

Authentic Supplications Of the Prophet

by

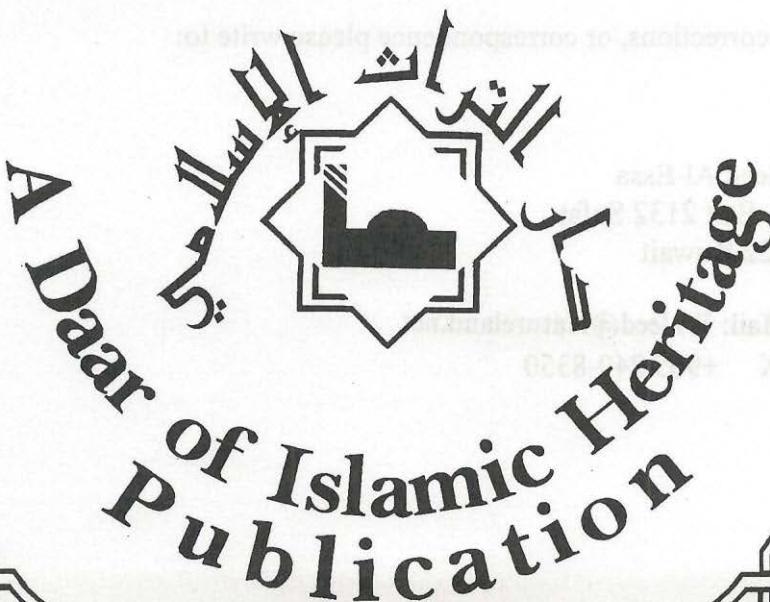
Waleed K. S. Al-Essa



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System of Transliteration

Code Arabic	Pronunciation	
'	ع	Approximate with "a" as in "a stick".
,	أ	Approximate with "a" as in "a stick".
ã	ـ	Pronounce like two "a"s in succession.
dh	ض	Approximate with "d" as in "dark".
gh	غ	Approximate with "g" as in "good".
h	ـ	Pronounced as the "h" in "hill".
h	ـ	Approximate with "h" as in "heart".
kh	خ	Approximate with "k".
q	ـ	Approximate with "q".
s	س	Transliterated "s" should always be read as in "six", and should never be read as in "is".
š	ص	Approximate with a heavy "s".
sh	ش	Pronounced as the "sh" as in "shine".
t	ط	Approximate with a heavy "t".
th	ـ	Pronounce as the "th" in "thin".
th	ـ	Pronounce as the "th" in "this".
th	ـ	Approximate with "th" as in "this".

Introduction

All praise is to Allah, we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves, and from the bad consequences of our deeds. Whoever Allah guides there is none to take astray, and whoever Allah takes astray there is none to guide. I testify that there is no 'ilāh except Allah alone without any associates, and I testify that Muhammad is His bondservant and messenger.

As for what follows,

This, my dear brother, or sister in Islam, is a book put together with the English speaking Muslim in Mind. Its main advantages are that 1) it includes only authentic traditions of the Prophet ﷺ; 2) it includes a reference section which tells who reported each *hadeeth* in this book; 3) serious effort was exerted in order to maintain the conciseness and sentence structure of most of the supplications; 4) it includes English Transliteration of the supplications which is based on a defined system of transliteration; 5) it includes the Arabic text, with nearly complete placement of diacritic marks, for the convenience of those brothers and sisters who do not like to read transliteration; and 6) the organization of the book is such that the English *hadeeth*, the Arabic supplication, in both English and Arabic letters, and the English meaning of that supplication are all easily referenced on the same, or immediately following page.

This book is initially based on Ibn Taymiya's *The Good Sayings* الْكَلْمُ الطَّيِّبُ. From Ibn Taymiyas book, however, it only includes those *ahādeeth* that Al-Albāni included in the 8th edition of his *The Authentic of The Good Sayings* صحيح الْكَلْمُ الطَّيِّبُ. It was furthermore supplemented with authentic supplications from Shaikh 'Al-'Adawee's book: *Aš-Šaheeh 'Al-Musnadu min 'Athkāri Al-Yawmi wal-Laylati* الصحيح المسندة من أذكار اليوم والليلة تأليف مصطفى بن العدوي أخمنه which is perhaps one of the best books of supplication.

It includes the full chain of narration for each *hadeeth*, extended referencing, and it only includes authentic supplications.

Two of the supplications, #113, and #168, in *The Authentic of The Good Sayings* have been left out of this book. Number 113 was substituted with a more reliable wording which is #162 in this book. Number 168 was about making the call to prayer in the right ear of a newly born. Upon further examination 'Al-'Albāni has found that it is weak, and that it is not permitted to act upon it. This I heard him say in an audio tape, where he mentions that when he was finally able to get hold of Al-Bayhaqi's *Shu'ab al-İ'Egān* – شَعْبُ الْإِعْنَانِ – it was previously in manuscript form only – he found that there were two people accused of lying in the chain of narration. Previously he thought Al-Bayhaqi's report was only weak, and not very weak because it was referenced as such on page 16 of *Tuhfat Al-Wadood* by 'Ibn 'Al-Qayyim. A very weak *hadeeth* cannot be used as testimonial for a weak *hadeeth*, and therefore, the ruling on this *hadeeth* is that it is not authentic.

The section on the reporters of each *hadeeth* is based on the source of the respective *hadeeth*. When no reference is made as to the source of a reference, that means that it is from the body of Ibn Taymiya's *The Good Sayings* الكلم الطيب. Any reference to 'Al-'Albāni, unless otherwise mentioned, is obtained from his commentary upon Ibn Taymiya's book. All references to 'Al-'Adawee are from his *Aš-Šaheeh Al-Musnad min 'Athkāri Al-Yawmi wal-Laylati* الصحيح المستند من أذكار اليوم والليلة.

We ask Allah, Glory and Exaltation be to Him, that He accept of us our effort, and that it be sincere to Him.

The Meanings of the word '*ilāh*'

In the language of the Arabs the word '*ilāh*' is used to represent four meanings. These are:

- One worshipped: Allah says in the Qur'ān: «And of His signs is the night, and the day, and the sun, and the moon. prostrate not to the sun and the moon, but prostrate to Allah, Who created them. If it is Him that you worship»¹.
- A refuge to turn to: «When distress seizes you at sea, those that you call upon, you leave in the lurch; except, Him! But when He brings you back safe to land, you turn away and man was ungrateful»².
- One truly beloved and glorified: «And there are among people [those] who take, besides Allah, equals. They love them as they love Allah; but those of Faith have greater love for Allah. And if the unjust could only see, as they will be witnessing the torture, that all power is to Allah, and that Allah punishes severely»³.
- One beyond our realization: «They have not realized Allah, a realization due: and [how can they when] on the Day of Judgment the whole of the earth will be His grip, and the heavens will be rolled up in His right: Glorified, and Exalted is He above that which they associate»⁴.

¹ Surat *Fuššilat* (#41) V.37.

² Surat *Al-'Isrā'* (#17) V.67.

³ Surat *'Al-Baqarah* (#2) V.165.

⁴ Surat *'Az-Zumar* (#39) V.67.

The Virtues of Remembrance

1. The Messenger of Allah ﷺ⁵ said: "Shall I not tell you the most in goodness of your deeds, the nicest to Your Owner, the highest in your ranks, better for you than spending gold and silver, and better for you than meeting your enemy whereupon you strike their necks and they strike your necks?" They said "Yes O' Messenger of Allah". He said: "Remembrance of Allah".
2. The Messenger of Allah ﷺ said: "The *Mufarridoon* have won". They said: "Who are the *Mufarridoon* O' Messenger of Allah?" He said: "The often Allah mentioning-men and mentioning-women".
3. Abdullāh bin Busr recounted that a man said: "O' Messenger of Allah! The teachings of the faith have become many upon me, so tell me of something which I can adhere to". He said: "That your tongue remain moist with the remembrance of Allah, The Exalted".
4. It is reported of the Prophet ﷺ that he said: "The similitude of one that mentions His Lord in remembrance and the one that does not mention His Lord in remembrance, is like that of a living creature compared to a dead one".
5. It is reported that the Messenger of Allah ﷺ said: "Whoever sat a session in which he made no mention of Allah The Exalted, there was upon him a *tirah*", meaning a shortcoming, and a thing to regret.

⁵ ﷺ is read as *Salla 'allāhu 'alayhi wassallam*, and may be translated as "May Allah bestow his Grace, Honor , and Peace upon him".

The Virtues of *Tahmeed*, *Tahleel*, and *Tasbeeh*⁶

6. The Messenger of Allah ﷺ said: "Whoever says: *Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku wa lahul hamdu wa huwa 'alā kulli shay'in qadeerun*⁷ 100 times لا إله إلا الله وحده لا شريك له، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ would get the reward of manumitting ten slaves, one hundred good deeds would be written for him, one hundred sins would be remitted from him, it would be a shield for him from the *Shaytān* that day till night, and nobody would arrive with better than what he arrived with except for one that had done more than him".
7. And he said: "Whoever says, *Subhāna 'allāhi wa bihamdihi* سُبْحَانَ اللَّهِ وَبِحَمْدِهِ 8 100 times a day, will be forgiven all his sins even if they were like the foam of the Sea".
8. The Messenger of Allah ﷺ said: "There are two phrases which are light on the tongue, heavy in the balance, and beloved to The All Merciful; *Subhāna 'allāhi wa bihamdihi*, *Subhāna 'allāhil-'atheemi*⁹. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ".

⁶ *Tahmeed* is to say '*Al-hamdu lillāhi*', *Tahleel* is to say *Lā 'ilāha 'illā 'allāhu*, and *Tasbeeh* is to say *Subhāna 'allāhi*.

⁷ There is no '*ilāh*' except Allah, no partner does He have; his is the Kingdom, and to Him is all Praise, and He is ever-able to do everything.

⁸ *Subhāna 'allāh*: honored is Allah from all things unsuitable to Him ["Glorified is Allah" is also used in this book for this phrase]. *Wa bihamdihi*: and [I am] in celebration of his Praise.

⁹ Glorified is Allah, and [I am] in His praise; Glorified is Allah The Magnificent.

9. The Messenger of Allah ﷺ said: "That I say: *Subhāna 'allāhi, wal-hamdu lil-lāhi, wa lā 'ilāha 'illā 'allāhu, wa 'allāhu 'akbaru* ¹⁰ . سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ . is dearer to me than that upon which the sun has risen".
10. The Messenger of Allah ﷺ said: "The most beloved words to Allah The Exalted are four, it harms you not with which you begin: *Subhāna 'allāhi, wal-hamdu lil-lāhi, wa lā 'ilāha 'illā 'allāhu, wa 'allāhu 'akbaru* ¹¹ . سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ .
11. The Messenger of Allah ﷺ said: "Is one of you unable to gain 1,000 merits in a day?" One of those sitting with him then asked: "How can one of us gain 1,000 merits?" He said: "By making **100 tasbeehas**¹², 1,000 merits would be written for him, or 1,000 demerits would be remitted from him".
12. It is reported by way of 'um 'al-mu'mineen Juwayriyata, *radhia 'allāhu'an hā*, that the Prophet ﷺ left her place at an early time as he was about to pray the *Šubh* Prayer. She was in her prayer area; he returned after he had entered upon the time of *dhuhā*¹³, and she was sitting. He said "Are you still in that state I left you upon?" She said: Yes. The Messenger of Allah ﷺ said "After I left you, I repeated four phrases, **three times**. If these were balanced against what you have

¹⁰ Glory be to Allah, all praise be to Allah, there is no '*ilāh* except Allah, and Allah is greater [than all].

¹¹ Same as footnote # 10.

¹² Each utterance of *Subhāna 'allāh* is a *tasbeeha*.

¹³ *Adh-dhuha* refers to the time period after the Sun reveals itself and before noon. In this *hadeeth* it means that the Messenger ﷺ returned at a time after the Sun had risen.

said since the beginning of this day they would weigh (or, as the Arabic allows, outweigh) them: *Subhāna 'allāhi 'adada khalqihi, subhāna 'allāhi ridhā nafsihi, subhāna 'allāhi zinata 'arshihi, subhāna 'allāhi midāda kalimātihī*¹⁴ سُبْحَانَ اللَّهِ عَذَّدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رَضِيَ نَفْسِهِ، سُبْحَانَ اللَّهِ زَنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.

13. He ﷺ said to an A'rābee¹⁵ "Say: *Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, 'allāhu 'akbaru kabeera, wal-hamdu lil-lāhi katheerā, subhāna 'allāhi rabbil 'ālameena, lā hawla wa lā quwwata 'illā bil-lāhil 'azeemil-hakeemi*¹⁶ إِلَهٌ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكٌ لَّهُ، الْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ" He said: Those are for my Lord, so what is for me? He said: "Say: '*Allāhumma*

¹⁴ Glory be to Allah, the number of his creations, his self-contentment, the weight of his Throne, the ink of his words. Explanation: The one that says this is expressing a want to say: *Subhāna 'allāh* (glory be to Allah) as many times as the creation of Allah is numerous, a number of times corresponding to his Self-Contentment, a number of times corresponding to the weight of Allah's Throne, and as many times as it could be written with the ink necessary for writing the words of Allah [see *Surat 'Al-Kahf* (#18) V.109]. Although one is not able to say *Subhāna 'allāh* that many times, Allah rewards him as having done so due to his aspiration and desire of the same.

¹⁵ This term is a singular reference to unsettled Arabs of the desert: A Bedouin.

¹⁶ There is no '*ilāh* except Allah alone, no partner does He have, Allah is greater very great, all praise be to Allah plentifully, Glory be to Allah, the Lord of the Worlds, there is neither might nor strength except by Allah.

'ighfirlee, wa 'irhamnee, wa 'ihdinee, wa 'afinee, wa 'urzuqnee¹⁷ اللَّهُمَّ اغْفِرْنِي وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي 17".

14. The Prophet ﷺ said: "I met Ibrāheem on the night I was taken on my night journey (night of Isrā'). So he said: O' Muhammad! Convey to your nation As-Salām from me, and inform them that Paradise is of good soil, palatable water, and that it is a flat place and its enplantment [is]: *Subhāna 'allāhi, 'al-hamdu lil-lāhi, lā 'ilāha 'illā 'allāhu*, and *'allāhu 'akbaru*¹⁸ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.
15. The Messenger of Allah ﷺ said: "Shan't I guide you to a treasure among the treasures of Paradise?", I said: Yes O' Messenger of Allah. He said: "Say: *Lā hawla wa lā quwwata 'illā bil-lāhi*¹⁹ لَا حُوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ".

Remembrance of Allah at Both Ends of the Day

Allah The Exalted said:

- ﴿O you who believe! Remember Allah, with much remembrance; And glorify Him morning and 'Aseelā﴾²⁰.

¹⁷ O' my 'ilāh forgive me, have mercy upon me, guide me, keep me safe [from afflictions], and provide for me.

¹⁸ Same as footnote # 10.

¹⁹ There is neither might, nor strength except by Allah.

²⁰ 'Aseelā refers to the time after 'Asr and before Maghrib. Surat 'Al-Ahzāb (#33) Vs. 41-42

- ﴿And do bring Thy Lord to remembrance in your soul, with humility, and remember without loudness in words, in the morning and 'Āšāl and be not of those who are unheedful﴾²¹.
- ﴿And *sabbih*²² in praise of Your Lord in the evening and in the morning﴾²³.
- ﴿And *sabbih* in praise of Your lord, before the rising of the sun and before the setting﴾²⁴.
- ﴿Send not away those who call on their Lord in the morning and the evening﴾²⁵.
- ﴿He told them by signs to make *Tasbeeh* in the morning and in the evening﴾²⁶.
- ﴿And of the night also make *Tasbeeh* of Your Lord and at the setting of the stars﴾²⁷.

²¹ Surat Al-'A'rāf (#7) V.205.

²² *Sabbih* is a command to make *tasbeeh* which means to say *subhāna 'allāh* see footnote 8.

²³ Surat Ghāfir (#40) V.55.

²⁴ Surat Qāf (#50) V.39

²⁵ Surat 'Al-'An'ām (#6) V.52

²⁶ Surat Maryam (#19) V.11

²⁷ The setting of the stars: the glorious hour of early dawn. Surat At-Toor (#52) V.49.

- ﴿So *subhāna 'allāhi* when you reach eventide and when you rise in the morning﴾²⁸.
 - ﴿And establish [regular] prayers at the two ends of the day and *Zulufan*²⁹ of the night﴾.
16. The Prophet ﷺ said: "Whoever would say as he enters upon morning and as he enters upon evening: *Subhāna 'allāhi wa bihamdihi*³⁰ 100 times سُبْحَانَ اللَّهِ وَبِحَمْدِهِ, no one would arrive on the Day of Resurrection with better than what he arrived with, except for a person who said the same, or more³¹".
17. The Prophet ﷺ used to say as he would enter upon evening: "'Amsaynā wa 'amsal-mulku lil-lāhi, wal-hamdu lil-lāhi, lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku wa lahul hamdu, wahuwa 'alā kulli shay'in qadeerun, rabbi 'as'aluka khayra mā fee hāthihil-laylati, wa khayra mā ba'dahā, wa 'a'outhu bika min sharri mā fee hāthihil-laylati, wa sharri mā ba'dahā, rabbi 'a'outhu bika min 'al-kasali wa soo'il kibari, rabbi 'a'outhu bika min 'athābin fin-nāri, wa 'athābin fil-qabri لَا أَمْسَيْنَا وَأَمْسَيْتَ الْمُلْكَ لِلَّهِ، وَالْحَمْدُ لِلَّهِ' 32

²⁸ Surat 'Ar-Room (#30) V.17.

²⁹ Zulufan is the plural for *Zulfah* which is a portion of the night, thus referring to the *Maghrib* and '*Ishā'* prayers. Surat Hood (#11) V.114.

³⁰ I honor Allah from all things unsuitable to Him and [I am] in celebration of his Praise.

³¹ Or more: of utterances like *Lā 'ilāha 'illā 'allāh* and other legislated sayings. He should not bind such sayings by any number that has not been legislated.

³² We have entered upon night, the Kingdom has passed unto Allah this night, and All praise be to Allah. There is no 'ilāh except Allah alone, no partner does He have. His is The Kingdom and to Him is All Praise, and He is well able to do everything, My Lord I ask You the good of

إِلَهٌ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبُّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدُهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدُهَا، رَبُّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوءِ الْكِبَرِ، رَبُّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ". When he would enter upon morning he would say that also: "Ašbahnā wa Ašbahal mulku lil-lāhi . . . أَصْبَحْنَا وَأَصْبَحْنَا . . . الْمُلْكُ لِلَّهِ . . .".

18. Abdullāh bin Khubayb said: we went out on a rainy and very dark night, seeking the Prophet ﷺ to pray for us, then we found him, and he said: "*Qul* (say)". So I said nothing, then he said: "*Qul*". So I said nothing, then he said: "*Qul*". I said: O' Messenger of Allah! What should I say? He said "*Qul huwal-lāhu 'ahad*" and the *Mu'awwathatayn*³⁴ when you enter upon evening time and when you enter upon morning time, three times, He [Allah] will protect you from everything".
19. The Prophet ﷺ used to teach his companions, saying: "As anyone of you enters upon morning let him say: '*Allāhumma bika 'ašbahnā, wa bika 'amsaynā, wa bika nahiya, wa bika*

what is in this night and the good of what follows it, and solicit Thy protection against the evil of this night and the evil of what follows it. O Allah! I seek Thy protection against laziness and the wretchedness of old-age. I seek Thy protection against the torment in Hell and the torment in the grave.

³³ We have entered upon morning, and the Kingdom has passed unto Allah this morning ... Note: The Kingdom passes unto Allah Night after Morning, and Morning after Night, day after day after day. Meaning that it is always Allah's

³⁴ *Qul huwal-lāhu 'ahad* and the *Mu'awwathatayn* are the last three *suwar* (plural for *surah*) of the Qur'ān. Refer to a translation of the meaning of the Qur'ān for an explanation of these *suwar*.

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ۔
 اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ۔
 اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ۔

20. It is reported of the Prophet ﷺ that he said: "The master of invocations for forgiveness is: 'Allāhumma 'anta rabbee, lā 'ilāha 'illā 'anta, khalaqtanee, wa 'anā 'abduka, wa 'anā 'alā 'ahdika wa wa'dika mastata'tu, 'a'outhu bika min sharri mā šana'tu, 'aboo'u laka bini'matika 'alayya, wa 'aboo'u bithambee, faghfirlee fa'innahu lā yaghfiru 'ath-thunooba 'illā 'anta' 35
 اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَهْدُكَ وَوَعْدُكَ مَا اسْتَطَعْتُ، أَغُوذُ بِكَ مِنْ شَرٍّ مَا صنَعْتُ، أَبُوءُ لَكَ بِعِمَّاتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْنِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ۔ Whoever says this as he enters upon evening, then, dies that night, he would enter Paradise; and if one says this as he enters upon morning, then, dies that day, he would enter Paradise".

³⁵ O' my Allah, by You we entered upon morning, by You we entered upon evening., by You we live, by You we die, and to You is the resurrection.

³⁶ O' my Allah, by You we entered upon evening, by You we entered upon morning, by You we live, by You we die, and to You is the destiny.

³⁷ O' my 'ilāh You are my Lord, there is no 'ilāh but You. You created me, and I am your bondservant, and I will stick to my covenant and promise [of faith and sincere obedience] to You, as to my ability. I seek refuge in You from the evil of what I have done, I acknowledge, to You, your bounties upon me, and I acknowledge, to You, my sin. Thus forgive me, for none forgives sins except You.

21. Abu Bakr Assiddeek ﷺ said: The Messenger of Allah ﷺ said: "Say in the morning and in the evening: '*Allāhumma ālim 'al-ghaybi wash-shahādeti, fatiras-samāwāti wal 'ardhi, rabba kulli shay'in wa maleekahu, 'ashhadu 'an lā 'ilāha illā 'anta, 'a'outhu bika min sharri nafsee, wa sharrish-shaytāni wa shirkīhi*'³⁸ اللَّهُمَّ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِّرُ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَغُوذُ بِكَ مِنْ شَرِّ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَغُوذُ بِكَ مِنْ شَرِّ النَّفَّاسِيِّ، وَشَرِّ الشَّيْطَانِ وَشَرِّ كِبِيرِهِ' and in one narration the following addition: [wa 'an 'aqtarifa 'alā nafsee soor'an, 'aw 'ajurrahu 'ilā muslimin]³⁹ [وَأَنْ أَقْرَفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَةً إِلَى مُسْلِمٍ], say it in the morning, and in the evening, and when you take to your bed".
22. The Messenger of Allah ﷺ said: "There is not a bondservant⁴⁰ who recites in the morning of every day, and in the evening of every night: *Bismil-lāhil-lathee lä yadhurru ma'a 'issmihi shay'un fil 'ardhi wa lā fissamā'i*

³⁸ O' my 'ilāh Knower of the hidden, and the visible; Creator of the Heavens and the Earth; Sustainer, and Master of everything; I testify that there is no 'ilāh save Thee, and I seek Thy protection from the evil of my self, and the evil of the *shaytān* and his association [with Thee]. Note: this can be a reference to the association, as being his; or a reference to his instigation of association with Allah.

³⁹ And [I also seek refuge in You] that I bring harm upon myself , or drag it upon another Muslim.

⁴⁰ The word '*abd*' seems closest in meaning to the English word *bondservant* which means: A slave or a serf. A *serf* is 1. A slave, . . . , bound to the land and owned by a lord. 2. A person in servitude – source: American Heritage Dictionary, second college edition. When used in Arabic it could mean a human, a slave, or a worshipper of Allah, to name a few. Throughout this book we have used the words bondservant, and bondsman for the Arabic word '*Abd*', and bondwoman for the Arabic word '*Amah*'.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ، وَهُوَ السَّمِيعُ الْغَلِيمُ.
except that nothing would harm him".

23. The Prophet ﷺ did not use to neglect saying these supplications as he would enter upon morning and evening:
"Allāhumma 'innee 'as'aluka 'al-'āfiyata fid-dunyā wal 'ākhirati, 'allāhumma 'as'aluka 'al-'afwa wal 'āfiyata fee deenee wa dunyāya, wa 'ahlee wa mālee, 'allāhumma 'ustur 'awrātee, wa 'āmin raw'ātee, 'allāhumma 'ihfathnee min bayni yadeyya wa min khalfée, wa 'an yameenee, wa 'an shimālee, wa min fawqee, wa 'a'outhu bi 'athamatica 'an 'ughtala min tahtee" ⁴² اللَّهُمَّ إِنِّي أَسْأَلُكَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ
 إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايِّي، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْزَاتِي وَآمِنْ رَوْعَاتِي،
 اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيِّي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شَمَائِلِي، وَمِنْ فَوْقِي، وَأَغُوذُ
 بِعَظَمَتِكَ أَنْ أَغْنَى مِنْ تَعْفِيْ.

At Sleeping Time

24. If the Messenger of Allah ﷺ wanted to sleep he would say
"Bi'ismika 'allāhumma 'amootu wa 'ahyā" ⁴³ باسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا", and when he awakened from his sleep he used to

⁴¹ In the name of Allah, with Whose name nothing in the Earth, nor in the Heavens can cause harm, and He is The Hearer, The Well-Knower.

⁴² O' my 'ilāh I ask You wellness in this world and the hereafter, O' my 'ilāh I ask You pardon and wellness in my faith, my world, my family, and my property. O' my 'ilāh cover my shames, and make my frights peaceful. O' my 'ilāh guard me from between my hands, from behind me, to my right, to my left, from above me, and I seek refuge in your Magnificence that I be swallowed from beneath me.[27]

⁴³ It is in your name O' my 'ilāh that I die and I live.

say: "Al-hamdu lil-lāhi 'allathee 'ahyānā ba'da mā 'amātanā, wa 'ilayhin-nushooru ^{الحمد لله الذي أحيانا بعد ما أماتنا} 44 وَالْيَهُ النُّشُورُ".

25. "Upon going to his bed each night, the Messenger of Allah ﷺ would bring his palms together. Then he would spittle⁴⁵ in them, then he would recite into them *Qul huwal 'allāhu 'ahad*, *Qul 'a'outhu birabbil falaqi*, and *Qul 'a'outhu birabbin-nāsi* ^{﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾} 46, then he would wipe with them whatever he is able to of his body, he would begin with his head and face, and the foreside of his body. He would do this three times".
26. It is reported by way of Abi Hurayrata رضي الله عنه that someone used to come upon him and take from the charity – which the Prophet ﷺ had made him guardian over – night after night, so on the third night, he said: I will report you to the Messenger of Allah ﷺ, the man said: Let me teach you some phrases with which Allah will cause you benefit – they were very eager for good – so he said: When you go to bed, read '*'Āyaht 'al-kursee*' ^{آية الكرسي} 47 completely, for there is still upon you from Allah a guardian, and no *shaytān* can get close to you until you enter upon morning. Then he said: "He told you the truth and he is a liar, ([that was a *shaytān*])".

⁴⁴ All praise be to Allah Who has caused us life after He had caused us death, and to Him is the return.

⁴⁵ Spittle is being used for the Arabic word *nafth*. *Nafth* is to put the tip of your tongue between your lips and to blow lightly as you pull your tongue back which in this case causes a misty spray onto your hands.

⁴⁶ Meaning the last three *suwar* of the Qur'ān.

⁴⁷ Verse 255 of Surat Al-Baqarah (#2).

27. It is reported of the Prophet ﷺ that he said: "Whoever reads the last two verses of *Surat Al-Baqarah* (#2) in a night they would suffice him".
28. If one of you gets up from his bed and then returns to it, then let him shake it out [yanfudh⁴⁸ it] with the inside of his waist wrapper three times, for one does not know what succeeded him on it, and when he has lied down he should say "*Bismika rabbee wadha'tu jambee, wa bika 'arfa'uhu, fa 'in 'amsakta nafsee farhamhā, wa 'in 'arsaltahā, fahfathhā bimā tahfathu bihi 'ibādaka 'aš-šāliheena*"⁴⁹ بِاسْمِكَ رَبِّي وَضَعْتُ جَنِي وَبَلَّ أَرْفَعَهُ، فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ. "Then upon waking up let him say: '*Al-hamdu lil-lāhi 'allathee 'āfānee fee jasadee, wa radda 'alayya roohee, wa 'athina lee bithikrihi*'⁵⁰ الْحَمْدُ لِلَّهِ الَّذِي غَافَنِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذْنَنَ لِي بِذِكْرِهِ".
29. He ﷺ said to 'Ali and Fātimah: "Shan't I guide the two of you to what has more goodness in it, for you, than a servant? When you resort to your bed, make *tasbeeh* [to say: *Subhāna 'allāhi* 33 times, *tahmeed* [to say: '*Al-hamdu lil-lāhi* 33 times, and *takbeer* [to say: '*Allāhu 'akbaru*

⁴⁸ *Yanfudh* is a form of the verb *nafadha* which is a perturbation with the purpose of removing something. For example this same word is used to refer to perturbations such as shaking-out a dust mat. In this case you are using the inner side of your garment (*izār*) and perturbing the surface of your bed as if you were dusting it off.

⁴⁹ In Thy name, O my Lord, I have laid my side, and by You I shall lift it, if You keep hold of my sole [i.e. take my life] then have mercy on it, and if You are to send it on, then preserve it in [or with] that which You preserve your pious bondservants in [or with].

⁵⁰ All praise be to Allah that has spared me in my body, returned my soul upon me, and has permitted that I engage in his remembrance.

• 34 times". Ali said: Thus I have not left them since I heard them from the Messenger of Allah ﷺ. It was said to him: Not even the night of [the battle of] Siffeen? He said: Not even the night of Siffeen.

30. When the Prophet of Allah ﷺ wanted to sleep he would put his right hand under his cheek and then would say: "*Allāhumma qinee ‘athābaka yawma tab‘athu ‘ibādaka.*⁵¹ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبَعَثُ عِبَادَكَهُ
31. Upon retiring to his bed⁵² the Prophet ﷺ would say: "*Al-hamdu lil-lāhi ’allathee ’at’amanā wa saqāna, wa kafānā, wa āwānā, fakam miman lā kāfiya lahu wa lā mu’wee*⁵³ الحمد لله الذي أطعمنا وسقانا، وآوانا، فكم ممن لا كافي له ولا موزي
32. He ﷺ ordered a man to say "*Allāhumma ’anta khalaqta nafsiya, wa ’anta tatawoffāhā, laka mamātuha wa mahyāhā, ’in ’ahyaytahā fahfathhā, wa ’in ’amattahā faghfir lahā, ’allāhumma ’innee ’as’aluka ’al’āfiyata*⁵⁴

⁵¹ O' Allah save me from your torment on the Day when You shall resurrect your bondservants.

⁵² Although the word bed is used it is not meant to convey the meaning of a mattress. The Prophet ﷺ used to sleep on a simple mat, not a mattress.

⁵³ All praise be to Allah Who has fed us, offered us drink, sufficed us, and sheltered us, for how many are there that have no one to suffice them, nor to shelter them. [38]

⁵⁴ O' my 'ilāh You created my soul, and You exact it. Its death and its livelihood is to You. If You liven it then guard it, and if You mortify it then forgive it. O' my 'ilāh I ask You pardon [meaning I ask that You spare me from afflictions, and grant me wellness].

اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي، وَأَنْتَ تَوَرَّاها، لَكَ مَمَاتُهَا وَ مَحْيَاها، إِنْ أَحْيِيهَا فَاحْفَظْهَا، وَإِنْ أَمْتَهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغَافِرَةَ۔

33. Upon going to bed the Messenger of Allah ﷺ would say:
- "Allāhumma rabbas samāwāti, wa rabbal 'ardhi, wa rabbal 'arshil 'atheemi, rabbanā wa rabba kulli shay'in, fāliqal-habbi wan-nawā, wa munazzil 'attawrāti wal 'injeeli, wal-furqāni, 'a'outhu bika min sharri kulli thee sharrin 'anta ākhithun bināsiyatihī, 'allāhumma 'antal 'awwalu falaysa qablaka shay'un, wa 'antal 'ākhiru falaysa ba'daka shay'un, wa 'anta 'ath-thāhiru fa laysa fawqaka shay'un, wa 'antal-bātinu falaysa doonaka shay'un, 'iqdhi 'annā 'ad-dayna, wa 'aghniñā min 'al-faqri.⁵⁵
- اللَّهُمَّ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ، رَبُّنَا وَرَبُّ كُلِّ
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⁵⁵ O' my 'ilāh Lord of the Heavens, Lord of the Earth, Lord of the Magnificent Throne, Our Lord, and The Lord of everything, causer of seeds and fruit-stones to germinate, down bringer of the *Tawrāt*, *Injeel*, and *Furqān*., I seek refuge in You from the evil of all having evil whom You shall be taking by the forelock. O' my 'ilāh You are The First, for there was nothing before You; You are the Last, for there is nothing after You; You are The Outward [or Ascendant] for there is nothing above You; and You are The Inner, for nothing is beyond You. Consume, for us, our debts; and enrich us out of poverty".

Further Explanation: Dr. Šālih Al-Fozān says, in his explanation of Ibn Taymiyas' *'Al-'Aqeedah 'Al-Wāsiṭiyah*, that this *hadeeth* explains that Allah was before everything, and remains after everything. It affirms that Allah is ascendant over all else, and at the same time He is so close with his Knowledge that He is the Inner (closer to the subject, in knowledge, than itself), and nothing is beyond his Knowledge. This closeness is, of course, the closeness of all-surrounding complete knowledge.

A different, yet consistent, perspective on this *hadeeth* is provided by Shaikh Nāširuddeen Al-Albani. He explained "The Inner" in the footnotes of his authentication of Ibn Taymiya's *Al-Kalim At-Tayyib*: "Meaning that due to the magnificence of your Majesty, and the perfection of your Pride no one is able to realize Your essence in spite of your perfect outwardness". With respect to "nothing is beyond

شيءٍ، فَالْقَلْحَبُ وَالنُّوَى، وَمُنْزَلُ التُّورَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَغُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ
أَنْتَ آخِذٌ بِنَاصِيَتِي، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ،
وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدِّينَ، وَأَغْفِنَا
مِنَ الْفَقْرِ۔

34. The Messenger of Allah ﷺ said: "When you go to bed make *wudhoo'* as you do for *salāt*, then lie on your right hand side, and say: '*Allāhumma 'aslamtu nafsee 'ilayka, wa wajjahtu wajhee 'ilayka, wa fawwadhtu 'amree 'ilayka, wa 'alja'tu dhahree 'ilayka, raghbatan wa rah-batan 'ilayka, lā malja'a wa lā manjā minka 'illā 'ilayka, āmentu bikitābika 'allathee 'anzalta, wa binabiyyika 'allathee 'arsalta*'⁵⁶ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَرَّضْتُ أُمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ،
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You" he said, quoting Abul-Hasan As-Sanadee: "Meaning that there is nothing beyond You that would be more Inner than You". So just as Allah is The Outward and yet beyond our realization (The Inner), there is not anything, or anyone that beyond Allah's knowledge and realization (more Inner).

With respect to Allah Ascendance: Allah is above and higher than all his creation, He is upon his Throne which is a greater creation than the Heavens and the Earth and all that is in them (including humans). Allah refers to this Throne in the Qur'ān as the "Noble Throne" and the "Magnificent Throne". Muslims are to affirm this ascendance as Allah has affirmed it. We do not cast any resemblance upon Allah to humans in his ascendance. We simply affirm what Allah affirms! We know what it is to ascend; however we do not know how! The how is beyond the limits of human comprehension, and thus we are not to think about it. We simply say that it is in a manner befitting to the Mighty, and Glory of Allah the Exalted Most High.

⁵⁶ O' my 'ilāh I have surrendered my self to You, I have directed my face to You, I have entrusted my affairs to You, I have compelled my back to refuge in You, in want and in fright of You, there is no resort nor survival from You except [in turning] to You, I have faith in your book which You have brought down, and in your Prophet which You have sent.

رَغْبَةً وَرَهْبَةً إِلَيْكُمْ، لَا مُلْجَأٌ وَلَا مُنْجَأٌ إِلَّا إِلَيْكُمْ، أَمْنَتْ بِكَاتِبِكَ الَّذِي أَنْزَلَتْ، وَبَيْسِكَ الَّذِي أَرْسَلَتْ• Then if you die that evening you will die on the natural disposition [religion of Islam], and make it the last thing you say".

Upon Having a Dream

35. Abu Salamata bin Abdurrahmān said: I heard Qatāda son of Rib‘iy say: I heard the Messenger of Allah ﷺ say: "Ru'yā⁵⁷ رُؤْيَا is from Allah, and Hulmu حُلْمٌ is from the shaytān, so if one of you sees something he hates, let him spittle⁵⁸ to his left three times when he awakens, and let him seek protection in Allah from its evil, for, Allah willing, it will not harm him".

Abu Salamata said: I used to consider a Ru'yā heavier upon me than a mountain, then when I heard this *hadeeth*, I became disconcerted, and in one narration "He said: I used to see Ru'yās as cause for concern, until I heard Abā Qatāda say: I used to see Ru'yās and they would make me sick, until I heard the Messenger of Allah ﷺ say: "The good Ru'yā is from Allah, so if one of you sees what he likes, then he should not tell anyone about it except those whom he loves, and if he sees something he hates, then he should tell no one of it, and he should spit to his left three times, and solicit Allah's protection from the despicable Shaytān from the evil of what he saw, for it will not harm him".

⁵⁷ This *hadeeth* seems to be describing a Ru'yā as one might describe the English word "Dream", and a Hulmu as the English word "Nightmare". Later in this *hadeeth* we see that the word Ru'yā can also be used loosely to describe any vision (good or bad) experienced during sleep.

⁵⁸ See footnote #45.

36. It is reported of the Messenger of Allah ﷺ that he said: "If one of you sees a *Ru'yā* which he hates then let him spit to his left 3 times, let him seek protection in Allah from the *shaytān* 3 times, and let him switch the side of his body that he was sleeping on".

When Waking Up at Night

37. It is reported of the Prophet ﷺ that he said: "One who wakes up at night and says: *Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alā kulli shay'in qadeerun, 'al-hamdu lil-lāhi, wa subhānal-lāhi, wa lā 'ilāha 'illā 'allāhu, wa 'allāhu 'akbaru, wa lā hawla wa lā quwwata 'illā bil-lāhi 'al-'alyyil-'atheemi*⁵⁹ لا إله إلا الله وحده لا شريك له، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسَبِّحْنَاهُ اللَّهُ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
- then says: '*Allāhummā i'ghfirlee*'⁶⁰ •, or supplicates, he will be answered, then if he makes ablution and prays his prayer would be accepted".
38. The Messenger of Allah ﷺ said: "Whoever retires to his bed in a state of *tahārah* [maintaining ablution] . . . no time span of the night would pass in which he was asking Allah for Good of this Worldly Life, or that of the Hereafter except that Allah would grant him it".

⁵⁹ There is no '*ilāh* except Allah, Alone, no associate does He have, his is the Kingdom, to Him is all praise, and He is very able to do every thing. All praise be to Allah, Glory be Allah, there is no '*ilāh* except Allah, and Allah is greater [than every thing]. There is neither might, nor strength except by Allah The High The Magnificent.

⁶⁰ O' my '*ilāh* forgive me.

39. It is reported of the Prophet ﷺ that he said: If one of you wakes up then let him say: '*'Al-hamdu lil-lāhi 'allathee radda 'alayya roohee, wa 'āfānee fee jasadee, wa 'athina lee bithikrihi*'⁶¹ الحمد لله الذي رَدَ عَلَيْ رُوحِي، وَغَافَانِي فِي جَسَدِي، وَأَذْنَ لِي بِثِكْرِهِ.
40. The Messenger of Allah ﷺ used to teach them certain words for if they would become startled [in their sleep] "'A'outhu⁶² bikalimātil-lāhi 'attāmmeti, min ghadhabihī wa sharri 'ibādihi, wa min hamazātish-shayāteeni, wa 'an yahdhu roona'⁶³ أَعُوذُ بِكَلِمَاتِ اللَّهِ الْعَامَةِ مِنْ غَضَبِهِ وَشَرِّ عَبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَخْضُرُونَ".

Entering, and Exiting the Rest-Room

41. 'Anas رضي الله عنه said: The Prophet ﷺ was such that if he would enter the privy, he would say "*Bismillāhi, 'allāhumma 'innee 'a'outhu bika minal-khubthi wal khabā'ihi*"⁶⁴ بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

⁶¹ All praise be to Allah Who has returned my soul to me, and pardoned me [kept me well] in my body, and has permitted me to engage in his remembrance.

⁶² Tirmithi's narration goes like this "Would it be that one of you is startled in his sleep then let him say: '*'A'outhu ...*'"

⁶³ I seek protection in the perfect words of Allah from his anger, the evil of his creation, from the instigation's of the *shayāteen* [plural of *shaytān*], and from their coming near me.

⁶⁴ In the Name of Allah; my '*ilāh* I seek refuge in You from the male, and female devils (*shayāteen*, which is the plural for *shaytān*).

42. It is reported by way of 'A'ishata رضي الله عنها that the Prophet ﷺ was such that if he came out of the privy, he would say *Ghufrānaka* ٤٥. غُفرانكَ.

About Wudhu'

43. It is reported by way of Abi Hurayrata رضي الله عنها that the Messenger of Allah ﷺ said: "There is no *salāt* for him who has no ablution (*wudhu'*), and there is no ablution for him who has not mentioned the name of Allah upon it".
44. It is reported by way of 'Abi Sa'eed رضي الله عنه that the Prophet ﷺ said: "Whoever performs *wudhu'* then says after he has completed his *wudhu'*: *Subhānaka 'allāhumma wa bihamdika, 'ash-hadu 'an lā 'ilāha 'illā 'anta, 'astaghfiruka wa 'atoobu 'ilayka* ٦٦ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوَّبُ إِلَيْكَ. it would be written on vellum then sealed; thereafter, it would not be broken till The Day of Resurrection".
45. It is reported by way of 'Umar ibn Al-Khattab that the Prophet ﷺ said: "There is not one of you that makes *wudhu'*, and performs the rites of *wudhu'*, then says when he has completed his *wudhu'*: '*Ash-hadu 'an lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, wa 'anna muhammadan*

⁶⁵ [I ask] Your forgiveness.

⁶⁶ Glorified are You O' my '*ilāh* and I am in Your praise, I testify that there is no '*ilāh* except You, I ask Your forgiveness and repent unto You.

'abduhu wa rasooluhu ⁶⁷ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَنْدَهُ وَرَسُولُهُ، except that the eight gates of Heaven would open up for him, that he may enter from whichever he would please".

The Virtue of Praying After Wudhu'

46. The Messenger of Allah ﷺ said to Bilāl after the Morning Prayer: "O' Bilāl tell me about the deed you have done in Islam which you hope to be most beneficial to you, for this night I have heard the rustling of your feet at hand in Heaven? Bilāl said I have done no deed in Islam which I hope to be more beneficial to me than that I never purify myself a complete purification in any hour of neither day, nor night except that I would pray with that purity what Allah has written for me to pray.

The Virtue of Worship at Night

Allah The Exalted said:

- ﴿O thou folded In garments! Stand [to prayer] by night less some of it. Half of it, or a little less, or a little more; And recite the Qur'ān in slow, measured rhythmic tones. Soon we shall launch down unto thee a heavy Statement. Truly the rising by night is a time when impression is more keen and speech more upright﴾⁶⁸.

⁶⁷ I bear witness that there is no '*ilāh* except Allāh alone, no partner has he, and that Muhammad is His bondservant, and Messenger.

⁶⁸ *Surat Al-Muzzammil* (#73) Vs. 1-6

- ﴿And as for the night keep awake a part of it as an additional prayer for thee: may thy Lord raise thee to a Praised station﴾⁶⁹.
 - ﴿And part of the night, prostrate thyself to Him; And glorify Him a long night through﴾⁷⁰.
47. It is reported of the Prophet ﷺ that he said: "Our Lord descends to the lowest sky [of the seven] when the last third of the night remains, then he says: Who is calling upon Me such that I may answer him, who is asking Me such that I may grant him, who is requesting My forgiveness such that I may forgive him⁷¹".
48. The Messenger of Allah ﷺ said: "The closest the Lord is to the bondservant is in the midst of the latter part of the night. So if you are able to be among those that establish remembrance of their Lord at that hour, then be".
49. The Prophet ﷺ said: "There is in the night a time such that during it no Muslim man asks Allah to Whom belongs Glory and Power for some Good of the affairs of this Life or the Hereafter; except that Allah would grant him it, and that is every night".

⁶⁹ Surat Al-Isrā' (#17) V. 79.

⁷⁰ Surat Al-Insān (#76) V.26.

⁷¹ See a book called "Shark Hadeeth Annuzool" which means "The Explanation of the Hadeeth of Down-Coming" by Shaikh Al-Islam Ibn Taymiya, for he has excelled in clarification of that which the Muslim is required to believe with respect to the descent of The Divine.

Allah The Exalted said: ﴿And those who pray for forgiveness in the early hours of the morning ۚ﴾⁷².

About the Witr Prayer

50. Ibn ‘Umar said that a man asked the Messenger of Allah ﷺ about the night prayer: So the Messenger of Allah ﷺ said: The night prayer is dual dual, then if one of you is worried about morning he would pray a single *rak‘ah*, which would make that which he had prayed odd [in number]. Nāfi‘ told that ‘Abdullāh bin ‘Umar used to say *tasleem* between the single *rak‘ah*, and the two *rak‘ahs* in the Witr such that he could tend to some of his needs.
51. ’Ibn ‘Abbās رضي الله عنهما siad: Once I spent the night at the place of Maymounah (his aunt). I layed down along the width of a pillow, and the Messenger of Allah ﷺ layed down with his wife along its length, and slept till midnight or nearly so, then he woke up rubbing the sleep off of his face, then he recited ten verses from [Surat] ’Ālē ’Imrān. Then the Messenger of Allah ﷺ got up towards a leather skin that was hanging, and performed ablution, and performed it well. Then he got up to pray, so I did as he did, then stood to his side, whereupon, he put his right hand on my head, and twisted my ear and then prayed two *rak‘ahs* followed by two *rak‘ahs*, followed by two *rak‘ahs*, followed by two *rak‘ahs*, followed by two *rak‘ahs*, then he performed Witr. He then layed down on his side until the the *Mu’ath-thin* came to him , whereupon, he prayed two *rak‘as*, and went to the morning prayer.

⁷² Surat Ale-’Imrān (#3) V.17.

52. It is reported by way of 'Ibn 'Abdirrahmān bin 'Abzee by way of his father about the Prophet ﷺ that he used to read, in the Witr [prayer]: *Sabbih 'isma rabbikal 'a'lā, Qul yā 'ayyuḥāl kāfiroona*, and *Qul huwa 'allāhu 'ahadun*⁷³ سُبْحَانَ رَبِّكَ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ then, when he would have said salām, he would say: *Subhāna 'al-maliki 'al-quddoosi, Subhāna 'al-maliki 'al-quddoosi, Subhāna 'al-maliki 'al-quddoosi*⁷⁴ سُبْحَانَ الْمَلِكِ الْقَدُّوسِ، سُبْحَانَ الْمَلِكِ الْقَدُّوسِ، سُبْحَانَ الْمَلِكِ الْقَدُّوسِ and he raised his voice with that one⁷⁵ [meaning the voice is raised with the last one].
53. It is reported by way of 'Abi 'Al-Hawrā' that he heard Al-Hasan son of 'Ali رضي الله عنهما saying: The Messenger of Allah ﷺ taught me to say in the Witr [prayer] "Allāhumma 'ihdīne feeman hadayta wa tawallanee feeman tawallayta wa 'āfinnee feeman 'āfayta wa bāriklee feemā 'a'tayta wa qinee sharra mā qadhayta, 'innaka taqdhee walā yuqdhā 'alayka, 'innahu lā yathillu man wāleyta walā ya'izzu man 'ādayta tabārakta"⁷⁶ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَتُولِّنِي ⁷⁷ وَتُولِّنِي

⁷³ These are chapters 87, 109, 112 of the Qur'aan.

⁷⁴ Glorified is The Holy Sovereign.

⁷⁵ In a report by way of Sa'eed bin 'Abdirrahmān bin 'Abzee "he would prolong it three times", and in another report (V3. p407) in the *Musnad* of Imām 'Ahmad مُسْنَدِ الْإِمَامِ أَحْمَد he would extend his voice with the last one.

⁷⁶ The word "*Rabbanā*" occurs in this place in some of reports. In some reports of this *hadeeth* this supplication is not restricted to the Witr prayer and in other it is.

⁷⁷ O' my 'ilāh guide among those that You have guided, befriend me among those that You have befriended, pardon me among those that You have pardoned, put blessing for me in that which You have given, and prevent me the evil of that which You have decreed, [verily] You

فِيمَنْ تَوَلَّتْ وَعَافَيْ فِيمَنْ عَافَيْتَ، وَبَارِكْ لِي فِيمَا أَغْطَيْتَ، وَقَنِ شَرْ مَا قَضَيْتَ، إِنْكَ تَقْضِي وَلَا يُقْضِي عَلَيْكَ، إِنَّهُ لَا يَدْلُلُ مَنْ وَالَّتْ وَلَا يَبْزُ مَنْ عَادَتْ بَارِكْتَ وَتَعَالَيْتَ.

Upon Going Out of the Home

54. The Messenger of Allah ﷺ said: Whoever says – upon going out of his home: "Bismillāh, tawakkaltu 'alā 'allāh, lā hawla wa lā quwwata 'illā bil-lāhi ta'ālā" بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ تَعَالَى لَا هُوَ مَوْلَانِي وَلَا قُوَّةٌ إِلَّا بِاللَّهِ تَعَالَى, it is said to him: You have been sufficed, protected, and guided, and the *shaytān* would move aside from him, then say to another *shaytān*: What access do you have to a man that has been guided, sufficed, and protected?"
55. Ummu Salamata radhia 'allāhu 'an-hā said: The Messenger of Allah ﷺ never ever left my house with out raising his gaze to the sky and saying: "'Allāhumma innē 'a'outhu bika 'an 'adhilla 'aw 'udhalla, 'aw 'azilla 'aw 'uzalla, 'aw 'athlima 'au 'uthlama, 'aw 'ajhala 'aw yujhala 'alayya ⁷⁸ اللَّهُمَّ إِنِّي أَغُوذُ بِكَ أَنْ أَضْلَلَ أَوْ أُضْلَلَ، أَوْ أَزْلَلَ أَوْ أُزْلَلَ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ'".

decree and are not decreed upon, one that You befriend is not abased, and one that You make enemy, will not be honored, blessed are Thee and Exalted

⁷⁸ O' my 'ilāh I solicit protection in You lest I go astray or that I be led astray, that I drift or that I be caused to drift, that I commit injustice or that I be subject to injustice, that I act in ignorance or that I be acted upon in ignorance.

Upon Entering the Home

56. The Prophet ﷺ said: If the man enters his home, then mentions Allah The Exalted upon his entry and when he eats, the *shaytān* says: There is no lodging for you and there is no dinner. If he enters and does not mention Allah The Exalted upon his entry, the *shaytān* says: You've found lodging. And if he does not mention Allah The Exalted when he eats, he says: You've found lodging, and dinner to eat".
57. The Messenger of Allah ﷺ said: "O' my son! When you enter upon your family, then petition *Salām* [upon them], that would be a blessing upon you, and upon your household".

The *Athān* and Whoever Hears it

58. The Messenger of Allah ﷺ said: "Would it that people knew what was in the call [to prayer] and the first row, then, found no other than to draw lots for it, they would have drawn lots".
59. He ﷺ said: "When the prayer is called to, the *shaytān* goes away and passes wind with noise during his flight in order not to hear the *Athān*, when the *Athān* has ended he comes forth. Then when the *Iqāmah* call is pronounced, he goes away, when the *Iqāmah* call has ended, he comes forth, till he crosses between a person and himself. Then he says: Remember so, remember so, whereas prior to that he did not recall [the matter] to mind, until the man would become not knowing as to how much he has prayed".
60. The Messenger of Allah ﷺ said: "Over the range of the *Mu'ath-thin's* voice no Jinn or Human would hear [the call] except that he would bear witness for him on the Day of Resurrection".

61. The Messenger of Allah ﷺ said: "If you hear the call then say as the *Mu'ath-thin* says".
62. The Prophet of Allah ﷺ said: "If you hear the *mu'ath-thin* then say as he says, then make *shalāt*⁷⁹ upon me, for whoever makes *shalāt* upon me once; Allah will make *shalāt* upon him ten times, then ask Allah for the *Waseelata* for me, for it is a station in Paradise which is not befitting for but one of Allah's bondservants, and I hope to be that bondservant, so whoever asks for the *Waseelata* for me, my intercession would become lawful for him".
63. The Messenger of Allah ﷺ said: "If one of you, when the *mu'ath-thin* would say: '*Allāhu 'akbaru 'allāhu 'akbaru*, says: '*Allāhu 'akbaru 'allāhu 'akbaru*', then when he would say: *Ash-hadu 'an lā 'ilāha 'illā 'allāhu*', says: *Ash-hadu 'an lā 'ilāha 'illā 'allāhu*', أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ •, then when he would say: *Ash-hadu 'anna muhammadan rasoolullāhi*, says: *Ash-hadu 'anna muhammadan rasoolul-lāhi*', أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ •, then when he would say: *Hayya 'alal falāh*, says: *Lā hawla wa lā quwwata 'illā bil-lāhi*⁸⁰ •, لا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ •, then when he would say: *Hayya 'alal falāh*, says: *Lā hawla wa lā quwwata 'illā bil-lāhi* •, لا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ •, then when would say: '*Allāhu 'akbaru 'allāhu 'akbaru*', says: '*Allāhu 'akbaru 'allāhu 'akbaru*', اللَّهُ أَكْبَرُ •, then when he would say: *Lā 'ilāha 'illā 'allāhu*, says: *Lā 'ilāha 'illā 'allāhu*', لَا إِلَهَ إِلَّا اللَّهُ •, from his heart, he will enter Heaven".

⁷⁹ For example to say *Allāhumma Salli 'alā muhammad*.

⁸⁰ This means: There is neither Might, nor Strength except by Allah

64. The Messenger of Allah ﷺ said: "Whoever after hearing the *Athān* says: "'Allāhumma rabba hāthihi 'adda'watit-tāmmati, waš-šalātil qā'imati, 'āti muhammadan 'al-waseelata wal fadheelata, wab'ath-hu maqāman mahmoodan 'allathee wa'adtahu ⁸¹ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الْعَامَّةِ، آتِي مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْيَلَةَ، وَأَبْعَثْنَاهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْنَاهُ
- وَالصَّلَاةَ الْقَائِمَةَ، آتِي مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْيَلَةَ، وَأَبْعَثْنَاهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْنَاهُ
- my intercession will be
- halal*
- for him on the Day of Resurrection".
65. It is reported by way of 'Abdillāh bin 'Umar رضي الله عنهما that a man said: O' Messenger of Allah! The *Mu'ath-thineen* are of greater virtue than we are, so the Messenger of Allah ﷺ said: "Say as they say, when you have finished, then ask and you shall be granted it".
66. The Messenger of Allah ﷺ said: "Supplications are not turned down between the *Athān* and the *Iqāmah*".
67. Sah'l bin Sa'd رضي الله عنهما said: The Messenger of Allah ﷺ said: "Two are not turned down, or are rarely turned down: supplications at the time of the call [to prayer], and at war time when they entangle one another".

Upon Entering the *Masjid* and Leaving it

68. Upon entrance to the *Masjid* The Messenger of Allah ﷺ would say "*Bismillāh, 'allāhumma šalli 'alā muhammad*

⁸¹ O' my '*ilāh* Lord of this perfect call [of not ascribing partners to You] and of the regular prayer which is about to be established! grant Muhammad ﷺ the *Waseelata* [see hadeeth #55 above] and virtue, and send him [on the Day of Judgment] to the praised status which You have promised him.

82 "بِسْمِ اللَّهِ، الَّهُمَّ صَلُّ عَلَى مُحَمَّدٍ" and upon leaving he would say "Bismillāh, 'allāhumma šalli 'alā muhammad" بِسْمِ اللَّهِ، الَّهُمَّ صَلُّ عَلَى مُحَمَّدٍ".

69. About the Messenger of Allah ﷺ, he said: "When one of you enters the *Masjid* let him petition *salām* upon the Prophet ﷺ, and let him say: 'Allāhumma 'iftahlee 'abwāba rahmatika' 83 اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ, and upon leaving let him say: 'Allāhumma 'innee 'as'aluka min fadhlaka' 84 اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ". In one narration he added: And petition *salām* upon the Messenger ﷺ when leaving.
70. The Prophet ﷺ was such that if he entered the *Masjid* he would say: "A'outhu bil-lāhil 'atheemi, wa bi-wajhihil-kareemi, wa bi-šultānihil-qadeemi min 'ash-shaytānir-rajeemi" 85 أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوجْهِهِ الْكَرِيمِ، وَبِسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ". He said: "For when he would say that, the *shaytān* would say: He has been protected from me for the remainder of his day".

82 In The Name of Allah. O' my 'ilāh bestow grace, and peace upon Muhammad.

83 O' my 'ilāh open for me the gates of your mercy.

84 O' my 'ilāh I ask You of your benevolence.

85 I seek protection or refuge in Allah The Magnificent, in his Noble Face, and in his ancient dominion, from the despicable *shaytān*".

What the *Imām* Says Before the Prayer

71. It is reported by way of 'Al-Barā' that the Prophet ﷺ said "Sawwoo šufoofakum lā takhtalifu quloobukum ⁸⁶" سُوْرَا صُفُوفُكُمْ لَا تَخْتَلِفُ قُلُوبُكُمْ
72. It is reported by way of 'Anas رضي الله عنه that the Prophet ﷺ said: "Sawwoo šufoofakum, fa'inna taswiyataš-šufoofi min iqāmatiš-šalāti ⁸⁷". سُوْرَا صُفُوفُكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ

Opening Supplications in Šalat

73. When the Messenger of Allah would start his Šalāt he would be silent for a moment before beginning to recite. So Abu Hurayrata said: O' Messenger of Allah! With my father, and my mother [I would sacrifice them for you], you know your silence between the *takbeer* and the recitation, what are you saying [during it]? He said: I say: ""Allāhumma bā'id baynee wa bayna khatāyāya kamā bā'adta bayna 'al-mashriqi wal-maghribi, 'allāhumma naqqinee min khatāyāya kamā yunaqqa 'ath-thawbul 'abyadhu min 'addanasi, 'allāhumma 'ighsilnee min khatāyāya bith-thalji wal-mā'i wal-baradi ⁸⁸ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايِّ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ"

⁸⁶ Straighten your rows [so that] your hearts do not differ.

⁸⁷ Straighten your rows, for the straightening of the rows is [part] of the establishment of *šalāt*.

⁸⁸ O' my '*ilāh* make distance between myself and my wrong-doings as You have made distance between the East and the West, O' my '*ilāh* purify me of my wrong-doings as a white garment is purified of dirt, O' my '*ilāh* wash me of my wrong-doings with snow, water, and hail.

وَالْمَغْرِبِ، اللَّهُمَّ نَقْنِي مِنْ خَطَايَايَ كَمَا يُنقِّي الثُّوبَ الْأَبْيَضَ مِنَ الدُّنسِ، اللَّهُمَّ اغْسِلْنِي مِنْ "خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ".

74. It is reported by way of Jubair bin Mut‘im that he saw the Messenger of Allah ﷺ praying a prayer, he said: "*Allāhu ’akbaru kabeeran, wal-hamdu lil-lāhi katheeran, wa subhāna ’allāhi bukratān-wa ’aṣeelan* (thrice) اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصْبَلَةً. *A’outhu bil-lāhi min ’ash-shaytānir-rajeemi, min naphkhihi, wa naftihī, wa hamzīhi* أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ نَفْخِهِ، وَنَفْفِهِ، وَهَمْزِهِ".⁸⁹
75. It is reported by way of ‘Ā’ishata, رضي الله عنها, Abi Sa‘eed, and others: That when the Prophet ﷺ would start his *šalāt* he would say: "*Subhānaka ’allāhumma wa bihamdika, wa tabāraka ’ismuka, wa ta’ālā jadduka, wa lā ’ilāha ghayruka* سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهٌ غَيْرُكَ".⁹⁰
76. It is reported of Umar رضي الله عنه that he made the *Takbeer* for starting the prayer then he used it⁹¹ as an opening supplication in his prayer.

⁸⁹ Allah is greater very great, all praise be to Allah many times, *subhāna ’allāh* early in the morning and of an evening [‘Asr to Maghrib time]. I seek protection in Allah from the despicable *Shaytān*, from his instigation of pride, his erotic verses [poetry], and from his diabolical possession [madness].

⁹⁰ I honor Allah from all things unsuitable to Him and I am in celebration of his Praise, blessed is your Name, Exalted is your Greatness, and there is no ’*ilāh* besides You".

⁹¹ The reference here is to the preceding opening supplication.

77. When the Messenger ﷺ would stand to the *šalāt* he would say: "Wajjahtu wajhiya lil-lathee fatara 'as-samāwāti wal 'ardha haneefan wa mā 'anā min al-mushrikeena, 'inna šalātee wa nusukee wa mahyāya wa mamātee lil-lāhi rabbil-ālameena, lā shareeka lahu wa bithālika 'umirto wa 'anā min al-muslimeena, 'allāhumma 'anta 'al-maliku, lā 'ilāha illā 'anta, 'anta rabbee wa 'anā 'abduka, thalamtu nafsi, wa'taraftu bithambee, faghfirlee thunoobee jamee'an, 'innahu lā yaghfiru 'ath-thunooba 'illā 'anta, wahdinee li'ahsanil-'akhlāqi, lā yahdee li'ahsanihā 'illā 'anta, waš-šrif 'annee sayyi'ahā lā yašrifu 'annee sayyi'ahā 'illā 'anta, labbayka wa sa'dayka, wal khayru kulluhu fee yadeyka, wash-sharru laysa 'ilayka, 'anā bika wa 'ilayka, tabārakta wa ta'ālayta, 'astaghfiruka wa 'atoobu 'ilayka ^{وَجْهُتْ وَجْهِي لِلّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ} 92

⁹² I have directed my face to The Creator of the Heavens and Earth, sincerely, and I am not one of those that associate partners [with my Creator], my *šalāt*, my [animal] sacrifice, my living, and my dying are all to Allah the Lord of the Worlds, no partner does He have. With that I have been commanded and I am of the Muslims. O' my *'ilāh* You are the King, there is no *'ilāh* except You. You are my Lord and I am your bondservant, I have wronged myself and I have confessed of my sin, so forgive me my sins, all of them. None forgives sins except You! Guide me to the best of conduct, for none guides to the best of conduct except You. And push away from me the bad of it for none can push away the bad of it except You. I respond to your call, and I am obedient to your orders, all Good is in your Hands, and the evil is not [a means of getting close] to You, I am by You, and to You, Blessed are Thee and Exalted, I ask your forgiveness and I repent unto You."

