

## Authentic Supplications of the Prophet.

## 003 : 001 : The Virtues of Remembrance

The Messenger of Allah SAW <sup>(1)</sup> 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."

Footnotes.

<sup>(1)</sup> is read as Salla 'allahu 'alayhi wassallam, and may be translated as "May Allah bestow his Grace, Honor, and Peace upon him."

Reporters.

Reported by At-Tirmithi, Al-Bukhāri, Ibn Mājah, and Al-Hākim who said it was of sound ascription (Saheeh Isnad). Al-Albāni included this hadeeth in The Authentic of Good Sayings as #1.

## 003 : 002 : The Virtues of Remembrance

The Messenger of Allah 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."

Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #2.

## 003 : 003 : The Virtues of Remembrance

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."

Reporters.

Reported by At-Tirmithi, and he said it was somely (hasan). Al-Albāni said this was an under-rating because it is really sound (saheeh), that so said Al-Hakim, and that Ath-Thahabi agreed with Al-Hakim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #3.

## 003 : 004 : The Virtues of Remembrance

It is reported of the Prophet 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."

Reporters

Reported by Al-Bukhāri. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #4.

## 003 : 005 : The Virtues of Remembrance

It is reported that the Messenger of Allah 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.

Reporters.

Reported by Abu Dāwood. Al-Albāni said it was sound (saheeh), and he said that Abu Dāwood's ascription was comely (isnāduhu hasan); however, it has many other channels of ascription, some of which are sound according to the conditions of Imam Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #5.

## 003 : 006 : The Virtues of Tahmeed, Tahleel, and Tasbeeh (6)

The Messenger of Allah said: "Whoever says: Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahumulku wa lahu hamdu wa huwa `alā kulli shay'in qadeerun (7).

100 times 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 Shaytan that day till night, and nobody would arrive with better than what he arrived with except for one that had done more than him."

Footnotes.

(6) Tahmeed is to say 'Al-hamdu lillāhi, Tahleel is to say Lā 'ilāha 'illā 'allāhu, and Tasbeeh is to say Subhana '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.

Reporters.

Reported in Saheeh 'Al-Bukhāri and Saheeh Muslim. 'Al-Albāni included this hadeeth in The Authentic of Good Sayings as #6.

**003 : 007 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

And he said: "Whoever says, Subhāna 'allāhi wa bihamdihi <sup>(8)</sup> 100 times a day, will be forgiven all his sins even if they were like the foam of the Sea."

Footnotes.

<sup>(8)</sup> Subhāna 'allah: 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.

Reporters.

Reported in Saheeh 'Al-Bukhāri and Saheeh Muslim. 'Al-Albāni included this hadeeth in The Authentic of Good Sayings as #7.

**003 : 008 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

The Messenger of Allah 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 <sup>(9)</sup>."

Footnotes.

<sup>(9)</sup> Glorified is Allah, and [I am] in His praise; Glorified is Allah The Magnificent.

Reporters.

Reported in Saheeh 'Al-Bukhāri and Saheeh Muslim. 'Al-Albāni included this hadeeth in The Authentic of Good Sayings as #8.

**003 : 009 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

The Messenger of Allah said: "That I say: Subhāna 'allāhi, wal-hamdu lil-lāhi wa lā 'ilāha 'illā 'allāhu, wa 'allāhu 'akbaru <sup>(10)</sup> is dearer to me than that upon which the sun has risen."

Footnotes.

<sup>(10)</sup> Glory be to Allah, all praise be to Allah, there is no 'ilāh except Allah, and Allah is greater [than all].

Reporters.

Reported by Muslim. 'Al-Albāni included this hadeeth in The Authentic of Good Sayings as #9.

**003 : 010 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

The Messenger of Allah 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 <sup>(11)</sup>."

Footnotes.

<sup>(11)</sup> Same as footnote #10.

Reporters.

Reported by Muslim. 'Al-Albāni included this hadeeth in The Authentic of Good Sayings as #10.

**003 : 011 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

The Messenger of Allah 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 <sup>(12)</sup>, 1,000 merits would be written for him, or 1,000 demerits would be remitted from him."

Footnotes.

<sup>(12)</sup> Each utterance of Subhāna 'allāh is a tasbeeha.

Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #11.

**003 : 012 : The Virtues of Tahmeed, Tahleel, and Tasbeeh**

It is reported by way of 'um 'al-mu'mineen Juwayriyata, that the Prophet left her place at an early time as he was about to pray the Subh Prayer. She was in her prayer area; he returned after he had entered upon the time of dhuhā <sup>(13)</sup>, and she was sitting. He said "Are you still in that state I left you upon?" She said: Yes. The Messenger of Allah said "After I left you, I repeated four phrases, three times. If these were balanced against what you have said since the beginning of this day they would weigh (or, as the Arabic allows, outweigh) them: Subhāna 'allāhi `adada khalqihī, subhāna 'allāhi ridhā nafsihi, subhāna

'allāhi zinata `arshihi, subhāna 'allāhi midāda kalimātihi <sup>(14)</sup>."

Footnotes.

<sup>(13)</sup> Adh-dhuhā refers to the time period after the Sun reveals itself and before noon. In this hadeeth it means that the Messenger returned at a time after the Sun had risen.

<sup>(14)</sup> 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.

Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #12.

### 003 : 013 : The Virtues of Tahmeed, Tahleel, and Tasbeeh

He (the Prophet) said to an A'rabee <sup>(15)</sup> "Say: Lā 'ilāha 'illa 'allāhu wahdahu lā shareeka lahu, 'allāhu 'akbaru kabeera, wal hamdu lil-lahi katheera, subhāna 'allahi rabbil `ālameena, lā hawla wa lā quwwata 'illā bil-lāhil 'azeezil-hakeemi <sup>(16)</sup>."

He said: Those are for my Lord, so what is for me? He said: "Say: 'Allāhumma 'ighfirlee, wa 'irhamnee, wa 'ihdinee, wa `āfinee, wa 'urzuqnee <sup>(17)</sup>."

Footnotes.

<sup>(15)</sup> This term is a singular reference to unsettled Arabs of the desert: A Bedouin.

<sup>(16)</sup> There is no 'ilah 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 [the `azeez and hakeem].

<sup>(17)</sup> O' my 'ilāh forgive me, have mercy upon me, guide me, keep me safe [from afflictions], and provide for me.

Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #13.

## 003 : 014 : The Virtues of Tahmeed, Tahleel, and Tasbeeh

The Prophet said: "I met Ibraheem on the night I was taken on my night journey (night of Isrā' ). So he said: O' Muhammad! Convey to your nation As-Salam 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, la 'ilāha 'illa 'allāhu, and 'allāhu 'akbaru (18)."

Footnotes.

(18) Same as footnote #10.

Reporters.

Reported by At-Tirmithi and he said it was comely. Al-Albāni said the same, and included it in The Authentic of Good Sayings as #14.

## 003 : 015 : The Virtues of Tahmeed, Tahleel, and Tasbeeh

The Messenger of Allah 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)."

Footnotes.

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

Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #15.

## 003 : 016 : 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 'Aseela" (20).

"And do bring Thy Lord to remembrance in your soul, with humility, and remember without loudness in words, in the morning and 'Asāl 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).

"So subhana 'allahi 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."

The Prophet said: "Whoever would say as he enters upon morning and as he enters upon evening:

"Subhāna 'allāhi wa bihamdihi (30) 100 times, 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 more (31)."

#### Footnotes.

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

(21) Surat Al-'A`rāf (#7) V.205.

(22) Sabbih is a command to make tasbeeh which means to say suhhāna 'allāh see footnote 8.

(23) Surat Ghafir (#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.

(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 'illa 'allāh and other legislated sayings. He should not bind such sayings by any number that has not be legislated.

#### Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #16.

### 003 : 017 : Remembrance of Allah at Both Ends of the Day

The Prophet used to say as he would enter upon evening: "'Amsaynā wa 'amsal-mulku lil-lāhi, wal-hamdu lil-lāhi, lā 'ilāha 'illa '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`daha, wa 'a`outhu bika min sharri mā fee hāthihil laylati, wa sharri mā ba`daha, rabbi 'a`outhu bika min 'al kasali wa soo'il kibari, rabbi 'a`outhu bika min `athābin fin-nāri, wa `athābin fil-qabri <sup>(32)</sup>.

When he would enter upon morning he would say that also: "Asbahnā wa Asbahal mulku lil-lāhi..."<sup>(33)</sup>

#### Footnotes.

<sup>(32)</sup> 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 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.

<sup>(33)</sup> 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.

#### Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #17.

### 003 : 018 : Remembrance of Allah at Both Ends of the Day

Abdullah bin Khubayb said: we went out on a rainy and very dark night, seeking the Prophet to pray for us, then we found him, and he said: "Qul (say)". So I said nothing, then he said: 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 <sup>(34)</sup> when you enter upon evening time and when you enter upon morning time, three times, He [Allah] will protect you from everything".

#### Footnotes.

<sup>(34)</sup> Qul huwal-lāhu 'ahad and the Mu`aw-wathatayn 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.

#### Reporters.

Reported by Abu Dawood, An-Nisā'ee, and At-Tirmithi who said it was comely-sound. Al-Albāni agreed with him, said it was of good ascription and included it in The Authentic of Good Sayings as #18.

## 003 : 019 : Remembrance of Allah at Both Ends of the Day

The Prophet used to teach his companions, saying: "As anyone of you enters upon morning let him say: 'Allāhumma bika 'asbahnā, wa bika 'amsaynā, wa bika nahyā, wa bika namuto, wa 'ilayka 'an-nushooru <sup>(35)</sup>; and when he enters upon evening let him say: 'Allāhumma bika 'amsaynā, wabika 'asbahna wa bika nahyā, wa bika namuto, wa 'ilayka 'al maseeru <sup>(36)</sup>.

Footnotes.

<sup>(35)</sup> 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.

<sup>(36)</sup> 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.

Reporters.

Reported by At-Tirmithi and he said it was comely-sound. Al-Albāni agreed but he said that the addition of what to say at night was sound, yet reported by Ibn Mājah not At-Tirmithi. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #19.

## 003 : 020 : Remembrance of Allah at Both Ends of the Day

It is reported of the Prophet that he said: "The master of invocations for forgiveness is: 'Allāhumma 'anta rabbee, lā 'ilāha 'illā 'anta, khalāqtanee, wa 'anā `abduka, wa 'anā `alā `ahdika wa wa`dika mastata`tu, 'a`outhu bika min sharri ma sana`tu, 'aboo'u laka bini`matika 'alayya, wa 'aboo'u bithambee, faghfirlee fa'innahu lā yaghfiru 'aththunooba 'illā 'anta <sup>(37)</sup>.

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".

Footnotes.

<sup>(37)</sup> 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.

Reporters.

Reported by Al-Bukhāri. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #20.

## 003 : 021 : Remembrance of Allah at Both Ends of the Day

Abu Bakr Assiddeek said: The Messenger of Allah 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).

And in one narration the following addition: wa 'an 'aqtarifa `alā nafsee soo'an, 'aw 'ajurrahu 'ilā muslimin (39) say it in the morning, and in the evening, and when you take to your bed".

Footnotes.

(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.

Reporters.

Reported by At-Tirmithi who said it was comely-sound. Al-Albāni agreed, and included it in The Authentic of Good Sayings as #21.

## 003 : 022 : Remembrance of Allah at Both Ends of the Day

The Messenger of Allah said: "There is not a bondservant (40) who recites in the morning of every day, and in the evening of every night: Bismil-lāhil-lathee lā yadhurru ma`a 'issmihi shay'un fil 'ardhi wa lā fissamā'i wa huwa 'as-samee`ul-`aleemu (41) three times, except that nothing would harm him".

Footnotes.

(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.

(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.

Reporters.

Reported by At-Tirmithi by way of Abdillah bin Amru and said it was comely, and by way of Abi Hurayrata, excluding the last phrase that tells when to say the supplication, and he said it was comely-sound. Al-Albāni said that even the first one was sound according to his conditions, and included in The Authentic of Good Sayings as #22.

### 003 : 023 : Remembrance of Allah at Both Ends of the Day

The Prophet 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 khalfee, wa `an yameenee, wa `an shimālee, wa min fawqee, wa 'a`outhu bi `athamatica 'an 'ughtala min tahtee (42).

Footnotes.

(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]

Reporters.

Reported by Abu Dawood, An-Nisā'ee, Ibn Mājah, and Al-Hākim who said it was sound. Al-Albāni said that At-Thahabi agreed with with Al-Hākim, and he does as well, and he included it in The Authentic of Good Sayings as #23.

### 003 : 024 : At Sleeping Time

If the Messenger of Allah wanted to sleep he would say Bi'ismika 'allāhumma 'amootu wa 'ahyā (43) and when he awakened from his sleep he used to say: Al-hamdu lil-lāhi 'allathee 'ahyānā ba`da ma 'amātanā, wa 'ilayhin-nushooru (44).

Footnotes.

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

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

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #24.

## 003 : 025 : At Sleeping Time

Upon going to his bed each night, the Messenger of Allah would bring his palms together. Then he would spittle <sup>(45)</sup> in them, then he would recite into them Qul huwal 'allāhu 'ahad, Qul 'a`outhu birabbil falaqi, and Qul 'a`outhu birabbin-nāsi <sup>(46)</sup>, then he would wipe with them whatever he is able to of his body, he would begin with his head and face, and the foreshadow of his body. He would do this three times".

Footnotes.

