أَتَوْا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ. قَالَ " وَعَلَيْكُمْ ". فَقَالَتْ عَائِشَةُ السَّامُ عَلَيْكُمْ، وَلَعَنَكُمْ اللهُ وَعَظِبَ عَلَيْكُمْ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ أَوْ الْفُحْشَ ". قَالَتْ أَوْلَمْ تَسْمَعْ مَا قَالُوا قَالَ " أَوْلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ ".

Reference : Sahih al-Bukhari 6401

In-book reference : Book 80, Hadith 96

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 410

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(63)

Chapter: The saying of 'Amin'

(63)

باب التَّأْمِينِ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ، حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا، فَإِنَّ الْمَلَائِكَةَ تُؤْمِنُ، فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Reference : Sahih al-Bukhari 6402

In-book reference	: Book 80, Hadith 97
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 411
<i>(deprecated numbering scheme)</i>	

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(64)

Chapter: The superiority of saying "La ilaha ill-Allah"

(64)

باب فَضْلِ التَّهْلِيلِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever says: "La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'ala kulli shai'in qadir," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدَلٌ عَشْرَ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ " .

Reference	: Sahih al-Bukhari 6403
In-book reference	: Book 80, Hadith 98
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 412
<i>(deprecated numbering scheme)</i>	

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Narrated `Amr bin Maimun:

Whoever recites it (i.e., the invocation in the above Hadith (412) ten times will be as if he manumitted one of Ishmael's descendants. Abu Aiyub narrated the same Hadith from the Prophet (ﷺ) saying, "(Whoever recites it ten times) will be as if he had manumitted one of Ishmael's descendants."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ مَنْ قَالَ عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَدِّ إِسْمَاعِيلَ. قَالَ عُمَرُ بْنُ أَبِي زَائِدَةَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ رَبِيعِ بْنِ خُنَيْمٍ مِثْلَهُ. فَقُلْتُ لِلرَّبِيعِ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنْ عَمْرٍو بْنِ مَيْمُونٍ. فَأَتَيْتُ عَمْرٍو بْنَ مَيْمُونٍ فَقُلْتُ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنْ ابْنِ أَبِي لَيْلَى. فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ مِمَّنْ سَمِعْتَهُ فَقَالَ مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ يُحَدِّثُهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ حَدَّثَنِي عَمْرٍو بْنُ مَيْمُونٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ قَوْلَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ مُوسَى حَدَّثَنَا وَهَيْبٌ، عَنْ دَاوُدَ، عَنْ غَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ عَنِ الرَّبِيعِ

قَوْلُهُ. وَقَالَ آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ سَمِعْتُ هِلَالَ بْنَ يَسَافٍ عَنِ الرَّبِيعِ بْنِ خُنَيْمٍ وَعَمْرُو بْنُ مَيْمُونٍ عَنِ ابْنِ مَسْعُودٍ قَوْلَهُ. وَقَالَ الْأَعْمَشُ وَحُصَيْنٌ عَنْ هِلَالِ بْنِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ قَوْلَهُ. وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ قَالَ أَبُو عَبْدِ اللَّهِ وَالصَّحِيحُ قَوْلُ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو.

Reference	: Sahih al-Bukhari 6404
In-book reference	: Book 80, Hadith 99
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 413
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(65)

Chapter: The superiority of Tasbih

(65)

باب فَضْلِ التَّسْبِيحِ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. فِي يَوْمٍ مِائَةً مَرَّةً حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ " .

Reference	: Sahih al-Bukhari 6405
In-book reference	: Book 80, Hadith 100
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 414
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Narrated Abu Huraira:

The Prophet (ﷺ) said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al-`Azim and 'Subhan Allah wa bihamdihi.'"

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ " .

Reference	: Sahih al-Bukhari 6406
In-book reference	: Book 80, Hadith 101

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 415

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(66)

Chapter: The superiority of Dhikr of Allah 'Azza wa Jall

(66)

باب فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

Narrated Abu Musa:

The Prophet (ﷺ) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ "

Reference : Sahih al-Bukhari 6407

In-book reference : Book 80, Hadith 102

USC-MSA web (English) reference : Vol. 8, Book 75, Hadith 416

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Narrated Abu Huraira:

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit." He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li I-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.'" Allah's Messenger (ﷺ) added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ مَلَائِكَةٌ يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيْنَا حَاجِبِكُمْ. قَالَ فَيُحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيَمَجِّدُونَكَ. قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ فَيَقُولُ فَأَسْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ. قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيهِمْ فَلَانَّ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ هُمْ الْجُلَسَاءُ لَا يَشْفَى بِهِمْ جَلِيسُهُمْ ". رَوَاهُ شُعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ. وَرَوَاهُ سُهَيْلٌ عَنِ أَبِيهِ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Reference	: Sahih al-Bukhari 6408
In-book reference	: Book 80, Hadith 103
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 417
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(67)

Chapter: 'La haula wa la quwwata illa billah'

(67)

باب قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Narrated Abu Musa Al-Ash`ari:

The Prophet (ﷺ) started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "La ilaha illal-lahu wallahu Akbar." (At that time) Allah's Messenger (ﷺ) was riding his mule. Allah's Messenger (ﷺ) said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or, O `Abdullah)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "La haul a wala quwwata illa billah,"

حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُلَيْمَانُ النَّيْمِيُّ، عَنِ أَبِي عَثْمَانَ، عَنِ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَقَبَةٍ - أَوْ قَالَ فِي ثَنِيَّةٍ، قَالَ - فَلَمَّا عَلَا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. قَالَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْلَتِهِ قَالَ " فَاذْكُرُوا لَوْ تَدْعُونَ أَصَمًّا وَلَا غَائِبًا ". ثُمَّ قَالَ " يَا أَبَا مُوسَى - أَوْ يَا عَبْدَ اللَّهِ أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنْزِ الْجَنَّةِ ". قُلْتُ بَلَى. قَالَ " لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ".

Reference	: Sahih al-Bukhari 6409
In-book reference	: Book 80, Hadith 104
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 418

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(68)

Chapter: Allah has one hundred Names less one

(68)

باب لله مائة اسم غير واحد

Narrated Abu Huraira:

Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers).

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ حَفِظْنَاهُ مِنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رَوَايَةً قَالَ " لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ الْجَنَّةَ، وَهُوَ وَثْرٌ يُحِبُّ الْوَثْرَ "

Reference

: Sahih al-Bukhari 6410

In-book reference

: Book 80, Hadith 105

USC-MSA web (English) reference

: Vol. 8, Book 75, Hadith 419

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(69)

Chapter: Preaching at intervals

(69)

باب الموعظة ساعة بعد ساعة

Narrated Shaqiq:

While we were waiting for `Abdullah (bin Mas`ud). Yazid bin Muawiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas`ud) and let your companion (Ibn Mas`ud) come out to you; and if he should not (come out), I will come out and sit (with you)." Then `Abdullah came out, holding the hand of Yazid, addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allah's Messenger (ﷺ) used to preach to us at intervals during the days, lest we should become bored."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ فَقُلْنَا أَلَا تَجْلِسُ قَالَ لَا وَلَكِنْ أَدْخُلُ فَأُخْرَجُ إِلَيْكُمْ صَاحِبِكُمْ، وَإِلَّا جِئْتُ أَنَا. فَجَلَسْتُ فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِيَدِهِ فَقَامَ عَلَيْنَا فَقَالَ أَمَا إِنِّي أَخْبَرُ بِمَكَانِكُمْ، وَلَكِنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّامَةِ ع