Further Explanation: Ibn Taymiya said in *Al-Kalim At-Tayyib* ^{الكلِيمُ الطَّيِّبُ}: "[Know that the belief of the people of truth (*hadeeth* scholars, jurist ^{فقهاء}, the companions, the *tābi'een*, and the Muslim scholars that succeeded them): is that all things, the good, and the evil, their benefit, and their harm], are all from Allah The Exalted, and by his will and decree. Therefore, there is a need to restrict the interpretation of the above *hadeeth*. The scholars have addressed this issue, and one such address, by ^{النَّصْرُونِيُّ} ^{شَمِيلٌ} and the Imām's that came after him, is that it

الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أَمْرَتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَأَغْرَقْتُ بِذَنْبِي، فَاغْفِرْلِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَخْسِبَهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدِكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بَكَ وَإِلَيْكَ، تَبَارَكْتُ وَتَعَالَيْتُ، أَسْغِفْرُكَ وَأَتُوبُ إِلَيْكَ".

78. When the Messenger of Allah ﷺ would get up for prayer at night he used to open his *šalāt* with: "*Allāhumma rabba jibreela, wa michā'eela, wa 'isrāfeela, fatiras-samāwāti wal-'ardhi, 'ālimal ghaybi wash-shahādati, 'anta tāhkumu bayna 'ibādika feemā kānoo feehi yakhtalifoona, 'ihdinee limā khtulifa feehi minal-haqqi bi'ithnika, 'innaka tahdee man tashā'u 'ilā širātin mustaqeemin*"⁹³ اللَّهُمَّ رَبُّ جِبْرِيلٍ، وَمِيكَائِيلٍ، وَإِسْرَافِيلٍ، فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، إِهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مِنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ".
79. Upon getting up to pray in the midst of the night, the Messenger of Allah ﷺ would say: "*Allāhumma lakal-hamdu, 'anta noorus-samāwāti wal-'ardhi wa man*

means: the evil is not a way of getting close to you. The second is that evil does not rise up to you, but it is the good sayings that ascend. The third is that, in good manners, evil is not ascribed to you, for it is not said: O' Creator of the evil, even if He is its Creator; just as it is not said O' Creator of the Pigs, even if He is their Creator. The fourth is that it is not evil when its relation to Your Wisdom is considered, for you do not create anything toyfully.

⁹³ O' my '*ilāh* Lord of *Jibreel*, *Michā'eel*, and *Isrāfeel*, Creator of the Heavens and the Earth, Knower of the hidden, and the visible, You decide among your creation in justice in the matters in which they used to differ, guide me rightly to that which has been differed upon of the Truth by your leave, You guide whomever You will to a straight path.

feehinna, walakal-hamdu 'anta qayyāmus-samāwāti wal
 'ardhi wa man feehinna, walakal-hamdu, 'anta rabbus-
 samāwāti wal 'ardhi waman feehinna, [walakal-hamdu],
 'antal-haqqu, wa wa'dukal-haqqu, wa qawlukal-haqqu, wa
 liqā'uka haqqun, wal-jannatu haqqun, wan-nāru haqqun,
 wan-nabiyyoona haqqun, wa muhammadun haqqun,
 wassā'atu haqqun, 'allāhumma laka 'aslamtu wa bika
 'āmentu, wa 'alayka tawakkaltu, wa 'ilayka 'anabtu, wa
 bika khāšamtu, wa 'ilayka hākemtu, faghfirlee mā
 qaddamtu wa mā 'akh-khartu, wa mā 'asrartu wa mā
 'a'lantu, 'anta 'ilāhee, lā 'ilāha 'illā 'anta ^{اللَّهُمَّ لَكَ الْحَمْدُ},
 أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيْمَ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ
 فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، [وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ،
 وَوَعْدُكَ الْحَقُّ، وَفُولُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالجِنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ
 حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آتَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَبْتَأْتُ، وَبِكَ
 خَاصَّمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْنِي مَا قَدَّمْتُ وَمَا أَخْرَتُ، وَمَا أَسْرَرْتُ وَمَا أَفْلَغْتُ، أَنْتَ
 إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ".

⁹⁴ O' my 'ilāh to You is all praise, You are The Noor (Light) of the Heavens and Earth and those in them. And to You is all praise You are the one that makes the Heavens, Earth, and those in them run, and to You is all praise. You are the Sustainer of the Heavens and the Earth and those in them, [and to You is all praise,] You are The Truth, your promise is the truth, your Statements are the truth, meeting You is truth, Paradise is truth, Hell-Fire is truth, the prophets are truth, Muhammad is truth, and the Hour is truth. O' my 'ilāh to You I have surrendered, in You I have committed faith, unto You I have entrusted my concerns, to You I have turned in penitence, in your cause I have contended, and to your rules I have governed my affairs. So forgive me that which I have set forth, that which I have delayed, that which I have kept secret, and that which I have made known. You are my 'ilāh , there is no 'ilāh except You.

On Saying '*Āmeen*'

80. It is reported by way of 'Abi Hurayrata that the Prophet ﷺ said: "If the *Imām* says '*Āmeen*' then say '*Āmeen*' for one, whose saying of '*Āmeen*' coincides with the Angels' saying of '*Āmeen*', would have what preceded of his sins forgiven for him.
81. It is reported by way of 'Abi Hurayrata رضي الله عنه that the Messenger of Allah ﷺ said: "If the *Imām* says: *Ghayril maghdhoobi 'alayhim waladh-dhāleen* غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ then say '*Āmeen*' for the one whose saying coincides with the saying of the Angels, would have what preceded of his sins forgiven for him.

Crying in *Šalāt*

82. 'Abdallāh bin Ash-Shikh-kheer said: "I came upon the Messenger of Allah ﷺ and to his inside was an "uzzering", like the "uzzering" of a copper cauldron, due to crying".
83. 'Ā'ishata رضي الله عنها said: "The Messenger of Allah ﷺ said in his sickness: Command Abu Bakr to lead the people in prayer. 'Ā'ishata said: I said verily if Abu Bakr were to take your position, people would not [be able to] hear [his recitation] due to the crying, so command 'Umar to lead the people in prayer. He then said: Command Abu Bakr to lead the people in prayer. 'Ā'ishata said to Hafṣata: Tell him that Abu Bakr is such that if he were to stand in your place, the people would not [be able to] hear [his recitation] due to the crying; so command 'Umar to lead the people in prayer. So Hafṣata did [as she was told]. Then, the Messenger of Allah

ﷺ said: Meh مَهْ, You are verily the "companionettes"⁹⁵ of Yousif, Command Abu Bakr to lead the people in prayer. Hafṣata said to ‘Ā’ishata: I was not about to strike any Good from you".

When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

84. 'Abi Hurayrata أبى هريرة is reported as saying: The Prophet ﷺ said: "Verily the leader ('Imām) was put in place in order to be followed, so when he makes takbeer, then, make takbeer; when he bows, then, bow; when he says *sami'a 'allāhu liman hamidahu* سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ, then, say: *Rabbanā wa lakal-hamdu* رَبَّنَا وَلَكَ الْحَمْدُ 96; when he prostrates, then, prostrate; and if he prays sitting down, then, pray, sitting down, altogether.
85. It is reported by way of Huthayfata حُثَيْفَةً that he heard the Prophet ﷺ saying upon having bowed: "*Subhāna rabbiyal-‘atheemi*" شُبَّحَانَ رَبِّيَ الْعَظِيمِ three times, and upon having

⁹⁵ This word is not in the dictionary; however, it seems to convey that the speech was directed to the female gender which is desirable here since the Arabic was in the form for addressing women.

⁹⁶ The wording as reported by Muslim is '*Allahumma rabbanā lakal-hamdu* اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

⁹⁷ Glory be to Allah The Magnificent.

prostrated: "Subhāna rabbiyal-'a'lā⁹⁸ سُبْحَانَ رَبِّي الْأَعْلَىٰ .", three times.

86. And in the *hadeeth* of Ali رضي الله عنه about the *šalāt* of the Messenger of Allah ﷺ: and when he would bow he would say in his bowing: ""Allāhumma laka raka'tu, wabika āmentu, walaka 'aslamtu, khasha'a laka sam'ee, wa bašaree, wa mukhkhee, wa 'athmee, wa 'ašabee⁹⁹ اللَّهُمَّ لَكَ رَكَفْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشِعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخْرِي، وَعَظِيمِي، وَعَصَبِي". When he would lift his head from the bowing he would say: "Sami'al-lāhu liman hamidahu, rabbanā walakal hamdu, mil'as-samāwāti, wa mil'al-'ardhi, wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'du¹⁰⁰ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَهُ .", and when he would have prostrated he would say in his prostration: ""Allāhumma laka sajadtu, wabika āmentu, walaka 'aslamtu, sajada wajhee lil-lathee khalaqahu wa šawwarahu, wa shaqqa sam'ahu, wa bašarahu, tabārakal-lāhu 'ahsanul khāliqena¹⁰¹ اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ، وَشَقَّ سَمْعَهُ، وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ".

⁹⁸ Glory be to Allah The Most High.

⁹⁹ O' my 'ilāh to You I have bowed, and in You I have committed faith, and before Thee my hearing, my sight, my marrow, my bones, and my nerves have humbled [submitted in complete fear, humility, and obedience to You].

¹⁰⁰ Allah hears the one that praises Him! You are our Lord and to You is all praise, as much as would fill the Heavens, as much as would fill the Earth, as much as would fill that which is in between them, and as much as would fill what ever You will of anything [else] thereafter.

¹⁰¹ O' my 'ilāh to You I have prostrated, and in You I have committed faith, and to You I have surrendered. My face has prostrated to the One

87. 'Ā'ishata رضي الله عنها said: The Messenger of Allah ﷺ used to plentifully say in his bowing and his prostration: "*Subhānaka 'allāhumma rabbanā wa bihamdika, 'allāhumma 'ighfirlee*"¹⁰² سُبْحَانَكَ اللَّهُمَّ رَبِّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِنَا، "in interpretation of the Qur'ān. She meant the verse:

﴿*Sabbih*¹⁰³ in praise of thy Lord, and pray for His forgiveness: For He is Oft-Returning [In forgiveness].﴾

88. The Messenger of Allah ﷺ used to say in his bowing and his prostration: "*Subboohun quddoosun rabbul-malā'ikati warroohi*"¹⁰⁴ شَبُّوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحُ".
89. The Messenger of Allah ﷺ said: "Verily I have been forbidden from the recitation of the Qur'ān while bowing or prostrating. As for the bowing, magnify Your Lord in it; and as for the prostration, strive in supplication in it, for it's worthy that you be granted".
90. 'Awf bin Mālik said: I stood up in prayer with the Messenger of Allah ﷺ, thus he stood up and read *Surat (Al-Baqarah)*, not passing upon a verse of mercy except that he would stop and ask Allah, nor would he pass by a verse of torment except that he would stop and solicit Allah's protection from

that has created it, fashioned it, and slit for it its hearing and its sight. Blessed is Allah best of creators".

¹⁰² Glorified are You my '*ilāh*', our Lord, and [I, or we are] in your Praise. My '*ilāh*' forgive me.

¹⁰³ See footnotes 8, and 12.

¹⁰⁴ All-Glorious [free from every deficiency] All-Holy [pure from all that does not befit Thee], Lord of the Angels and of *Ar-Rooh* [Angel Jibreel, or human souls.]

it, he said [in continuation]: Then he bowed for as long as he stood, saying in his bow: "*Subhāna thil jabarooti wal malakooti, wal kibriyā'i wal 'athamati* ¹⁰⁵ سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكَبْرِيَاءِ وَالْعَظَمَةِ". Then in his prostration he would say the same.

91. The Messenger of Allah ﷺ used to say "*Sami' al-lāhu liman hamidahu* ¹⁰⁶ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ" while lifting his spine from the bow, then he would say in the upright position: "*Rabbanā walakal-hamdu* ¹⁰⁷ رَبَّنَا وَلَكَ الْحَمْدُ", and in one narration: "*Rabbanā lakal-hamdu* ¹⁰⁸ رَبَّنَا لَكَ الْحَمْدُ".
92. The Messenger of Allah ﷺ after having raised his head from the bow would say "*Allāhumma rabbanā lakal-hamdu, mil'as-samāwāti, wa mil'al-'ardhi, wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'du, 'ahl 'ath-thanā'i wal majdi, 'ahaqqu mā qālal-'abdu, wa kullunā laka 'abdun, 'allāhumma lā māni'a limā 'a'tayta wa lā mu'tiya limā mana'ta, wa lā yanfa'u tha'l jaddi minkal-jaddu* ¹⁰⁹ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا

¹⁰⁵ I deem the One with Might, Kingdom , Majesty, and Magnificence to be free of all imperfection.

¹⁰⁶ Allah hears the one that praises Him.

¹⁰⁷ Our Lord, and to You is all praise.

¹⁰⁸ Our Lord: to You is all praise.

¹⁰⁹ O' my 'ilāh our Lord to You is all praise, as much as would fill the Heavens, as much as would fill the Earth, as much as would fill what is in between them, and as much as would fill what ever You will of anything [else] thereafter. Worthy of All-Encomium [Formal expression of Praise] and *majd* [glory, nobility, dignity, generosity, and elevated ground], the most true of what a bondservant could say, and we are all bondservants of Allah: O' my 'ilāh there is none to prevent what You have given, nor is there anyone to give what You have prevented, nor is

بِسْمِهِمْ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلَ النَّاسَ وَالْجِنُو، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لِلَّهِ عَبْدٌ، "اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُغْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدَّ مِنْكَ الْجَدُّ".

93. Rifa'atu bin Rafi'in said: One day we were praying behind the Prophet ﷺ, then, when he lifted his head from the bow he said: "Sami' al-lāhu liman hamidahu" 110, then, a man behind him said: "Rabbanā walakal-hamdu hamdan katheeran tayyiban mubārakan feehi" 111 رَبُّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ", then, after the prayer he asked: "Who was the speaker?". He said: I, He said: "I saw thirty plus Angels hastening to them¹¹², who would write them first".
94. The Messenger of Allah ﷺ said: "The closest that a bondservant gets to His Lord is when he is in prostration, so supplicate plentifully when you are in prostration".
95. The Messenger of Allah ﷺ used to say in his prostration: "'Allāhumma 'ighfirlee thambee kullahu, diqqahu wa jillahu, wa 'awwalahu wa ākhirahu, wa 'alāniyahu wa sirrahu" 113 اللَّهُمَّ اغْفُرْنِي ذَنْبِ كُلِّهِ، دُقَّةً وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَّهُ وَسَرَّهُ".

the *jadd* [meaning luck, success, wealth, and/or greatness] of a person possessing such *jadd* any help to that person in the face of anything You have willed.

¹¹⁰ Allah hears the one that praises Him.

¹¹¹ Our Lord and to You is All-Praise, praise that is plentiful, purely good, and blessed.

¹¹² Racing to write these words due to their greatness.

¹¹³ O' my 'ilāh forgive me all my sins; the tiny of them and the great of them; the first of them and the last of them; the open of them and the secret of them.

96. 'Ā'ishata رضي الله عنها said: One day I noticed the absence of the Prophet ﷺ ([from the bed]), so I started looking for him, then my hand came in contact with the bottom of his feet, he was in the Mosque, his feet were propped up, and he was saying: "Allāhumma 'innee 'a'outhu bi-ridhāka min sakhatika, wa bi-mu'āfātika min 'uqoobatica, wa 'a'outhu bika minka, lā 'uhsee thanā'an 'alayka, 'anta kamā 'athnayta 'alā nafsika اللَّهُمَّ إِنِّي أَعُوذُ بِرِضاكَ مِنْ سَخْطِكَ، وَمَغَافِلَتِكَ مِنْ غَفْوَتِكَ، أَنْتَ كَمَا أَثْبَتَ عَلَى نَفْسِكَ".¹¹⁴ "أَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْبَتَ عَلَى نَفْسِكَ".
97. In between the two prostrations the Messenger of Allah ﷺ used to say: "Allāhumma 'ighfirlee, warhamnee, wahdinee, wajburnee, wa 'afinee, warzuqnee اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاحْدَنِي، وَاجْبُرْنِي، وَارْزُقْنِي".¹¹⁵
98. In between the two prostrations the Messenger of Allah ﷺ used to say "Rabbi 'ighfirlee, rabbi 'ighfirlee رب اغْفِرْنِي، رب اغْفِرْنِي".¹¹⁶

¹¹⁴ I seek refuge in your approval from your anger, and in pardon granting from your punishment , and I seek refuge in You, from You, I could never praise Thee enough [as You deserve], You are as You have praised yourself.

¹¹⁵ O' my 'ilāh forgive me, bestow mercy upon me, guide me, mend me, pardon me, and grant me sustenance.

¹¹⁶ My Lord forgive me, My Lord forgive me.

Supplication in the Prayer and after the *Tashahhud*

99. The Messenger of Allah ﷺ said "When one of you is finished saying the last *tashahhud* [the final one in his prayer], let him seek refuge in Allah from four: From the torture of the Hell-fire, from the torture in the grave, from the trying misfortunes of life and death, and of the evil of the impostorous messiah [antichrist]".
100. It is reported by way of 'A'ishata رضي الله عنها that the Messenger of Allah ﷺ used to supplicate, in his prayer: "*Allāhumma 'innee 'a'outhu bika min 'athābil qabri, wa 'a'outhu bika min fitnatil-maseehid-dajjali, wa 'a'outhu bika min fitnatil-mahyā wal-mamāti, 'allāhumma 'innee 'a'outhu bika minal-ma'thami wal-maghrami*"¹¹⁷ اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَغُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَغُوذُ بِكَ مِنْ فِتْنَةِ الْمَحِيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ السَّاقِمِ وَالْغَرَمِ". It was then said to him by someone: Oh how often it is that you seek refuge from '*al-maghrami*'?¹¹⁸ So he said: "When a person is inflicted with it (*al-maghrami*) he would talk and lie, and he would make promises and break them".

¹¹⁷ O' my '*ilāh* I seek refuge in You from the torture in the grave, I seek refuge in You from the trying misfortunes [that accompany] the impostorous messiah [antichrist], and I see refuge in You from the trial of living and dying. O' my '*ilāh* I seek refuge in You from being caught up in sin, and from being caught up in a state indebtedness [or perhaps a state of obsession with something or someone]. See following footnote.]

¹¹⁸ '*Al-maghrami*' can mean several things in Arabic. It can refer to a state of being overburdened by debt and obligation to pay, it can also take on the meaning of being enamored and inflamed with love. So the word carries meanings of passion, earnest desire, punishment, affliction, hardship, and obligation.

101. It is reported by way of 'Abdullâh son of 'Amru رضي الله عنهما that Abu Bakr Aš-šiddeeq رضي الله عنه said to the Messenger of Allah ﷺ: Teach me an invocation [a supplication] which I may petition [Allah] with in my prayer, he said: "Say: '*Allâhummâ 'innee thalamtu nafsee thulman katheeran, wa lâ yaghfiruth-thunooba 'illâ 'anta, faghfirlee maghfiratan min 'indika, warhamnee, 'innaka 'antal-ghafoorur-raheemu*'¹¹⁹ اللهم إني طلبت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور الرّحيم".
102. Amongst the final things the Messenger of Allah ﷺ would say in the time period between the end of the *tashahhud* and before the *tasleem*¹²⁰ is: "'Allâhummâ 'ighfirlee mâ qaddamtu wa mâ 'akh-khartu, wa-mâ 'asrartu wa-mâ 'a'lantu, wa mâ 'asraftu wa mâ 'anta 'a'lamu bihi minnee, 'antal-muqaddimu wa 'antal-mu'akh-khiru, lâ 'ilâha 'illâ 'anta'¹²¹ اللهم اغفر لي ما قدمت وما أخْرَتْ، وما أسررتْ وما أعلنتْ، وما أشرفتْ إِلَّا أنتْ. 'وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقْدِمُ وَأَنْتَ الْمُؤْخِرُ، لَا إِلَهَ إِلَّا أَنْتَ'.

¹¹⁹ O' my 'ilâh I have transgressed upon myself much transgression, and no one forgives sins except for You, so forgive me a forgiveness from You, and have mercy upon me. You are The Oft-Forgiving. The Merciful."

¹²⁰ The two salutations that end the Muslim's prayer.

¹²¹O' my 'ilâh forgive me what I have set forth, what I have delayed [yet not done], what I have kept secret, what I have made open, what I have acted immoderately in, and what You are more knowledgeable about than I am. You are The Advancer and The Delayer, there is no 'ilâh except You. Explanation: The Advancer of whatever needs to be advanced, be it verdict or action. He advances what He pleases, and however He pleases. That which He advances is advanced, and that which He delays is delayed. All wisdom is in what He does; even when the wisdom is unknown to us.

103. The Prophet ﷺ said to a man: "What do you say in your *šalāt*?", He said: I say the *tashahhud* and then I say: '*Allāhumma* I ask You Paradise and I seek refuge in You from Hell-Fire. I am not well capable of the like of your murmuring, nor the murmuring of Mu‘āth, the Prophet ﷺ then said: "It is about that that we murmur".
104. ‘Ammāru bin Yasirin رضي الله عنهما prayed a prayer (*šalāt*); however, it was short, so some of the people said to him: You made the *šalāt* very light – or very brief – He said: Oh! but that's on me. You see I invoked Allah in my *šalāt* with a few invocations which I have heard from the Messenger of Allah ﷺ, then when he got up to leave a man from among them followed him and asked him what the invocation was? So he said: "*Allāhumma bi’ilmikal-ghayba wa qudratika ‘alal-khalqi, ’ahyinee mā ‘alimtal-hayāta khayran lee, wa tawaffanee ithā ‘alimtal-wafāta khayran lee, ’allāhumma ’inneee ’as’aluka khashyataka fil-ghaybi wash-shahādati, wa ’as’aluka kalimatal-haqqi firridhā wal-ghadhabī, wa ’as’aluka ’al-qasda fil faqri wal ghinā, wa ’as’aluka na’eeman lā yanfadū, wa ’as’aluka qurrata ‘eynīn lā tanqati’u, wa ’as’aluka arridhā ba’dal qadā’i, wa ’as’aluka bardal ‘ayshi ba’dal mawti, wa ’as’aluka lath-thatan-nathari ’ilā wajhīka, wash-shawqa ’ilā liqā’ika fee ghayri dharrā’ mudhurratīn, wa lā fitnatin mudhillatīn, ’allāhumma zayyinnā bizeenatil-’eemani waj’alnā hudātan muhtadeena* 122

122 O' my 'ilāh with your knowledge of the hidden, and your ability to create, keep me alive as long as life is good for me according to your knowledge, and take my soul back at the time in your Knowledge that death becomes better for me. O' my 'ilāh I ask You that I fear You in secrecy and in the open. I ask You that I utter the word of Truth at times when I am satisfied and when I am angry, I ask You moderation at times of poverty and wealth, I ask You favors and delight that do not run out, I ask You consolation which does not desist, I ask You acceptance of what is decreed, I ask You cool living after death, I ask You the pleasure of looking at your Face, and a longing to meet You without damage that

خَيْرًا لِي، وَتَوَفَّى إِذَا عَلِمْتَ الْوَفَةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ حَشِيشَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلْمَةَ الْحَقِّ فِي الرُّضْنَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَةَ فِي الْفَقْرِ وَالْغَنْيِ، وَأَسْأَلُكَ نَعِيَّمَا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرْءَةَ عَيْنٍ لَا تَنْقُطُ، وَأَسْأَلُكَ الرَّضْنَى بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضَرَّةٍ، وَلَا فَسْتَةٍ "مُضْلِلَةٌ، اللَّهُمَّ زِينْنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاءً مُهَتَّدِينَ".

105. After having ended his *šalāt* the Messenger of Allah used to ask for forgiveness three times [for example: '*Astaghfirul-lāha* [أَسْتَغْفِرُ اللَّهَ], then he would say "*Allāhumma 'anta salāmu*¹²³, *wa minkas-salāmu, tabārakta yā thal jalāli wal ikrāmi*¹²⁴". اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْكَرْمِ".
106. After completion of his prayer the Messenger of Allah ﷺ used to say: "*Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka*

is harmful, and without a trying misfortune that takes me astray. O' my '*ilāh* decorate us with the ornaments of faith, and make us rightly guided guides [to the true religion].

¹²³ *As-Salāmu* is Allah. Al-Qurtubee said that *As-Salāmu* means the one that is free from flaws. Ibn Al-'Arabi said: The scholars, may Allah have mercy upon them, have agreed that the meaning of *As-Salām* is the attribution of *Salāmata* to Allah which means to be safe, and to be free from vice and defect. The scholars then differed in how they attributed *Salāmata* to Allah, they were of three opinions. The first that Allah is free from every defect and flaw. The second that Allah is the one that conveys peace upon his worshippers in paradise as in the verse ﴿*Salāmun* a statement from a merciful Lord﴾. The third meaning is that his creation has been kept safe and free of injustice on his part. *As-Salām* is also explained to mean that Allah is the one that keeps those of his creation whom He wills safe. This explanation was translated from '*Aqd 'Azzabarjad fee Tahiyyat 'Ummat Muhammad* which was written by As'ad 'Al-'Uṣaymee.

¹²⁴ O' my '*ilāh* You are '*As-Salām* [see footnote #123], and from You comes *Salām* [peace, or safety], blessed are Thee O' haver of glory and kindness.

lahu, lahul mulku, wa lahul hamdu, wahuwa 'alā kulli shay'in qadeerun, 'allāhumma lā māni'a limā 'a'tayta, wa lā mu'tiya limā mana'ta, wala yanfa'u thal jaddi minkal jaddu ¹²⁵ *لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمْ لَا مَانِعٌ لِمَا أَعْطَيْتَ، وَلَا مُغْنِيٌّ لِمَا نَعْتَفْتَ، وَلَا يَنْقُضُ ذَا الجَدْدِ مِنْكَ الْجَدْدُ.*

107. It is reported by way of 'Abdullāh ibn 'Az-Zubayr رضي اعنهم that he used to say after each *ṣalāt* at about the time of *tasleem*¹²⁶ "*Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku, wa lahul hamdu, wa huwa 'alā kulli shay'in qadeerun, lā hawla wa lā quwwata 'illā bil-lāhi, lā 'ilāha 'illā 'allāhu, wa lā na'budu 'illā 'iyyāhu, lahu-ni'matu, wa lahul-fadhlū, wa lahu 'ath-thanā'ul-hasanu, lā 'ilāha 'illā 'allāhu, mukhliṣeena lahud-deena wa law karihal-kāfiroona*" ¹²⁷ *لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيمَانَهُ، لَهُ الْعَمَّةُ، وَلَهُ الْفَضْلُ، وَلَهُ النَّفَاءُ الْخَيْرُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَا زُكْرَةً*

¹²⁵ There is no '*ilāh*' except Allah alone, no associate does He have, his is the Kingdom, to Him is All-Praise, and He is all able to do all things. O' my '*ilāh*' there is none to prevent what You have given, nor is there anyone to give what You have prevented, nor is the *jadd* [this word can mean luck, success, wealth, and/or greatness] of a person possessing such *jadd* of any benefit to that person from You [meaning in the face of anything You have willed against him].

¹²⁶ The action of turning to the right then to the left and saying "*"Al-Salāmu 'Alaykum .."*" upon each.

¹²⁷ There is no '*ilāh*' except Allah alone, no associate does He have, his is the Kingdom, to Him is All-Praise, and He is well able to do all things. There is neither might nor strength except by Allah. There is no '*ilāh*' except Allah, and we worship not any one except Him. His are the bounties, his is the favor, and to Him all good commemoration and praise is due. There is no '*ilāh*' except Allah, [we are] sincerely faithful to Him in our life, even if the infidels hate that.

• الْكَافِرُونَ "The Messenger of Allah ﷺ used to say these at the end of each prayer".

108. It is reported by way of Abi Hurayrata رضي الله عنه that some of the poor folk from among the emigrants came to the Messenger of Allah ﷺ and submitted: The wealthy have made off with the high ranks and permanent bounties. They pray as we do, and they fast as we do; however, they have excess wealth and personal properties which they use to perform pilgrimage, to perform 'Umrah, to perform jihād, and to give in charity. He said "May I tell you something by which you would reach those who proceeded you, overtake those who succeeded you, and no one would be better than you except for one that would have done the like of that which you have done? They said: "Yes, O' Messenger of Allah, He said: "Make *tasbeeh*¹²⁸, *tahmeed*, and *takbeer*, after each *salāt* 33 times". Abu Šālih said¹²⁹: Say *Subhāna 'allāhi, 'al-hamdu lil-lāhi, and 'allāhu 'akbaru*, سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ till you have said 33 of them all".
109. It is reported by way of the Messenger of Allah ﷺ that he said: "Whoever makes *tasbeeh* after each *salāt* 33 times, *tahmeed* 33 times, *takbeer* 33 times, and completes a hundred by saying: *Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alā kulli shay'in qadeerun* 130 لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَلَهُ أَكْبَرُ till he said: "There is no 'ilāh except Allah alone, no associate does He have. His is the Kingdom, to Him is All-Praise, and He is well able to do all things.

¹²⁸ *Tasbeeh* is to say *Subhāna 'allāhi*; *Tahmeed* is to say *'Al-hamdu lil-lāhi*; *Takbeer* is to say *'Allāhu 'akbaru*.

¹²⁹ He is the *tābi'ee* [one who met a companion of the Prophet ﷺ believing in the Prophet ﷺ and died that way] that reported this *hadeeth*.

¹³⁰ There is no 'ilāh except Allah alone, no associate does He have. His is the Kingdom, to Him is All-Praise, and He is well able to do all things.

الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. His sins would be forgiven even if they were as plentiful as the foam of the Sea".

110. It is reported of the Messenger of Allah ﷺ that he said: "Two qualities, or attributes, no Muslim would maintain them except that he would enter Paradise, and they are easy yet few people maintain them: To make *tasbeeh* of Allah [for example saying *Subhāna 'allāhi* 131 [سُبْحَانَ اللَّهِ] after each *šalāt* ten times, to make *tahmeed* of Him [for example saying '*Al-hamdu lil-lāhi* 132 [الْحَمْدُ لِلَّهِ] ten times, and to declare His greatness [for example saying '*allāhu 'akbaru* 133 [اللَّهُ أَكْبَرُ] ten times. That would add up to one hundred and fifty [merits, counting all five prayers] by the tongue, and one thousand five hundred in the balance. And to make *takbeer* 34 times when he has gone to bed, *tahmeed* 33 times, and *tasbeeh* 33 times. That would add up to one hundred by the tongue, and one thousand in the balance".

He said for I have seen the Messenger of Allah ﷺ count them with his hand¹³⁴. They asked: O' Messenger of Allah! How is it that this is such an easy thing, yet those that practice it are so few? He said: "He comes to one of you –

¹³¹ Glory be to Allah.

¹³²All praise be to Allah.