<sup>(45)</sup> 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.

<sup>(46)</sup> Meaning the last three suwar of the Qur'an.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #25.

## 003 : 026 : At Sleeping Time

It is reported by way of Abi Hurayrata , that someone used to come upon him and take from the charity - which the Prophet had made him guardian over - night after night, so on the third night, he said: I will report you to the Messenger of Allah , 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 'Aayaht 'al-kursee <sup>(47)</sup> completely, for there is still upon you from Allah a guardian, and no shaytan 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 shaytan])".

Footnotes

<sup>(47)</sup> Verse 244 of Surat Al-Baqarah (#2).

Reporters.

Reported by Al-Bukhāri, and Al-Albāni included it in The Authentic of Good Sayings as #26.

## 003 : 027 : At Sleeping Time

It is reported of the Prophet that he said: "Whoever reads the last two verses of Surat Al-Baqarah (#2) in a night they would suffice him".

Reporters

Reported by Bukhāri and Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #27.

**003 : 028 : At Sleeping Time**

If one of you gets up from his bed and then returns to it, then let him shake it out [yanfudh <sup>(48)</sup> 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, wabika 'arfa`uhu, fa 'in 'amsakta nafsee farhamhā, wa 'in 'arsaltahā, fahfathhā bimā tahfathu bihi `ibādaka 'as-sāliheena <sup>(49)</sup>.

Then upon waking up let him say: Al-hamdu lil-lāhi 'allathee `āfānee fee jasadee, wa radda `alayya roohee, wa 'athina lee bithikrihi <sup>(50)</sup>.

Footnotes.

<sup>(48)</sup> 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 (izar) and perturbing the surface of your bed as if you were dusting it off.

<sup>(49)</sup> In Thy name, O my Lord, I have laid my side, and by You I shall lift it, if You keep hold of my soul [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].

<sup>(50)</sup> 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.

Reporters.

Reported by At-Tirmithi who said it was comely. Al-Albāni said it was of good ascription, and he included it in The Authentic of Good Sayings as #28.

**003 : 029 : At Sleeping Time**

He (the Prophet) said to `Ali and Fātima: "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: Subhana 'allahi] 33 times, tahmeed [to say: 'Al-hamdu lillāhi] 33 times, and takbeer [to say: 'Allahu 'akbaru] 34 times". Ali said: Thus I have not left them since I heard them from the Messenger of Allah . It was said to him: Not even the night of [the battle of] Siffeen?He said: Not even the night of Siffeen.

Reporters.

Reported by Al-Bukhāri and Muslim. Al-Albāni included it in The Authentic of Good Sayings as #29.

**003 : 030 : At Sleeping Time**

When the Prophet of Allah wanted to sleep he would put his right hand under his cheek and then would say: 'Allāhumma qinee `athābaka yawma tab`athu `ibadaka <sup>(51)</sup>.

Footnotes.

<sup>(51)</sup> O' Allah save me from your torment on the Day when You shall resurrect your bondservants.

Reporters.

Reported by Abu Dawood, and At-Tirmithi who said it was comely-sound. Al-Albāni agreed, and he included it in The Authentic of Good Sayings as #30.

**003 : 031 : At Sleeping Time**

Upon retiring to his bed <sup>(52)</sup> the Prophet would say: Al-hamdu lil-lāhi 'allathee 'at`amanā wa saqānā, wa kafānā, wa āwānā, fakam miman lā kāfiya lahu wa lā mu'wee <sup>(53)</sup>.

Footnotes.

<sup>(52)</sup> Although the word bed is used it is not meant to convey the meaning of a mattress. The Prophet used to sleep on a simple mat, not a mattress.

<sup>(53)</sup> 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]

Reporters.

Reported by Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #31.

**003 : 032 : At Sleeping Time**

He (the Prophet) ordered a man to say 'Allāhumma 'anta khalaqta nafsiya, wa 'anta tatawaffāhā, laka mamātuhā wa mahyāhā, 'in 'ahyaytahā fahfathhā, wa 'in 'amattahā faghfir lahā, 'allāhumma 'innee 'as'aluka 'al`āfiyata <sup>(54)</sup>.

Footnotes.

<sup>(54)</sup> 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].

Reporters.

Reported by Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #32.

**003 : 033 : At Sleeping Time**

Upon going to bed the Messenger of Allah 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 ākhitkun bināsiyatihi, 'allāhumma 'antal 'awwalu falaysa qablaka shay'un, wa 'antal 'ākhiru falaysa ba`daka shay'un, wa 'anta 'ath-thāhiru falaysa fawqaka shay'un, wa 'antal-bātinu falaysa doonaka shay'un, 'iqdhi `anna 'ad-dayna, wa 'aghniñā min 'al faqri <sup>(55)</sup>.

Footnotes.

<sup>(55)</sup> O' my 'ilah 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 Tawraht, 'Injeel, and Furqan., I seek refuge in You from the evil of all having evil whom You shall be taking by the forelock. O' my 'ilah 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. Sālih Al-Fozān says, in his explanation of Ibn Taymiyas' 'Al-`Aqeedah 'Al-Wāsitiyyah, 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 Nāsiruddeen Al-Albāni. 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 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'an 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 Might, and Glory of Allah the Exalted Most High.

Reporters.

Reported by Muslim, Abu dawood, Ahmad, and At-Tirmithi. Muslim's wording varied as: kulli shayn instead of kulli thee sharrin. Al-Albāni included it in The Authentic of Good Sayings as #33.

### 003 : 034 : At Sleeping Time

The Messenger of Allah said: "When you go to bed make wudhoo' as you do for salat, 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 <sup>(56)</sup>.

Then if you die that evening you will die on the natural disposition [religion of Islam], and make it the last thing you say."

Footnotes.

<sup>(56)</sup> 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.

Reporters.

Agreed upon by Bukhāri and Muslim, and the presentation of that is that of Al-Bukhāri consisting of two narrations. Al-Albāni included it in The Authentic of Good Sayings as #34.

## 003 : 035 : Upon Having a Dream

Abu Salamata bin Abdurrahmān said: I heard Qatāda son of Rib`iy say: I heard the Messenger of Allah say: "Ru'yā <sup>(57)</sup> is from Allah, and hulmu is from the shaytān, so if one of you sees something he hates, let him spittle <sup>(58)</sup> 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 Aba Qatāda say: I used to see Ru'yās and they would make me sick, until I heard the Messenger of Allah say: "The good Ru'ya 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.

Footnotes.

<sup>(57)</sup> This hadeeth seems to be describing a Ru'ya 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'ya can also be used loosely to describe any vision (good or bad) experienced during sleep.

<sup>(58)</sup> See footnote #45.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included it in The Authentic of Good Sayings as #39.

## 003 : 036 : Upon Having a Dream

It is reported of the Messenger of Allah 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."

Reporters.

Reported by Muslim and in The Authentic of Good Sayings as #40.

## 003 : 037 : When Waking Up at Night

It is reported of the Prophet that he said: "One who wakes up at night and says: Lā 'ilāha 'illa 'allāhu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, wa huwa `ala kulli

shay'in qadeerun, 'al-hamdu lil-lahi, wa subhānallāhi, wa lā 'ilāha 'illa 'allāhu, wa 'allāhu 'akbaru, wa lā hawla wa lā quwwata 'illā bil-lahi 'al-`alyuil-`atheemi, <sup>(59)</sup> then says: 'Allāhumma 'ighfirlee, <sup>(60)</sup> or supplicates, he will be answered, then if he makes ablution and prays his prayer would be accepted".

#### Footnotes.

<sup>(59)</sup> 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.

<sup>(60)</sup> O' my 'ilāh forgive me.

#### Reporters.

To be found under Tahajjud in Saheeh al-Bukhāri. The two words "'al-`alyuil-`atheemi" were not in al-Bukhāri's wording, they were found with Ibn Mājah, and Ibn As-Sunni with sound ascription as described by Sheikh Al-Albāni. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #35.

### 003 : 038 : When Waking Up at Night

The Messenger of Allah said: "Whoever retires to his bed in a state of taharah [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".

#### Reporters.

Reported by At-Tirmithi and he said it was a strange-comely hadeeth. A strange hadeeth is one that is reported by only one person at one one or more of the links in its chain of ascription. Al-Albāni said it 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 as #36.

### 003 : 039 : When Waking Up at Night

It is reported of the Prophet 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 <sup>(61)</sup>.

#### Footnotes.

<sup>(61)</sup> 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.

Reporters.

Part of hadeeth #28 above, Al-Albāni said it was good and included it in the Authentic of Good Sayings as #37.

**003 : 040 : When Waking Up at Night**

The Messenger of Allah used to teach them certain words for if they would become startled [in their sleep] 'A`outhu <sup>(62)</sup> bikalimātil-lāhi 'attāmmeti, min ghadhabihi wa sharri `ibadihi, wa min hamazātish-shayāteeni, wa 'an yahdhuroona <sup>(63)</sup>.

Footnotes.

<sup>(62)</sup> Tirmithi's narration goes like this "Would it be that one of you is startled in his sleep then let him say: 'A`outhu..."

<sup>(63)</sup> 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 shaytan], and from their coming near me.

Reporters.

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. Al-Albāni said that At-Tirmithi meant comely not on its own right, but comely due to other than it. Al-Albāni said he agreed because there is sent (mursal) 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 . Al-Albāni included this haddeth in The Authentic of Good Sayings as #38.

**003 : 041 : Entering and Exiting the Rest-Room**

'Anas said: The Prophet was such that if he would enter the privy, he would say Bismillāhi, 'allāhumma 'innee 'a`outhu bika minal-khubthi wal khabā'ithi <sup>(64)</sup>.

Footnotes.

<sup>(64)</sup> In the Name of Allah; my 'ilāh I seek refuge in You from the male, and female devils (shayateen, which is the plural for shaytan).

Reporters.

Reported by 'Ibn 'Abi Shaybata, and Abu Dāwood. Al-Albāni said it was sound in Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih and it is in his Saheeh Abu Dāwood. This supplication, without the Bismillāhi, was said to be sound by 'Al-`Adawee and he said that it was reported by Al-Bukhāri, page 343 of volume 1 of Fath Al-Bāree; Ahmed, 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 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, and still others.

### 003 : 042 : Entering and Exiting the Rest-Room

It is reported by way of `A'ishata that the Prophet was such that if he came out of the privy, he would say Ghufuranaka <sup>(65)</sup>.

#### Footnotes.

<sup>(65)</sup> [I ask] Your forgiveness.

#### Reporters.

'Al-`Adāwee said it was sound 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.

### 003 : 043 : About Wudhu'

It is reported by way of Abi Hurayrata that the Messenger of Allah 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".

#### Reporters.

'Al-`Adāwee said it was sound due to its testimonials and that it was reported by Ibn Mājah #399; Abu Dāwood; Ahmad; Al-Hakim; and others. Al-Albāni said it was sound in Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih. Its testimonials were reported as #397 by Ibn-Mājah, and by At-Tabarāni on page 147 of volume 6.

### 003 : 044 : About Wudhu'

It is reported by way of 'Abi Sa`eed that the Prophet said: "Whoever performs wudhu' then says after he has completed his wudhu': Subhānaka 'allāhumma wa bihamdika, 'ash-hadu 'an lā 'ilāha 'illa 'anta, 'astaghfiruka wa 'atoobu 'ilayka <sup>(66)</sup>, it would be written on vellum then sealed; thereafter, it would not be broken till The Day of Resurrection".

#### Footnotes.

<sup>(66)</sup> Glorified are You O' my 'ilāh and I am in Your praise, I testify that there is no 'ilah except You, I ask Your forgiveness and repent unto You.

Reporters.

Al-Albāni said it was sound in Saheeh 'Al-Jāmi` as-Sagheer wa Ziyādatih and that it was reported by An-Nisā'ee, and Al-Hakim.

**003 : 045 : About Wudhu'**

It is reported by way of 'Umar ibn Al-Khattab that the Prophet 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 'illa 'allāhu wahdahu la shareeka lahu, wa 'anna muhammadan `abduhu wa rasooluhu <sup>(67)</sup>, except that the eight gates of Heaven would open up for him, that he may enter from whichever he would please".

Footnotes.

<sup>(67)</sup> I bear witness that there is no 'ilāh except Allah alone, no partner has he, and that Muhammad is His bondservant, and Messenger.

Reporters.

Reported by Muslim, Abu Dāwood, An-Nisā'ee and Ahmad. Al-Albāni said it was sound in his Saheeh 'Al-Jāmi` As-Sagheer wa Ziyādatih. This hadeeth is #162 in his Saheeh 'Abi-Dawood, and #96 in 'Al-'irwā'.

**003 : 046 : The Virtue of Praying After Wudhu'**

The Messenger of Allah 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.

Reporters.

'Al-`Adawee said it was sound, and that it was reported by Muslim, page 13 of volume 16; 'Al-Bukhāri, pg. 14 of volume 11 of Fath Al-Bāree; and 'Ahmad, 2/333, 439.

**003 : 047 : 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'an 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" <sup>(68)</sup>.

"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" <sup>(69)</sup>.

"And part of the night, prostrate thyself to Him; And glorify Him a long night through" <sup>(70)</sup>.

It is reported of the Prophet 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 him <sup>(71)</sup>".

#### Footnotes.

<sup>(68)</sup> Surat Al-Muzammil (#73) Vs. 1-6.

<sup>(69)</sup> Surat Al-Isrâ' (#17) V. 79.