¹³³Allah is greater [than all]

¹³⁴ Note that this is a reference to a single hand. Abu Dawood narration which is of sound ascription adds that "**he would count them with his right hand**". Counting with both hands is thus inconsistent with the Sunnah. Example uses of the right hand are in offering people things, accepting things from others, shaking hands, eating, and drinking. Example uses of the left hand are in blowing one's nose, holding something dirty, washing after use of the rest-room, and touching the private parts. .

meaning *shaytān* when ready to sleep – and makes him fall asleep before saying [the above mentioned remembrance of Allah], and he comes to him at prayer time and reminds him of things he needs so as to make him hurry off before saying [the above mentioned remembrance of Allah]".

111. It is reported of ‘Uqbata bin ‘Āmir that he said: "The Messenger of Allah ﷺ ordered that I read The *Mu‘awwithāt*¹³⁵ after every *šalāt*".
112. It is reported of Mu‘āth bin Jabal رضي الله عنه that he said that the Messenger of Allah ﷺ took him by the hand and said "O' Mu‘āth I do by Allah love you, so make sure you never give up saying ""*Allāhumma a‘innee ‘alā thikrika washukrika, wa husni ‘ibādatika*"¹³⁶ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَخُسْنِ عِبَادَتِكَ" after every *šalāt*.

Loud Remembrance After *Šalāt*

113. Ibn ‘Abbās رضي الله عنه said: "I used to know the end of the Prophet ﷺ's prayer by the *takbeer*"
114. Ibn ‘Abbās رضي الله عنه said: "The raising of the voice with remembrance – when people would step out of the prescribed prayer – used to occur during the days of the Prophet ﷺ", and Ibn ‘Abbās said "I used to know that the prayer was over by it [the loud remembrance], if I would hear it".

¹³⁵ This is a reference to the last two *suwar* (called chapters in English) of the Qur'ān.

¹³⁶ O' my *'ilāh* help me in establishing your remembrance, thanking You, and worshipping You properly.

Announcing Lost Property, or Selling in the Mosque

115. The Prophet ﷺ said: "If you see one who sells, or buys in the Mosque then say: *Lā 'arbahallāhu tijārataka* ^{لَا أَرْجِعُ اللَّهَ عَنْكَ تِجَارَتَكَ}¹³⁷ and if you see someone announcing his lost [thing] then say: *Lā radda 'allāhu 'alaiyka dhāllataka* ^{لَا رَدَّ اللَّهُ عَنْكَ مَنَّالَكَ}¹³⁸."

The Virtue of Reciting *Surat Al-Kahf* on Friday

116. The Prophet ﷺ said: "Whoever would read *Surat Al-Kahf* on Friday it would provide him of light for the duration between the two Fridays.

Praising Allah Within Speech

117. 'Ā'ishata رضي الله عنها said "The Prophet ﷺ did something, thus he gave leave to do it, but some people thought it to be improper, and that reached the Prophet ﷺ so he addressed the people, **and praised Allah**, then he said what is it with some people abstaining from a thing that I do [viewing it improper]? By Allah I am the most knowledgeable of Allah among them, and the most fearful among them of Him.

¹³⁷ May Allah not render your business profitable.

¹³⁸ May Allah not bring back your lost [thing].

Description of the *Khutbah* and the Prayer

118. The Messenger of Allah ﷺ said "The length of a man's prayer, and the shortness of his address is of the viciuals of the depth of his knowledge; therefore, lengthen your prayer, and shorten your address (*khutbah*) for verily speech can be magical.

State of the *Khateeb*, and What he Says

119. Jābir bin ‘Abdillāh said: The Messenger of Allah ﷺ was such that if he gave an address his eyes would redden, and his voice would become louder, and his anger would increase. So much so that he would be like the warner of an army saying: *Šabbahakum wa massākum* ^{صَبَّحْكُمْ وَمَسَّاَكُمْ} ¹³⁹ ., and he would say: I have been sent, myself and the Hour like these two, and he would bring together his index and middle finger, and he would say: 'Amma ba'd, fa'inna khayral hadeethi kitābul-lāhi, wa khayral hadyi hadyi muhammadin, wa sharral 'umoori muhdathātuhā, wa kulla bid'atīn dhalālah' ^{أَمَّا بَعْدُ، فَلَيَنْ خَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْأُمُورِ مُحَدَّثُهَا، وَكُلُّ بَدْعَةٍ ضَلَالٌ}. Then he would say I ¹⁴⁰ مُحَمَّدٌ، وَشَرُّ الْأُمُورِ مُحَدَّثُهَا، وَكُلُّ بَدْعَةٍ ضَلَالٌ. Then he would say I have greater right upon each believer than he has upon himself. Whoever has left wealth then it will be for his family, and whoever has left religion, or loss that is to me, and upon me.

¹³⁹ He has entered you upon morning, and He has entered you upon evening.

¹⁴⁰ As for what follows [effectively saying: To proceed], Verily the best of speech is the book of Allah, and the best of guidance is the guidance of Muhammad, and the worst of matters are the innovated ones, and every innovation is a stray going.

Through another channel it is reported of Jābir bin ‘Abdillāh that he said: The Prophet ﷺ's address on Friday was that he would **praise Allah, and eulogize Him**, then after that he would say – whereupon his voice would become louder – then he related the *hadeeth*.

From a third channel it is reported of Jābir bin ‘Abdillāh that he said: The Prophet ﷺ would address the people, praise Allah, and eulogize Him with what He is worthy of then he would say: *Man yahdi 'allāhu fahuwa 'al-muhtadee, wa man yudhlil falā hādiya lahu, wa khayra 'al-hadeethi kitābul-lāhi* مَن يهْدِي اللَّهُ فَلَا مُضِلٌّ لَّهُ وَمَن يُضْلَلْ فَلَا هَادِي لَهُ وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ then he related the *hadeeth* to the likeness of the first.

Saying *Shahādah* in the *Khutbah*

120. It is reported by way of 'Abi Hurayrata that the Prophet ﷺ said: "Every address which has no *tashahhud* in it is thus like a hand that is mutulated".

About the *Takbeer* in the 'Eid Prayer

121. It is reported of the Prophet ﷺ that he used to make *takbeer* (to say '*Allahu Akbaru*' الله أَكْبَرُ) in the two 'Eid prayers in the first one seven times before the recitation, and in the second one five times before the recitation.

Surrender to Predestination Neither in Deficit nor in Exaggeration

Allah The Exalted said ﴿O' You who believe! Be not like those who have disbelieved and said to their brethren as they were traveling through the earth or were engaged in fighting: If they were here with us, they would not have died, or been slain. That such that Allah make it a cause of sighs and regrets in their hearts. It is Allah that livens and mortifies, and Allah is ever-aware of what you do﴾¹⁴¹.

122. The Messenger of Allah ﷺ said: "The strong believer is better and more beloved by Allah The Exalted than the weak believer, and in both their is good. Be on the guard for what is beneficial for you, get help from Allah to Whom belongs Glory and Power, do not give up, and if something befalls you then don't say: Oh if I had done [so and so] such and such would have resulted; rather, say: *Qaddara 'allāhu wa mā shā'a fa'alā* ¹⁴². فَلَمَّا أَتَاهُ اللَّهُ مَا شَاءَ قَالَ فَلَمْ يَرِدْ. For saying "if" (*lawe*) opens the way for the work of the *shaytān*".

Asking for Allah's Guidance in a Certain Affair

(الاستغفار)

123. The Messenger of Allah ﷺ used to teach us to ask Allah's guidance in all matters just like he used to teach us a *surah* out of the Qur'ān. He would say: If one of you intends on doing a certain matter, let him pray two *rak'āt*, then let him

¹⁴¹ Surat Ālē 'Imrān (#3) V.156.

¹⁴² Allah has decreed and what He has willed He has done.

say: 'Allāhumma 'innee 'astakheeruka bi'ilmika, wa 'astaqdiruka biqudratika, wa 'as'aluka min fadhlikal-'atheemi, fa'innaka taqdiru wa lā 'aqdiru, wa ta'lamu wa lā 'a'lamu, wa 'anta 'allāmul-ghuyooobi, 'allāhumma 'in kunta ta'lamu 'anna hāthal'amra – and [here] you name it [the affair] by its name – *khayrun lee fee deenee wa ma'āshee wa 'āqibati 'amree, wa'ājilihi wa'ājilihi, faqdurhu lee wa yassirhu lee, thumma bāriklee feeh, wa 'in kunta ta'lamu 'anna hāthal-'amra sharrun lee fee deenee wa ma'āshee wa 'āqibati 'amree, wa'ājilihi wa'ājilihi, faṣrifhu 'annee waṣrifnee 'anhu, waqdurlee 'al-khayra haythu kāna, thumma radh-dhinee bihi*¹⁴³".

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِيرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ

– and [here] you name it [the affair] by its name –

خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، وَعَاجِلَهُ وَآجِلَهُ، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، وَعَاجِلَهُ وَآجِلَهُ، فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنْهُ، وَاقْدِرْهُ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ¹⁴³.

One that asks the Creators' guidance in a matter, and consults with His creation, then acts deliberately would never regret his action. For Allah The Exalted says: ﴿And consult them in the matter [of moment]. Then when you have taken a

¹⁴³ O' my '*ilāh* I ask your guidance due to your knowledge, and I ask your help due to your ability. For You are able and I'm not able, You know and I don't Know, and You are the one that knows the hidden matters. O' my '*ilāh* if You know that this affair – *and you name it by its name* – is better for me in my faith, my livelihood, the aftermath of my affair, its short term, and its long term, then decree it for me, make it easy for me, and bestow blessings for me in it; and if You know that this affair is bad for me in my faith, my livelihood, the aftermath of my affair, its short term, and its long term, then turn it away from me, and turn me away from it; and decree for me the good where ever it is, and then content me with it.

decision put your trust in Allah. For Allah loves those who put their trust [in Him].¹⁴⁴ Qātadatu said: There is not a people that consult amongst themselves seeking Allah Face¹⁴⁵ except that they would be guided to the most straight and correct action for them.

Not to say "If You will then grant me"

124. 'Anas ﷺ said: The Messenger of Allah ﷺ said: If one of you petitions then let him resolve the matter, and let him not say O' my 'ilāh if you will then grant me; for there is none that compels Him".

Prohibition of Asking that Punishment be Hurried

125. It is reported by way of 'Anas ﷺ that the Messenger of Allah ﷺ visited a sick man who had become faint like a faint

¹⁴⁴ Surat 'Āle-'Imrān (#3) V. 159.

¹⁴⁵ Meaning they want to see Allah's Face (because that is the greatest pleasure for the people of Paradise). The Qur'aan and the Sunnah affirm that Allah has a face, two hands, fingers, and two eyes. Some people deny these attributes because they incorrectly suppose that by affirming them they are humanizing Allah. Such an argument is only valid for those that would say, for example, "Allah has hands like ours (?)" Such a statement is not allowed because it qualifies Allah's attributes without evidence from the Qur'aan or the Sunnah. It would also be in contradiction to the Qur'aanic verse: **«There is nothing that is like Him, and He is The Ever-Hearing, The Ever-Seeing»**. Thus we must affirm the attributes that Allah, and/or his Messenger have affirmed; we must believe that these attributes befit the Magnificence, and Glory of Allah; and we are not allowed to qualify these attributes unless Allah, and/or his Messenger have done so for us.

hearted man, so the Messenger of Allah ﷺ said did you use to supplicate for something, or ask Him it? He said: Yes. I used to say O' my 'ilāh whatever you were going to punish me with in the Hereafter, then hurry it for me in this worldly life, so the Messenger of Allah ﷺ said: *Subhāna 'allāhi* you cannot bear that, or you are not able of that. Would not you say: "*Allāhumma 'ātinā fid-dunyā hasanatan wa fil 'ākhirati hasanatan wa qinā 'athāban-nāri*"¹⁴⁶ اللَّهُمَّ عَطَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ.

What to Say at Times of Grief, Concern, and Sadness

126. At times of distress the Messenger of Allah ﷺ would say "*Lā 'ilāha 'illā 'allāhu 'al-'atheemu 'al-haleemu, lā 'ilāha 'illā 'allāhu rabbul 'arshil-'atheemi, lā 'ilāha 'illā 'allāhu rabbus-sāmāwati wa rabbul-'ardhi wa rabbul-'arshil-kareemi*"¹⁴⁷ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْقَرْشِ الْكَرِيمِ.
127. It is reported of the Prophet ﷺ that if something distressed him he would say "*Yā hayyu yā qayyumu, bi-rahmatica 'astagheethu*"¹⁴⁸ يَا حَيُّ، يَا قَيْوُمٌ، بِرَحْمَتِكَ أَسْتَغْفِرُكَ.

¹⁴⁶ Our Lord! Bring us Good in this world, and Good in the Hereafter, and save us from the torment of the Fire!

¹⁴⁷ There is no 'ilāh except Allah The Magnificent, The Forbearing. There is no 'ilāh except Allah Lord of the Magnificent Throne. There is no 'ilāh except Allah Lord of the Heavens, Lord of the Earth, and Lord of the Noble Throne.

¹⁴⁸ O' Living [a life not followed by death], O Sustainer, in your Mercy I plead for rescue.

128. Abi Bakrata stated بِعَنْهِ that the Messenger of Allah ﷺ said "The supplications of the distressed are: 'Allāhumma rahmataka 'arjoo, falā takilnee 'ilā nafsee tarfata 'eynī, wa'ašlihlee sha'nee kullahu, lā 'ilāha 'illā 'anta ^{اللَّهُمَّ} رَحْمَتَكَ أَرْجُو, فَلَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ, وَأَصْلِحْ لِي شَانِي كُلَّهُ, لَا إِلَهَ إِلَّا أَنْتَ'.¹⁴⁹
129. The Messenger of Allah ﷺ said to 'Asmā' binti 'Umaysin: "Shall I not teach you a few words which you can say when you are distressed – or at the time of distress – 'Allāhu, 'allāhu rabbee lā 'ushriku bihi shay'an ^{اللَّهُ, اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا} 150".
130. The Messenger of Allah ﷺ said: "The petition of Thin-Noon [Jonah] which he petitioned with when he was inside the whale: *Lā 'ilāha 'illā 'anta, subhānaka 'innee kuntu minath-thālīmeena* ^{لَا إِلَهَ إِلَّا أَنْتَ, سَبَّحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ} 151 No Muslim ever supplicated Allah with this supplication in any matter at all, except that Allah answered his supplication".
131. It is reported of the Prophet ﷺ that he said: "No preoccupying concern, or sadness inflicts a bondservant whereupon he says: 'Allāhumma 'innee 'abduka, wabnu 'abdi, wabnu 'amatika, našiyatee biyadika, mādhib fiyya hukmuka, 'adlun fiyya qadhbāuka, 'as'aluka bikulli 'ismin huwa laka, sammayta bihi nafsaka, 'aw 'anzaltahu fee kitābika, 'aw 'allamtahu 'ahadan min khaliqika, 'aw

¹⁴⁹ O' my 'ilāh it is your Mercy that I beseech, so do not entrust me to my self for even a twinkle of an eye, and correct for me all my affairs, there is no 'ilāh other than You.

¹⁵⁰ Allah, Allah my Lord I associate not with Him a thing.

¹⁵¹ There is no 'ilāh except You, Glorified are Thee, I have been one of the unjust.

'ista'tharta bihi fee 'ilmil ghaybi 'indaka, 'an taj'alal-qur'āna rabee'a qalbee, wa noora šadree, wa jalā'a huznee, wa thahāba ham mee ¹⁵² اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَبْنِكَ، تَعَصِّيَقِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، غَذَلْ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ إِسْمٍ هُوَ لَكَ، سَمِّيَتْ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتابِكَ، أَوْ عَلِمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ إِسْتَأْنَرْتَ بِهِ فِي عِلْمِ الْفَيْضِ عَنْكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَيْبَعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّيِّ، except that Allah would dispel his concern and his sadness, and would replace it with ease and relaxation for him".

About Minor and Great Afflictions upon the Believer

Allah The Exalted said: «Those that say, when afflicted with calamity 'Innā lil-lāhi wa 'innā 'ilayhi rāji'oona ¹⁵³ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ①٥٦ They are those upon whom [descend] blessings from their Lord and Mercy. And they are the ones that are guided ①٥٧».

132. 'Ummu Salamata رضي الله عنها said: I heard the Messenger of Allah ﷺ saying: "There is not a slave afflicted with a calamity who then says: 'Innā lil-lāhi wa 'innā 'ilayhi

¹⁵² O' my 'ilāh I am your bondservant, son of your bondsman, and son of your bondwoman. My forelock is in your Hands; your judgment is continuously being carried out upon me; your sentence upon me is juste. I ask You with every name that is yours, with which You have named yourself, brought down in your book, taught to one of your creation, or have preferred for Yourself in the hidden knowledge, with You: that You make the Qur'ān the spring of my heart, and the light of my chest, and the despellation of my sadness, and deportation of my [pre-occupying] concern.

¹⁵³ To Allah we belong, and to Him is our return. Surat 'Al-Baqarah (#2) V.156-157.

rāji‘oona, ’allāhumma’jurnee fee mušeebatee, wa ’akhliglee khayran minhā 154 إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَخْرِنِنِي فِي except that Allah would grant him مُصِيبَتِي، وَأَعْلِفْ لِي خَيْرًا مِنْهَا. reward in his calamity, and would succeed it with good consequence for him.

She said: So when Abu Salamata [her husband] died; I said like the Messenger of Allah ﷺ had commanded me. So Allah caused him to succeeded with one that was better than him for me: the Messenger of Allah ﷺ .

133. And she said: The Messenger of Allah ﷺ entered upon Abi Salamata and his eyes were staring fixedly. So he closed them, then he said: "When the soul is grabbed the sight follows it", some of his family clamored. He then said: "Do not invoke upon yourselves anything but good, because the Angels are saying 'Āmeen' [O' Allah answer] to what you are saying". He then said: ""*Allāhumma ’ighfir li ’Abi Salamata, warfa‘ darajatahu fil mahdiyyeena, wakhlufhu fee ‘aqibihī fil ghābireena, waghfir lanā wa lahu yā rabbal ‘ālameena, wafsaḥ lahu fee qabrihi, wa nawwir lahu feehi* 155 اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفِعْ دَرْجَتَهُ فِي الْهَدَى، وَاحْلُفْ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسُحْ لَهُ فِي قَبْرِهِ، وَنُورْ لَهُ فِيهِ".

154 We are for Allah, and we are, to Him, returning. O' my 'ilāh grant me reward in my calamity, and cause it to be succeeded with good consequence for me.

155 O' my 'ilāh I ask your forgiveness for Abi Salāmata, that You raise his rank among those who are guided, grant him succession in his descendants who remain, forgive us and him O' Lord of the Worlds; grant him spaciousness in his grave, and make light in it for him.

On Debt

134. It is reported of 'Ali bin 'Abi Tālib رضي الله عنه that someone who was indebted came to him and said: I am unable to pay my debt so help me, he said: Shall I not teach you a few words the Messenger of Allah ﷺ taught me, if you had the like of a mountain (Šeerin) of debt Allah would fulfill it on your behalf? Say: "Allāhumma kfīnee bihalālika 'an harāmika, wa 'aghnīnee bifadhlīka 'amman siwāka ¹⁵⁶ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ مَمْنَعْتَنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ".

Abandonment of Supplication for Sin and for the Severance of the Ties of Kinship

135. 'Abi Hurayrata رضي الله عنه reported that the Prophet ﷺ said: "The bondservant shall continue to have his supplications answered so long as he does not supplicate for sin, or the severance of kinship; so long as he does not rush it. They said O' Messenger of Allah ﷺ what is "rushing it"? He said [that] he say I have supplicated, and supplicated, and I have not seen an answer; thereupon, getting tired and abandoning supplication.

¹⁵⁶ O' my 'ilāh make me with what You have made lawful needless of what You have made unlawful, and make me with your benevolence independent of all others.

Truthfully Asking for Martyrdom

136. The Prophet ﷺ said: "Whoever asks Allah martyrdom truthfully, Allah would deliver him to the places of the martyrs. Even if he were to die upon his bed".

What to Say upon Confrontation of the Enemy and of People with Power

137. If the Prophet ﷺ was afraid of a certain people he would say "*Allāhumma 'innā naj'aluka fee nūhoorihim, wa na'outhu bika min shūroorihim*"¹⁵⁷ اللَّهُمَّ إِنَا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.
138. It is reported of the Prophet ﷺ that he used to say upon confronting the enemy: "*Allāhumma 'anta 'adhudee, wa 'anta našeeree, bika 'ahoolu, wa bika 'ašoolu, wa bika 'uqātilu*"¹⁵⁸ اللَّهُمَّ أَنْتَ عَصْدِي، وَأَنْتَ نَصِيرِي، بِكَ أَخْوُلُ، وَبِكَ أَمْرُونَ، وَبِكَ أَفْقَلُ.
139. 'Abdullāh bin 'Abbās رضي الله عنهما said: "*Hasbunā 'allāhu wa ni'mal wakeelu*"¹⁵⁹ حَسِبَنَا اللَّهُ وَنَعَمُ الْوَكِيلُ Ibrāheem said it when

¹⁵⁷ O' my 'ilāh we put You to their chest-top [neck area], and we seek refuge in You from their evils.

¹⁵⁸ O' my 'ilāh You are my upper-arm, and You are my triumph. By You I move, by You I assault, and by You I fight.

¹⁵⁹ For us Allah is sufficient, and He is the best to be entrusted [over us as guardian , protector, etc.]. This was from *Surat 'Āle 'Imrān (#3) V. 173.*

he was thrown into the fire, and Muhammad said it when the people said to him: "The people have united against you¹⁶⁰".

About Devils Presenting Themselves to Humans

Allah The Exalted said: ﴿And say: *Rabbi 'a'outhu bika min hamazātish-shayāteeni, wa 'a'outhu bika rabbi 'ay-yahdhurooni*﴾¹⁶¹ هَرَبْ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَخْضُرُونَ

140. It is reported of the Prophet ﷺ that he used to say:
 ””*A'outhu bil lāhi 'as-samee'il-'aleemi minash-shaytānir-rajeemi, min hamzihi, wa naphkhihi, wa naftthihi*¹⁶² أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزَةٍ، وَنَفْخَةٍ، وَنَفِيَّةٍ““

Due to the statement of Allah ﴿And if [at any time] an incitement to discord is made to you by the *shaytān* then seek refuge in Allah He is the One who hears and knows all things¹⁶³﴾.

And 'Athān repels *shaytān*:

¹⁶⁰ The original Arabic of this statement can also be found in *Surat 'Ālē Imrān* (#3) V. 173.

¹⁶¹ And say "O' my Lord! I seek refuge in You from the suggestions of the *shayāteen* [plural of *shaytān*], And I seek refuge in You my Lord! that they come to me. [Come to me meaning in any of my affairs, and for this Allah has commanded us to mention Him whenever we start doing things. Meaning in order to expel the *shaytān* when eating, slaughtering, etc.] This was *Surat 'Al-Mu'minoon* (#23) V.98-99.

¹⁶² I seek refuge in Allah The Ever-Hearing, the Ever-Knowing from the despicable *shaytān*, from his diabolical possession [madness], from his instigation of pride, and from his erotic verses [poetry].

¹⁶³ *Surat Fuššilat* (#41) V.36.

141. The Prophet Allah ﷺ said: "When the prayer is called to the *shaytān* goes away and passes wind with noise during his flight, when the *Athān* has ended he comes forth, then when the *Iqāmah* call is pronounced, he goes away, when the *Iqāmah* call has ended, he comes forth".
142. Suhayl bin Abi Šālih said: My father sent me to Banee Hārithata and with me was a young slave, or a friend of ours, then someone called him by his name from a fence, so the one that was with me overlooked upon the fence; however, he did not see anything. So I mentioned that to my father, he said: If I had sensed that you would encounter this I would not have sent you. However, if you ever hear a sound, then make the call to *šalāt*, because I have heard Abā Hurayrata telling, of the Prophet ﷺ, that he said: "When the *šalāt* is called to, the *shaytān* goes (turns) away".
143. Abu Addardā' ﷺ said: The Messenger of Allah ﷺ stood up in prayer, then, we heard him say: "*A‘outhu bil-lāhi minka* (I seek refuge in Allah from you) أَعُوذُ بِاللَّهِ مِنْكَ". He then said: "*Al‘anuka bila‘natil-lāhi* (I curse you with the curse of Allah) three times أَعْنَكُ بِلَعْنَةِ اللَّهِ". He then extended his hand as if he was reaching for something. When the prayer was over, we said to him: O' Messenger of Allah! We heard you saying something the prayer which we have not heard you say before. Then we saw you extend your hand. He said: "The enemy of Allah *Iblees* came with a bright blaze of fire to put in my face. So I said: '*A‘outhu bil-lāhi minka* – three times أَعُوذُ بِاللَّهِ مِنْكَ'. Then I said: "I curse you with the perfect curse of Allah (*Al‘anuka bila‘natil-lāhi ’attāmmeti* – three times أَعْنَكُ بِلَعْنَةِ اللَّهِ التَّامَّةِ'). He did not move back, I then wanted to take him, and by Allah were it not for the supplication of our brother Sulaymān [Prophet Solomon] he would have become all tied up, and game for the children of Madeenah".

144. 'Uthmān bin 'Abil 'Āš said: I said: O' Messenger of Allah! The *shaytān* came as a screen between me, my prayer, and my recitation causing me confusion in it? So he ﷺ said: "That is a *shaytān* called: *Khanzabun*, so if you sense him then seek refuge in Allah from him, and spit to your left three times". So I did that, and Allah made him go away from me.
145. Abu Zumayl said: I told Ibn Abbās, رضي الله عنهما: I find nothing in myself – meaning no doubts. So he said to me: "Would it that you do find something in yourself then say: *Huwal 'awwalu, wal 'ākhiru, wath-thāhiru, wal-bātinu, wahuwa hūr al-awlu, w-al-āakhiru, w-al-āħħiru, w-al-bātiħu, w-huwa bikilli shay'in 'aleemun*¹⁶⁴ بِكُلّ شَيْءٍ عَلِيمٌ".

On Incantations (Charms & Spells)

146. Abu Sa'eed 'Al-Khudri رضي الله عنه said: A small number of the companions of the Prophet ﷺ took off in one of their journeys till they reached an Arab tribe. Then they asked hospitality of them, whereupon, they refused to show them hospitality. The chief of the town was soon after bitten [by a scorpion or a snake]. They sought everything for him; however nothing did him any good. Then a few of them said: Why don't you go to that group of men that have taken lodging over there? Perhaps some of them might have something [for it]. So they went to them and said: O' you folk, our chief has been stung and we tried every thing but nothing did him any good, so does anyone of you have

¹⁶⁴ He is The First, The Last, The Outer, and The Inner; and He is, in everything, Ever Knowledgeable. Note: The tradition in *Šaheeh Muslim* which appears as supplication #33, and footnote 55 is also significant for an understanding of this supplication which happens also to be verse 3 in *Surat 'Al-Hadeed* (#57).

something [to treat him with]? One of them then said: By Allah I charm; however; by Allah we asked you to show us hospitality, and you refused, so I am not going to charm for you until you set an agreed upon price. They then reconciled over a flock of sheep. Then the man set off spitting on him [on the chief], and reciting "*"Al-hamdu lillāhi rabbil ālameena*"¹⁶⁵ الحمد لله رب العالمين. It was then as if he had been set free after having been all tied up, he started walking without any pain. [He said:] So they gave them what they had agreed upon. Some of them (or one of them) then said: Split [the flock], the charmer then said: No do not, not until we come upon the Messenger of Allah ﷺ and tell him about what happened [we will see what he orders]. So they came to the Messenger of Allah ﷺ and told him, he then said: "And what makes you know it to be a charm?" Then he said "You have struck correctly, so do split [the flock], and cast me a share along with you". The Prophet ﷺ then laughed.

147. The Messenger of Allah ﷺ used to solicit protection for Al-Hasan, and Al-Hussein, may Allah be pleased with them [saying]: "*"U'eethukumā bikalimātil-lāhi 'at-tāmmati min kulli shaytānin wa hāmmatin, wa min kulli 'eynīn lāmmatin*"¹⁶⁶ أَعِذُّكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ", and he would say: "Your forefather (speaking to the two) used to solicit protection for Isma‘eel and Ishāq with this supplication".
148. It is reported by way of ‘Ā’ishata رضي الله عنها that if a person was ailing in some part of his body, or if he had a wound, the

¹⁶⁵ Might be translated as: All praise to Allah the Lord of the Worlds.

¹⁶⁶ I solicit the protection of the two of you in the perfect, and complete Words of Allah from every *shaytān* and venomous reptile, and from every evil eye.

Prophet ﷺ would do with his finger as such, and Sufyān put the tip of his finger in the ground, then lifted it, and said: "Bismillāh turbatu 'ardhinā, bireeqati ba'dhinā, yushfā saqeemunā, bi'ithni rabbinā" ^{بِسْمِ اللَّهِ تُرْبَةً أَرْضَنَا، بِرِيقَةً بَعْضَنَا، يُشْفَى سَقِيمُنَا، بِإِثْنَيْنِ رَبِّنَا}. سَقِيمُنَا، يَادُنِ رَبِّنَا".

149. It is also reported by her that the Prophet ﷺ used to invoke the protection of Allah upon some of his family, while passing his right hand [over the place of ailment] and saying: "'Allāhumma rabban-nāsi, 'athhibil-bāsa, washfi 'antash-shāfee, lā shifā'a 'illā shifā'uka, shifā'an lā yughādiru saqaman" ^{اللَّهُمَّ رَبُّ النَّاسِ، اذْهِبْ الْبَأْسَ، وَاشْفُ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا}.
150. It is reported by way of 'Uthmān bin Abil 'Āš that he complained to the Messenger of Allah ﷺ of a pain which he has felt in his body ever since he became Muslim. So the Messenger of Allah ﷺ said: "Put your hand on that which hurts of your body and say: Bismillāh, three times ^{بِسْمِ اللَّهِ}, and say seven times: 'A 'outhu bi'izzatil-lāhi waqudratihi

¹⁶⁷ In the name of Allah, the dust of our earth, with the saliva of some of us, our sick is remedied with the permission of our Lord. Al-Bukhāri's translation by Hilāli and Khān in a footnote says that: While reciting the charm (*ruqyā*) The Prophet ﷺ took some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

¹⁶⁸ O' my 'ilāh Lord of the people, remove the trouble, and heal for You are the Healer, No healing is of any avail but yours; a healing that will leave behind no ailment.

أَعُوذُ بِعَزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ¹⁶⁹ شَرٍّ.
مَا أَجِدُ وَأَحَادِرُ.

151. It is reported of the Prophet ﷺ that he said: "Whoever visited a sick person whose set time [of death] has not yet come, and says at his place seven times: 'As'alul-lāha 'al-'atheema, rabbal 'arshil 'atheemi 'an yashfiyaka¹⁷⁰ أَسْأَلُ اللَّهَ الْعَظِيمَ, رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ'. Allah would not but heal him".

When Passing by the Graves of the Polytheists

152. Salem related that his father said: A Bedouin came to the Prophet ﷺ and said O' Messenger of Allah My father used to maintain the ties of kinship, and he was so, and he was so. So where is he? He said: In Hell-fire. He said: It was as if that disturbed him, so he said: O' Messenger of Allah where, then, is your father? The Messenger of Allah ﷺ then said: Wherever you pass by the grave of a polytheist give him tidings¹⁷¹ of Hell-fire". He said: The Bedouin later accepted Islam and said: The Messenger of Allah ﷺ has given me an assignment. I would not pass by the grave of a *Kāfir* except that I would give him tidings of Hell fire.

¹⁶⁹ I seek refuge in the Glory of Allah, and his Ability from the evil of that which I experience and caution.

¹⁷⁰ I ask Allah the Majestic, Lord of the Magnificent Throne, that He would heal you.

¹⁷¹ Allah The Exalted said ﴿And proclaim a grievous chastisement to those who reject Faith﴾. *Suraht Barā'ah* (#9), V.3.

Condition for Entering the Ruins of Punished Peoples

153. The Messenger of Allah ﷺ said "Do not enter upon those punished peoples unless you are crying. However, if you are not crying, then, do not enter upon them lest you be struck by the like of what struck them.

Upon Entering Graveyards

154. The Messenger of Allah ﷺ used to teach them that if they went out to graveyards the spokesman among them should say: "'As-salāmu 'alaykum 'ahl 'addiyāri minal-mineena wal muslimeena wa'innā 'inshā'a 'allāhu bikum lāhiqoona, nas'alul-lāha lanā wa lakum 'al-āfiyata السَّلَامُ عَلَيْكُمْ أَهْلَ الْدِيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّ شَاءَ اللَّهُ بِكُمْ لَا حَقُونَ، 172 نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْغَافِيَةَ'".

How to Pray Upon the Dead

155. Abu Hurayrata رضي الله عنه said that the Messenger of Allah ﷺ said: "Whoever attends the funeral procession till he offers the funeral prayer, for him there is [a reward equal to] one *Qirāt*, and whoever accompanies it till burial, for him there is [a reward equal to] two *Qirāts*". It was asked, "What are two *Qirāts*? He replied, "Like two huge mountains".

¹⁷² Peace be upon you, dwellers of this province, of the Faithful and Submitting; and we Allah willing shall be joining you: I ask Allah, for us and for you, wellness.

156. Jābir رضي الله عنه said: The Prophet ﷺ offered the funeral prayer of 'Ašhamata 'An-Najāshi أَنْجَشِي and said four *takbeers*¹⁷³.
157. Talhata bin 'Abdullāh bin 'Awf said: I offered the funeral prayer behind 'Ibn 'Abbās رضي الله عنهما, and he recited 'Al-Fātiḥah and said, "Such that you may know that it is a *sunnah*.
158. 'Abi 'Umāmatah said that a companion of the Prophet ﷺ told him: "The *sunnah* with respect to the funeral prayer is that the *Imām* pronounce the *takbeerah*¹⁷⁴, then, that he silently read the opening *surah* of the Qur'ān after the first pronunciation of the *takbeerah*. Then, that he petition *šalāt*¹⁷⁵ upon the Prophet ﷺ, and that he make sincere supplication for the corpse over the following (three) *takbeeras*, not reciting [Qur'ān] in any of them. Then he should make *tasleem* silently in himself {when he steps out

¹⁷³ It has been established through authentic *ahadeeth* that the Prophet ﷺ prayed the funeral prayer with 4 (according to most reports), 5, and up to nine *takbeeras*. Whichever a person does is acceptable; however, it is better to alternate between them. Just as it is better to alternate between the various opening supplications in the prayer, the various forms of *tashahhud*, and the various forms of '*Aš-Šalāt 'Al-'Ibrāheemiyya*.

¹⁷⁴ This is to say '*Allahu akbaru* اللّٰهُ أَكْبَرُ.

¹⁷⁵ Ask Allah to bestow honor, and grace upon the Prophet ﷺ. 'Al-'Albāni said that he had not come across any specific funeral-related wording for petitioning *šalāt* upon the Prophet ﷺ, saying that any of the authentic wordings used in the *tashahhud* would be correct.

of the prayer {[turning] to his right}, and the *sunnah* is that those behind him do as their *Imām* did} ¹⁷⁶".

159. It is reported by way of 'Abi Hurayrata رضي الله عنه That the Messenger of Allah ﷺ "Used to, if he would pray upon a corpse, say: '*Allāhumma i'ghfir li hayyinā wa mayyitanā, wa shāhidanā wa ghā'ibanā, wa šagheeranā wa kabeeranā, wa thakaranā wa 'unthānā, 'allāhumma men 'ahyaytahu minnā fa'ahyihī 'alā 'al-'islāmi, wa men tawaffaytahu minnā fatawaffahu 'alā 'al-eemāni, 'allāhumma lā tahrimnā 'ajrahu, walā tudhillanā ba'dahu*' ¹⁷⁷ اللَّهُمَّ اغْفِرْ لِحَنَّا وَمَبِيتَنَا، وَشَاهِيدَنَا وَغَائِبَنَا، وَصَفِيرَنَا وَكَبِيرَنَا، وَذَكْرَنَا وَأَثَانَا، اللَّهُمَّ مِنْ أَخْيَتَهُ مِنَا فَأَخْيِهِ عَلَىٰ وَمَيَتَنَا، وَمَنْ تَوَفَّيْتَ مِنَا فَقُوْفَهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلْنَا بَعْدَهُ"."

176 'Al-'Albāni said that the wording: "Then, that he petition *šalāt* upon the Prophet ﷺ, and that he make sincere supplication for the corpse over the following (three) *takbeeras*" indicates that the petitioning of *šalāt* upon the Prophet ﷺ is done after the second *takbeerah*, not before that, because if it were before that it would not fall into the [three] *takbeeras*, it would fall before that. The squiggled brackets are related to the references for this *hadeeth* in the *hadeeth* reporters section.

¹⁷⁷ O' my '*ilāh* forgive our living, and our dead; our present, and our absent; our young, and our old, our males, and our females. O' my '*ilāh* whomever of us you liven then liven him upon Islam, and whomever of us you exact then exact him upon faith. O' my '*ilāh* do not forbid us his reward, and do not push us astray after him.

What is Said When Placing the Body in the Grave

160. The Prophet ﷺ said: "When you place your dead in the grave then say *Bismillāhi wa ‘alā sunnati rasoolil-lāhi*¹⁷⁸ بِسْمِ اللَّهِ وَعَلَى سُنْنَةِ رَسُولِ اللَّهِ.
161. When the Prophet ﷺ would finish burying a dead person he would stand over him and say: '*Istaghfiroo li’akheekum wa saloo lahu attathbeeta fa’innahu ’al’āna yus’alu*¹⁷⁹ اسْتَغْفِرُوكُمْ وَسَلُوا لَهُ التَّشْبِيهَ فَإِنَّهُ الآن يُسْأَلُ.

With Respect to Allah's Bounties upon Man

Allah The Exalted said with respect to the story of the two men: ﴿Why do you not, as you enter into your garden say: *Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi*¹⁸⁰ فَمَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾.

162. It is reported of the Prophet ﷺ that if he saw something he liked he would say "*Al-hamdu lil-lāhi ’allathee bini‘matihi tatimmuš-šālihātu*¹⁸¹ الحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَسْمُ الصَّالِحَاتُ." and if he

¹⁷⁸ In the name of Allah, and according to the way of the Messenger of Allah.

¹⁷⁹ Ask forgiveness for your brother, and ask stability for him, for he is now being questioned.

¹⁸⁰ 'Allah's Will [be done]! There is no strength but in Allah! This is from *Surat 'Al-Kahf* (#18) V.39.

¹⁸¹ All praise is to Allah, by the Grace of Whom all good things are fulfilled.

saw something he disliked he would say: '*Al-hamdu lil-lāhi 'alā kulli hālin*'¹⁸² حَمْدُ اللَّهِ عَلَى كُلِّ خَالٍ.

What to Say to Someone Wearing New Clothes

163. Um Khālid bin Sa'eed said: I came to the Messenger ﷺ, my father was with me and I was wearing a yellow shirt. So the Messenger of Allah ﷺ said *sanah sanah*¹⁸³ سَنَة سَنَة. She said: So I set off playing with the seal of prophet hood, thus my father prevented me. The Messenger of Allah ﷺ said leave her then the Messenger of Allah ﷺ said: '*Ablee wa 'akhliqee, Ablee wa 'akhliqee, Ablee wa 'akhliqee*'¹⁸⁴ أَبْلِي وَأَخْلَقِي، أَبْلِي وَأَخْلَقِي، أَبْلِي وَأَخْلَقِي. 'Abdillāh said it thus remained until he noticed it, meaning due to its having remained.

What to Say When you Wear Something New

164. The Messenger of Allah ﷺ was such that if he newly acquired clothing he would name it by its name: either shirt, or turban, then, he would say: '*Allāhumma laka 'Al-hamdu 'anta kasawtaneehi 'as'aluka min khayrihi wa khayra mā šuni'a lahu, wa 'a'outhu bika min sharrihi wa sharri mā*

¹⁸² All praise is to Allah upon every circumstance.

¹⁸³ 'Al-Humaydi, page 188 of volume 7 of *Fath* said that *sanāh* سَنَاه means nice حسن in Ethiopian.

¹⁸⁴ Dr. Mohammed Muhsin Khān, in his translation of this supplication, stated it as follows: "May you live so long that you will wear out many garments". This is a non literal translation

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسُوتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صَبَعَ لَهُ،¹⁸⁵
وَأَغْرُبُ بَكَ مِنْ شَرِّهِ وَشَرِّ مَا صَبَعَ لَهُ.

Being Presented A Gift and Suplicated for

165. It is reported of 'Ā'ishata رضي الله عنها that she said: A small goat was presented to the Messenger of Allah ﷺ, he said: "Divide it out", then whenever the servant would return 'Ā'ishata would say: What did they say? She would say: They said: May Allah bestow blessings in you (*Bāraka 'allāhu feekum* بارك الله فيكم), then 'Ā'ishata would say: And in them may Allah bestow blessings (*wa feehim bāraka 'allāhu* وفيم بارك الله), we return upon them the same as what they said, and our reward remains for us.

Let your Brother Know you Love Him

166. The Prophet ﷺ said: "If one of you loves his brother then let him inform him of that".

Rewarding one that does you Good

167. The Messenger of Allah ﷺ said: "Whoever has good done to him, and says to the doer *Jazāka 'allāhu khayran* جزاك الله خيراً then he has excelled in praise".

¹⁸⁵ O' my 'ilāh to you is all praise, You have clothed it upon me. I ask You the good of it, and the good it was made for; and I seek refuge in You from the evil of it, and the evil it was made for.

On Seeing the First Fruits

168. Abu Hurayrata رضي الله عنه said: "When people would see the first of the fruits they used to bring them to the Messenger of Allah ﷺ, then if the Messenger of Allah ﷺ would take it he would say: ""*Allāhumma bārik lanā fee thamarinā, wa bārik lanā fee madeenatinā, wa bārik lanā fee šā'inā, wa bārik lanā fee muddinā*"" اللَّهُمَّ بَارِكْ لَنَا فِي شَمْرَنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدْنَانَا, then he would give it to the youngest of little children that would come by".

Liked things and Fear of The Evil Eye

Allah The Exalted said: «Why did you not, as you went into Your garden, say: *Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi* مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ» ١٨٨.

169. The Prophet ﷺ said: "The 'Ein (the [evil] eye) is true, and if there was anything that was going to beat Fate, the evil eye would have beaten it".

186 May Allah reward you well.

187 O' my 'ilāh put blessings in our fruit for us, and put blessing in our town for us, and put blessing in our šā' [unit of measure for grain], and put blessing for us in our *mudd* [Measure of various standards: Bushel, or two pints].

188 Allah's Will [Be done]! There is no power but by Allah! *Surat 'Al-Kahf* (#18) V.39.

170. It is reported that the Prophet ﷺ said: "If one of you sees that which he likes in himself, or in his property, then let him ask for blessings upon it, for the evil eye is true".
171. Abu Sa'eed ؓ said: "The Messenger of Allah used to solicit Allah's protection from Jinn, and the evil eye of people, until the *Mu'awwithatān* [last two surahs of the Qur'ān] came down, when they came down he took them and left all else".

On Drawing Good and Bad Omens

172. The Prophet ﷺ said "There will be no contagiousness, nor drawing bad omens [pessimism], and the truest of these is the drawing of good omens [optimism]. They said: What is the drawing of good omens? He said: A good word that a person hears".
173. The Messenger of Allah ﷺ liked the drawing of good omens (*fa'l*).
174. And he said: "I saw in my sleep as if I was at 'Uqbata bin Rāfi's place, and we were brought of the freshly ripened dates of Ibn Tābin. So I took it to mean highness in this lower life, consequence in our favor in the after life, and that our religion is pleasant".
175. As for drawing bad omens, Mu'āwiyyata bin 'Al-Hakam ؓ said: I said: O' Messenger of Allah amongst us are men that draw bad omens. He said: "That is something which you find in yourselves so do not let it hold you back".

Upon Seeing Inflicted People

176. It is reported that the Prophet ﷺ said: "Whoever sees a person that has been inflicted [with anything] and then says: *Al-hamdu lil-lāhi 'allathee 'āfānee mimmā 'ibtalāka bihi, wa fadhdhalanee 'alā katheerin mimman khalaqa tafdheelan* 189 الحَمْدُ لِلّٰهِ الَّذِي عَافَنِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلٰى كَثِيرٍ مِّنْ خَلْقٍ تَفْدِيلًا
- , he would not be inflicted with that infliction".

Supplication for the Guidance of the Polytheists

177. 'At-Tufayl bin 'Amru came upon the Messenger of Allah ﷺ and said: O' Messenger of Allah! *Dawsan* [a tribe] has disobeyed, and refused, so petition Allah against them. The people thus thought that he was going to petition Allah against them; then, he said: '*Allāhumma iħdi Dawsan wa'ti bim* 190 اللَّهُمَّ اهْدِ دُوْسَانَ وَأَتِّهِمْ

On Asking for Rain

178. It is reported by way of Jābir bin 'Abdillāh رضي الله عنهما that he said: Some weeping women came to the Prophet ﷺ, so the Prophet ﷺ said: "*'Allāhumma sqinā ghaythan mugheethan, maree'an, maree'an, nāfi'an, ghayra dhārrin,*

¹⁸⁹ All praise be to Allah who has pardoned me of that which He has tried you with, and made me much better than many of those He has created. [This is not supposed to be heard by the inflicted person].

¹⁹⁰ O' my 'ilāh guide *Dawsan*, and bring them.

اللَّهُمَّ اسْقِنَا غَيْرًا مُغْيَرًا، مَرِيًّا، مَرِيًّا، نَافِعًا، غَيْرَ ۖ ۱۹۱
 'ājilan, ghayra 'ājilin ۱۹۱، whereupon the sky covered them¹⁹².

179. It is reported of 'Ā'ishata رضي الله عنها that she said: "People complained to the Messenger of Allah ﷺ about lack of rain, so he ordered that a pulpit [or a platform], be placed for him in his place of prayer, and he promised the people a day when they would all come out and meet. So the Messenger of Allah ﷺ came out when the rim of the sun became apparent, he then sat on the pulpit, Magnified, and praised Allah to Whom belongs Glory and Power, and then said:

"You have complained of the bareness of your land, and of the rainfall being past-due relative to its usual timing, and Allah Glory be to Him has commanded you to supplicate to Him, and He has promised you that he would grant you". He then said: ﴿'Al-hamdu lil-lāhi rabbil 'ālameena ❶
 'Arrahmāni 'arraheemi ❷ Mālikī yawmiddeeni ❸﴾ ۱۹۳
 ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (۱) الرَّحْمَنُ الرَّجِيمُ (۲) مَالِكُ يَوْمِ الدِّينِ (۳)﴾
Lā 'ilāha illā 'allāhu, yaf'alu mā yureedu, 'allāhumma 'anta 'allāhu lā 'ilāha illā 'anta, 'antal ghaniyyu, wa nahnul fuqarā'u, 'anzil 'alaynā 'al-ghaytha, waj'al mā 'anzalta

¹⁹¹ O' my 'ilāh water us with a rain that will rescue us, be to our health, be abounding in herbage, be beneficial to us not harmful [not destructive of pasture, etc.], and in haste not delay.

¹⁹² The above was a literal translation. Dr. Mohammad Khaleel Harras said in his authentication of "Al-Kalim At-Tayyib" that it means that the gates of the sky opened with pouring showers.

¹⁹³ First three verses of *Surat Al-Fātiḥah* (#1) in the meaning of : ﴿All praise be to Allah The Cherisher and Sustainer of the Worlds ❶ The All-Merciful The Mercy-Bestowing [upon his faithful bondservants] ❷ Master of the Day of Judgment ❸﴾

la ilah illa Allahu, yaf'ul ma ¹⁹⁴ *lanā quwwatan wa balāghan 'ilā heenin* يُبِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ الْغَنِيُّ، وَتَحْنُّ الْفَقَرَاءَ، أَنْزَلْنَا عَلَيْنَا الْغَيْثَ، وَاجْعَلْنَا مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ.

Then he raised his hands, and kept them raised till the whiteness of his underarms became apparent. He, then, turned his back towards the people, and flipped or inverted his garment, and he was raising his hands, then he turned towards the people, descended and prayed [a prayer consisting of] two bows. Then Allah to Whom belongs Glory and Power formed a cloud; thunder and lightning then came out of it, then it rained by the leave of Allah The Exalted. He had yet not reached his Mosque when streams were flowing. When he, then, noticed the speed of these streams in reaching the homes and buildings he ﷺ laughed that his molar teeth became visible. Then he said: "I bear witness that Allah is well able of every thing, and that I am His bondservant and Messenger".

When Windy

180. The Messenger of Allah ﷺ said: "The Wind is of the Mercy of Allah, It brings mercy, and it brings torture. So when you see it, do not curse it, and ask Allah for its good, and solicit Allah's protection from its evil".
181. When the wind would blow the Prophet ﷺ would say
"Allāhumma 'innee 'as'aluka khayrahā, wa khayra mā

¹⁹⁴ There is no '*ilāh*' except Allah, does what He wills, O' my '*ilāh*' You are The '*ilāh*' there is no '*ilāh*' other than You, You are the One needless of others, and we are the needy, bring rain down upon us, and make what You will have brought down [a means of] strength and subsistence untill some time.

feehā, wa khayra mā 'ursilat bihi, wa 'a'outhu bika min sharrihā, wa sharri mā feehā, wa sharri mā 'ursilat bihi ¹⁹⁵
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا
فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهَا.

182. The Prophet ﷺ was such that if he would see a collection of clouds starting to form in the horizon he would leave work, even if he was in the middle of supplication, then he would say "Allāhumma 'innee 'a'outhu bika min sharrihā" ¹⁹⁶ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا", then if it would rain, he would say: "Allāhumma šayyiban hanee'an" ¹⁹⁷ اللَّهُمَّ صَبِّرْنَا هَذِهِنَا".

At Time of Thunder

183. Whenever 'Abdullāh bin 'Az-Zubayr رضي الله عنه would hear thunder he would stop talking, and say "Subhāna 'allathee yusabbihur-ra'du bihamdihi, wal-malā'ikatu min kheefatihi" ¹⁹⁸ سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدَ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

¹⁹⁵ O' my 'ilāh I ask You the good of it, the good that is in it, and the good that it was sent for, and I solicit your protection from the evil of it, the evil that is in it, and the evil that it was sent for.

¹⁹⁶ O' my 'ilāh I solicit your protection from its evil.

¹⁹⁷ O' my 'ilāh make it go straight to the target, and make it a means for our well-being.

¹⁹⁸ Glory be to Allah Whom the thunder glorifies in Praise, and [so do] the Angels out of fear of Him.

Upon Rainfall

184. Zayd bin Khālid 'Al-Juhaniyyu ﷺ said: The Messenger of Allah ﷺ led us in the morning prayer in Hudaybiya ([following a night in which it rained]). Then when he had come out of his prayer, he approached the people, and then said: "Do you know what Your Lord has said?" They said: Allah and His Messenger know best. He said: "He said: This morning some of my bondservants have become believers in Me and some unbelievers in Me. As for him who said: We have been rained upon by the benevolence of Allah, and His Mercy, that is a believer in Me, unbeliever in the star. And as for him who said: We have been rained upon due to such and such star setting at the rising of another [Star foreboding rain], then that is a unbeliever in Me, believer in the star".
185. 'Anas رضي الله عنه said: A man entered the Mosque on a Friday, and the Messenger of Allah ﷺ was standing in deliverance of a speech, so he said: O' Messenger of Allah! The properties have perished, and the means have desisted, so petition Allah to rescue us with rain. So the Messenger of Allah ﷺ raised his hands, then he said: *"Allāhumma 'aghithnā, 'allāhumma 'aghithnā* ^{اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَعِشْنَا}¹⁹⁹". 'Anas said: By Allah we saw neither cloud nor pieces of cloud in the sky, and there were no buildings or homes between us and *Sal'in* [a mountain in the north west of Madeenah]. Then from behind that mountain a cloud came out. Then when it took a central position in the sky it started to spread, then it rained, and no by Allah we did not see the sun for a week. Then a man came in from that door on the following Friday, and the Messenger was standing in deliverance of a speech, he then said: O' Messenger of Allah! The properties have perished,

¹⁹⁹ O' my '*ilāh* rescue us with rain, O' my '*ilāh* rescue us with rain.

and the means have desisted, so ask Allah to withhold the rain from us. So the Prophet ﷺ raised his hands and then said: "Allāhumma hawālaynā wa lā 'alaynā, 'allāhumma 'alā 'al-'ākāmi wath-thirābi, wa bu тооnil-'awdiyati, wa manābitish-shajari 200 اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ، وَمَنَابِتِ الشَّجَرِ。", so it left, and we went out walking in the sun.

Upon Sighting the Crescent

186. When the Messenger of Allah ﷺ would see the crescent he used to say: "Allāhu 'akbaru, 'allāhumma 'ahillahu 'alaynā bil-'amni wal 'eemāni, was-salāmati wal-'islāmi, wat-tawfeeqi limā tuhibbu watardhā, rabbuna wa rabbuka 'allāhu Akbar, اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالْتَّوْفِيقِ 201 لِمَا تُحِبُّ وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ".

²⁰⁰ O' my 'ilāh around us but not upon us, O' my 'ilāh on the hills and the small mountains, and on the interior of valleys, and the growing places of trees. [Notice politeness in not asking for rain to stop]

²⁰¹ Allah is greater [than every thing], O'-my 'ilāh bring this month upon us in security and in faith, in peace and Islam [submission], and in making us successful to do what You love and approve of. Our Lord and your Lord is Allah • Shaikh Al-Albani Cautions: Many people face the Crescent when supplicating, as they also face graves, and all of this is not allowed as it is affirmed in the legislation of our religion: "Nothing is faced during supplication other than that which is faced during prayer".

About Eclipses

187. Ibn ‘Umar رضي الله عنه said: "When the sun eclipsed during the time of the Messenger of Allah ﷺ, *Inna Aš-Šalāta Jāmi‘atun*²⁰² was called".
- إِن الصَّلَاةَ جَامِعَةٌ
188. Abi Musā said: "The sun eclipsed so the Prophet ﷺ stood up in fright, fearing that it could be The Hour, then he came upon the Mosque and prayed with the longest standing, bowing, and prostration I have ever seen him do; and he said: these signs which Allah sends are never for the death, or the life of a person, but Allah frightens His bondservants with them. So if you see any of them then seek refuge in fear towards the remembrance of Allah, petitioning Him, and asking His forgiveness".
189. ‘A’ishata رضي الله عنها said: In the life time of the Messenger of Allah ﷺ the sun eclipsed so the Messenger of Allah ﷺ stood up and led the people in prayer, and he prolonged the standing [the recitation]; then, he bowed, and prolonged the bowing; then he lifted his head, and prolonged the standing, and it was shorter than the first; then he performed a prolonged bowing which was shorter than the first; then he lifted his head; and then he performed two prostrations. He, then, stood up and did the like in the second *rak‘ah*. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but are two signs amongst the signs of Allah which He shows to His worshippers so if you see them, then make haste for the prayer.

²⁰² The prayer is gathering.

When Going on a Journey

190. It is reported of the Prophet ﷺ that he said: "Whoever wants to go on a journey, then let him say to those whom he leaves behind: 'Astawdi'ukumul-lāha 'allathee lā tadhee'u wadā'i'uhu 203 أَسْتَوْدُ عَكْمَ اللَّهِ الَّذِي لَا تَضِيغُ وَذَانِعَةً".
191. It is reported that the Messenger of Allah ﷺ said: "Verily, whenever Allah is entrusted with something, He preserves it".

When Someone Else is Going on a Journey

192. Salem said: 'Ibn 'Umar رضي الله عنهما used to say to the man, if he wanted to go on a journey: Come closer to me and let me entrust you [bid you farewell] like the Messenger of Allah ﷺ used to entrust us, then he would say: "'Astawdi'ul-lāha deenaka wa'amānataka wa khawāteemu 'amalika 204 أَسْتَوْدُ عَلَيْكَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ'. From another perspective, he used to – meaning the Prophet ﷺ – when he would entrust someone off, he would take hold of his hand, and not let go of it until the man would be the one to let go of the Prophet ﷺ's hand, and he mentioned this.
193. A man came to the Prophet ﷺ and said: O' Messenger of Allah! I want to go on a journey, so supply me? So he said:

²⁰³ I entrust you unto Allah, Whose trusts are not lost.

²⁰⁴ I entrust, with Allah, your religion, your trustworthiness, and your closing deeds [meaning your final deeds before death].

"*Zawwadaka 'allāhu 'attaqwā* 205". He said: Supply me with more? He said: "*Waghafara thambaka* 206 •عَفْرَ ذُبْكَ". He said: Supply me with more? He said: "*Wa yassara laka 'al-khayra haythumā kunta* 207 وَيَسِّرْ لَكَ الْخَيْرَ حِينَما ٢٠٧". كُنْتَ".

194. It is reported by way of Abi Hurayrata رضي الله عنه, that a man said: O' Messenger of Allah: I want to go on a journey, so advise me. He said: "You should take shield from the anger of Allah [Taqwā might also be translated as "be pious" or "be watchful of Allah"], and magnify Allah [Takbeer is to say: '*Allāhu 'akbaru* اللَّهُ أَكْبَرُ'] upon every elevation". After the man left, he said: '*Allahumma 'itwi lahul-bu‘da wa hawwin 'alayhi 'as-safara* 208 اللَّهُمَّ اطْبِعْ لَهُ الْبَعْدَ وَهَوْنَ عَلَيْهِ السَّفَرُ'."

Upon Mounting Mean of Transportation

195. 'Ali bin Rabee'ata said: "I witnessed Ali bin Abi Tālib رضي الله عنه when he was given a beast of burden to mount, just when he put his foot in the mount he said: In the name of Allah [*Bismillāhi* بِسْمِ اللَّهِ], then when he had ascended upon its back, he said: All praise be to Allah [*Al-hamdu lil-lāh* الحَمْدُ لِلَّهِ], then he said: ﴿*Subhānal-lathee sakh-khara lanā*

205 May Allah supply you with piety.

206 And may He forgive your sin.

207 And may He make that which is Good easy for you wherever you may be.

208 O' my 'ilāh fold the distance for him, and facilitate the journey upon him.

hāthā wa mā kunnā lahu muqrineena ①③ wa'innā 'ilā rabbinā lamunqaliboona ①④ ﴿١٤﴾²⁰⁹ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كَانَ ﴿١٣﴾²⁰⁹ لَهُ مُقْرِنٌ (١٣) وَإِنَّا إِلَى رَبِّنَا لَمُنْقَبِلُونَ (١٤) ﴿١٤﴾ Then he said *Al-hamdu lil-lāhi* 3 times, then he said '*Allāhu 'akbaru*, 3 times, then he said: *Subhānaka 'allāhumma 'innee thalamtu nafsee, faghfirlee, fa'innahu lā yaghfiruth-thunooba illā 'anta* ²¹⁰ سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْنِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ, then he laughed, so he was asked: O' Commander of the faithful! why did you laugh? He said: I saw the Prophet ﷺ do as I have done, then he laughed, so I asked him: O' Messenger of Allah! why did you laugh? He said "Your Lord Glorified and Exalted is He, admires when one of his bondservants says: Lord forgive me my sins, he knows that no one else forgives sins besides Me [Allah]".

196. Once ascended upon his camel, if the Prophet ﷺ was going on a journey he would say: '*Allāhu 'akbaru* ²¹¹, three times ^{اللَّهُ أَكْبَرُ}, then he would say: "*Subhānal-lathee sakhhara lanā hāthā wa mā kunnā lahu muqrineena ①③ wa'innā 'ilā rabbinā lamunqaliboona ①④* ﴿١٤﴾²¹² سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا

²⁰⁹ Surat 'Az-Zukhruf (#43): ﴿Glorify be to Him who has availed this to our use, for we were not bound to it ①③ And to our lord surely we will be returning ①④﴾

²¹⁰ Glorified are You my 'ilāh I have transgressed upon myself, so forgive me, for no one forgives sins other than You.

²¹¹ Allah is greater [than everything].

²¹² Surat 'Al-Zukhruf (#43): ﴿Glorify be to Him who has availed this to our use, for we were not bound to it ①③ And to our lord surely we will be returning ①④﴾

'وَمَا كَنَّا لَهُ مُقْرِبِينَ (١٣) وَإِنَّا إِلَى رَبِّنَا لَمُنْقَبُونَ (١٤)' *Allāhumma innā nas'aluka fee safarinā hāthā 'al-birra wat-taqwā, wa minal-'amali mā tardhā, 'allāhumma hawwin 'alaynā safaranā hāthā watwi 'annā bu'dahu, 'anta 'aš-ṣāhibu fissafari, wal-khalifatu fil 'ahli, 'allāhumma 'inne 'a'outhu bika min wa'thā'is-safari, wa ka'abatil-manthari, اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا* 213 *هَذَا الْبَرُّ وَالْقَطْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوْنَ عَلَيْنَا سَفَرُنَا هَذَا وَأَطْوَ عَنَّا بُعْدَهُ، أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ وَعْنَاء السَّفَرِ، وَكَابَةِ النَّظَرِ، وَسُوءِ الْمَقْبَلِ فِي الْأَمَانِ وَالْأَهْلِ.*". Then when he would return he would say the same words, and would add to them: "'Āyiboona, tā'iboona, 'ābidoona, li-rabbinā hāmidoona" 214 آيُون، تائِيون، آبِيون، لِرَبِّنَا حَامِدون".

197. In another respect: "The Messenger of Allah ﷺ and his companions were such that if they were ascending mountain passages they would make *Takbeer* [say '*Allāhu akbaru*' 215 [الله أَكْبَرْ]] and if they were descending they would make *Tasbeeh* [say *Subhāna 'allāhi* 216 [سُبْحَانَ اللهِ]]."

²¹³ O' my 'ilāh we ask You in this journey of ours reverence and piety, and deeds that You approve of, O' my 'ilāh facilitate this journey for us, fold up its distance for us, You are the companion in journey, and the One that remains guardian over the family, O' my 'ilāh I solicit your protection from the hardship of journeying, distressful scenery, and ill happenings regarding property and family.

²¹⁴ Coming back [we are]; in repentance; in worship; and, of our Lord, in praise.

²¹⁵ Meaning Allah is greater [than every thing].

²¹⁶ Meaning Glorified is Allah and removed from any imperfections.

When Beast of Burden Stumbles

198. A man reported: I was riding on the same beast of burden as the Prophet ﷺ, then it stumbled, so I said: May shaytān stumble (*Ta'isa 'ash-shaytānu*), so he said: "Do not say: *Ta'isa 'ash-shaytānu*, because when you say that he magnifies himself so much that he would be like the house, and he says: By my strength. Say however: ***Bismillāhi***²¹⁷ لِسَمْ اللَّهُ, because when you say that he belittles himself till he is like the flies".