<sup>(70)</sup> Surat Al-Insân (#76) V.26.

<sup>(71)</sup> See a book called "Sharh 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.

#### Reporters.

This hadeeth is reported in both Saheeh 'Al-Bukhâri and Saheeh Muslim. Al-Albâni included it in The Authentic of Good Sayings as #41.

### 003 : 048 : The Virtue of Worship at Night

The Messenger of Allah 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".

#### Reporters.

Reported by At-Tirmithi, and he said it was comely-sound. Al-Albâni said that 'Al-Hâkim said that it was sound according to Muslim's conditions, and that Ath-Thahabi agreed with him, and that the hadeeth is as they have said. Al-Albâni included it in The Authentic of Good Sayings as #42.

### 003 : 049 : The Virtue of Worship at Night

The Prophet 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". Allah The Exalted said: "And those who pray for forgiveness in the early hours of the morning" (72).

Footnotes.

(72) Surat Ale-`Imrān (#3) V.17.

Reporters.

Reported by Muslim, and is in The Authentic of Good Sayings as #43.

### 003 : 050 : About the Witr Prayer

Ibn 'Umar said that a man asked the Messenger of Allah about the night prayer: So the Messenger of Allah 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 `Abdullah 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.

Reporters.

Reported in Saheeh 'Al-Bukhāri #105 in the chapters of Witr in Volume 2 of Muhammad Muhsin Khān's translation.

### 003 : 051 : About the Witr Prayer

'Ibn 'Abbas , said: 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 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] 'Ale 'Imran. Then the Messenger of Allah 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`ahs, and went to the morning prayer.

Reporters.

Reported in Saheeh 'Al-Bukhāri #106 in the chapters of Witr in Volume 2 of Muhammad Muhsin Khān's translation.

## 003 : 052 : About the Witr Prayer

It is reported by way of 'Ibn `Abdirrahmān bin 'Abzee by way of his father about the Prophet that he used to read, in the Witr [prayer]: Sabbih 'isma rabbikal 'a`la, Qul yā 'ayyuhā kāfiroona, and Qul huwa 'allāhu 'ahadun <sup>(73)</sup>, then... when he would have said salam, he would say: Subhāna 'al-maliki 'al-quddoosi, Subhāna 'al-maliki 'al-quddoosi, Subhāna 'al-maliki 'al-quddoosi <sup>(74)</sup>, and he raised his voice with that one <sup>(75)</sup> [meaning the voice is raised with the last one].

Footnotes.

<sup>(73)</sup> These are chapters 87, 109, 112 of the Qur'an.

<sup>(74)</sup> Glorified is The Holy Sovereign.

<sup>(75)</sup> In a report by way of Sa`eed bin `Abdirrahman bin 'Abzee "he would prolong it three times", and in another report (V3. p407) in the Musnad of Imām 'Ahmad he would extend his voice with the last one.

Reporters.

'Al-`Adawee said that it was reported by Imām 'Ahmad, page 406 of volume 3 of Musnad, and he said that it was sound. He also said that a report by way of Sa`eed bin `Abdirrahman 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 he would extend his voice with the last one.

## 003 : 053 : About the Witr Prayer

It is reported by way of 'Abi 'Al-Hawra' that he heard Al-Hasan son of 'Ali saying: The Messenger of Allah taught me to say in the Witr [prayer] 'Allāhumma 'ihdinee feeman hadayta wa tawallanee feeman tawallayta wa `āfinee feeman `āfayta wa bāriklee feemā 'a`tayta wa qinee sharra mā qadhayta, 'innaka taqdhē walā yuqdhā `alayka, 'innahu lā yathillu man wāleyta walā ya`izzu man `ādayta tabārakta <sup>(76)</sup> wa ta`ālayta <sup>(77)</sup>.

Footnotes.

<sup>(76)</sup> The word "Rabbana" 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.

<sup>(77)</sup> O' my 'ilah guide me 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 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.

Reporters.

'Al-`Adawee said it was sound, and that it was reported by At-Tabarāni, #2707; Al-

Hākim; Ahmad; Al-Bayhaqi; Ibn Mājah, #1178; An-Nisā'ee; At-tirmithi who said it was comely, Ibn Jārood, #272; and Abu Dawood, #1425.

### 003 : 054 : Upon Going Out of the Home

The Messenger of Allah said: Whoever says - upon going out of his home: Bismillāh, tawakkaltu `alā 'allāh, lā hawla wa lā quwwata 'illā bil-lāhi ta`āla, it is said to him: You have been sufficed, protected, and guided, and the shaytan would move aside from him, then say to another shaytan: What access do you have to a man that has been guided, sufficed, and protected?"

#### Reporters.

Reported by Abu Dawood, An-Nisā'ee, and At-Tirmithi and he said it was comely-sound. Al-Albāni said it is as At-Tirmithi said; rather, he said, it is sound, and he said that Ibn Hibbān also reported it in his Saheeh. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #44.

### 003 : 055 : Upon Going Out of the Home

Ummu Salamata said: The Messenger of Allah never ever left my house without raising his gaze to the sky and saying: 'Allahumma innee 'a`outhu bika 'an 'adhilla 'aw 'udhalla, 'aw 'azilla 'aw 'uzalla, 'aw 'athlima 'au 'uthlama, 'aw 'ajhala 'aw yujhala `alayya <sup>(78)</sup>.

#### Footnotes.

<sup>(78)</sup> 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.

#### Reporters.

Reported by At-Tirmithi, Abu dawood, An-Nisā'ee, and Ibn Mājah. At-Tirmithi said it was comely-sound. Al-Albāni said it was as At-Tirmithi said, and included it in The Authentic of Good Sayings as #45.

### 003 : 056 : Upon Entering the Home

The Prophet said: "If the man enters his home, then mentions Allah The Exalted upon his entry and when he eats, the shaytan 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 shaytan 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".

Reporters.

Reported by Muslim, and is in The Authentic of Good Sayings as #46.

**003 : 057 : Upon Entering the Home**

The Messenger of Allah said: "O' my son! When you enter upon your family, then petition Salam [upon them], that would be a blessing upon you, and upon your household".

Reporters.

At-Tirmithi said this hadeeth is comely-sound, Al-Albāni said it is as At-Tirmithi said, pointing out that it has many channels [of ascription] strengthening it, and he included it The Authentic of Good Sayings as #47.

**003 : 058 : The Athan and Whoever Hears it**

The Messenger of Allah 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".

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #51.

**003 : 059 : The Athan and Whoever Hears it**

He (the Prophet) said: "When the prayer is called to, the shaytan goes away and passes wind with noise during his flight in order not to hear the Athan, when the Athan has ended he comes forth. Then when the Iqamah call is pronounced, he goes away, when the Iqamah 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".

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #52.

**003 : 060 : The Athan and Whoever Hears it**

The Messenger of Allah 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".

Reporters.

Reported by Al-Bukhāri, and it is #53 in The Authentic of Good Sayings.

**003 : 061 : The Athaan and Whoever Hears it**

The Messenger of Allah said: "If you hear the call then say as the Mu'ath-thin says".

Reporters.

Agreed upon by Bukhāri and Muslim , and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #54.

**003 : 062 : The Athaan and Whoever Hears it**

The Prophet of Allah said: "If you hear the mu'ath-thin then say as he says, then make salāt <sup>(79)</sup> upon me, for whoever makes salāt upon me once; Allah will make salāt 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".

Footnotes.

<sup>(79)</sup> For example to say: Allāhumma Salli `alā muhammad.

Reporters.

Reported by Muslim, and is #55 in The Authentic of Good Sayings.

**003 : 063 : The Athaan and Whoever Hears it**

The Messenger of Allah 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, then when he would say: Ash-hadu 'anna muhammadan rasoolullāhi says: Ash-hadu 'anna muhammadan rasoolullāhi, then when he would say: Hayya `alas-salāt, says: Lā hawla wa lā quwwata 'illā bil-lāhi <sup>(80)</sup>, then when he would say: Hayya `alal falāh, says: Lā hawla wa lā quwwata 'illā bil-lāhi, then when would say: 'Allāhu 'akbaru 'allāhu 'akbaru,

says: 'Allāhu 'akbaru 'allāhu 'akbaru, then when he would say: Lā 'ilāha 'illā 'allāhu, says: Lā 'ilāha 'illā 'allāhu, from his heart, he will enter Heaven".

Footnotes.

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

Reporters.

Reported by Muslim and is #56 in The Authentic of Good Sayings.

### 003 : 064 : The Athaan and Whoever Hears it

The Messenger of Allah said: "Whoever after hearing the Athan says: "Allāhumma rabba hāthihi 'adda`watit tāmmati, was-salātil qā'imati, 'āti muhammadan 'al waseelata wal fadheelata, wab`ath-hu maqāman mahmoodan 'allathee wa`adtahu (81), intercession will be halal for him on the Day of Resurrection".

Footnotes.

(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 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.

Reporters.

Reported by 'Al-Bukhāri, and Al-Albāni said that Ahmad, and others also reported it. He also said that the addition wa-'addarajata ar-rafee`ata is not of the hadeeth even though it appears in some books as being traced back to 'Al-Bukhāri. As for the addition of innaka lā tukhlifu al-mee`ād at the end of the hadeeth it appears in Sunan 'Al-Bayhaqi; however, it is deviant. 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 Takreej 'al-Manār #24, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #57.

### 003 : 065 : The Athaan and Whoever Hears it

It is reported by way of 'Abdillah bin 'Umar that a man said: O' Messenger of Allah! The Mu'ath-thineen are of greater virtue than we are, so the Messenger of Allah said: "Say as they say, when you have finished, then ask and you shall be granted it".

Reporters.

Reported by Abu Dawood. Al-Albāni said it was of comely ascription and that Ibn Hibbān said it was sound. It is #58 in The Authentic of Good Sayings.

**003 : 066 : The Athaan and Whoever Hears it**

The Messenger of Allah said: Supplications are not turned down between the Athān and the Iqāmah.

Reporters.

Al-Albāni said this hadeeth was sound, that Ibn Khuzaymah, and Ibn Hibbān said the like, and that Ibn Hajar agreed with them in his Natā'ij al-Afkār. Al-Albāni included this hadeeth in The Authentic of Good Sayings as 59.

**003 : 067 : The Athaan and Whoever Hears it**

Sah'l bin Sa`d said: The Messenger of Allah 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."

Reporters.

Reported by Abu Dawood. Al-Albāni said it was comely-sound, which, he says, agrees with Ibn Hajar's opinion in his An-Natā'ij. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #60.

**003 : 068 : Upon Entering the Masjid and Leaving it**

Upon entrance to the Masjid, The Messenger of Allah would say Bismillāh, 'allāhumma salli `alā muhammad (82), and upon leaving he would say Bismillāh, 'allāhumma salli `alā muhammad.

Footnotes.

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

Reporters.

Al-Albāni said that this was a comely hadeeth reported by Ibn As-Sunni (#86) with a chain of ascription that was said to be weak by Al-hafith Ibn Hajar in Takhreej 'al-'Adhkār; however, the hadeeth has testimonial Fātimah's hadeeth reported by Ibn As-Sunni, and At-Tirmithi who said it was comely. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #48.

## 003 : 069 : Upon Entering the Masjid and Leaving it

About the Messenger of Allah , he said: "When one of you enters the Masjid let him petition salam upon the Prophet , and let him say: 'Allāhumma 'iftahlee 'abwāba rahmatika <sup>(83)</sup>, and upon leaving let him say: 'Allāhumma 'innee 'as'aluka min fadhlika <sup>(84)</sup>." In one narration he added: And petition salām upon the Messenger when leaving.

Footnotes.

<sup>(83)</sup> O my 'ilāh open for me the gates of your mercy.

<sup>(84)</sup> O' my 'ilāh I ask You of your benevolence.

Reporters.

Ibn Taymiya said this hadeeth was sound, and that Muslim reported it with nearly the same wording. Al-Albani clarified that this wording is that of Abu Dawood, as well as that of Abu `Uwānah in his Saheeh except that Abu 'Uwānah's report added "and making tasleem when going out". Al-Albani included this hadeeth in his Saheeh 'Abi Dāwood and in his The Authentic of Good Sayings as #49.

## 003 : 070 : Upon Entering the Masjid and Leaving it

The Prophet was such that if he entered the Masjid he would say: A`outhu bil-lāhi `atheemi, wa bi-wajhihil-kareemi, wa bi-sultānihil-qadeemi min 'ash-shaytānir rajeemi <sup>(85)</sup>. He said: "For when he would say that, the shaytān would say: He has been protected from me for the remainder of his day".

Footnotes.

<sup>(85)</sup> I seek protection or refuge in Allah The Magnificent, in his Noble Face, and in his ancient dominion, from the despicable shaytān".

Reporters.

Reported by Abu Dawood. Al-Albāni said that its ascription was sound, that it was in his Saheeh 'Abi Dāwood as #485, and that An-Nawawi, and Ibn Hajar thought it to be comely. It is #50 in The Authentic of Good Sayings.

## 003 : 071 : What the Imam Says Before the Prayer

It is reported by way of 'Al-Barā' that the Prophet said Sawwo sufoofakum lā takhtalifu quloobukum <sup>(86)</sup>.

Footnotes.

<sup>(86)</sup> Straighten your rows [so that] your hearts do not differ.

Reporters.

Reported by Ad-Dārami. It is also in Al-Albāni's Saheeh 'Abi Dawood as #670. Al-Albāni said that it was also in Ahmad, An-Nisa'ee, Ibn Hibban, Al-Hakim, and Bayhaqi. He also said that it was sound in his Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih, #3648.

**003 : 072 : What the Imam Says Before the Prayer**

It is reported by way of 'Anas , that the Prophet said: Sawwo sufoofakum, fa'inna taswiyatas-sufoofi min iqāmatis-salāti <sup>(87)</sup>.

Footnotes.

<sup>(87)</sup> Straighten your rows, for the straightening of the rows is [part] of the establishment of salāt.

Reporters.

Al-Albani said it was sound, and that it was reported by Al-Bukhari, Muslim, Abu Dawood, and Ibn Majah. It is #3647 in Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih, and #674 in his Saheeh 'Abi Dawood.

**003 : 073 : Opening Supplications in Salat**

When the Messenger of Allah would start his Salāt 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 takheer and the recitation, what are you saying [during it]? He said: I say: 'Allāhumma bā`id baynee wa bayna khatāyāya kamā bā`adta bayna 'almashriqi wal-maghribi, 'allāhumma naqqinee min khatayāyā kamā yunaqqā 'ath-thawbul 'abyadhu min 'addanasi, 'allāhumma 'ighsilnee min khatāyāya bith-thalji wal-mā'i wal-baradi <sup>(88)</sup>.

Footnotes.

<sup>(88)</sup> O' my 'ilāh make distance between myself and my wrong-doings as You have made distance between the East and the West, O' my 'ilah 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.

Reporters.

Agreed upon by Bukhari and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #61.

## 003 : 074 : Opening Supplications in Salat

It is reported by way of Jubair bin Mut'im that he saw the Messenger of Allah praying a prayer, he said: 'Allāhu 'akbaru kabeeran, wal-hamdu lil-lāhi katheeran, wa subhāna 'allāhi bukratan-wa 'aseelan (thrice), 'A `outhu bil-lāhi min 'ash-shaytānir-rajeemi, min naphkhihi, wa nafthihi, wa hamzihi <sup>(89)</sup>.

Footnotes.

<sup>(89)</sup> Allah is greater very great, all praise be to Allah many times, subhdna '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].

Reporters.

Reported by Abu Dawood, and Al-Albani said it was sound, and that it had many testimonials (supporting ahadeeth) whose reporters he traced in his Al-Manār (#335). This hadeeth is #62 in The Authentic of Good Sayings.

## 003 : 075 : Opening Supplications in Salat

It is reported by way of 'A'ishata, Abi Sa'eed, and others: That when the Prophet would start his salāt he would say: Subhānaka 'allāhumma wa bihamdika, wa tabāraka 'ismuka, wa ta`ālā jadduka, wa lā 'ilāha ghayruka <sup>(90)</sup>.

Footnotes.

<sup>(90)</sup> 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.

Reporters.

Reported by At-Tirmithi, Abu Dawood, An-Nisā'ee, and Ibn Majah. Al-Albāni showed it to be sound in his Al-Manār (#334). Al-Albani included this hadeeth in The Authentic of Good Sayings as #63.

## 003 : 076 : Opening Supplications in Salat

It is reported of Umar that he made the Takbeer for starting the prayer then he used it <sup>(91)</sup> as an opening supplication in his prayer.

Footnotes.

<sup>(91)</sup> The reference here is to the preceding opening supplication.

Reporters.

Reported by Muslim; however, his reported chain of ascription, Al-Albani said, is not continuous. Al-Albani said this hadeeth was of sound ascription as reported by other than Muslim. He also included this hadeeth in The Authentic of Good Sayings as #64.

**003 : 077 : Opening Supplications in Salat**

When the Messenger would stand to the salāt he would say: Wajjahtu wajhiya lil-lathee fatara 'as-samāwāti wal 'ardha haneefan wa mā 'anā minal-mushrikeena, 'inna salātee wa nusukee wa mahyāya wa mamātee lil-lāhi rabbil-ālemeena, lā shareeka lahu wa bithalika 'umirto wa 'anā minal-muslimeena, 'allāhumma 'anta 'al-maliku, lā 'ilāha 'illā 'anta, 'anta rabbee wa 'anā `abduka, thalamtu nafsi, wa `tarafu bithambee, faghfirlee thunoobee jamee`an, 'innahu lā yaghfiru 'ath-thunooba 'illa 'anta, wahdinee li'ahsanil-'akhlāqi, lā yahdee li'ahsanihā 'illā 'anta, was-srif `annee sayyi'ahā la yasrifu `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 <sup>(92)</sup>.

Footnotes.

<sup>(92)</sup> 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 salāt, 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: "[Know that the belief of the people of truth (hadeeth scholars, jurist, the companions, the tabi'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 An-nadr bin Shumail and the Imam's that came after him, is that it 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.

Reporters.

Reported by Muslim, and is #65 in The Authentic of Good Sayings.

### 003 : 078 : Opening Supplications in Salat

When the Messenger of Allah would get up for prayer at night he used to open his salāt wish: 'Allāhumma rabba jibreela, wa michā'eela, wa 'isrāfeela, fatiras-samāwāti wal 'ardhi, `ālimal ghaybi wash-shahadati, 'anta tahkumu bayna `ibādika feemā kānoo feehi yakhtalifoona, 'ihdinee limā khtulifa feehi minal-haqqi bi'ithnika, 'innaka tahdee man tashā'u 'ilā sirātin mustaqeemin <sup>(93)</sup>.

Footnotes.

<sup>(93)</sup> O' my 'ilah Lord of Jibreel, hlichā'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.

Reporters.

Reported by Muslim, and is #66 in The Authentic of Good Sayings.

### 003 : 079 : Opening Supplications in Salat

Upon getting up to pray in the midst of the night, the Messenger of Allah would say: 'Allāhumma lakal-hamdu, 'anta noorus-samāwāti wal-'ardhi wa man feehinna, walakal-hamdu 'anta qayyāmus-samāwāti wal 'ardhi wa man feehinna, walakal-hamdu, 'anta rabbus samāwāi' 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, 'allāhamma laka 'aslantu wa bika 'āmentu, wa `alayka tawakkaltu, wa 'ilayka 'anabtu, wa bika khāsantu, wa 'ilayka hākemtu, faghfirlee mā qaddamtu wa mā 'akh-khartu, wa mā 'asrartu wa ma 'a`lantu, 'anta 'ilāhee, lā 'ilāha 'illā 'anta <sup>(94)</sup>.

Footnotes.

<sup>(94)</sup> 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.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #67.

### 003 : 080 : On Saying 'Aameen

It is reported by way of 'Abi Hurayrata that the Prophet said: "If the Imām says 'Aameen then say 'Aameen for one, whose saying of 'Aameen coincides with the Angels' saying of 'Aameen, would have what preceded of his sins forgiven for him.

Reporters.

'Al-'Adawee said it was sound, and that it was reported by Al-Bukhāri, page 262 of volume 2 Fath Al-Bāree; Muslim, page 307 of the Fou'ād Abdil Bāqee print; Al-Bayhaqi, 55/2; Ahmad; Abu 'Uwānah, page 143 of volume 2; and others.

### 003 : 081 : On Saying 'Aameen

It is reported by way of 'Abi Hurayrata that the Messenger of Allah said: "If the Imam says: Ghayril maghdhoobi `alayhim waladh-dhalleeen 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.

Reporters.

'Al-'Adawee said it was sound, 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; and Ad-Dārami (284/1).

### 003 : 082 : Crying in Salat

'Abdallah bin Ash-Shikh-kheer said: "I came upon the Messenger of Allah and to his inside was an "uzzering", like the "uzzering" of a copper cauldron, due to crying".

Reporters.

'Al-'Adawee said it was sound, and that it was reported by At-Tirmithi in his Ash-Shamā'il, 'Ahmad, page 25 of volume 4 of his Musnad; An-Nisa'ee, page 13 of volume 3.

## 003 : 083 : Crying in Salat

`A'ishata said: "The Messenger of Allah said in his sickness: Command Abu Bakr to lead the people in prayer. `A'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. 'A'ishata said to Hafsata: 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 Hafsata did [as she was told]. Then, the Messenger of Allah said: Meh, You are verily the "companionettes" <sup>(95)</sup> of Yousif, Command Abu Bakr to lead the people in prayer. Hafsata said to 'A'isha: I was not about to strike any Good from you".

Footnotes.

<sup>(95)</sup> 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.

Reporters.

'Al- Adawee said it was sound 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.

## 003 : 084 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

'Abi Hurayrata is reported as saying: The Prophet 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 then, say: Rabbanā wa lakal-hamdu <sup>(96)</sup>; when he prostrates, then, prostrate; and if he prays sitting down, then, pray, sitting down, altogether.

Footnotes.

<sup>(96)</sup> The wording as reported by Muslim is 'Allāhumma rabbana lakal-hamdu.

Reporters.

'Al- Adawee said it was sound, and that it was reported by Al-Bukhāri, page 216 of volume 2 of Fath Al-Bāree; Muslim, page 404 of volume 1; Ibn Majah #1239; and An-Nisā'ee with a different wording, page 142 of volume 2.

### 003 : 085 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

It is reported by way of Huthayfata that he heard the Prophet saying upon having bowed: Subhana rabbiyal `atheemi <sup>(97)</sup> three times, and upon having prostrated: Subhāna rabbiyal-'a`lā <sup>(98)</sup> three times.

#### Footnotes.

<sup>(97)</sup> Glory be to Allah The Magnificent.

<sup>(98)</sup> Glory be to Allah The Most High.

#### Reporters.

Reported by At-Tirmithi, Abu Dawood, An-Nisā'ee, and Ibn Majah. Al-Albāni said it was sound due to its testimonials, and included this hadeeth in The Authentic of Good Sayings as #68.

### 003 : 086 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

And in the hadeeth of Ali about the salāt of the Messenger of Allah : 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 basaree, wa mukhkhee, wa `athmee, wa `asabee <sup>(99)</sup>. 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`du, <sup>(100)</sup> 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 sawwarahu, wa shaqqa sam`ahu, wa basarahu, tabārakal-lahu 'ahsanul khāliqeena <sup>(101)</sup>.

#### Footnotes.

<sup>(99)</sup> O' my 'ilāh to You I have bowed, and in You I have cammitted faith, and before Thee my hearing, my sight, my marrow, my bones, and my nerves have humbled [surrendered in complete fear, humility, and obedience to You].

<sup>(100)</sup> 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.

<sup>(101)</sup> 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 that has created it, fashioned it, and slit for it its hearing and its sight. Blessed is Allah best of creators.

#### Reporters.

Reported by Muslim, and is #69 in The Authentic of Good Sayings.

**003 : 087 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

ʿA'ishata said: The Messenger of Allah used to plentifully say in his bowing and his prostration: Subhānaka 'allāhumma rabbanā wa bihamdika, 'allāhumma 'ighfirlee <sup>(102)</sup> in interpretation of the Qur'ān. She meant the verse: "Sabbih <sup>(103)</sup> in praise of thy Lord, and pray for His forgiveness: For He is Oft-Returning [In forgiveness]."

Footnotes.

<sup>(102)</sup> Glorified are You my 'ilah, our Lord, and [I, or we are] in your Praise. My 'ilāh forgive me.

<sup>(103)</sup> See footnotes 8 and 12.

Reporters.

Agreed upon by Al-Bukhari and Muslim, and Al-Albani included this hadeeth in The Authentic of Good Sayings as #70.

**003 : 088 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

The Messenger of Allah used to say in his bowing and his prostration: Subboohun quddoosun rabbul-malā'ikati warroohi <sup>(104)</sup>.

Footnotes.

<sup>(104)</sup> 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.]

Reporters.

Reported by Muslim, and is #71 in The Authentic of Good Sayings.

**003 : 089 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

The Messenger of Allah said: "Verily I have been forbidden from the recitation of the Qur'an 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".

Reporters.

Reported by Muslim, and is #72 in The Authentic of Good Sayings.

**003 : 090 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

'Awf bin Mālik said: I stood up in prayer with the Messenger of Allah , 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 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 <sup>(105)</sup>. Then in his prostration he would say the same.

Footnotes.

<sup>(105)</sup> I deem the One with Might, Kingdom, Majesty, and Magnificence to be free of all imperfection.

Reporters.

Reported by Abu Dawood, and An-Nisa`ee; and is #73 in The Authentic of Good Sayings.

**003 : 091 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

The Messenger of Allah used to say Sami`al-lāhu liman hamidahu <sup>(106)</sup> while lifting his spine from the bow, then he would say in the upright position: Rabbanā walakal-hamdu <sup>(107)</sup>, and in one narration: Rabbanā lakal-hamdu <sup>(108)</sup>.

Footnotes.

<sup>(106)</sup> Allah hears the one that praises Him.

<sup>(107)</sup> Our Lord, and to You is all praise.

<sup>(108)</sup> Our Lord: to You is all praise.

Reporters.

Ibn Taymiya said that Rabbanā lakal-hamdu is a sound expression. He said that the coinciding expressions that are in both [Saheeh 'Al-Bukhāri and Saheeh Muslim are: Rabbanā wa lakal-hamdu, and Allāhumma rabbanā lakal hamdu. Al-Albani included this hadeeth in The Authentic of Good Sayings as #74.

**003 : 092 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

The Messenger of Allah after having raised his head from the bow would say 'Allāhumma rabbanā lakal-hamda, mil'as-samāwati, 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, 'ahaqu ma qālal-`abdu, wa kullunā laka `abdun, 'allāhumma lā māni`a limā 'a`tayta wa lā mu`tiya limā mana`ta, wa lā yanfa`u thal jaddi minkal-jaddu <sup>(109)</sup>.