Upon Entering a Town

199. It is reported by way of Šuhayb رَجُلُنَا، that the Prophet ﷺ did not see a town which he wanted to enter except that he said upon seeing it: "*Allāhumma rabbas-samāwātis-sab'i wa mā 'athlaln, wa rabbal 'aradheenā-sab'i wamā 'aqlalna, wa rabbash-shayāteeni wa mā 'adhhalna, wa rabbar-riyāhi wa mā tharayna; 'as'aluka khayra hāthihī 'alqaryati, wa khayra 'ahlihā, wa khayra mā feehā, wa 'a'outhu bika min sharrihā, wa sharri 'ahlihā, wa sharri mā feehā*"²¹⁸ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَخْلَلْنَ،

²¹⁷ In the name of Allah.

²¹⁸ O' my 'ilāh Lord of the Seven Heavens, and that which they have shaded; Lord of the Seven Earths, and that which they have carried, Lord of the *shayāteen* [devils], and those whom they have led astray; and Lord of the winds, and that which they have lifted; I ask You the good of this town, the good of its people, and the good that is in it; and I solicit your protection from its evil, and the evil of its people, and the evil that is in it.

وَرَبُّ الرِّيَاحِ وَمَا ذَرَيْنَ؛ أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَغُوذُ بِكَ مِنْ
”شَرّهَا، وَشَرّ أَهْلِهَا، وَشَرّ مَا فِيهَا“.

When Lodging Somewhere

200. The Messenger of Allah ﷺ said: "Whoever takes a lodging place for himself then let him say: 'A‘outhu bikalimātil-lāhi 'at-tāmmāti min sharri mā khalaqa' ²¹⁹ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَهُ nothing would harm him until he would depart from that place".

When Slaughtering

201. 'Anas reported that the Prophet ﷺ sacrificed two horned black and white wild sheep. He said: And I saw him slaughter them with his hand, placing his foot on their sides. He said: And he *sammā* [to say *Bismillāh* [بِسْمِ اللَّهِ] and *kabbara* [to say '*Allāhu 'akbaru*' ^{اللَّهُ أَكْبَرُ}]].

²¹⁹ I seek refuge in the complete and perfect words of Allah from the evil of what He has created.

Eating and Drinking²²⁰

Allah The Exalted said: ﴿O you who believe! Eat of the good things that we have provided for you, and be grateful to Allah, if it is He you worship ①⑦②﴾²²¹.

202. The Messenger of Allah ﷺ said: "O' my son! invoke the name of Allah [say: *Bismillāh* بِسْمِ اللَّهِ], eat with your right hand, and eat of that which is on your side [of the platter being shared]".
203. The Messenger of Allah ﷺ said: "When one of you eats let him invoke the name of Allah the Exalted at the start, but if he forgets to mention the name of Allah the Exalted at the start, then let him say: *Bismillāh, 'awwalahu wa'akhirahu* بِسْمِ اللَّهِ، أُولَاهُ وَآخِرَهُ".
204. It is reported by way of Abi Hurayrata رضي الله عنه that: "The Messenger of Allah ﷺ never ever faulted food, if he liked it he would eat it, otherwise he would leave it".
205. It is reported by way of Wahshiy that the companions of the Messenger of Allah ﷺ said: O' Messenger of Allah! we eat; however, we do not get full. He said: "Perhaps you eat separately?" they said: Yes. He ﷺ said: "Then join together upon your food, and invoke the name of Allah: blessing would be bestowed in it for you".

²²⁰ Notice that in all these *ahadeeth* only *Bismillāh* is said, and not the whole *Bismillāh 'arrāhmān arrāheem*.

²²¹ *Surat 'Al-Baqarah (#2) V.172.*

²²² In the name of Allah, start of it and end of it.

206. The Messenger of Allah ﷺ said: "Verily Allah becomes satisfied with a person on account that he eats the food, then, praises Him for it; or drinks the drink, then, praises Him for it".
207. The Messenger of Allah ﷺ said: "Whoever would eat some food, and then say: '*Al-hamdu lil-lāhi 'al-lathee 'at'amanee hāthā, wa razaqaneehi min ghayri hawlin minnee wa lā quwwatin*'²²³ الحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِي مِنْ غَيْرِ حَوْلٍ مِّنِي وَلَا قُوَّةٍ
- his previous sins would be forgiven".
208. It is reported by way of a man that served the Prophet ﷺ, that he used to hear the Prophet ﷺ saying "*Bismillāhi*" بِسْمِ اللّٰهِ as he would bring food close to him, and when over with his meal he would say: "*Allāhumma 'at'amta, wa 'asqayta, wa 'aghnayta, wa 'aqnayta, wa hadayta, wa 'ahyayta, falakal hamdu 'alā mā 'a'tayta*" اللّٰهُمَّ أَطْعَمْتَنِي، وَأَسْقَيْتَنِي، وَأَغْنَيْتَنِي، وَأَهْدَيْتَنِي، فَلَكَ الْحَمْدُ عَلٰى مَا أَعْطَيْتَنِي". وَهَدَيْتَنِي، وَأَخْيَتَنِي، فَلَكَ الْحَمْدُ عَلٰى مَا أَعْطَيْتَنِي".
209. When the Prophet ﷺ would lift his place setting he would say: "*Al-hamdu lil-lāhi katheeran, tayyiban, mubārakan feehi, ghayra makfiyyin, wa lā muwadda'in, wa lā mustaghnan 'anhu rabbunā*"²²⁵ الحَمْدُ لِلّٰهِ كَثِيرًا، طَيِّبًا، مُبَارَّكًا فِيهِ، غَيْرَ مُكْفِيٍّ، وَلَا مُوَدِّعٍ، وَلَا مُسْتَغْنَانَ عَنْهُ رَبُّنَا".

²²³ All praise be to Allah Who has fed me this, and provided me it with neither ability on my part nor strength.

²²⁴ O' my 'ilāh You have fed, You have given to drink, You have enriched, You have pleased, You have guided, and You have livened, so for You is all praise for all that You have given.

²²⁵ All praise to Allah plentiful, delightful, blessed, not desisting [from us, but remaining for us so long as we live], and not bidding farewell [because it is not, Allah willing, the last food we shall eat]

What a Fasting Person Says Upon *Iftār*

210. When the Messenger of Allah ﷺ would break his fast he would say: "*Thahaba 'ath-thama'u wabtallatil-'urooq wa thabuta 'al-'ajru 'in shā'a 'allāhu*"²²⁶ ذَهَبَ الظَّمَاءُ وَبَثَلَتِ الْمُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

On Asking Permission to Enter

211. 'Abi Sa'eed 'Al-Khudree said that he was in a seated gathering place of the 'Anṣār, whereupon, Abu Musā came as if he was frightened. So he said: I asked permission to enter upon 'Umar three times; whereupon, he did not give me permission, so I returned. Then he said: What prevented you? I said: I asked permission thrice, whereupon, no permission was given to me, so I returned, and the Messenger of Allah ﷺ has said: "If one of you asks permission three times, and is not given permission, then let him return". He then said: By Allah you shall establish proof for this. [So] Is there one of you that has heard this from the Prophet ﷺ? 'Ubay bin Ka'b said: By Allah none shall get up with you except the youngest of the people, and I was the youngest of the people, so I got up along with him, and informed 'Umar that the Prophet ﷺ had said that.
212. A man from Bani 'Āmir related that he asked permission [to enter] upon the Prophet ﷺ when he was in a house, so he said: Penetrate I? So the Prophet ﷺ told his servant: Go out to this [person] and teach him how to ask permission to enter,

²²⁶ The thirst has gone, the blood vessels have become moist, and the reward has been established with the Will of Allah.

thus, tell him: say 'As-Salāmu 'alaykum 'a'adkhulu? (shall I enter?) السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟ the man, thereupon, heard this, and thus said 'As-Salāmu 'alaykum 'a'adkhulu? Thus the Prophet ﷺ gave him permission [to enter], and he entered.

Dislike of Saying: It's me!

213. Jābir رضي الله عنه said: I came to the Prophet ﷺ concerning a debt that was due upon my father; thereupon, I knocked the door, and he, thus, said: Who is it? I said: [It's] me!²²⁷ He said: [It's] me, [it's] me, as if he hated it.

What to Supplicate for your Host

214. 'Abdullāh bin Busr رضي الله عنه said: The Messenger ﷺ stayed as a guest with my father. He said: We, thus, brought close to him some food and *watbatan*²²⁸, thus he ate from it, then, he was brought some dates, he would eat of them, and put the seeds between his two fingers, bringing together his index and middle finger, then he was brought some drink, so he drank it, then he handed it to the person sitting to his right. He said: Then my father said as he took to the bridle of his beast of burden: Petition Allah for us, so he said: "Allāhumma bārik lahum fee mā razaqtahum, waghfir lahum, warhamhum اللَّهُمَّ بارِكْ لَهُمْ فِيمَا رَزَقْتُهُمْ، وَاغْفِرْ لَهُمْ، وَارْحَمْهُمْ".²²⁹

²²⁷ That is he said: 'Anā إنا

²²⁸ A mixture of dates with curd and butter.

²²⁹ O' my 'ilāh bestow blessing for them in that which You have provided them, and forgive them, and have mercy upon them.

215. It is reported by way of 'Anas رضي الله عنه that the Prophet ﷺ came to Sa'd bin 'Ubādata رضي الله عنه, Then he brought some bread and oil [to the Prophet ﷺ], so he ate, then the Prophet ﷺ said: "Aftara 'indakumu 'aš-šā'imoona, wa 'akala ta'āmakumu 'al-'abrāru, wa šallat 'alaykumu 'al-malā'i'katu 230 أفطرتكم الصائمون، وأكل طعامكم الأربعاء، وصلّت عليكم الملائكة".

About As-Salām

216. It is reported by way of 'Abdillāh bin 'Amr رضي الله عنهما that a man asked the Prophet ﷺ: Which of Islam is best? he said: "To feed the food, and to recite *As-Salām* upon whom you know, and whom you don't know".
217. The Messenger of Allah ﷺ said "You shall not enter Heaven (*Al-Jannah*) till you have faith, and you do not have faith till you love one another, shall I not guide you upon something if you do it you will love one another? Spread²³¹ *As-Salām* among you".
218. 'Ammār bin Yāsir رضي الله عنه said: "Three qualities! whoever acquires them then he has acquired faith: the quality of exacting justice from one's self²³², and to offer *As-Salām* to

226

227.

²³⁰ May the fasting people break their fast at your place, and may the revering [pious] people eat your food, and may the Angels ask Allah to send his Grace and Honor upon you.

²³¹ Meaning great one another with this greeting. It is a supplication for the peace, mercy, and blessings of Allah.

²³² In Dr. Muhammad Muhsin Khan's translation of *Šaheeh 'Al-Bukhāri* this was rendered as "To treat others as one likes to be treated by others". The *Bukhāri* translation seems to impart some meaning to what we have mentioned above. People usually seek to exact justice from

the world²³³, and to spend [give charitable gifts in Allah's cause] in-spite of a barely sufficient sustenance [poverty]".

219. 'Imrān bin Hušayn said: A man came to the Prophet ﷺ and said: '*As-salāmu 'alaykum* السَّلَامُ عَلَيْكُمْ', so he replied, then he sat down, and then the Prophet ﷺ said "Ten". Then another came along and said: '*As-salāmu 'alaykum wa rahmatullāh* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ', so he replied, then he sat down, and then he said: "Twenty". Then another came along and said: '*As-salāmu 'alaykum wa rahmatullāh wa barakātuhu* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ', so he replied, then he sat down, and then he said: "Thirty".
220. The Messenger of Allah ﷺ said: "The closest of the people to Allah are the ones that begin them with '*As-Salām*' [meaning the greeting]".
221. It is reported that the Prophet ﷺ said: "It would suffice a group that is passing bye, that one of them says '*As-Salām*', and it would suffice those sitting down, that one of them replies".
222. Anas رضي الله عنه said: "The Prophet ﷺ passed by some boys playing, and greeted them with *As-sālam*".

others; however, when one seeks to exact justice from himself, he is seeking to be just in his dealing with others as he would like them to be when dealing with him. A person with this quality seems likely to admit his own faults and always seek to treat people in fairness even if it does not seem to be in his favor. Of course such action is in his true favor because it is an act of obedience to The Creator Who has commanded us to be just.

²³³ Meaning those that you know and those that you do not.

223. The Messenger of Allah ﷺ said: "When one of you reaches a seated gathering place, then let him petition *Salām*, then if it becomes him to sit, let him sit. Then when he gets up to leave, let him petition *Salām*, for the first one is not more deserved than the final one".
224. It is reported about Abi Hurayrata رضي الله عنه that he said: If One of you meets his brother then let him petition peace upon him, then, if a tree, a wall, or a stone should come between them let him petition peace upon him again upon meeting him.

Conveyance of *As-Salām*

225. A man told The Messenger of Allah ﷺ that Al-Barā' bin 'Āzib conveys '*As-Salām*' upon him, the Prophet ﷺ said: When did you arrive? He said: Three [days] ago. He said: Verily were it that you had not conveyed it, it would have been a trust upon you.

Who Should Petition *Salām* First

226. Abi Hurayrata reported of the Prophet ﷺ that he said: "The young should petition *Salām* upon the old, the passing upon the sitting, and the few upon the many."
227. The Messenger of Allah ﷺ said: "The riding should petition *Salām* upon the walking, and the walking upon the sitting, and the few upon the many".

Prohibition of Beginning the Jews and Christians with *As-Salām*

228. It is reported by way of Abi Hurayrata that the Messenger of Allah ﷺ said: "Do not begin the Jews, or the Christians with *As-Salām*, and if you meet one of them in a [tight] path, then compel him to the narrower part of it²³⁴".
229. ‘A’ishata رضي الله عنها said: Some Jews entered upon the Messenger of Allah ﷺ and said: *As-Sāmu ‘alayka* (may death be upon you) السَّامُ عَلَيْكَ, I thus understood it and said: And may death, and the curse be upon you. So the Messenger of Allah ﷺ said: Gently ‘A’ishata, Allah loves gentleness in all matters, so I said: O' Messenger of Allah did you not hear what they said? The Messenger of Allah ﷺ said: I have replied with: ‘Alaykum (upon you) عَلَيْكُمْ 235

Greeting Only Those Whom you Know is of the Signs of The Day of Judgment

230. The Messenger of Allah ﷺ said: "It is of the signs of The Hour that the man would petition *Salām* upon another, not petitioning *Salām* upon him except due to acquaintance.

²³⁴ A Muslim should have pride in his religion because he ascribes no partners with Allah, and he should not feel inferior to those who do. The practice in the above *hadeeth* is consistent with this objective. A Muslim, however, may not transgress upon others, or mistreat them.

²³⁵ Replying with: *Wa’alaykum وَعَلَيْكُمْ* which means "and upon you" has more often been reported in the *sunnah* than '*Alaykum عَلَيْكُمْ*.

On Letter Writing Format

Allah The Exalted said: ﴿It is from Sulaymān, and it is in the name of Allah The Ever Merciful, The Mercy Bestowing﴾²³⁶.

231. 'Abā Sufyān said that the letter written to Hercules by the Messenger of Allah ﷺ contained the following:
Bismillāhir-rahmānir-raheemi. From Muhammad the slave, and messenger of Allah, to Hercules the great of Rome. As-Salāmu 'alā men 'ittaba' al-hudā, 'ammā ba'd
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّوْمِ. السَّلَامُ
 "عَلَى مَنْ تَابَ أَهْدَى أَمَّا بَعْدُ ...".

On Praising and Complimenting

232. Abi Bakrata related by way of his father that a man was mentioned in the presence of the Prophet ﷺ; thereupon, a man praised him well. The Prophet ﷺ, thus, said "Woe to you, you have cut the neck of your friend. Whoever among you is, unavoidably, going to praise his brother then let him say: 'Ahsabu the person, wa 'allāhu haseebuhu, wa lā 'uzakkee 'alā 'allāhi 'ahadan, 'ahsabuhu as such and as

²³⁶ Surat 'An-Naml (#27) V.30.

²³⁷ In the name of Allah the Ever Merciful, Mercy Bestowing. From Muhammad the slave, and Messenger of Allah, to Hercules the great of Rome, Peace be upon him who has followed the guidance, as for what follows ...

أَخْسِبْ فُلَانًا، وَاللَّهُ حَسِيبَةُ، وَلَا أَزْكَىٰ²³⁸
such, if he knows that of him. 238 أَخْسِبْ اللَّهُ أَحَدًا، أَخْسِبَةُ كَذَّا وَكَذَّا.

233. A man started praising one of the commanders so 'Al-Miqdād started throwing sand in his face, and he said: The Messenger of Allah ﷺ ordered us to throw sand in the faces of the eulogizers.

On Sneezing and Yawning

234. It is reported that the Prophet ﷺ said: "Allah likes sneezing, and he hates yawning. So if one of you sneezes, and praises Allah, then it is a duty upon anyone that hears him²³⁹ to say: *Yarhamuka 'allāhu* ^{بِرَحْمَتِ اللَّهِ}²⁴⁰. As for Yawning, it is of the *shaytān*, so if one of you is going to yawn, let him hold it back as much as possible, because if one of you yawns, *shaytān* laughs at him".

235. It is reported that the Prophet ﷺ said: "If one of you sneezes let him say: *Al-hamdu lil-lāhi* ^{الْحَمْدُ لِلَّهِ}, and let his brother or

238 I reckon the person, where Allah is his reckoner and I do not praise anyone over Allah's praise of him, I reckon him to be as such and as such, if he knows that of him.

239 Shaikh Al-Albani said in his footnotes to *Saheeh Al-Kalim At-Tayyib* that this is evidence that any one that hears the sneezing person say "*Al-hamdu lil-lāh*" must reply. The belief that if one person says it the rest do not have to is a misconception. This is different than greeting with *As-Salām* due to the preceding *hadeeth* #158.

240 May Allah have mercy on you.

companion say: *Yarhamuka 'allāhu*²⁴¹ then, if he says to him: *Yarhamuka 'allāhu* let him say: *Yahdeekumu 'allāhu wayušlih bālakumu*²⁴² يَهْدِيْكُمُ اللَّهُ وَيُصْلِحُ بَالَّكُمْ. and in one narration: "Al-hamdu lil-lāhi 'alā kulli hālin"²⁴³ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ".

236. The Messenger of Allah ﷺ said: "If one of you sneezes and praises Allah then *shammitooh*²⁴⁴, but if he does not praise Allah then do not make *tashmeet* upon him".

What to Say to a Non-Muslim if he Sneezes

237. Abi Musā related that the Jews used to sneeze at the place of the Prophet ﷺ hoping that he would say *Yarhamukum 'allāhu* يَرْحَمُكُمُ اللَّهُ however, he would say: "Yahdeekum 'allāhu wa yušlihu bālakum"²⁴⁵ يَهْدِيْكُمُ اللَّهُ وَيُصْلِحُ بَالَّكُمْ".

About Marriage

238. 'Abdullāh bin Mas'ood رضي الله عنهما said: The Messenger of Allah taught us the sermon of need: *Al-hamdu lil-lāhi [nahmaduhu] wa nasta'eenuhu, wa nastaghfiruhu, wa*

²⁴¹ May Allah have mercy on you.

²⁴² May Allah guide you and better your affairs.

²⁴³ All praise is to Allah upon all circumstances.

²⁴⁴ Imperative of *tashmeet* which means say: *Yarhamuka 'allāh*.

²⁴⁵ May Allah guide you, and better your affairs.

*na‘outhu bil-lāhi min shuroori ‘anfusinā, wa min sayyi‘āti
 ‘a‘mālinā, may-yahdihil-lāhu falā mudhilla lahu, wa man
 yudhlil falā hādiya lahu, wa ‘ash-hadu ‘an lā ‘ilāha illā
 ‘allāhu wahdahu lā shareeka lahu, wa ‘ash-hadu ‘anna
 muhammadan ‘abduhu wa rasooluhu الحمد لله [نَحْمَدُهُ] وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللهِ مِنْ شَرِّورِ أَنفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْبِطُ اللَّهُ فَلَا مُضِلٌّ لَهُ
 وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً
 عَبْدُهُ وَرَسُولُهُ.*

﴿Yā ’ayyuhan nāsu ’ittaqoo rabbakumu ’allathee
 khalaqakum min nafsin wāhidatin wa khalaqa minhā
 zawjahā wa bath-tha minhumā rijālan katheeran wa
 nisā’ an wattaqul-lāha ’allathee tasā’aloona bihi
 wal’arhāma ’inna ’allāha kāna ‘alaykum raqeeban ①﴾ 246
 ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهَا
 رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالْأَرْضَ كَانَ عَلَيْكُمْ رَقِيسًا (١)﴾

﴿Yā ’ayyuha ’allatheena ’āmanoo ’ittaqul-lāha haqqa
 tuqātihī wa lā tamootunna ’illā wa ’antum
 muslimoona ①②﴾ 247
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَابِيهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٠٢)

﴿Yā ’ayyuha ’allatheena āmanoo ’ittaqul-lāha wa qooloo
 qawlan sadeedan ⑦⑧ Yušlih lakum ’a‘mālakum wa

246 ﴿O' mankind! fear your Lord Who has created you from a single person, created, out of it, its mate, and from them twain scattered countless men and women;— Fear Allah, through Whom you demand your mutual [rights] and be heedful of the wombs: for Allah ever watches over you ①﴾ Surat 'An-Nisā' (#4) V.1.

247 ﴿O' you who believe! fear Allah as He should be feared, and die not except in a state of Islam ①②﴾ Surat 'Āle-'Imrān (#3) V.102.

*yaghfir lakum thunoobakum wa may yuti‘illāha wa
rasoolahu faqad fāza fawzan ‘atheeman* ⑦① ﴿٧١﴾
﴿إِنَّمَا أَتَقُوا اللَّهَ وَقُولُوا قَوْلًا سَيِّدِدًا﴾ (٧٠) يُصلح لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ
﴿يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (٧١)﴾.

239. When the Prophet ﷺ would congratulate a person upon marriage, he would say: "*Bāraka ‘allāhu laka, wa bāraka ‘alayka, wa jama‘a baynakumā fee khayrin*"²⁴⁹ بارك الله لك، وبارك عليك، وجمع يبنكم في خير. "وَبَارَكَ اللَّهُ لَكَ، وَجَمَعَ بَنِيكُمْ فِي خَيْرٍ".
240. It is reported that the Prophet ﷺ said: "If one of you marries a woman, or buys a servant, then let him say: '*Allāhumma ‘innee ‘as’aluka khayrahā, wa khayra mā jabaltahā ‘alayhi, wa ‘a‘outhu bika min sharrihā wa sharri mā jabaltahā ‘alayhi*'²⁵⁰ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَلَّتْهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَلَّتْهَا عَلَيْهِ. and if he purchases a Camel, then let him hold it by the tip of its hump, and let him say the same".
241. It is reported that the Prophet ﷺ said: "Were it that when one of you comes to his wife he would say: *Bismillāhi, ‘allāhumma jannibnā ‘ash-shaytāna, wajannib ‘ash-*

248 ﴿O' you who believe! fear Allah, and make your utterance straight forward ⑩﴾ That He make your conduct whole and sound, and forgive you your sins: He that obeys Allah and his Messenger, has attained a great victory ⑪﴾ Surat 'Al-Ahzāb (#33)

249 May Allah bless for you, and bless upon you, and bring the two of you together in good.

250 O' my 'ilāh I ask You her goodness, and the goodness of the inborn dispositions which You have given her, and I solicit your protection from her evil, and the evil of the inborn dispositions which You have given her.

بِسْمِ اللَّهِ، اللَّهُمَّ جَنِبْنَا الشَّيْطَانَ، وَجَنِبْ الشَّيْطَانَ **shaytāna mā razaqtanā** ²⁵¹
• then if a son were decreed between them, no *shaytān* would ever harm him".

Upon Child Birth

242. And ‘A’ishata رضي الله عنها said: "The Messenger of Allah used to bring the little boys, then he would ask Allah for blessing for them, and *yuhannikuhum*²⁵²".
243. It is reported by way of ‘Amr bin Shu‘ayb by way of his father, [and in turn] by way of his grandfather, about the Prophet ﷺ: "That he commanded that a newborn be named on his seventh day, that the harm be removed from him [to shave his head], and *al-‘aqqu* ²⁵³ القّ".
244. The Prophet ﷺ named his son *Ibrāheem*, [he also named] *Ibrāheem* son of Abi Musā, *Abdullāh* [meaning bondsman of Allah] son of Abi Talhata, and *Al-Munthir* [meaning the warning one] son of Abi ’Usaydin near the times of their births²⁵⁴.

²⁵¹ In The Name of Allah, O' my 'ilāh avoid us the *shaytān*, and avoid the *shaytān* that which You have granted us.

²⁵² *Yuhannikuhum* means that he would make *tahneek* for them which is the rubbing of the lower jaw with softened date.

²⁵³ *Al-‘aqqu* here is referring to the act of slaughtering one lamb if the newborn is a girl, and two lambs if the newborn is a boy.

²⁵⁴ Shaikh Al-Albani said in his footnotes to *Saheeh Al-Kalim At-Tayyib* that these are authentic narrations. They indicate permissibility of the seventh day, yet earlier is better.

245. The Messenger of Allah ﷺ said: "The most beloved of your names to Allah are: 'Abdullāh [meaning bondsman of Allah], and 'Abdurrahmān [meaning bondsman of The Merciful]".
246. In another *hadeeth* he added "... and the most honest of them [are]: *Hārith* [which is a masculine name meaning cultivator of the consequences of his efforts], and *Hammām* [which is a masculine name meaning one having a concern to do something], and the worst of them are: *Harb* [which is a masculine name meaning war], and *Murrah* [which is a feminine name meaning bitter]".
247. The Prophet ﷺ changed ugly names to nice names, Zaynab used to be called: Barrah [which means pious] so he said: She is complementing herself, so he called her Zaynab, and he used to hate that it be said: He just left Barrah's company. And he said to a man: What is your name? he said Hazanun [which means sad], he said: Rather you are *Sahl* [which means easy], and he changed the name of 'Āshiyata [which means disobedient women], naming her: *Jameelah* [which means beautiful]. And he said to a man: What is your name? He said: 'Ašram [which means a poor man having numerous family]. He said: Rather you are *Zur'atah* [which means a seed]. And he named a land that used to be called: '*Afratah* [which means dust colored]: *Khadhratun* [which means green].

Upon Crowing of the Rooster, Braying, and Barking

248. It is reported that the Prophet ﷺ said: "If you hear the braying of donkeys, then solicit Allah's protection from the *shaytān*, for they have seen a *shaytān*; and if you hear the crowing of the Rooster, then ask Allah of His benevolence, for it has seen an Angel".

249. The Messenger of Allah ﷺ said: "If you hear the barking of dogs, and the braying of donkeys at night then solicit Allah's protection from them, for they see what you do not".

On Seated Gathering Places

250. The Messenger of Allah ﷺ said: "No one sits in a seating place in which he utters much confusion, but then says prior to getting up from that seating place of his: *Subhānaka 'allāhumma wa bihamdika, 'ash-hadu 'allā 'ilāha illā 'anta, 'astaghfiruka wa 'atoobu 'ilayka* ²⁵⁵ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوَّبُ إِلَيْكَ. except that Allah would cover up for him that which occurred in that seating of his".
251. And in another *hadeeth*: "Such that if he was in a good gathering, it [the saying] would be like a seal for it, and if he was in a gathering that was a medley, it would make up for it".
252. The Messenger of Allah ﷺ said: "There is not a people that get up from their seated gathering in which they do not mention Allah the exalted except that they would have gotten up from the like of a donkey's carcass, and it would be something for them to regret".
253. It is reported that Ibn 'Umar رضي ا عنهما said: Rarely would the Messenger of Allah ﷺ get up from a seated gathering till he would supplicate with the following petition for his companions: "*'Allāhumma 'aqsim lanā min khashyatika mā tahoolu bihi baynanā wa bayna ma'āsheeka, wa min*

²⁵⁵ Glorified are You O' my '*ilāh* and I am in your praise, I testify that there is no '*ilāh* except You, I ask your forgiveness and repent unto You.

*tā‘atika mā tuballighunā bihi jannataka, wa minal yaqeeni
mā tuhawwinu bihi ‘alaynā mašā’ibad-dunyā, ’allāhumma
matti‘nā bi’asmā’inā, wa ’abšarīnā, wa quwwatinā mā
’ahyaytanā, waj‘al hul-wāritha minnā, waj‘al tha’ranā ‘alā
men thalamanā, wanšurnā ‘alā men ‘ādānā, wa lā taj‘al
mušeebatanā fee deeninā, wa lā taj‘alid-dunyā ’akbara
hamminā, wa lā mablagha ‘ilminā, wa lā tušallit ‘alaynā
men lā yarhamunā* 256 اللَّهُمَّ أَقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحْوُلُ بِهِ يَسِّنَا وَيَنِّي
مَعَاصِيكَ، وَمَنْ طَاعَكَ مَا تُبَلِّغُنَا بِهِ جَنْتَكَ، وَمَنْ يَقِينَ مَا تُهُوَّنُ بِهِ عَلَيْنَا مَصَابَ الدُّنْيَا،
اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتْنَا مَا أَحْيَيْتَنَا، وَاجْعَلْنَا الْوَارِثَ مِنَا، وَاجْعَلْنَا عَلَى
مَنْ ظَلَّمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَنَا، وَلَا تَجْعَلْ مُصْبِيَّنَا فِي دِيَنَا، وَلَا تَجْعَلْ الدُّنْيَا أَكْبَرَ
”هَمَنَا، وَلَا مَبْلَغٌ عِلْمَنَا، وَلَا تُسْلِطْ عَلَيْنَا مَنْ لَا يَرْحَمْنَا”.

About Anger

Allah The Exalted said in translation: ﴿And if [at any time] an incitement to discord is made to you by *shaytān*, seek refuge in Allah, He is the One Who hears and knows all things ③⑥﴾²⁵⁷.

²⁵⁶ O' my 'ilāh . part for us fear of You which You cause to come between us and the acts of disobedience to You, obedience to You through which You deliver us to your Garden, and of surety with which You make the calamities of the World easy for us to bear. O' my 'ilāh grant us joy in our hearing, our sight, and our strength so long as You keep us alive, and make them of the things we leave behind at death [meaning keep them well till we die], and make our retaliation to be upon those that have transgressed upon us, and cause us victory over those that have made us their enemies, and do not let our calamity be in our faith, and do not make the world the biggest of our concerns, nor the limit of our knowledge, and do not empower over us who will not have mercy upon us.

²⁵⁷ Surat Fuššilat (#41) V. 36.

254. Sulaymān bin Šurdin said: I was sitting with the Messenger of Allah ﷺ and two men were insulting one another, the face of one of them had become red, and his jugular veins had puffed up, so the Messenger of Allah ﷺ said: "I surely know a word, would he have said it, that which he is experiencing would have left him. If he had said: *'A'outhu bil-lāhi minash-shaytānir-rajeemi* 258، أَغُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، that which he is experiencing would have gone away from him".

Upon Entering A Market Place

255. The Messenger of Allah ﷺ said: "Whoever enters the market place and says: *Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku, wa lahul hamdu, yuhyee wa yumeetu, wa huwa hayyun lā yamootu, biyadihil khayru, wa huwa 'alā kulli shay'in qadeerun* 259 لا إِلَهَ إِلَّا اللّٰهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، لَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ الْمُكْرِمُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، Allah would write for him one thousand thousand merits, would remit from him one thousand thousand sins, and would raise for him [his status] one thousand thousand levels".