Footnotes.

(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 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.

Reporters.

Reported by Muslim, and is #75 in The Authentic of Good Sayings.

### 003 : 093 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

Rifa'atu bin Rafi' in said: One day we were praying behind the Prophet 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 (110)), then after the prayer he asked: "Who was the speaker?". He said: I, He said: "I saw thirty plus Angels hastening to them (112), who would write them first".

Footnotes.

(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.

Reporters.

Reported by Muslim, and is #76 in The Authentic of Good Sayings.

### 003 : 094 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

The Messenger of Allah said: "The closest that a bondservant gets to His Lord is when he is in prostration, so supplicate plentifully when you are in prostration".

Reporters.

Reported by Muslim, and is #77 in The Authentic of Good Sayings.

**003 : 095 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

The Messenger of Allah used to say in his prostration: 'Allāhumma 'ighfrlee thambee kullahu, diqqahu wa jillahu, wa 'awwalahu wa ākhirahu, wa `alāniyahu wa sirrahu (113).

Footnotes.

(113) O' my 'ilah forgive me all my sins; the tiny of them and the greet of them; the first of them and the last of them; the open of them and the secret of them.

Reporters.

Reported by Muslim, and is #78 in The Authentic of Good Sayings.

**003 : 096 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

'A'ishata said: One day I noticed the absence of the Prophet ([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-ridhaka min sakhatika, wa bi-mu`āfātika min `uqubatika, wa 'a`outhu bika minka, lā 'uhsee thanā'an `alayka, 'anta kamā 'athnayta `alā nafsika (114).

Footnotes.

(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.

Reporters.

Reported by Muslim, and is #79 in The Authentic of Good Sayings.

**003 : 097 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations**

In between the two prostrations the Messenger of Allah : used to say: 'Allāhumma 'ighfirlee, warhamnee, wahdinee, wajburnee, wa 'āfinee, warzuqnee (115).

Footnotes.

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

Reporters.

Reported by Abu Dāwood, and others; and is #80 in The Authentic of Good Sayings.

### 003 : 098 : When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

In between the two prostrations the Messenger of Allah : used to say Rabbi 'ighfirlee, rabbi 'igfirlee <sup>(116)</sup>.

#### Footnotes.

<sup>(116)</sup> My Lord forgive me, My Lord forgive me.

#### Reporters.

Reported by Abu Dāwood, and others; and is #81 in The Authentic of Good Sayings.

### 003 : 099 : Supplication in the Prayer and after the Tashahud

The Messenger of Allah 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]".

#### Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni said it was sound, and that it was reported by Muslim, Ibn Jarood in al-Multaqa , and others. He included this hadeeth in The Authentic of Good Sayings as #82.

### 003 : 100 : Supplication in the Prayer and after the Tashahud

It is reported by way of 'A'ishata that the Messenger of Allah used to supplicate, in his prayer: 'Allāhumma 'inne 'a`outhu bika min `athābil qabri, wa 'a`outhu bika min fitnatil-masehid-dajjali, wa 'a`outhu bika min fitnatil mahyā wal-mamāti, 'allāhumma 'inne 'a`outhu bika minal-ma'thami wal-maghrami <sup>(117)</sup>.

It was then said to him by someone: Oh how often it is that you seek refuge from 'al-maghrami? <sup>(118)</sup> 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".

#### Footnotes.

<sup>(117)</sup> 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 'ilah I seek refuge in You from being caught up in sin, and from being caught up in a state indebtedness [or perhaps 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.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #83.

### 003 : 101 : Supplication in the Prayer and after the Tashahud

It is reported by way of `Abdullāh son of Amru that Abu Bakr As-siddeeq said to the Messenger of Allah : Teach me an invocation [a supplication] which I may petition [Allah] with in my prayer, he said: "Say: 'Allāhumma 'innee thalamtu nafsee thulman katheeran, wa lā yaghfi ruth-thunooba 'illā 'anta, faghfirlee maghfiratan min 'indika, warhamnee, 'innaka 'antal ghafoorur-raheemu (119)."

Footnotes.

(119) O' my 'ilāh 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.

Reporters.

Agreed upon by Bukhāri and Muslim, and is #84 in The Authentic of Good Sayings.

### 003 : 102 : Supplication in the Prayer and after the Tashahud

Amongst the final things the Messenger of Allah would say in the time period between the end of the tashahhud and before the tasleem (120) is: 'Allāhumma 'ighfirlee mā qaddamtu wa mā 'akh-khartu, wa mā 'asrartu wa mā 'a`lantu, wa mā 'asraftu wa ma 'anta 'a`lamu bihi minnee, 'antal-muqaddimu wa 'antal-mu'akh-khiru', lā 'ilāha 'illa 'anta (121).

Footnotes.

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

(121) O' my 'ilāh 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 'ilāh 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.

Reporters.

Reported by Muslim and is #85 in The Authentic of Good Sayings.

### 003 : 103 : Supplication in the Prayer and after the Tashahud

The Prophet said to a man: "What do you say in your salat?", 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 then said: "It is about that that we murmur".

Reporters.

Found in Sunan Abi Dāwood. Al-Albāni said it was of sound ascription, and that An-Nawawi and Al-Bouseeri said it was sound. It is # 86 in The Authentic of Good Sayings.

### 003 : 104 : Supplication in the Prayer and after the Tashahud

'Ammaru bin Yasirin prayed a prayer (salāt); however, it was short, so some of the people said to him: You made the salāt very light - or very brief - He said: Oh! but that's on me. You see I invoked Allah in my salat with a few invocations which I have heard from the Messenger of Allah , 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 'innee 'as'aluka khashyataka fil-ghaybi wash-shahadati, wa 'as'aluka kalimatal-haqqi firridhā wal-ghadhabi, wa 'as'aluka 'al-qasda fil faqri wal ghinā, wa 'as'aluka na`eeman la yanfadu, wa 'as'aluka qurrata `eynin la tanqati`u, wa 'as'aluka arridha ba`dal qadā'i, wa 'as'aluka bardal `ayshi ba`dal mawti, wa 'as'aluka lath-thatān-nathari 'ilā wajhika, wash-shawqa 'ilā liqā'ika fee ghayri dhrrā'a mudhurratin, wa lā fitnatin mudhillatin, 'allāhumma zayyinnā bizeenatil-'eemani waj`alnā hudātan mahtadeena (122).

Footnotes.

(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 knowledee, 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 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].

Reporters.

Reported by An-Nisā'ee. Al-Albāni said it was sound, and that so did Al-Hākim and Ath-Thahabi. It is #87 in The Authentic of Good Sayings.

### 003 : 105 : Supplication in the Prayer and after the Tashahud

After having ended his salāt the Messenger of Allah used to ask for forgiveness three times [for example: 'Astaghfirullāha ], then he would say Allāhumma 'antas-salamu <sup>(123)</sup>, wa minkas-salāmu, tabārakta yā thaljalāli wal 'ikrāmi <sup>(124)</sup>.

Footnotes.

<sup>(123)</sup> As-Salamu 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-'Usaymee.

<sup>(124)</sup> 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.

Reporters.

Reported by Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings.

### 003 : 106 : Supplication in the Prayer and after the Tashahud

After completion of his prayer the Messenger of Allah used to say: Lā 'ilāha 'illā 'allāhu wahdahu la shareeka lahu, lahul mulku, wa lahul hamdu, wahuwa `alā kulli shay'in qadeerun, 'allāhumma la māni`a lima `a`tayta, wa la mu`tiya limā mana`ta, wala yanfa`u thal jaddi minkal addu <sup>(125)</sup>.

Footnotes.

<sup>(125)</sup> 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].

Reporters.

Agreed upon by Bukhāri and Muslim, and is #89 in The Authentic of Good Sayings.

### 003 : 107 : Supplication in the Prayer and after the Tashahud

It is reported by way of 'Abdullāh ibn 'Az-Zubayr that he used to say after each salāt at about the time of tasleem <sup>(126)</sup> La 'ilaha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku, wa lahul hamdu, wa huwa `alā kulli shay'in qadeerun, la hawla wa lā quwwata 'illā bil-lāhi, Iā 'ilāha 'illa 'allāhu, wa la na`budu 'illā 'iyyāhu, lahun-ni`matu, wa lahul-fadhlu, wa lahu 'ath-thana 'ul-hasanu, la 'ilāha 'illa 'allāhu, mukhliseena lahud-deena wa law karihal-kāfiroona <sup>(127)</sup>. The Messenger of Allah used to say these at the end of each prayer.

Footnotes.

<sup>(126)</sup> The action of turning to the right then to the left and saying "'Al-Salāmu 'Alaykam ..." upon each.

<sup>(127)</sup> 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.

Reporters.

Reported by Muslim, and is #90 in The Authentic of Good Sayings.

### 003 : 108 : Supplication in the Prayer and after the Tashahud

It is reported by way of Abi Hurayrata that some of the poor folk from among the emigrants came to the Messenger of Allah 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 <sup>(128)</sup>, tahmeed, and takbeer, after each salāt 33 times". Abu Sālih said

(129): Say Subhāna 'allāhi, 'al-hamdu lil-lāhi, and 'allāhu 'akbaru, till you have said 33 of them all".

#### Footnotes.

(128) Tasbeeh is to say Subhāna 'allāhi; Tahmeed is to say 'Al-hamdu lillāhi; Takbeer is to say 'Allāhu 'akbaru.

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

#### Reporters.

Agreed upon by Bukhari and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #91.

### 003 : 109 : Supplication in the Prayer and after the Tashahud

It is reported by way of the Messenger of Allah 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, lahu mulku wa lahu hamdu, wa huwa `ala kulli shay'in qadeerun (130), his sins would be forgiven even if they were as plentiful as the foam of the sea.

#### Footnotes.

(130) There is no 'ilsah 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.

#### Reporters.

Reported by Muslim and is #92 in The Authentic of Good Sayings.

### 003 : 110 : Supplication in the Prayer and after the Tashahud

It is reported of the Messenger of Allah 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)] after each salāt ten times, to make tahmeed of Him [for example, saying Al-hamdu lil-lāhi(132)] ten times, and to declare His greatness [for example saying 'allāhu akbaru (133)] 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 count them with his hand (134). 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 you - meaning shaytān when ready to sleep - and makes him fall asleep before saying [the above mentioned remembrance of Allah], and he comes to him iat prayer time and reminds him of things that he needs so as to make him hurry off before saying [the above mentioned remembrance of Allah]."

#### Footnotes.

(131) Glory be to Allāh.

(132) All praise be to Allāh.

(133) Allah is greater [than all].

(134) Note that this is a reference to a single hand. Abu Dawood's 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.

#### Reporters.

Abu Dawood, At-Tirmithi, and An-Nisā'ee. Al-Albāni mentioned a report by Abu Dawood saying that the Prophet used to count them with his right hand, that it was of sound ascription in his view, and that An-Nawawi said it was comely in his Al-Athkār. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #93.

### 003 : 111 : Supplication in the Prayer and after the Tashahud

It is reported of 'Uqbata bin 'Amir that he said: "The Messenger of Allah ordered that I read The Mu`awwithāt (135) after every salāt".

#### Footnotes.

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

#### Reporters.

Reported by Abu Dawood, At-Tirmithi, and An-Nisa'ee. Al-Albāni said that it was also reported by Ahmad. He said it was of sound ascription, and that Ibn Hibban said it was sound. He included this hadeeth in The Authentic of Good Sayings as #94.

### 003 : 112 : Supplication in the Prayer and after the Tashahud

It is reported of Mu'āth bin Jabal that he said that the Messenger of Allah 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) after every salāt.

#### Footnotes.

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

Reporters.

Reported by Abu Dawood, and An-Nisa'ee; and Al-Albāni said its ascription is sound, and that all the men in its chain of ascription were trustworthy. He included this hadeeth in The Authentic of Good Sayings as #95.

**003 : 113 : Loud Remembrance After Salat**

Ibn `Abbās said: "I used to know the end of the Prophet 's prayer by the takbeer"

Reporters.

'Al-'Adawee said it was sound, and that it was reported by Bukhāri, page 325 of volume 2 of Fath Al-Bāree; Muslim, page 83 of volume 5; Abu Dawood, page 609 of volume 1; An-Nisa'ee, page 67 of volume 3; and Abu 'Uwānah, page 264 of volume 2.

**003 : 114 : Loud Remembrance After Salat**

Ibn `Abbās 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 ", and Ibn `Abbās said "I used to know that the prayer was over by it [the loud remembrance], if I would hear it".

Reporters.

'Al-'Adawee said it was sound, 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 'Uwanah, page 264 of volume 2.

**003 : 115 : Announcing Lost Property, or Selling in the Mosque**

The Prophet said: "If you see one who sells, or buys in the Mosque then say: Lā 'arbahallāhu tijārataka (137) and if you see someone announcing his lost [thing] then say: Lā radda 'allāhu `alaiyka dhallataka (138).

Footnotes.

(137) May Allah not render your business profitable.

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

Reporters.

'Al-'Adawee said it was comely and that it was reported by At-Tirmithi, #1321. At-Tirmithi said it was comely strange. '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; Ath-thahabi who agreed with Al-Hākim; and Ibn As-Sunni, #153, and #151. 'Al-'Albāni said it was sound in his Saheeh Al-Jāmi`i As-Sagheeri wa Ziyādatihi, #573.

**003 : 116 : The Virtue of Reciting Surat Al-Kahf on Friday**

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

Reporters.

'Al-'Adawee said that opinions differed about this badeeth. He said that it was reported by 'Al-Hakim, page 564 of volume 1 who said that it was of sound ascription. 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-Hakim. It is in his Saheeh Al-Jāmi`i As-Sagheeri wa Ziyādatihi as #6470, and he said it was sound.

**003 : 117 : Praising Allah Within Speech**

`A'ishata said "The Prophet did something, thus he gave leave to do it, but some people thought it to be improper, and that reached the Prophet 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.

Reporters.

'Al-'Adawee said it was sound, and that it was reported by 'Al-Bukhāri, page 513 of volume 10 of Fath Al-Bāree. 'Al-'Albāni said it was sound Saheeh Al-Jāmi`i As-Sagheeri wa Ziyādatihi #5573.

**003 : 118 : Description of the Khutbah and the Prayer**

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

Reporters.

'Al-'Adawee said it was sound, and that it was reported by 'Imam Muslim page 158 of volume 6.

**003 : 119 : State of the Khateeb, and What he Says**

Jābir bin `Abdillāh said: The Messenger of Allah 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: *Sabbahakum wa massākum* <sup>(139)</sup> 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 kitābullāhi, wa khayral hadyi hadyi muhammadin, wa sharral 'umoori muhdathātuhā, wa kulla bid`atin dhalālah <sup>(140)</sup>.

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.

Through another channel it is reported of Jābir bin `Abdillāh that he said: The Prophet '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 would address the people, praise Allah, and eulogize him with what He is worthy of then he would say: *Man yahdi 'allahu fahuwa 'al-muhtadee, wa man yudhlil falā hādiya lahu, wa khayra 'al-hadeethi kitābullāhi* then he related the hadeeth to the likeness of the first.

Footnotes.

<sup>(139)</sup> He has entered you upon morning, and He has entered you upon evening.

<sup>(140)</sup> 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.

Reporters.

'Al-'Adawee said it was comely and that it was reported by Muslim, page 153 of volume 6; Ibn Majah, #45; 'An-Nisa'i. page 188 of volume 3; and 'Ahmad ,119, 371/3; and others.

**003 : 120 : Saying Shahaadah in the Khutbah**

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

Reporters.

'Al-'Adawee said it was comely, and that it was reported by 'Abu Dawood, 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 in his Saheeh Al-Jāmi`i As-Sagheeri wa Ziyādatihi (#4520).

**003 : 121 : About the Takbeer in the 'Eid Prayer**

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

Reporters.

'Al-'Adawee said it was comely due to its testimonials, and that it was reported by 'Ibn Mājah, #1277; 'Al-Hakim, #607/3; 'Al-Bayhaqi, #288/3; 'Ad-Darami, #376/1; and 'Ibn Jārood, #262.

**003 : 122 : 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." <sup>(141)</sup>.

The Messenger of Allah said: "The strong believer is better and more beloved by Allah The Exalted than the weak believer, and in both there 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`ala <sup>(142)</sup>. For saying "if" (lawe) opens the way for the work of the shaytān".

Footnotes.

<sup>(141)</sup> Surat Aale 'Imrān (#3) V.156.

<sup>(142)</sup> Allah has decreed and what He has willed He has done.

Reporters.

Reported by Muslim, and is #112 in The Authentic of Good Sayings.

## 003 : 123 : Asking for Allah's Guidance in a Certain Affair - Al-Istikhaara

The Messenger of Allah 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 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-ghuyoobi, '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 feehee, wa 'in kunta ta`lamu 'anna hāthal-'amra sharrun lee fee deenee wa ma`āshee wa `āqibati 'amree, wa `ājilihi wa`ājilihi, fasrifhu `annee wasrifnee `anhu, waqdurlee 'al-khayra haythu kāna, thumma radh-dhinee bihi <sup>(143)</sup>. And [here] you name it [the affair] by its Name.

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 decision put your trust in Allah. For Allah loves those who put their trust [in Him]." <sup>(144)</sup>. Qātadatu said: There is not a people that consult amongst themselves seeking Allah Face <sup>(145)</sup> except that they would be guided to the most straight and correct action for them.

Footnotes.

<sup>(143)</sup> 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.

<sup>(144)</sup> Surat 'Ale-'Imrān (#3) V. 159.

<sup>(145)</sup> Meaning they want to see Allah's Face (because that is the greatest pleasure for the people of Paradise). The Qur'ān 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'an or the Sunnah. It would also be in contradiction to the Qur'anic 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.

Reporters.

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 Qiyām ul-Layl but was in his Ad-Da`awāt and his At-Tawheed. Also, he said that Al-Bukhāri reported, after the phrase "the aftermath of my affair", the following: "Or he said: the short term of my affair and its long term" 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 . For this reason it appears in this book as "the aftermath of my affair, its short term, and its long-term. Al-Albani said he had no problem with that, then, he said: "And Allah knows best". He included this hadeeth in The Authentic of Good Sayings as #96.

**003 : 124 : Not to say "If You will then grant me"**

'Anas said: The Messenger of Allah 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".

Reporters.

'Al-`Adawee said it was sound, 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.

**003 : 125 : Prohibition of Asking that Punishment be Hurried**

It is reported by way of 'Anas that the Messenger of Allah visited a sick man who had become faint like a faint hearted man, so the Messenger of Allah 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 said: Subhana 'allāhi you cannot bear that, or you are not able of that. Would not you say: 'Allāhumma 'ātinā fd-dunyā hasanatan wa fil 'ākhirati hasanatan wa qinā `athāban-nari <sup>(146)</sup>.

Footnotes.

<sup>(146)</sup> Our Lord! Bring us Good in this world, and Good in the Hereafter, and save us from the torment of the Fire!

Reporters.

'Al-`Adawee said it was sound, 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.

**003 : 126 : What to Say at Times of Grief, Concern, and Sadness**

At times of distress the Messenger of Allah would say La 'ilāha 'illā 'allāhu 'al-`atheemu 'al-haleemu, la 'ilāha 'illā 'allāhu rabbul `arshil-`atheemi, la 'ilāha 'illā 'allāhu rabbus-samāwāti wa rabbul-'ardhi wa rabbul-`arshil-kareemi <sup>(147)</sup>.

Footnotes.

<sup>(147)</sup> 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.

Reporters.

Agreed upon by Bukhāri and Muslim and is #97 in The Authentic of Good Sayings.

**003 : 127 : What to Say at Times of Grief, Concern, and Sadness**

It is reported of the Prophet that if something distressed him he would say Yā hayyu yā qayyumu, bi-rahmatica 'astagheethu <sup>(148)</sup>.

Footnotes.

<sup>(148)</sup> O' Living [a life not followed by death]. O Sustainer, in your Mercy I plead for rescue.

Reporters.

Reported by At-Tirmithi, and Al-Albāni said it was comely hadeeth. 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 (#509/1). Al-Albāni included this hadeeth in The Authentic of Good Sayings as #98.

**003 : 128 : What to Say at Times of Grief, Concern, and Sadness**

Abi Bakrata stated that the Messenger of Allah said, "The supplications of the distressed are: 'Allāhumma rahmataka 'arjoo, falā takilnee 'ilā nafsee tarfata `eynin, wa'aslihlee sha'nee kullahu, la 'ilāha 'illā 'anta.'" <sup>(149)</sup>.

Footnotes.

<sup>(149)</sup> 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.

Reporters.

Reported by Abu Dawood, and Al-Albāni said it was of comely ascription, and that Ibn Hibbān (#2370) said it was sound. It is #99 in The Authentic of Good Sayings.

**003 : 129 : What to Say at Times of Grief, Concern, and Sadness**

The Messenger of Allah 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 <sup>(150)</sup>.

Footnotes.

<sup>(150)</sup> Allah, Allah my Lord I associate not with Him a thing.

Reporters.

Ibn Taymiyah referenced this hadeeth to Abu Dawood, and Al-Albāni said it was a comely hadeeth. The hadeeth, he said, has an unknown person in its chain, yet, the hadeeth has testimonial in the hadeeth of `Aishata reported as #2369 by Ibn Hibbān in his Saheeh which includes that the phrase be repeated twice. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #100.

**003 : 130 : What to Say at Times of Grief, Concern, and Sadness**

The Messenger of Allah said: "The petition of Thin-Noon [Jonah] which he petitioned with when he was inside the whale: Lā 'ilaha 'illā 'anta, subhānaka 'innee kuntu minath-thalimeena <sup>(151)</sup>.

No Muslim ever supplicated Allah with this supplication in any matter at all, except that Allah answered his supplication".

Footnotes.

<sup>(151)</sup> There is no 'ilāh except You, Glorified are Thee, I have been one of the unjust.

Reporters.

Ibn Taymiyah referenced it to At-Tirmithi, and Al-Albāni said it was in his Sunan 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, and that Ath-Thahabi agreed with him. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #101.

## 003 : 131 : What to Say at Times of Grief, Concern, and Sadness

It is reported of the Prophet that he said: "No preoccupying concern, or sadness inflicts a bondservant whereupon he says: Allāhumma 'innee `abduka, wabnu `abdika, wabnu 'amatika, nasiyatee biyadika, mādhin fiyya hukmuka, `adlun fiyya qadhā'uka, 'as'aluka bikulli 'ismin huwa laka, sammayta bihi nafsaka, 'aw 'anzaltahu fee kitābika, 'aw `allamtahu 'ahadan min khalqika, 'aw 'ista'tharta bihi fee `ilmil ghaybi `indaka, 'an taj`alal qur'āna rabee`a qalbee, wa noora sadree, wa jalā'a huznee, wa thahāba hammee, <sup>(152)</sup> except that Allah would dispel his concern and his sadness, and would replace it with ease and relaxation for him."

Footnotes.

<sup>(152)</sup> O my 'ilāh I am your bondservant, son of your bondsman, and son of your bondswoman. My forelock is in Your Hands; Your judgement is continuously being carried out upon me; Your sentence upon me is just. 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 [preoccupying] concern.

Reporters.

Ibn Taymiya referenced it to Ahmed in his Musnad and Ibn Hibbān in his Saheeh. Al-Albāni said it was sound; although, he had previously thought it not to be. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #102.

## 003 : 132 : 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. They are those upon whom [descend] blessings from their Lord and Mercy. And they are the ones who are guided." (Al- Baqarah 2:156-157)

'Ummu Salamata said: I heard the Messenger of Allah saying: "There is not a slave afflicted with a calamity who then says: 'Innā lil-lāhi wa 'innā 'ilayhi rāji`oona, 'allāhumma'jurnee fee museebatee, wa 'akhliflee khayran minhā <sup>(154)</sup> except that Allah would grant him 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 had commanded me. So Allah caused him to be succeeded with one who was better than

him for me: the Messenger of Allah.

Footnotes.

<sup>(154)</sup> We are for Allah, and we are, to Him, returning. O' my 'ilāh grant me reward in my calamity, and cause it to succeeded with good consequence for me.

Reporters.

Reported by Muslim, and is #114 in The Authentic of Good Sayings.

### 003 : 133 : About Minor and Great Afflictions Upon the Believer

And she said: The Messenger of Allah entered upon Abi Salāmata 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 'Aameen' [O' Allah answer] to what you are saying." He then said: Allāhumma 'ighfir li 'Abi Salamata, warfa` darajatahu fil mahdiyyeena, wakhluflu fee `aqibihi fil ghabireena, waghfir lanā wa lahu yā rabbal `ālemeena, wafsaḥ lahu fee qabrihi, wa nawwir lahu feehi <sup>(155)</sup>.

Footnotes.

<sup>(155)</sup> 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.

Reporters.

Reported by Muslim, and is #115 in The Authentic of Good Sayings.

### 003 : 134 : On Debt

It is reported of 'Ali bin 'Abi Tālib 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 taught me, if you had the like of a mountain (Seerin) of debt Allah would fulfill it on your behalf? Say: 'Allāhumma kfinee bihalālika `an harāmika, wa 'aghninee bifadhlika `amman siwāka <sup>(156)</sup>.

Footnotes.

<sup>(156)</sup> 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.

Reporters.

Reported by At-Tirmidhi who said it was comely (hasan). Al-Albāni agreed, and included this hadeeth in The Authentic of Good Sayings as #116.

**003 : 135 : Abandonment of Supplication for Sin and for the Severance of the Ties of Kinship**

'Abi Hurayrata reported that the Prophet 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 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.

Reporters.

Al-`Adawee said it was sound and that it was reported by Muslim, page 52 of volume 17; At-Tirmidhi on page 470 of volume 11 of Tuhfah. He said that At-Tirmidhi said that it was a strange hadeeth.

**003 : 136 : Truthfully Asking for Martyrdom**

The Prophet 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.

Reporters.

'Al-`Adawee said it was sound, and that it was reported by Muslim, page 55 of volume 13; Abu Dāwood, page 179 of volume 2; and Ibn Mājah, #2797.

**003 : 137 : What to Say upon Confrontation of the Enemy and of People with Power**

If the Prophet was afraid of a certain people he would say 'Allāhumma 'innā naj`aluka fee nuhoorihim, wa na`outhu bika min shuroorihim <sup>(157)</sup>.

Footnotes.

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

Reporters.