**Completed with all
Praise to Allah**

258 I solicit Allah's protection from the despicable *shaytān*.

259 There is no *ilāh* except Allah, no partner does He have; his is the Kingdom, and to Him is all Praise; He livens, and mortifies; and He is alive: never to die. In his Hand is all good, and He is well able to do everything.

Some Hadeeth Terms

Sound on its own account صَحِيفٌ لِذَاتِهِ: A *hadeeth* reported by a person that is *juste* جَلِيل, and is known to have precise recollection. The *hadeeth* must have a connected chain, and it must be free from deviance شُنْدُونْد and without slanderous faults عَلَّقَادِهَة.

Sound due to others صَحِيفٌ لِغَيْرِهِ: A *hadeeth* with more than one channel, each comely on its own account. These chains, taken together, raise the *hadeeth* to the level of sound due to others.

Comely on its own account حَسَنٌ لِذَاتِهِ: A *hadeeth* reported by a person that is *juste* جَلِيل, but known to have a light recollection. The *hadeeth* must have a connected chain, and it must be free from deviance شُنْدُونْد and slanderous faults عَلَّقَادِهَة. Therefore, the only difference between the comely, and the sound on its own account is that the latter requires precise recollection.

Comely-sound حَسَنٌ صَحِيفٌ: To say that a *hadeeth* is comely-sound can mean one of two things; a) there is more than one chain of narration where one is comely حَسَن, and the other is sound صَحِيف; and b) the *hadeeth* scholar was hesitant in deciding if the *hadeeth* was comely or sound, and therefore said that it was comely-sound.

Quality of being juste أَلَّا يَمْلَأ: To be upright and straightforward in religion, and in manliness. People can be known to have this quality by abundance like the famous *Imām*'s: Al-Bukhāri, Mālik, 'Ahmad, 'Abu Haneefah, and so on; and by assertion of those that are of that category.

Upright Manliness: That he does what people consider to be praiseworthy, by way of etiquette, and behavior; and that he does

not do those things which are considered by people to be blameworthy.

Uprightness in Religion: Carry's out the obligations, and avoids acts of disobedience implying corruption.

Precise Recollection: That he delivers what he has heard or seen as he saw, or heard it, without any addition or subtraction. Minor mistakes, however, do not count against him because no one is beyond making them. The precision of recollection is established by matching his reports against those of the known and trustworthy *hadeeth* reporters. It can also be established when a person is recommended by another whose say is reliable in that respect.

Deviance دُنْعَة: A report is said to be deviant when it contradicts the report of a narrator believed to be more trustworthy than its narrator.

Slanderous faults ظُلْمٌ فَادِعَةٌ: Upon examination of a *hadeeth* certain slanderous faults may be discovered. For example, finding out that the narrator is corrupt, has a bad memory, or is an innovator whose innovation is being served by such a *hadeeth*. A *hadeeth* is not judged to be authentic if it is not free of slanderous faults.

Hadeeth Reporters

1. Reported by At-Tirmithi, Al-Bukhari, Ibn Majah, and Al-Hakim who said it was of sound ascription حديث صحيح. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #1.
2. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #2.
3. Reported by At-Tirmithi, and he said it was comely حسنة, Al-Albani said this was an under-rating because it is really sound حقيقة, that so said Al-Hakim, and that Ath-Thahabi, agreed with Al-Hakim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #3.
4. Reported by Al-Bukhari. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #4.
5. Reported by Abu Dawood. Al-Albani said it was sound حقيقة, and he said that Abu Dawood's ascription was comely حسنة; however, it has many other channels of ascription, some of which are sound حقيقة according to the conditions of Imam Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #5.
6. Reported in Šaheeh 'Al-Bukhari صحيح البخاري and Šaheeh Muslim صحيح البخاري. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #6.
7. Reported in Šaheeh 'Al-Bukhari صحيح البخاري and Šaheeh Muslim صحيح البخاري. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #7.
8. Reported in Šaheeh 'Al-Bukhari صحيح البخاري and Šaheeh Muslim صحيح البخاري. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #8.
9. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #9.
10. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #10.
11. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #11.
12. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #12.
13. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #13.
14. Reported by At-Tirmithi and he said it was comely حسنة, Al-Albani said the same, and included it in *The Authentic of Good Sayings* صحيح الكلم الطيب as #14.
15. Agreed upon by Bukhari and Muslim حديث مأثور. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #15.
16. Reported by Muslim. Al-Albani included this hadeeth in *The Authentic of Good Sayings* صحيح الكلم الطيب as #16.

17. Reported by Muslim. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #17.
18. Reported by Abu Dawood, An-Nisā'ee, and At-Tirmithi who it was comely-sound حَسَنٌ حَسَنٌ حَسَنٌ. Al-Albāni agreed with him, said it was of good ascription حَسَنَةٌ حَسَنَةٌ, and included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #18.
19. Reported by At-Tirmithi and he said it was comely-sound حَسَنٌ حَسَنٌ حَسَنٌ, Al-Albāni agreed but he said that the addition of what to say at night was sound حَسَنٌ, yet reported by Ibn Mājah not At-Tirmithi. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #19.
20. Reported by Al-Bukhāri; and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #20.
21. Reported by At-Tirmithi who said it was comely-sound حَسَنٌ حَسَنٌ حَسَنٌ, Al-Albāni agreed, and included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #21.
22. Reported by At-Tirmithi by way of Abdillah bin Amru and said it was comely حَسَنٌ, and by way of Abi Hurayrata, excluding the last phrase that tells when to say the supplication, and he said it was comely-sound حَسَنٌ حَسَنٌ حَسَنٌ. Al-Albāni said that even the first one was sound حَسَنٌ according to his conditions, and included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #22.
23. Reported by Abu Dawood, An-Nisā'ee, Ibn Mājah, and Al-Hākim who said it was sound حَسَنٌ. Al-Albāni said that Ath-Thahabi agreed with Al-Hākim, and he does as well, and he included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #23.
24. Agreed upon by Bukhāri and Muslim حَقِيقَةُ عَلَيْهِ, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #24.
25. Agreed upon by Bukhāri and Muslim حَقِيقَةُ عَلَيْهِ, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #25.
26. Reported by Al-Bukhāri, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #26.
27. Agreed upon by Bukhāri and Muslim حَقِيقَةُ عَلَيْهِ, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #27.
28. Reported by At-Tirmithi who said it was comely حَسَنٌ, Al-Albāni said it was of good ascription حَسَنَةٌ حَسَنَةٌ, and he included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #28.
29. Agreed upon by Al-Bukhāri and Muslim حَقِيقَةُ عَلَيْهِ. Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #29.
30. Reported by Abu Dawood, and At-Tirmithi who said it was comely-sound حَسَنٌ حَسَنٌ, Al-Albāni agreed, and he included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #30.
31. Reported by Muslim, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #31.
32. Reported by Muslim, and Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as *hadeeth* #32.
33. Reported by Muslim, Abu Dawood, Ahmad حَسَنٌ حَسَنٌ حَسَنٌ, and At-Tirmithi. Muslim's wording varied as: كُلُّ شَيْءٍ instead of كُلُّ شَيْءٍ حَسَنٌ. Al-Albāni included it in *The Authentic of Good Sayings* حَدِيدَةُ الْكَلْمَ الطَّيِّبَ as #33.

34. Agreed upon by Bukhāri and Muslim متفق عليه، and the presentation is that of Al-Bukhāri consisting of two narrations. Al-Albāni included it in *The Authentic of Good Sayings* حديث الكلم الطيب as *hadeeth* #34.
35. Agreed upon by Bukhāri and Muslim متفق عليه، and Al-Albāni included it in *The Authentic of Good Sayings* حديث الكلم الطيب as *hadeeth* #39.
36. Reported by Muslim, and in *The Authentic of Good Sayings* حديث الكلم الطيب as *hadeeth* #40.
37. To be found under *Tahajjud* التَّهَجُّد in *Šaheeh Al-Bukhāri*. The two words حديث البخاري الكلم العظيم were not in Al-Bukhāri's wording, they were found with Ibn Mājah, and Ibn As-Sunni with sound ascription إسناده صحيح as described by Shaikh Al-Albāni. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #35.
38. Reported by At-Tirmithi and he said it was a strange-comely *hadeeth* حسن غريب. A strange *hadeeth* is one that it is reported by only one person at one or more of the links in its chain of ascription.. Al-Albāni said it is as At-Tirmithi said, or better, sighting testimonials for it by way of a number of companions. It is included in *The Authentic of Good Sayings* حديث الكلم الطيب as #36.
39. Part of *hadeeth* #28 above, Al-Albāni said it was good حسنة and included it in *The Authentic of Good Sayings* حديث الكلم الطيب as #37.
40. Reported by Abu Dawood, and the wording of his report of the *hadeeth* explains that the supplication is said when startled in sleep. It is also reported by At-Tirmithi who said it was comely حسن. Al-Albāni said that At-Tirmithi meant comely not on its own right, but comely due to other than it حسن لغيره. Al-Albāni said he agreed because there is a sent (*mursal* مرسلا) *hadeeth* that serves as testimonial for this one and strengthens it to the level of a comely *hadeeth*. A sent, or *mursal*, *hadeeth* is one whose ascription does not include the name of the companion who heard it from the Prophet ﷺ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #38.
41. Reported by 'Ibn 'Abi Shaybata, and Abu Dāwood. Al-Albāni said it was sound صحيح in *Šaheeh Al-Jāmi'* Aš-Šagheer wa Ziyādatih حديث الجامع الصغير وزيادته, and it is in his *Šaheeh 'Abu Dawood* صحيح أبو داود. This supplication, without the "Bismillāhi", was said to be sound صحيح, by 'Al-'Adawee, and he said that it was reported by Al-Bukhāri, page 343 of volume 1 of *Fath Al-Bāree*; Ahmad ، pages 99, 101, and 383 of volume 3, and on pages 369 and 373 of volume 4 as part of the *hadeeth* of Zaid bin Al-Arqam; Muslim, #375 according to the print of فوائد عباده بالباقي; Abu Dāwood, page 15 of volume 1; Ibn Mājah, #298; An-Nisā'ee, page 30 of volume 1; At-Tirmithi who said it was comely-sound حسن صحيح, and still others.
42. 'Al-'Adawee said it was sound صحيح and that it was reported by Imām Ahmad ، page 155 of volume 6 of his *Musnad*; Abu Dawood; Ibn Mājah, #300; At-Tirmithi, page 48 of volume 1; and Ibn As-Sunni, #23. At-Tirmithi said it was comely حسن.
43. 'Al-'Adawee said it was sound due to its testimonials صحيح لشواهد، and that it was reported by Ibn Mājah, #399; Abu Dāwood; Ahmad ، Al-Hākim; and others. Al-Albāni said it was sound صحيح in *Šaheeh Al-Jāmi'* Aš-Šagheer wa Ziyādatih

صحيح الجامع الصغير وزيادة. Its testimonials were reported as #397 by Ibn Mājah, and by At-Tabarāni on p147 of v6.

44. Al-Albāni said it was sound حسن صحيح in *Šaheeh Al-Jāmi' Aš-Šagheer wa Ziyādatih*, and that it was reported by An-Nisā'ee, and Al-Hākim.
45. Reported by Muslim, Abu Dawood, An-Nisā'ee, and Ahmad . Al-Albāni said it was sound حسن صحيح in his *Šaheeh Al-Jāmi' Aš-Šagheer wa Ziyādatih*, and that it was reported by Muslim أبى داود حسن صحيح, and Ahmad أبو حمزة حسن صحيح. This *hadeeth* is #162 in his *Šaheeh Abi Dawood*, and #96 in *'Al-'irwā'*.
46. 'Al-'Adawee said it was sound حسن صحيح, and that it was reported by Muslim, page 13 of volume 16; 'Al-Bukhāri, page 14 of volume 11 of *Fath Al-Bāree*; and 'Ahmad , 2/333,439.
47. This *hadeeth* is reported in both *Šaheeh 'Al-Bukhāri* حسن صحيح البخاري, and *Šaheeh Muslim* حسن صحيح مسلم, and Al-Albāni included it in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as #41.
48. Reported by At-Tirmithi, and he said it was comely-sound حسن صحيح. Al-Albāni said that Al-Hākim said it was sound حسن صحيح according to Muslim's conditions, and that Ath-Thahabi agreed with him, and that the *hadeeth* is as they have said. Al-Albāni included it in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as #42.
49. Reported by Muslim, and is in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as #43.
50. Reported in *Šaheeh Al-Bukhāri* حسن صحيح البخاري, #105 in the chapters of *Witr* in Volume 2 of Muhammad Muhsin Khān's translation.
51. Reported in *Šaheeh Al-Bukhāri* حسن صحيح البخاري, #106 in the chapters of *Witr* in Volume 2 of Muhammad Muhsin Khān's translation.
52. 'Al-'Adawee said that it was reported by *Imām 'Ahmad* , page 406 of volume 3 of *Musnad*, and he said that it was sound حسن صحيح. He also said that a report by way of Sa'eed bin 'Abdirrahmān bin 'Abzee said: "he would prolong it three times", and in another report found on page 407 of volume 3 of the *Musnad* of *Imām 'Ahmad* حسن صحيح الإمام أحمد: he would extend his voice with the last one.
53. 'Al-'Adawee said it was sound حسن صحيح, and that it was reported by At-Tabarāni, #2707; Al-Hākim; Ahmad حسن صحيح; Al-Bayhaqi; Ibn Mājah, #1178; An-Nisā'ee; At-Tirmithi who said it was comely حسن صحيح, Ibn Jārood, #272; and Abu Dawood, #1425.
54. Reported by Abu Dawood, An-Nisā'ee, and At-Tirmithi and he said it was comely-sound حسن صحيح. Al-Albāni said it is as At-Tirmithi said; rather, he said, it is sound حسن صحيح, and he said that Ibn Hibbān also reported it in his *Šaheeh* حسن صحيح. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as *hadeeth* #44.
55. Reported by At-Tirmithi, Abu Dawood, An-Nisā'ee, and Ibn Mājah. At-Tirmithi said it was comely-sound حسن صحيح. Al-Albāni said it was as At-Tirmithi said, and included it in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as #45.
56. Reported by Muslim, and is in *The Authentic of Good Sayings* حسن صحيح الكلم الطيب as #46.

57. At-Tirmithi said this *hadeeth* is comely-sound حسن صحيح, Al-Albāni said it is as At-Tirmithi said, pointing out that it has many channels [of ascription] strengthening it, and he included it in *The Authentic of Good Sayings* صحيح الكلم الطيب as #47.
58. Agreed upon by Bukhāri and Muslim متفق عليه, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #51.
59. Agreed upon by Bukhāri and Muslim متفق عليه, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #52.
60. Reported by Al-Bukhāri, and it is #53 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
61. Agreed upon by Bukhāri and Muslim متفق عليه, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #54.
62. Reported by Muslim, and is #55 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
63. Reported by Muslim, and is #56 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
64. Reported by Al-Bukhāri, and Al-Albāni said that Ahmad , and others also reported it. He also said that the addition "والترجمة الريقة" is not of the *hadeeth* even though it appears in some books as being traced back to Al-Bukhāri. As for the addition of "إنك لا تختلف بآراءك" at the end of the *hadeeth* it appears in *Sunan 'Al-Bayhaqi*; however, it is deviant مخالفة. This term is used when a report is by way of a reliable person; yet, contradicts the report of a more reliable person. This Al-Albāni pointed out in تخریج المذاکر #24, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #57.
65. Reported by Abu Dawood. Al-Albāni said it was of comely ascription حسنة حسنة, and that Ibn Hibbān said it was sound صحيح. It is #58 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
66. Al-Albāni said this *hadeeth* was sound صحيح, that Ibn Khuzaymah, and Ibn Hibbān said the like, and that Ibn Hajar agreed with them in his نتائج الأفكار. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #59.
67. Reported by Abu Dawood. Al-Albāni said it was comely-sound حسنة حسنة, which, he says, agrees with Ibn Hajar's opinion in his الخاتمة. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #60.
68. Al-Albāni said that this was a comely *hadeeth*, حسنة حسنة, reported by Ibn As-Sunni (# 86) with a chain of ascription that was said to be weak ضعيف by Al-hāfiث Ibn Hajar in تخریج الأذکار; however, the *hadeeth* has testimonial *Fātimah's hadeeth* reported by Ibn As-Sunni, and At-Tirmithi who said it was comely حسنة. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #48.
69. Ibn Taymiya said this *hadeeth* was sound صحيح, and that Muslim reported it with nearly the same wording. Al-Albāni clarified that this wording is that of Abu Dawood, as well as that of Abu 'Uwānah in his Šaheeh صحيح, except that Abu 'Uwānah's report added "and making *tasleem* when going out". Al-Albāni included this *hadeeth* in his Šaheeh 'Abi Dāwood صحيح أبي داود, and in his *The Authentic of Good Sayings* صحيح الكلم الطيب as #49.

70. Reported by Abu Dawood. Al-Albāni said that its ascription was sound صحيحة، that it was in his *Šaheeh 'Abi Dāwood* صحيح أبي داود as #485, and that An-Nawawi, and Ibn Hajar thought it to be comely حسن. It is #50 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
71. Reported by Ad-Dārami. It is also in Al-Albāni's *Šaheeh 'Abi Dāwood* صحيح أبي داود as #670. Al-Albāni said that it was also in Ahmad ، An-Nisā'ee, Ibn Hibbān, Al-Hākim, and Bayhaqi. He also said that it was sound صحيح in his *Šaheeh Al-Jāmi'* صحيح الجامع الصغير وزبادته As-Šagheer wa Ziyādatih ، صحيح الجامع الصغير وزبادته #3648.
72. Al-Albāni said it was sound صحيح، and that it was reported by Al-Bukhāri, Muslim, Abu Dawood, and Ibn Mājah. It is #3647 in *Šaheehu Al-Jāmi'i As-Šagheeri wa Ziyādatihī* صحيح الجامع الصغير وزبادته، and #674 in his *Šaheeh 'Abi Dāwood* صحيح أبي داود.
73. Agreed upon by Bukhāri and Muslim متفق عليه، and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #61.
74. Reported by Abu Dawood, and Al-Albāni said it was sound صحيح، and that it had many testimonials (supporting *ahādeeth*) whose reporters he traced in his *Al-Manār* المنار (#335). This *hadeeth* is #62 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
75. Reported by At-Tirmithi, Abu Dawood, An-Nisā'ee, and Ibn Mājah. Al-Albāni showed it to be sound صحيح in his *Al-Manār* المنار (#334). Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #63.
76. Reported by Muslim; however, his reported chain of ascription, Al-Albāni said, is not continuos. Al-Albāni said this *hadeeth* was of sound ascription إسنادة صحيحة as reported by other than Muslim. He also included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #64.
77. Reported by Muslim, and is #65 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
78. Reported by Muslim, and is #66 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
79. Agreed upon by Bukhāri and Muslim متفق عليه، and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #67.
80. 'Al-'Adawee said it was sound صحيح، and that it was reported by Al-Bukhāri, page 262 of volume 2 *Fath Al-Bāree*; Muslim, page 307 of the فواد عبد الباقى print; Al-Bayhaqi, 55/2; Ahmad ، Abu 'Uwānah, page 143 of volume 2; and others.
81. 'Al-'Adawee said it was sound صحيح، and that it was reported by Al-Bukhāri, page 159 of volume 8 of *Fath 'Al-Bāree*; An-Nisā'ee, page 144 of volume 2; At-Tirmithi, page 78 of volume 2, who said it was comely-sound حسن صحيح; and Ad-Dārami (284/1).
82. 'Al-'Adawee said it was sound صحيح، and that it was reported by At-Tirmithi in his *Ash-Shamā'il* الشمائيل, Ahmad ، page 25 of volume 4 of his *Musnad*; An-Nisā'ee, page 13 of volume 3.
83. 'Al-'Adawee said it was sound صحيح، and that it was reported by Al-Bukhāri on page 206 of volume 2 of *Fath Al-Bāree*; Muslim, page 140 of volume 4; and At-Tirmithi,

- page 156 of volume 10 of *Tuhfah*, and At-Tirmithi said that it was comely-sound حَسْنَ صَحِيفَةٍ.
84. 'Al-'Adawee said it was sound حَسْنَةٌ, and that it was reported by Al-Bukhari, page 216 of volume 2 of *Fath Al-Baree*; Muslim, page 404 of volume 1; Ibn Majah, #1239; and An-Nisabee with a different wording, page 142 of volume 2.
 85. Reported by At-Tirmithi, Abu Dawood, An-Nisabee, and Ibn Majah. Al-Albani said it was sound due to its testimonials حَسْنَةٌ لِشَهَادَةٍ, and included this hadith in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #68.
 86. Reported by Muslim, and is #69 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 87. Agreed upon by Al-Bukhari and Muslim حَتَّى تَقُولَ عَلَيْهِ, and Al-Albani included this hadith in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #70.
 88. Reported by Muslim, and is #71 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 89. Reported by Muslim, and is #72 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 90. Reported by Abu Dawood, and An-Nisabee; and is #73 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 91. Ibn Taymiya said that *Rabbana laikal-hamdu* رَبَّنَا لَكَ الْحَمْدُ is a sound expression حَسْنَةٌ. He said that the coinciding expressions that are in both *Shahih Al-Bukhari* حَسْنَةٌ وَرَبَّنَا لَكَ الْحَمْدُ, and *Shahih Muslim* حَسْنَةٌ وَرَبَّنَا لَكَ الْحَمْدُ are: *Rabbana wa laikal-hamdu* رَبَّنَا وَرَبَّنَا لَكَ الْحَمْدُ, and *Allahumma rabbana laikal hamdu* اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. Al-Albani included this hadith in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #74.
 92. Reported by Muslim, and it is #75 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 93. Reported by Al-Bukhari, and is #76 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 94. Reported by Muslim, and is #77 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 95. Reported by Muslim, and is #78 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 96. Reported by Muslim, and is #79 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 97. Reported by Abu Dawood, and others; and is #80 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.
 98. Reported by Abu Dawood, and others; and is #81 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #81.
 99. Agreed upon by Bukhari and Muslim حَتَّى تَقُولَ عَلَيْهِ. Al-Albani said it was sound حَسْنَةٌ, and that it was reported by Muslim, Ibn Jarood in المَذْكُورَةِ, and others. He included this hadith in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #82.
 100. Agreed upon by Bukhari and Muslim حَتَّى تَقُولَ عَلَيْهِ, and Al-Albani included this hadith in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ as #83.
 101. Agreed upon by Bukhari and Muslim حَتَّى تَقُولَ عَلَيْهِ, and is #84 in *The Authentic of Good Sayings* حَسْنَةٌ لِكَلْمَةٍ طَيِّبَةٍ.

102. Reported by Muslim, and is #85 in *The Authentic of Good Sayings* حديث الكلم الطيب.
103. Found in *Sunan Abi Dāwood*. Al-Albāni said it was of sound ascription حسنة مأودعه، and that An-Nawawi and Al-Boušeeri said it was sound حسن. It is # 86 in *The Authentic of Good Sayings* حديث الكلم الطيب.
104. Reported by An-Nisā'ee. Al-Albāni said it was sound حسن، and that so did Al-Hākim and Ath-Thahabi. It is #87 in *The Authentic of Good Sayings* حديث الكلم الطيب.
105. Reported by Muslim, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب.
106. Agreed upon by Bukhāri and Muslim متفق عليه، and is #89 in *The Authentic of Good Sayings* حديث الكلم الطيب.
107. Reported by Muslim, and is #90 in *The Authentic of Good Sayings* حديث الكلم الطيب.
108. Agreed upon by Bukhāri and Muslim متفق عليه، and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #91.
109. Reported by Muslim, and is #92 in *The Authentic of Good Sayings* حديث الكلم الطيب.
110. Abu Dawood, At-Tirmithi, and An-Nisā'ee. Al-Albāni mentioned a report by Abu Dawood saying that the Prophet ﷺ used to count them with his right hand, that it was of sound ascription in his view حسنة صحيحة على النبي، and that An-Nawawi said it was comely حسن in his *Al-Athkār*. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #93.
111. Reported by Abu Dawood, At-Tirmithi, and An-Nisā'ee. Al-Albāni said that it was also reported by Ahmad . He said it was of sound ascription حسنة صحيحة، and that Ibn Hibbān said it was sound حسن. He included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #94.
112. Reported by Abu Dawood, and An-Nisā'ee; and Al-Albāni said its ascription is sound حسنة صحيحة، and that all the men in its chain of ascription were trustworthy. He included this *hadeeth* in *The Authentic of Good Sayings* حديث الكلم الطيب as #95.
113. 'Al-'Adawee said it was sound حسن، and that it was reported by Al-Bukhāri, page 325 of volume 2 of *Fath Al-Bāree*; Muslim, page 83 of volume 5; Abu Dawood, page 609 of volume 1; An-Nisā'ee, page 67 of volume 3; and Abu 'Uwānah, page 264 of volume 2.
114. 'Al-'Adawee said it was sound حسن، and that it was reported by Al-Bukhāri, page 324 of volume 2 of *Fath Al-Bāree*; Muslim, page 84 of volume 5; and Abu 'Uwānah, page 264 of volume 2.
115. 'Al-'Adawee said it was comely حسن، and that it was reported by At-Tirmithi, #1321. At-Tirmithi said it was comely strange حسن غريب. 'Al-'Adawee also said that it was reported by Al-Dārami, page 326 of volume 1; Ibn Jārood, #562; Al-Bayhaqi, #447/2, Al-Hākim, #56/2, who said it sound according to the conditions of Muslim حسن على شرط مسلم; Ath-thahabi who agreed with Al-Hākim; and Ibn As-Sunni,

- #153, and #151. 'Al-'Albāni said it was sound حَسِيبٌ in his *Šaheeh Al-Jāmi'i Aš-Šagheeri wa Ziyādatih*, صَحِيفَةِ الْجَامِعِ الشَّفِيرِ وَزِيَادَتِهِ #573.
116. 'Al-'Adawee said that opinions differed about this *hadeeth*. He said that it was reported by 'Al-Hākim, page 564 of volume 1 who said that it was of sound ascription حَسِيبٌ. He also said that it had testimonial in a *hadeeth* reported by way of 'Ibn 'Umar in *Targheeb*, page 513 of volume 1. 'Al-'Albāni said that it was reported by 'Al-Bayhaqi, and 'Al-Hākim. It is in his *Šaheeh Al-Jāmi'i Aš-Šagheer wa Ziyādatih* حَسِيفَةِ الْجَامِعِ الشَّفِيرِ وَزِيَادَتِهِ #6470, and he said it was sound حَسِيبٌ.
117. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by 'Al-Bukhāri, page 513 of volume 10 of *Fath Al-Bāree*. 'Al-'Albāni said it was sound حَسِيبٌ in *Šaheeh Al-Jāmi'i Aš-Šagheer wa Ziyādatih* حَسِيفَةِ الْجَامِعِ الشَّفِيرِ وَزِيَادَتِهِ #5573.
118. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by 'Imām Muslim, page 158 of volume 6.
119. 'Al-'Adawee said it was comely حَسِيبٌ, and that it was reported by Muslim, page 153 of volume 6; Ibn Mājah, #45; 'An-Nisā'i, page 188 of volume 3; and 'Ahmad حَسِيبٌ, 119, 371/3; and others.
120. 'Al-'Adawee said it was comely حَسِيبٌ, and that it was reported by 'Abu Dāwood, page 173 of volume 5; and At-Tirmithi, page 239 of volume 4, who said it was comely-strange. 'Al-'Albāni said it was sound حَسِيبٌ in his *Šaheeh Al-Jāmi'i Aš-Šagheer wa Ziyādatih* حَسِيفَةِ الْجَامِعِ الشَّفِيرِ وَزِيَادَتِهِ (#4520).
121. 'Al-'Adawee said it was comely due to its testimonials حَسِيبٌ لِغَيْرِهِ, and that it was reported by 'Ibn Mājah, #1277; 'Al-Hākim, #607/3; 'Al-Bayhaqi, #288/3; 'Ad-Dārami, #376/1; and 'Ibn Jārood, #262.
122. Reported by Muslim, and is #112 in *The Authentic of Good Sayings* حَسِيفَةُ الْكَلْمَ الطَّيِّبَ.
123. Ibn Taymiya said that it was reported by Al-Bukhāri to this effect. Al-'Albāni said that the wording was identical to that of Al-Bukhāri; however, the word "all" in "in all matters" was not in Al-Bukhāri's قِيَامُ الْأَيْلَنْ but was in his *Ad-Da'awāt* الْمَعْوَادَ and his *At-Tawheed* التَّوْهِيدُ. Also, he said that Al-Bukhāri reported, after the phrase "the aftermath of my affair عَاجِلُ أُمْرِي", the following: "Or he said: the short term of my affair and its long term وَقَالَ: عَاجِلُ أُمْرِي وَأَجَلُهُ" indicating that the narrator was not sure which of the two was correct. So perhaps, Al-'Albāni continued, Ibn Taymiya combined the two so that the supplicant would be sure he was, either way, saying the words of the Prophet ﷺ. For this reason it appears in this book as "the aftermath of my affair, its short term, and its long-term عَاجِلُ أُمْرِي وَأَجَلُهُ". Al-'Albāni said he had no problem with that, then, he said: "And Allah knows best". He included this *hadeeth* in *The Authentic of Good Sayings* حَسِيفَةُ الْكَلْمَ الطَّيِّبَ as #96.
124. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by Al-Bukhāri, page 139 of volume 11 of *Fath Al-Bāree*; Muslim, page 6 of volume 17; and At-Tirmithi, page 470 of volume 9 of *Tuhfah*. At-Tirmithi said it was comely-sound حَسِيبٌ حَسِيبٌ.
125. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by Muslim on page 13 of volume 17, and 'At-Tirmithi, volume 9 page 460 of *Tuhfah*, who said it was a strange comely-sound *hadeeth* حَسِيبٌ حَسِيبٌ حَسِيبٌ.