Ibn Taymiyya referenced it to Abu Dawood, and An-Nisā'ee; and Al-Albāni said it was of sound ascription, that Al-Hakim said it was sound and that Ath-Thahabi agreed with him. This hadeeth is #103 in The Authentic of Good Sayings.

## 003 : 138 : What to Say upon Confrontation of the Enemy and of People with Power

It is reported of the Prophet that he used to say upon confronting the enemy: 'Allāhumma 'anta `adhudee, wa 'anta naseeree, bika 'ahoolu, wa bika 'asoolu, wa bika 'uqātilu (158).

Footnotes.

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

Reporters.

Al-Albāni said that it was reported by Abu Dawood in al-jihād with sound ascription by way of Qatādata by way of 'Anas. He also said that Ibn Hibbān (#1661) said it was sound. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #104.

## 003 : 139 : What to Say upon Confrontation of the Enemy and of People with Power

`Abdullāh bin `Abbās said: Hasbunā `allahu wa ni`mal wakeelu (159). Ibrāheem said it when he was thrown into the fire, and Muhammad said it when the people said to him "The people have united against you." (160).

Footnotes.

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

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

Reporters.

Al-Albāni said that Al-Bukhāri, and others reported it. He included this hadeeth in The Authentic of Good Sayings as #105.

## 003 : 140 : About Devils Presenting Themselves to Humans

Allah the exalted has said:

"And say: Rabbi `outhu bika min hamazātish-shayāteeni, wa 'a`outhu bika rabbi 'ay-yahdhurooni." (161). It is reported of the Prophet that he used to say: 'A`outhu bil lāhi 'as-samee`il-`aleemi minash-shaytānir-rajeemi, min hamzihi, wa naphkhihi, wa nafthihi (162).

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

things" <sup>(163)</sup>. And 'Athān repels shaytān.

Footnotes.

<sup>(161)</sup> And say "O' my Lord! I seek refuge in You from the suggestions of the shayateen [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.

<sup>(162)</sup> 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].

<sup>(163)</sup> Surat Fussilat (#41) V.36.

Reporters.

Al-Albāni said it was sound. It has already been mentioned as #62. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #106.

### 003 : 141 : About Devils Presenting Themselves to Humans

The Prophet of Allah 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 Iqamah call is pronounced, he goes away, when the Iqamah call has ended, he comes forth."

Reporters.

Al-Albāni said it was sound and it has already been mentined as #59. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #107.

### 003 : 142 : About Devils Presenting Themselves to Humans

Suhayl bin Abi Salih said: My father sent me to Baneē 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 salāt, because I have heard Aba Hurayrata telling, of the Prophet , that he said: "When the salāt is called to, the shaytān goes (turns) away."

Reporters.

Reported by Muslim, and is #108 in The Authentic of Good Sayings.

**003 : 143 : About Devils Presenting Themselves to Humans**

Abu Addardā said: the Messenger of Allah stood up in prayer, then, we heard him say: 'A`outhu bil-lāhi minka (I seek refuge in Allah from you).

He then said: 'Al`anuka bila`natil-lāhi (I curse you with the curse of Allah) three times.

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 in 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.

Then I said: I curse you with the perfect curse of Allah ('Al`anuka bila`natil-lāhi 'attāmmeti - three times.

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.

Reporters.

Reported by Muslim, and is #109 in The Authentic of Good Sayings.

**003 : 144 : About Devils Presenting Themselves to Humans**

`Uthmān bin 'Abil `As 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 said: "That is a shaytān called Khanzab, 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.

Reporters.

Reported by Muslim, and is #110 in The Authentic of Good Sayings.

**003 : 145 : About Devils Presenting Themselves to Humans**

Abu Zumayl said: I told Ibn Abbas : 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 bikulli shay'in 'aleemun (164).

Footnotes.

<sup>(164)</sup> He is The First, The Last, The Outer, and The Inner; and He is, in everything, Ever Knowledgeable. Note: The tradition in Saheeh 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).

Reporters.

Reported by Abu Dawood, and Al-Albāni said it was of comely ascription. He included this hadeeth in The Authentic of Good Sayings.

**003 : 146 : On Incantations (Charms and Spells)**

Abu Sa`eed 'Al-Khudriy said: A small number of the companions of the Prophet 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 everything but nothing did him any good, so does anyone of you have 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 lil-lāhi rabbil ālameena <sup>(165)</sup>.

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 and tell him about what happened [we will see what he orders]. So they came to the Messenger of Allah 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 then laughed.

Footnotes.

<sup>(165)</sup> May be translated as: All praise to Allah the Lord of the Worlds.

Reporters.

Agreed upon by Bukhari and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #117.

## 003 : 147 : On Incantations (Charms and Spells)

The Messenger of Allah 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 `eynin lāmmatin <sup>(166)</sup> and he would say: Your forefather (speaking to the two) used to solicit protection for Isma`eel and Ishāq with this supplication.

Footnotes.

<sup>(166)</sup> 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.

Reporters.

Reported by Al-Bukhari. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #118.

## 003 : 148 : On Incantations (Charms and Spells)

It is reported by way of `Aa'ishata that if a person was ailing in some part of his body, or if he had a wound, the Prophet 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, yusfāa saqemunā, bi'ithni rabbinā <sup>(167)</sup>.

Footnotes.

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

Reporters.

Agreed upon by Bukhāri and Musim, and Al-Albāni said that it was also reported by Abu Dawood, Ibn Mājah, An-Nisā'ee in Al yawmu wa-allailah, and Ibn As-Sunni (#566). Al-Albāni included this hadeeth in The Authentic of Good Sayings as #119.

## 003 : 149 : On Incantations (Charms and Spells)

It is reported by her that the Prophet 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 la yughādiru saqaman <sup>(168)</sup>.

Footnotes.

(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.

Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #120.

**003 : 150 : On Incantations (Charms and Spells)**

It is reported by way of `Uthmān bin Abil `Aas that he complained to the Messenger of Allah of a pain which he has felt in his body ever since he became a Muslim. So the Messenger of Allah said: "Put your hand on that which hurts of your body and say Bismillāh three times, and say seven times: 'A`outhu bi`izzatil-lāhi waqudratihi min sharri mā 'ajidu wa'uhāthiru (169).

Footnotes.

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

Reporters.

Reported by Muslim, and is #121 in The Authentic of Good Sayings.

**003 : 151 : On Incantations (Charms and Spells)**

It is reported of the Prophet 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 yahfiyaka (170), Allah would not but heal him."

Footnotes.

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

Reporters.

Reported by Abu Dawood, and At-Tirmithi, and he said it was comely. 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, and that Ath-Thahabi agreed with him, It is #122 in The Authentic of Good Sayings.

## 003 : 152 : When Passing by the Graves of the Polytheists

Salem related that his father said: A Bedouin came to the Prophet 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 then said: Wherever you pass by the grave of a polytheist give him tidings <sup>(171)</sup> of Hell-fire. He said: The Bedouin later accepted Islam and said: The Messenger of Allah 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.

Footnotes.

<sup>(171)</sup> Allah The Exalted said "And proclaim a grievous chastisement to those who reject Faith" Surah Barā'ah (#9), V.3.

Reporters.

At-Tirmidhi said it was comely and Al-Albāni agreed. Al-Albāni said An-Nisā'ee and Ibn Majah also reported it with sound ascription and he included it in The Authentic of Good Sayings.

## 003 : 153 : Condition for Entering the Ruins of Punished People

The Messenger of Allah 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.

Reporters.

'Al-'Adawee said it was sound and that it was reported by Muslim, page 110 of volume 18; Al-Bukhari, 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.

## 003 : 154 : Upon Entering Graveyards

The Messenger of Allah used to teach them that if they went out to graveyards the spokesman among them should say: 'As-salāmu `alaykum 'ahl 'addiyāri minal mu'mineena wal muslimineena wa'innā 'inshā'a 'allāhu bikum lāhiqoona, nas'alul-lāha lanā wa lakum 'al`āfiyata <sup>(172)</sup>.

Footnotes.

<sup>(172)</sup> Peace be upon you, dwellers of this province, of the Faithful and Submitting; and we

Allah willing will be joining you: I ask Allah, for you and for us, wellness.

Reporters.

Reported by Muslim, and is #123 in The Authentic of Good Sayings.

### 003 : 155 : How to Pray Upon the Dead

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

Reporters.

Reported in Saheeh Al-Bukhari #410 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.

### 003 : 156 : How to Pray Upon the Dead

Jabir said: the Prophet offered the funeral prayer of 'Ashamata 'An-Najāshi and said four takbeers <sup>(173)</sup>.

Footnotes.

<sup>(173)</sup> It has been established through authentic ahādeeth that the Prophet 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 'As-salāt 'Al-'Ibrāheemiyya.

Reporters.

Reported in Saheeh Al-Bukhari #418 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.

### 003 : 157 : How to Pray Upon the Dead

Talha bin `Abdullāh bin `Awf said: I offered the funeral prayer behind 'Ibn `Abbas , and he recited 'Al-Fātihah and said, "Such that you may know that it is a sunnah."

Reporters.

Reported in Saheeh Al-Bukhari #419 in the book of funerals in Volume 2 of Muhammad Muhsin Khān's translation.

## 003 : 158 : How to Pray Upon the Dead

'Abi 'Umāmatah said that a companion of the Prophet told him: The sunnah with respect to the funeral prayer is that the Imām pronounce the takbeerah <sup>(174)</sup>, then, that he silently read the opening surah of the Qur'ān after the first pronunciation of the takbeerah. Then, that he petition salāt <sup>(175)</sup> upon the Prophet , 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 of the prayer ([turning] to his right), and the sunnah is that those behind him do as their Imām did) <sup>(176)</sup>.

Footnotes.

<sup>(174)</sup> This is to say 'Allahu 'akbaru.

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

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

Reporters.

Al-'Albāni said, in his 'Ahkām 'Al-Janā'iz wa Bida'ihā that it was reported by Al-Shafi'iy 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; that Ath-thahabi agreed; and that so did he.

## 003 : 159 : How to Pray Upon the Dead

It is reported by way of 'Abi Hurayrata that the Messenger of Allah "Used to, if he would pray upon a corpse, say: Allāhumma 'ighfir li hayyinā wa mayyitinā, wa shāhidinā, wa ghā'ibinā, wa sagheerina wa kabeerinā, wa thakarīnā wa 'unthānā, allāhumma men 'ahyaytahu minnā fa'ahyihī `alā 'al-'islāmi, wa men tawaffaytahu minnā fatawaffahu `alā 'al-'eemāni, allāhumma lā tahrīmā 'ajrahu, walā tudhillānā ba`dahu <sup>(177)</sup>.

Footnotes.

<sup>(177)</sup> 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 afer him.

Reporters.

Al-Albāni said, in his 'Ahkām 'Al-Janāiz wa Bida`ihā, that it was reported by Ibn Māja, 456/1; Al-Bayhaqi, 41/4; 'Abu Dawood, 68/2; At-Tirmithi, 141/2, and Ibn Hibbān in his saheeh (757 - Mawārid). Al-Albāni said that Al-Hākim said dthat it was sound according to the conditions of al-Bukhāri, and Muslim, that 'Ath-thahabi agreed; and that so did he.

**003 : 160 : What is Said When Placing the Body in the Grave**

The Prophet said: "When you place your dead in the grave then say Bismillāhi wa `alā sunnati rasoolil-lāhi <sup>(178)</sup>.

Footnotes.

<sup>(178)</sup> In the name of Allah, and according to the way of the Messenger of Allah.

Reporters.

The wording here is that of 'Abu Dāwood. Al-Albāni said it was sound in his Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih, #832. Al-`Adawee reported the other wording which replaces the word millati for the word sunnati. He mentioned that the latter was according to 'Abu Dāwood's report, page 546 of volume 3. He said it was sound, and that it was also reported by Ibn Mājah, #1550; At-Tirmithi, page 146 of volume 4, who said it was strange, speaking of the channel that reached him; Al-Bayhaqi, 55/4; and 'Al-Hākim, 366/1, who said it sound according to the conditions of Al-Bukhāri and Muslim. 'Ath-thahabi agreed.

**003 : 161 : What is Said When Placing the Body in the Grave**

When the Prophet 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 <sup>(179)</sup>.

Footnotes.

<sup>(179)</sup> Ask forgiveness for your brother, and ask stability for him, for he is now being questioned.

Reporters.

Al-`Adawee said it was comely 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-Thahabi who said it was sound; Al-Bayhaqi, 56/4; and others. Al-Albāni said it was sound in his Saheeh Al-Jāmi` As-Sagheer wa Ziyādatih #4760.

## 003 : 162 : 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, when you enter into your garden say: Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi" (180).

It is reported by the Prophet that if he saw something he liked he would say 'Al-hamdu lil-lāhi 'allathee bini`matihi tatimmus-sālihātu (181), and if he saw something he disliked he would say, 'Al-hamdu lil-lāhi 'alā kulli hālin (182).

Footnotes.

(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.

(182) All praise is to Allah upon every circumstance.

Reporters.

Al-Albāni said in his Saheeh Al-Jāmi'i 'As-Sagheeri wa Ziyādatihi that it was sound, and that it was reported by Ibn Mājah, by way of `Aishata. The supplication in this hadeeth is identical to #113 in The Authentic of Good Sayings; however the chain of narration for this hadeeth is more reliable according to Al-Albāni.

## 003 : 163 : What to Say to Someone Wearing New Clothes

Um Khālid bin Sa`eed said: I came to the Messenger, my father was with me and I was wearing a yellow shirt. So the Messenger of Allah said sanah sanah (183).