126. Agreed upon by Bukhārī and Muslim حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُسْلِمٍ، and is #97 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
127. Reported by At-Tirmithi, and Al-Albānī said it was comely *hadeeth* حَدَّثَنَا عَنْ أَنَّهُ كَوْنَتْ كَوْنَةً. He said that in At-Tirmithi's chain of ascription there was a weak person: Ar-Riqāshi whose name was Yazeed which also appeared in a report by Ibn As-Sunni (#332); however, this *hadeeth* has testimonial in *Al-Mustadrak* المُسْتَدْرَكُ (#509/1). Al-Albānī included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #98.
128. Reported by Abu Dawood, and Al-Albānī said it was of comely ascription إسناداً حَدَّثَنَا عَنْ أَنَّهُ كَوْنَةً، and that Ibn Hibbān (#2370) said it was sound صحيح. It is #99 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
129. Ibn Taymiya referenced this *hadeeth* to Abu Dawood, and Al-Albānī said it was a comely *hadeeth* حَدَّثَنَا عَنْ أَنَّهُ كَوْنَةً. The *hadeeth*, he said, has an unknown person in its chain, yet, the *hadeeth* has testimonial in the *hadeeth* of 'Ā'ishata reported as #2369 by Ibn Hibbān in his *Šaheeh* صحيح ابن حبان which includes that the phrase be repeated twice. Al-Albānī included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #100.
130. Ibn Taymiya referenced it to At-Tirmithi, and Al-Albānī said that it was in his *Sunan* سنن الترمذى as (#260/4), and that it was likewise reported by Ahmad (#170/1), and Al-Hākim (#383/2). He said that Al-Hākim said it was sound صحيح، and that Ath-Thahabi agreed with him. Al-Albānī included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #101.
131. Ibn Taymiya referenced it to Ahmad in his *Musnad* مسند، and Ibn Hibbān in his *Šaheeh* صحيح ابن حبان. Al-Albānī said it was sound صحيح; although, he had previously thought it not to be. Al-Albānī included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #102.
132. Reported by Muslim, and is #114 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
133. Reported by Muslim, and is #115 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
134. Reported by At-Tirmithi who said it was comely حَدَّثَنَا عَنْ أَنَّهُ كَوْنَةً. Al-Albānī agreed, and included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #116.
135. 'Al-'Adawee said it was sound صحيح، and that it was reported by Muslim, page 52 of volume 17; At-Tirmithi on page 470 of volume 11 of *Tuhfah*. He said that At-Tirmithi said that it was a strange *hadeeth*.
136. 'Al-'Adawee said it was sound صحيح، and that it was reported by Muslim, page 55 of volume 13; 'Abu Dāwood, page 179 of volume 2; and 'Ibn Mājah, #2797.
137. Ibn Taymiya referenced it to Abu Dawood, and An-Nisā'ee; and Al-Albānī said it was of sound ascription إسناداً صحيح that Al-Hākim said it was sound صحيح، and that Ath-Thahabi agreed with him. This *hadeeth* in #103 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
138. Al-Albānī said that it was reported by Abu Dawood in الجماعة with sound ascription إسناداً صحيح by way of Qatādata by way of 'Anas. He also said that Ibn Hibbān

- (#1661) said it was sound حَسِيبٌ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #104.
139. Al-Albāni said that Al-Bukhāri, and others reported it. He included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #105.
140. Al-Albāni said it was sound حَسِيبٌ. It has already been mentioned as #62. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #106.
141. Al-Albāni said it was sound حَسِيبٌ, and it has already been mentioned as #59. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #107.
142. Reported by Muslim, and is #108 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.
143. Reported by Muslim, and is #109 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.
144. Reported by Muslim, and is #110 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.
145. Reported by Abu Dawood, and Al-Albāni said it was of comely ascription إِسْنَادٌ حَسِيبٌ. He Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #111.
146. Agreed upon by Al-Bukhāri and Muslim مُتَّقِلٌ عَلَيْهِ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #117.
147. Reported by Al-Bukhāri. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #118.
148. Agreed upon by Bukhāri and Muslim مُتَّقِلٌ عَلَيْهِ, and Al-Albāni said that it was also reported by Abu-Dawood, Ibn Mājah, An-Nisā'ee in أَبُو دَاوُود وَالنِّسَاءَةُ وَالْأَطْيَابُ, and Ibn As-Sunni (#566). Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #119.
149. Agreed upon by Bukhāri and Muslim مُتَّقِلٌ عَلَيْهِ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ as #120.
150. Reported by Muslim, and is #121 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.
151. Reported by Abu Dawood, and At-Tirmithi, and he said it was comely حَسِيبٌ. Al-Albāni said that it is as he said. He also wrote, followed by an exclamation mark, that Al-Hākim said it was sound according to the conditions of Al-Bukhāri حَسِيبٌ عَلَى شَرْوَطِ الْبَخَارِيِّ, and that Ath-Thahabi agreed with him. It is #122 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.
152. 'Al-'Adawee said it was sound due to other than it, and that it was reported by 'Ibn Mājah, #1573, who said in 'Az-Zawā'id: Its men are the men of sound *ahādeeth*.
153. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by Muslim, page 110 of volume 18; Al-Bukhāri, page 14 of volume 11 of *Fath Al-Bāree*; and Ahmad , pages 9,58,66 – with the sound addition "and you will be contented with his garment while he is on the saddle", 72, 74, 91, 96, 113, and 137.
154. Reported by Muslim, and is #123 in *The Authentic of Good Sayings* حَسِيبُ الْكَلَامِ الطَّيِّبِ.

155. Reported in *Šaheeh Al-Bukhāri* صحيح البخاري, #410 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.
156. Reported in *Šaheeh Al-Bukhāri* صحيح البخاري, #418 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.
157. Reported in *Šaheeh Al-Bukhāri* صحيح البخاري, #419 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.
158. 'Al-'Albāni said, in his *'Ahkām Al-Janā'iz wa Bida'iħā* أحكام الجنائز وبداعها that it was reported by Al-Shāfi'iyy in his *'Al-'Um*, 239-240/1. He said that the squiggly brackets were reported by 'Al-Hākim, 360/1; and that 'Al-Hākim said it was sound according to the conditions of Al-Bukhāri, and Muslim صحيح على شرط البخاري ومسلم; that 'Ath-thāhabī agreed; and that so did he.
159. 'Al-'Albāni said, in his *'Ahkām Al-Janā'iz wa Bida'iħā* أحكام الجنائز وبداعها that it was reported by 'Ibn Mājah, 456/1; Al-Bayhaqī, 41/4; 'Abu Dāwood, 68/2; At-Tirmidhī, 141/2, and 'Ibn Hibbān in his *Šaheeh* (757 - *Mawārid*). 'Al-'Albāni said that 'Al-Hākim said that it was sound according to the conditions of Al-Bukhāri, and Muslim صحيح على شرط البخاري ومسلم; that 'Ath-thāhabī agreed; and that so did he.
160. The wording here is that of 'Abu Dāwood. 'Al-'Albāni said it was sound صحيحة in his *Šaheeh Al-Jāmi'* *Aš-Šagheer wa Ziyādatih* صحیح الجامع الصفیر وذیادتہ, #832. 'Al-'Adawee reported the other wording which replaces the word "millati" for the word "sunna". He mentioned that the latter was according to 'Abu Dāwood's report, page 546 of volume 3. He said it was sound صحيحة, and that it was also reported by Ibn Mājah, #1550; At-Tirmidhī, page 146 of volume 4, who said it was strange, speaking of the channel that reached him; Al-Bayhaqī, 55/4; and 'Al-Hākim, 366/1, who said it sound according to the conditions Al-Bukhāri and Muslim. 'Ath-thāhabī agreed.
161. 'Al-'Adawee said it was comely حسنة, and that it was reported by 'Abu Dāwood, page 550 of volume 3; 'Al-Hākim, #370/1, who said it was sound according to the conditions of Al-Bukhāri and Muslim; 'Ath-thāhabī who said it was sound صحيحة; Al-Bayhaqī, 56/4; and others. 'Al-'Albāni said it was sound صحيحة in his *Šaheeh Al-Jāmi'* *Aš-Šagheer wa Ziyādatih* صحیح الجامع الصفیر وذیادتہ, #4760.
162. Al-'Albāni said in his *Šaheeh Al-Jāmi'i* *Aš-Šagheeri wa Ziyādatih* صحیح الجامع الصفیر وذیادتہ that it was sound صحيحة, and that it was reported by Ibn Mājah, by way of 'Ā'ishata. The supplication in this *hadeeth* is identical to #113 in *The Authentic of Good Sayings* صحیح الکلام الطیب; however the chain of narration for this *hadeeth* is more reliable according to 'Al-'Albāni.
163. Reported by Al-Bukhāri, page 425 of volume 10 of *Fath Al-Bāree*. 'Al-'Adawee said it was sound صحيحة.
164. 'Al-'Adawee said it was sound صحيحة, and that it was reported by 'Abu Dāwood, page 309 of volume 4; and others. 'Al-'Albāni said it was sound صحيحة in his *Šaheeh Al-Jāmi'* *Aš-Šagheer wa Ziyādatih* صحیح الجامع الصفیر وذیادتہ (#4664).
165. Al-'Albāni said that it was reported by Ibn As-Sunni (#273) by way of An-Nisā'ee with good ascription حسنة. Al-'Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحیح الکلام الطیب as #185.

166. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by 'Ibn 'As-Sunni in *'Al-Yawm wal-Laylah* حَلَالُ الْيَوْمِ وَاللَّيْلَةِ #196. His #197 serves as testimonial for this *hadeeth*.
167. 'Al-'Adawee said it was comely حَسِيبٌ, and that it was reported by At-Tirmithi, page 185 of volume 6 of *Tuhfah*; and Ibn As-Sunni in *'Al-Yawm wal-Laylah* حَلَالُ الْيَوْمِ وَاللَّيْلَةِ #276. 'Al-'Albāni said it was sound حَسِيبٌ in his *Šaheeh Al-Jāmi'i Aš-Šagheeri wa Ziyādatihi* حَسِيبُ الْجَامِعِ الشَّفِيرُ وَزِيَادَتُه #6368.
168. Reported by Muslim. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #186.
169. Reported by Muslim and Ahmad by way of 'Ibn 'Abbās. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #187.
170. Al-Albāni said it was sound حَسِيبٌ; however, there is a long discussion about this *hadeeth* in his Authentication of *Al-Kalim At-Tayyib* الْكَلِمُ الطَّيِّبُ which we are skipping in this book. Al-Albāni also included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #188.
171. At-Tirmithi said it was comely حَسِيبٌ, and Al-Albāni agreed. Al-Albāni said An-Nisā'ee, and Ibn Mājah also reported it with sound ascription حَسِيبٌ حَسِيبٌ, and he included it in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #189.
172. Al-Albāni said it was reported by both Al-Bukhāri, and Muslim by way of Ā'ishata, and he included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #190.
173. Al-Albāni said it was sound حَسِيبٌ, because Ibn Hibbān reported it by way of Abi Hurayrata (#1429), and Ahmad (129-130/6) by way of Ā'ishata, each with comely ascriptions حَسِيبٌ حَسِيبٌ. Here we see a case of two comely ascriptions adding up to make a *hadeeth* sound حَسِيبٌ. Al-Albāni said that its meaning was also in Al-Bukhāri, and he included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #190.
174. Reported by Muslim, and is #192 in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ.
175. Reported by Muslim in *'Aš-Šalāt* الصَّلَاة. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #193.
176. At-Tirmithi said it was comely حَسِيبٌ, and Al-Albāni agreed pointing out that it had many channels and testimonials. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #182.
177. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by 'Imām Al-Bukhāri, page 196 of volume 11 of *Fath Al-Bāree*; and by Muslim, page 77 of volume 16.
178. Al-Albāni said it was of sound ascription حَسِيبٌ حَسِيبٌ, and that it was reported by Abu Dawood, and Al-Hākim who said it was sound according to the conditions of both Al-Bukhāri and Muslim حَسِيبٌ عَلَى شَرِطَاتِ الْبَخَارِيِّ وَمُحَمَّدٌ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَسِيبُ الْكَلِمِ الطَّيِّبِ as #124.
179. Reported by Abu Dawood. Al-Albāni said it was of comely ascription حَسِيبٌ حَسِيبٌ that Abu Dawood said it was of good ascription حَسِيبٌ حَسِيبٌ, and that Al-Hākim, and Ath-Thahabi further reported this *hadeeth* and said it was sound حَسِيبٌ. Al-Albāni

- then pointed out that its ascription was just comely **حسن الصناعة فتن**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #125.
180. Reported by Abu Dawood, and Ibn Mājah. Al-Albāni said that it was also reported by Ahmad with comely ascription **دواءً أَمْدَدَ بِإِسْنَادٍ حَسَنٍ** just like An-Nawawi said. An-Nawawi (said Al-Albāni) said it was sound **صَحِيفٌ**, and so did others. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #126.
181. Reported by Muslim, and is #127 in *The Authentic of Good Sayings* **صَحِيفٌ الْكَلِمُ الْطَيِّبُ**.
182. Reported by Abu Dawood, An-Nisā'ee, and Ibn Mājah. Al-Albāni said that it was further reported by Abu 'Uwānah in his *Šaheeh* **صَحِيفٌ** with sound ascription according to Muslim's conditions **بِإِسْنَادٍ صَحِيفٍ عَلَى شَرِيكٍ مُشَهَّدٍ**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #128.
183. Al-Albāni said it was of sound stopping ascription **صَحِيفٌ الْإِسْنَادُ وَوَقْتُنَا**. He said it was reported by Mālik (#154/3), and, from him, by Al-Bukhāri in **اللَّادِبَ الْمُفَوَّهَ**. He said that Al-Bayhaqi also reported it with sound ascription **إِسْنَادٌ صَحِيفٌ** by way of 'Abdillāh Ibn Az-Zubayr; however, this had dropped out of Mālik's **الْوَعْدَ** causing Mālik's report of the *hadeeth* to be discontinuous. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #129.
184. Agreed upon by Al-Bukhāri and Muslim. **مُتَقَلِّبٌ عَلَيْهِ**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #130.
185. Agreed upon by Al-Bukhāri and Muslim. **مُتَقَلِّبٌ عَلَيْهِ**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #131.
186. Reported by Ad-Dārimiy, and At-Tirmithi. Al-Albāni said it was sound due to its testimonials **صَحِيفٌ بِشَهَادَةِ**, and that Ibn Hibbān (#2375) said it was sound **صَحِيفٌ**. At-Tirmithi said it was comely **حسنٌ**, and it is #132 in *The Authentic of Good Sayings* **صَحِيفٌ الْكَلِمُ الْطَيِّبُ**.
187. 'Al-'Adawee said it was sound **صَحِيفٌ**, and that it was reported by Al-Bukhāri, page 533 of volume 2 of *Fath Al-Bāree*; Muslim, page 214 of Nawawi volume 6; and Abu Dāwood, page 703 of volume.
188. 'Al-'Adawee said it was reported by Al-Bukhāri, page 545 of volume 2 of *Fath Al-Bāree*; Muslim, page 215 of Nawawi volume 6; and An-Nisā'ee, page 154 of volume 3.
189. Reported in *Šaheeh Al-Bukhāri* **صَحِيفٌ الْبَقَارِيُّ**, #166 in the chapters regarding eclipses in Volume 2 of Muhammad Muhsin Khān's translation.
190. Al-Albāni said it was of comely ascription **إِسْنَادٌ حَسَنٌ**, and that it was reported by Ibn Mājah, and An-Nisā'ee in his **عَوْلَى الْبَيْوِهِ وَالْأَيْلَةِ**. He said that also Ibn As-Sunni, and Ahmad reported it, and that Al-Hāfiث said it was comely **حسنٌ**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #133.
191. Reported by Ahmad , and others. Al-Albāni said that Ahmad 's ascription (#87/2) was sound **صَحِيفٌ**, and that it was reported by Ibn Hibbān (#2376) through another channel which was of sound ascription as well **إِسْنَادٌ صَحِيفٌ أَيْضًا**. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* as #134.
192. Al-Albāni said: At-Tirmithi said the first perspective was comely-sound **حسنٌ صَحِيفٌ**. The second perspective was weakened by At-Tirmithi's statement: A strange

hadeeth حديث غريب. A *hadeeth* is said to be strange when in some of its links there is only one narrator. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #135.

193. At-Tirmithi said it was a strange comely *hadeeth* حسن غريب. Al-Albāni agreed with At-Tirmithi, and said that so did Al-Hāfiث Ibn Hajar. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #136.
194. At-Tirmithi said it was comely حسن. Al-Albāni agreed, and mentioned that Ibn Hibbān (#2378, 2379) also reported it, and that Al-Hākim (#98/2) said it was sound صحيح. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #137.
195. Reported by Abu Dawood, An-Nisā'ee, and At-Tirmithi, and he said it was comely-sound حسن صحيح. Al-Albāni said it was as he said, that Ibn Hibbān (#2380, 2381) also said it was sound صحيح, and that so did Al-Hākim, An-Nawawi, and others. He said that Al-Hākim's ascription was through another channel by way of 'Ali bin Rabee'ata. As for the channel of Abu Dawood, At-Tirmithi, and An-Nisā'ee it is faulted due to 'Abi 'Ishāq 'As-Subai'ee's, who is in the chain of narration, skipping of two people between himself and 'Ibn Rabee'ata as has been certified by Ibn Hajar (see ١٣٥٥ شرح ابن عثيمين). Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #138.
196. Reported by Muslim. and is #139 in *The Authentic of Good Sayings* صحيح الكلم الطيب as #139.
197. Al-Albāni said that it was reported, with two or more narrators in succession missing from its chain, by way of Ibn Juraj in *Sunan 'Abi Dawood*. He said it was merged into *hadeeth* #196 which Muslim reported by way of 'Ibn 'Umar. Al-Albāni pointed out that Ibn Hajar said it was among the most precise [difficult to detect] mergings into a *hadeeth*. Merging الالدراجه في المتن is the addition of explanatory comments which are not part of the *hadeeth* into the *hadeeth* by one of its narrators. Al-Albāni said that this *hadeeth* was similarly reported in *Šaheeh 'Al-Bukhāri* صحيح البخاري. The wording was like this "We used to when climbing make *Takbeer*, and when descending make *Tasbeeh*". Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #140.
198. Al-Albāni said that this was reported by Abu Dawood with sound ascription صحيح. He pointed out that the fact that the companion was unknown does not harm since Ibn As-Sunni reported it with a comely ascription by way of 'Abi 'Al-Maleeh, by way of his father, and that his father was a companion whose name was 'Usāmah. He said that so did An-Nisā'ee in اليه وعليه and Ibn Mardawaih in his *tafsir*. Imām Ahmad also reported it, he said. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #184.
199. Ibn Taymiya said that it was reported by An-Nisā'ee and others. Al-Albāni said: "Others" like: Ibn Hibbān, and Al-Hākim, who both said it was sound صحيح, and Ath-Thahabi agreed with them. Al-Albāni thought the *hadeeth* was worthy of further scrutiny because all the above mentioned narrations included 'Abi Marwān, the father of 'Atā'. He further said that Ath-Thahabi mentioned him in الوبران saying: "An-Nisā'ee said he was unknown", and whoever claims that he was a

- companion has no evidence of such, except for reports that are all by way of 'Al-Waqidi who is abolished. In-spite of this, Al-Albāni said, Al-Hāfiث Ibn Hajar said the *hadeeth* was comely حسن، and said that he perhaps meant of "comely" meaning, not the *hadeeth* term "comely". He said: See ابن ماجه (102/6) Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #141.
200. Reported by Muslim, and is #142 in *The Authentic of Good Sayings* حبیب الكلم الطيب.
201. 'Al-'Adawee said it was sound حبیب، and that it was reported by 'Imām Muslim, page 120 of volume 13; 'Abu Dāwood, page 230 volume 3; 'Ibn Mājah, #2120; 'An-Nisā'ee, page 231 of volume 7; and At-Tirmithi, page 76 of volume 5 of *Tuhfah*. At-Tirmithi said it was comely sound حسن حبیب.
202. Agreed upon by Bukhāri and Muslim حبیب، and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #143.
203. At-Tirmithi and he said it was comely-sound حسن حبیب، and Al-Albāni agreed. Al-Albāni said it had another channel and a testimonial. He said: See ابن ماجه (١٨٣-١٨٢/٥) Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #144.
204. Agreed upon by Bukhāri and Muslim حبیب، Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #145.
205. Reported by Abu Dawood, and Ibn Mājah. Al-Albāni said that Ibn Hibbān said it was sound حبیب. Al-Albāni said, in حبیب الجامع الصغير و زيادته (٤٢٦)، that it was comely حسن. He included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #146.
206. Reported by Muslim. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #147.
207. Reported by At-Tirmithi who said it was comely حسن. Al-Albāni said that he agreed with At-Tirmithi, that so did Al-Hāfiث Ibn Hajar, and that Abu Dawood and Ibn Mājah also reported it. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #148.
208. Reported by An-Nisā'ee. Al-Albāni said that Ibn As-Sunni (#459) also reported it, and that it was of sound ascription اسناده حبیب. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حبیب الكلم الطيب as #149.
209. Reported by Al-Bukhāri, and is #150 in *The Authentic of Good Sayings* حبیب الكلم الطيب.
210. 'Al-Albāni, 'Al-Hākim, 'Al-Bayhaqi, 'Ath-thahabi have said it was sound حبیب. 'Al-Hākim, and 'Ath-thahabi said it was sound according to the conditions of Al-Bukhāri, and Al-Bukhāri and Muslim respectively. 'Al-Dāraqutni reported it on page 185 of volume 2, and he said that 'Al-Hussein bin Wāqid, a person in the chain, was a sole reporter for it, and that the *hadeeth*'s ascription was comely. 'Al-'Adawee said it was comely حسن.
211. 'Al-'Adawee said it was sound حبیب; that it was reported by Al-Bukhāri, page 26 of volume 11 of *Fath Al-Bāree*; Muslim, page 130 of volume 14; 'Abu Dāwood, page 370 of volume 5; and Ibn Mājah, #3706.

212. 'Al-'Adawee said it was sound حَسِيبٌ، and that it was reported by 'Abu Dāwood, volume 5 page 369; and Al-Bukhāri, #1084 in 'Al-'Adab 'Al-Mufrad الأدب المفرد.
213. 'Al-'Adawee said it was sound حَسِيبٌ، and that it was reported by Al-Bukhāri, page 14 of volume 11 of *Fath Al-Bāree*; Muslim, page 135 of volume 14; 'Abu Dāwood, page 374 of volume 5; 'Ibn Mājah, #3709; At-Tirmithi, page 491 of volume 7 of *Tuhfah*, and he said it is comely sound.
214. Reported by Muslim, and is #151 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
215. Reported by Abu Dawood, and others. Al-Albāni said it was of sound ascription حَسِيبٌ، and he included it in *The Authentic of Good Sayings* صحيح الكلم الطيب as #152.
216. Agreed upon by Bukhāri and Muslim. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #153.
217. Reported by Muslim, and is #154 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
219. At-Tirmithi said it was comely حَسِيبٌ. Al-Albāni agreed, and said that so did Al-Bayhaqi, and Al-Hāfiثh Ibn Hajar. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #156.
220. At-Tirmithi said it was comely حَسِيبٌ and Al-Albāni said it was of sound ascription حَسِيبٌ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #157.
221. Reported by Abu Dawood. Al-Albāni said it was comely حَسِيبٌ, that Ahmad , and Al-Bayhaqi also reported it, and that there was some weakness in it, but that it had testimonials that strengthened it. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #158.
222. Al-Albāni said that it was reported by Al-Bukhāri, and Muslim, and he included it in *The Authentic of Good Sayings* صحيح الكلم الطيب as #159.
223. At-Tirmithi said it was comely حَسِيبٌ, and Al-Albāni agrees. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #160.
224. 'Al-'Adawee said this was reported by Abu Dāwood on page 381 of volume 5. He said it was sound حَسِيبٌ due to a very similar *hadeeth* which was reported by Ibn As-Sunni in 'Al-Yawm wal-Laylah الیوم واللیله as # 245. The two are of completely different chains and each serves as testimonial for the other making it sound حَسِيبٌ. Further testimonial is found for this *hadeeth* in #1011 in 'Al-'Adab 'Al-Mufrad.
225. 'Al-'Adawee said it was sound حَسِيبٌ, and he said that it was reported by 'Abdurazzāq, page 393 of volume 10.
226. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by Al-Bukhāri, on page 14 of volume 11 of *Fath Al-Bāree*; 'Abu Dāwood, page 381 of volume 5; and At-Tirmithi, page 485 of volume 7. At-Tirmithi said it was comely-sound حَسِيبٌ.
227. 'Al-'Adawee said it was sound حَسِيبٌ, and that it was reported by Al-Bukhāri, page 15 of volume 11 of *Fath Al-Bāree*; Muslim, page 140 of volume 14; 'Abu Dāwood, page 381 of volume 5; At-Tirmithi, page 483 of volume 7 of *Tuhfah*; and Ibn As-Sunni, #222.

228. 'Al-'Adawee said it was sound حسن، and that it was reported by *Imām Muslim*, page 148 of volume 14; 'Abu Dāwood, page 384 of volume 5; At-Tirmithi, page 227 of volume 5 of *Tuhfah*.
229. 'Al-'Adawee said it was sound حسن، and that it was reported by Al-Bukhāri, page 41 of volume 11 of *Fath Al-Bāree*.
230. 'Al-'Adawee said it was comely due to another حسن لغيره، and that it was reported by *Imām Ahmad* on page 405 of volume 1.
231. 'Al-'Adawee said it was sound حسن، and that it was reported by Al-Bukhāri, page 14 of volume 11 of *Fath Al-Bāree*; Muslim, page 103 volume 12; At-Tirmithi, page 500 of volume 7; and that At-Tirmithi said it was comely-sound.
232. 'Al-'Albāni said that it was reported by 'Ahmad, 'Al-Bayhaqi, 'Abu Dāwood, and 'Ibn Mājah, and, in his *Šaheeh Al-Jāmi'* أش-Šagheer wa Ziyādatih صحيح الجامع الصغير وزيادته (#7140), he said it was sound صحيحة.
233. 'Al-'Adawee said it was sound حسن، and that it was reported by 'Imām Muslim, page 127 of volume 18; 'Abu Dāwood, page 153 of volume 5; 'Ibn Mājah abbreviated, #3742; At-Tirmithi, page 73 of volume 7, and he said it was comely-sound حسن صحيحة; and Muslim also reported it through different channels.
234. Reported by Al-Bukhāri, and is #161 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
235. Reported by Al-Bukhāri, and is #162 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
236. Reported by Muslim, and is #163 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
237. 'Al-'Adawee said it was comely حسن، and that it was reported by At-Tirmithi, page 11 of volume 8 of *Tuhfah*; Al-Bukhāri, #940 in 'Al-'Adab 'Al-Mufrad; 'Abu Dāwood, #5038; 'Ibn 'As-Sunni, #262; and 'Al-Hākim, 268/4.
238. Reported by At-Tirmithi, Abu Dawood, An-Nisā'ee, and Ibn Mājah. At-Tirmithi said it was comely-sound حسن صحيحة. Al-Albāni said: No. It is sound حسن. He said that it had four channels that were by way of 'Ibn Mas'ood, one of which was sound صحيحة according to the conditions of Muslim. This *hadeeth* is #164 in *The Authentic of Good Sayings* صحيح الكلم الطيب.
239. At-Tirmithi said it was sound صحيحة. Al-Albāni agreed, and said that it was, as Al-Hākim, and Ath-Thahabi agreed, of sound ascription according to the conditions of Muslim. اسناده صحيح على شرطه صحيح.
240. Reported by Abu Dawood, and Ibn Mājah. Al-Albāni said it was of comely ascription حسن، and a number of people have said it was sound صحيحة. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #166.
241. Agreed upon by Bukhāri and Muslim. متفق عليه. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #167.
242. Reported by Abu Dawood. Al-Albāni said that it was sound صحيحة according to the conditions of Al-Bukhāri, and Muslim, and that it was also reported by Muslim. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #169.

243. At-Tirmithi said it was comely حَسِيبٌ، and Al-Albāni said he agreed due to its testimonials. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #170.
244. Al-Albāni said that these were sound reports, and appear as #171 in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ.
245. Reported by Muslim in *Šaheeh Muslim* حَقِيمُ مُحَمَّدٍ. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #172.
246. Al-Albāni said it was sound حَقِيمٌ in his *Silsilat 'Al-'Ahādeeth 'Aš-šaheeha*, #1040 on page 33 of volume 3. Refer to the previous reference for a number of testimonials that enfoce the soundity of the *hadeeth*. 'Al-'Albāni also included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #173.
247. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #174. He said that the first two pieces of information ending with "He just left Barrah's company" were reported in *Šaheeh Muslim* حَقِيمُ مُحَمَّدٍ. The secord part ending with "Rather you are Zur'atah" was in *Sunan 'Abi Dāwood* سنن أَبِي دَاوُودٍ with good ascription حَسِيبٌ، he said. The third part ending with "Rather you are Zur'atah" was mentioned by Abu Dawood in *الآدَبِ المُفْرَدِ*, "hanging", without ascription حَلْقَةٌ بِمَوْلَانِ إِسْلَامٍ. A *hadeeth* is said to be "hanging" if the beginning of its ascription is missing. The story about the land was reported (connected, not hanging شَرْمَةً) and by At-Tabarāni, in *المُعجمُ الصَّفِيرِ* (موحِّل) with sound ascription حَسِيبٌ، إِسْنَادٌ حَسِيبٌ. Al-Albāni included this in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #174.
248. Agreed upon by Al-Bukhāri and Muslim حَتَّى لَمْ يَخْلُ عَلَيْهِ، and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #175.
249. Reported by Abu Dawood. Al-Albāni said it was sound due to its channels حَقِيمٌ بِطَرْكَةٍ. He said: See 'Ibn 'As-Sunni, 306, and 355-366/3; 'Al-'Adab 'Al-Mufrad, #307; and the *Musnad* of Imām 'Ahmad ، 1233-1235. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #176.
250. At-Tirmithi said it was comely-sound حَسِيبٌ. Al-Albāni agreed with him, and pointed out that a number of people reported it including: Ibn Hibbān, and Al-Hākim who said it was sound according to Muslims conditions حَسِيمٌ عَلَى شَرْطِ مُسْلِمٍ. Al-Albāni said that Ath-Thahabi agreed with him, and that he agreed with the two of them. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #177.
251. Al-Albāni said that this was part of the *hadeeth* of Jubair Bin Mut'im which is reported by An-Nisā'ee, At-Tabarāni, and Al-Hākim. Al-Hākim said it was sound according to the conditions of Muslim حَسِيمٌ عَلَى شَرْطِ مُسْلِمٍ. He said that Ath-Thahabi agreed with Al-Hākim, and that the *hadeeth* is as they said. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* حَقِيمُ الْكَلْمَ الطَّيِّبَةِ as #178. It is also in Al-Albāni's سَلْكَةُ الْأَحَادِيدِ الصَّحِيفَةِ (وَلِمَّا).
252. Reported by Abu Dawood. Al-Albāni said it was also reported by Al-Hākim, who said it was sound according to the conditions of Muslim حَسِيمٌ عَلَى شَرْطِ مُسْلِمٍ; that Ath-Thahabi agreed; and that the *hadeeth* was as they said.

253. At-Tirmithi said it was comely حسنٌ, and Al-Albāni agreed. Al-Albāni said that it was also reported by Ibn As-Sunni (#440), Al-Hākim (528/1) who said it was sound according to the conditions of Al-Bukhāri صحيح على شرط البخاري, and that Al-Hākim agreed with him. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #180.
254. Agreed upon by Bukhāri and Muslim متفق عليه, and Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #181.
255. Reported by At-Tirmithi. Al-Albāni said that At-Tirmithi weakened it by saying that it was a "strange" *hadeeth* غريبٌ. A strange *hadeeth* is one that is reported by only one person at some of its links; however, he said it becomes comely حسن when all its channels are considered. Specifically he referred to Al-Hākim's (538-539/1), Ibn As-Sunni's (#178), and Imām Ahmad 's (٣١٤) الزهد. He also said that Al-Munthiree said it was comely حسن in التوقيف. Al-Albāni included this *hadeeth* in *The Authentic of Good Sayings* صحيح الكلم الطيب as #183.

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Bite Onto This Way

The Prophet ﷺ said: "I advise you to have reverence of Allah, and to hear and obey even if an Ethiopian slave was to become your ruler. He among you who lives shall see much difference; therefore, you must stick to my way, and the way of the well directed and guided caliphs. Bite onto it with your molar teeth, and beware of the novelties for every novelty [in religion] is an innovation, and every innovation is a stray-going".

Sound *hadeeth* reported by Ahmad, and others.

No Other Way is Good

He ﷺ also said: "There is nothing that brings you closer to Allah, Blessed and Exalted is He, except that I have commanded it upon you; and there is nothing that moves you away from Allah, and takes you closer to Hellfire except that I have forbidden it upon you".

Sound *hadeeth* reported by Al-Shāfi'i in *Ar-Risālah*.

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