She said: So I set off playing with the seal of prophethood, thus my father prevented me. The Messenger of Allah said leave her then the Messenger of Allah said: 'Ablee was 'akhliqee, 'Ablee was 'akhliqee, 'Ablee was 'akhliqee (184). `Abdillāh said it thus remained until he noticed it, meaning due to its having remained.

Footnotes.

(183) 'Al-Humaydi, page 188 of volume 7 of Fath said that sanāh means nice 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.

Reporters.

Reported by Al-Bukhāri page 425 of volume 10 of [Fath Al-Bāree. 'Al-`Adawee said it was sound.

## 003 : 164 : What to Say When you Wear Something New

The Messenger of Allah 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 suni`a, wa 'a`outhu bika min sharrihi wa sharri mā suni`a lahu <sup>(185)</sup>.

Footnotes.

<sup>(185)</sup> 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.

Reporters.

'Al-`Adawee said it was sound and that it was reported by 'Abu Dāwood, page 309 of volume 4; and others. 'Al-'Albāni said it was sound in his Saheeh Al-Jāmi` As-Sagheer wa Ziyādatihi (#4664).

## 003 : 165 : Being Presented a Gift and Supplicated for

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

Reporters.

Al-Albāni said that it was reported by Ibn As-Sunni (#273) by way of An-Nisā'ee with good ascription. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #185.

## 003 : 166 : Let Your Brother Know you Love Him

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

Reporters.

'Al-`Adawee said it was sound, and that it was reported by 'Ibn 'As-Sunni in 'Al-Yawm wal-Laylah, #196. His #197 serves as testimonial for this hadeeth.

## 003 : 167 : Rewarding one that does you Good

The Messenger of Allah said: "whoever has good done to him, and says to the doer Jazāka 'allāhu khayran <sup>(186)</sup>, then he has excelled in praise."

Footnotes.

<sup>(186)</sup> May Allah reward you well.

Reporters.

'Al-`Adawee said it was comely, and that it was reported by At-Tirmithi, page 185 of volume 6 of Tuhfah; and Ibn as-Sunni in 'Al-Yawm wal-Laylah, #276. Al-Albāni said it was sound in his Saheeh Al-Jami`i As-Sagheeri wa Ziyādatihi #6368.

## 003 : 168 : On Seeing the First Fruits

Abu Hurayrata `Umrah said: "When people would see the first of the fruits they used to bring them to the Messenger of Allah , then if the Messenger of Allah would take it he would say: 'Allāhumma bārik lanā fee thamarinā, wa bārik lanā fee madeenatina, wa bārik lanā fee sā` inā, wa bārik lanā fee muddinā <sup>(187)</sup>, then he would give it to the youngest of little children that would come by."

Footnotes.

<sup>(187)</sup> O my ilāh put blessings in our fruit for us, and put blessing in our town for us, and put blessing in our sā` [unit of measure for grain], and put blessing in our mudd [Measure of various standards: Bushel, or two pints].

Reporters .

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #186.

## 003 : 169 : Liked things and Fear of The Evil Eye

Allah The Exalted said with respect to the story of the two men: "Why do you not, when you enter into your garden say: Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi". The Prophet 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."

Reporters.

Reported by Muslim and Ahmad by way of 'Ibn `Abbās. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #187.

**003 : 170 : Liked Things and Fear of the Evil Eye**

It is reported that the Prophet 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."

Reporters.

Al-Albāni said it was sound; however, there is long discussion about this hadeeth in his Authentication of Al-Kalim At-Tayyib which we are skipping in this book. Al-Albāni also included this hadeeth in The Authentic of Good Sayings as #188.

**003 : 171 : Liked Things and Fear of the Evil Eye**

Abu Sa`eed said: "The Messenger of Allah used to solicit Allah's protection from Jinn, and the evil eye of people, until Mu`awwithatān [last two surahs of the Qur`ān] came down, when they came down he took them and left all else.

Reporters.

At-Tirmithi said it was comely, and Al-Albāni agreed. Al-Albāni said An-Nisā'ee, and Ibn Mājah also reported it with sound ascription, and he included it in The Authentic of Good Sayings as #189.

**003 : 172 : On Drawing Good and Bad Omens**

The Prophet 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.

Reporters.

Al-Albāni said it was reported both Al-Bukhāri, and Muslim by way of `A'ishata, and he included this hadeeth in The Authentic of Good Sayings as #190.

**003 : 173 : On Drawing Good and Bad Omens**

The Messenger of Allah liked the drawing of good omens (fa'l).

Reporters.

Al-Albāni said it was sound, because Ibn Hibbān reported it by way of Abi Hurayrata), and Ahmad (129-130/6) by way of `A'ishata, each with comely ascriptions. Here we see a case of two comely ascriptions adding up to make a hadeeth sound. Al-Albāni said that its

meaning was also in Al-Bukhāri, and he included this hadeeth in The Authentic of Good Sayings as #190.

### 003 : 174 : On Drawing Good and Bad Omens

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."

#### Reporters.

Reported by Muslim and is #192 in The Authentic of Good Sayings.

### 003 : 175 : On Drawing Good and Bad Omens

As for drawing bad omens, Mu`āwiyata 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."

#### Reporters.

Reported by Muslim in 'As-Salāt. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #193.

### 003 : 176 : Upon Seeing Inflicted People

It is reported that the Prophet said: "Whoever sees a person that has been inflicted [with anything] and then says: Al-hamdu lil-lāhi 'allathee `āfānee mimmā 'ibtalāka bihi, wa fadh-dhalanee `alā katherin mimman khalaqa tafdheelan <sup>(189)</sup>, he would not be inflicted with that infliction."

#### Footnotes.

<sup>(189)</sup> 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.]

#### Reporters.

At-Tirmithi said it was comely, and Al-Albāni agreed pointing out that it had many channels and testimonials. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #182.

**003 : 177 : Supplication for the Guidance of the Polytheists**

'At-Tufayl bin 'Amru came upon the Messenger of Allah and said: O' Messenger of Allah! Dawsan [a tribe] has disobeyed, and refused, so petition Allah against them. The people thus thought he was going to petition Allah against them: then he said: 'Allāhumma 'ihdi Dawsan wa'ti bihim <sup>(190)</sup>.

Footnotes.

<sup>(190)</sup> O' my ilāh guide Dawsan, and bring them.

Reporters.

'Al-`Adawee said it was sound, 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.

**003 : 178 : On Asking for Rain**

It is reported by way of Jābir bin `Abdillāh that he said: Some weeping women came to the Prophet , so the Prophet said: Allāhumma sqinā ghaythan mugheethan, maree'an, maree`an, nāfi`an, ghayra dhārrin, `ājilan, ghayra 'ājilān <sup>(191)</sup> whereupon the sky covered them <sup>(192)</sup>.

Footnotes.

<sup>(191)</sup> O my ilah 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 to pasture, etc.] and in haste not delay.

<sup>(192)</sup> 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.

Reporters.

Al-Albāni said it was of sound ascription and that it was reported by Abu Dawood, and Al-Hākim who said that it was sound according to the conditions of both Al-Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #124.

**003 : 179 : On Asking for Rain**

It is reported of Aa'ishata that she said: people complained to the Messenger of Allah 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 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 `ālemeena (1). 'Arrahmāni 'arraheemi (2). Māliki yawmiddeeni (3)"  
(193)

Lā 'ilāha 'illā 'allāhu, yaf`alu mā yureedu, 'allāhumma 'anta 'allāhu lā 'ilāha 'illā 'anta ghaniyyu, wa nahnul fuqarā'u, 'anzil `alaynā 'al-ghaytha, waj`al mā 'anzalta lanā quwwatan wa balāghan 'ilā heenin (194).

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 not yet reached his mosque when streams were flowing. When he, then, noticed the speed of these streams in reaching the homes and buildings he laughed that his molar teeth became visible. Then he said: I bear witness that Allah is well able of everything, and that I am His bondservant and Messenger.

#### Footnotes.

(193) First three verses of Surat 'Al-Fatihah (#1) in the meaning of: "All Praise be to Allah the Cherisher and Sustainer of the Worlds (1). The All-Merciful The Mercy-Bestowing [upon his faithful bondservants] (2). Master of the Day of Judgement (3)."

(194) There is no ilāh except Allah, He does what He wills, O my ilāh You are The Iilāh, 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 until some time.

#### Reporters.

Reported by Abu Dawood. Al-Albāni said it was of comely ascription, that Abu Dawood said it was of good ascription and that Al-Hākīm and Ath-Thahabi further reported this hadeeth and said it was sound. Al-Albāni then pointed out that its ascription was just comely. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #125.

### 003 : 180 : When Windy

The Messenger of Allah 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.

#### Reporters.

Reported by Abu Dawood, and Ibn Mājah. Al-Albāni said that it was also reported by Ahmad with comely ascription, just like An-Nawawi said. An-Nawawi (said Al-Albāni) said it was sound, and so did others. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #126.

### 003 : 181 : When Windy

When the wind would blow the Prophet would say 'Allāhumma 'innee 'as'aluka khayrahā, wa khayra mā feehā, wa khayra mā 'ursilat bihi, wa 'a`outhu bika min sharrihā, wa sharri mā feehā, wa sharri mā 'ursilat bihi <sup>(195)</sup>.

#### Footnotes.

<sup>(195)</sup> 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.

#### Reporters.

Reported by Muslim, and is #127 in The Authentic of Good Sayings.

### 003 : 182 : When Windy

The Prophet 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 <sup>(196)</sup>, then if it would rain, he would say: 'Allāhumma sayyiban hanee'an <sup>(197)</sup>.

#### Footnotes.

<sup>(196)</sup> O my 'ilāh I solicit Your protection from its evil.

<sup>(197)</sup> O my 'ilāh make it go straight to the target, and make it a means for our well-being.

#### Reporters.

Reported by Abu Dawood, An-Nisā'ee, and Ibn Mājah. Al-Albāni said that it was further reported by Abu `Uwānah in his Saheeh with sound ascription according to Muslim's conditions. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #128.

### 003 : 183 : At Time of Thunder

Whenever `Abdullāh bin 'Az-Zubayr would hear thunder he would stop talking, and say Subhāna 'allathee yusabbihur-ra`du bihamdihi, wal- malā'ikatu min kheefatihi <sup>(198)</sup>.

Footnotes.

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

Reporters.

Al-Albāni said it was of sound stopping ascription. He said it was reported by Mālik (#154/3), and, from him, by Al-Bukhāri in Al-Adab Al-Mufrad. He said that Al-Bayhaqi also reported it with sound ascription by way of `Abdillah Ibn Az-Zubayr; however, this had dropped out of Mālik's Muwatta causing Mālik's report of this hadeeth to be discontinous. Al-Albāni included this hadeeth in The Authentic of Good Sayings.

**003 : 184 : Upon Rainfall**

Zayd bin Khālid 'Al-Juhaniyyu said: The Messenger of Allah 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 an unbeliever in Me, believer in the star."

Reporters.

Agreed upon by Al-Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #130.

**003 : 185 : Upon Rainfall**

'Anas said: A man entered the mosque on a Friday, and the Messenger of Allah 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 raised his hands, then he said: 'Allāhumma 'aghithnā, 'Allāhumma 'aghithnā (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 northwest 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, and the means have desisted, so ask Allah to withhold the rain from us. So the Prophet raised his hands and then said: 'Allāhumma hawālaynā wa lā `alaynā, 'allāhumma `alā 'al-'akāmi wath-thirābi, wa butoonil-'awdiyati, wa manābitish-shajari <sup>(200)</sup> so it left, and we went out walking in the sun.

#### Footnotes.

<sup>(199)</sup> O my 'ilāh rescue us with rain, O my 'ilāh rescue us with rain.

<sup>(200)</sup> 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].

#### Reporters.

Agreed upon by Al-Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #131.

### 003 : 186 : Upon Sighting the Crescent

When the Messenger of Allah 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 <sup>(201)</sup>.

#### Footnotes.

<sup>(201)</sup> Allah is greater [than everything], 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-Albāni 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."

#### Reporters.

Reported by Ad-Dāramiy, and At-Tirmithi. Al-Albāni said it was sound due to its testimonials and that Ibn Hibbān (#2375) said it was sound. At-Tirmithi said it was comely and it is #132 in The Authentic of Good Sayings.

### 003 : 187 : About Eclipses

Ibn `Umar said: When the sun eclipsed during the time of the Messenger of Allah 'Inna As-Salāta Jāmi`atun <sup>(202)</sup> was called.

#### Footnotes.

<sup>(202)</sup> The prayer is gathering.

Reporters.

'Al-`Adawee said it was sound 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.

**003 : 188 : About Eclipses**

Abi Musā said: The sun eclipsed so the Prophet 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."

Reporters.

'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.

**003 : 189 : About Eclipses**

`Aa'ishata said: In the lifetime of the Messenger of Allah the sun eclipsed so the Messenger of Allah 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 prayer."

Reporters.

Reported in Saheeh Al-Bukhāri, #166 in the chapters regarding eclipses in Volume 2 of Muhammad Muhsin Khān's translation.

**003 : 190 : When Going on a Journey**

It is reported of the Prophet 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).

Footnotes.

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

Reporters.

Al-Albāni said it was of comely ascription and that it was reported by Ibn Mājah, and An-Nisā'ee in his [ʿAml al-yaum wal-lailah]. He said that also Ibn As-Sunni, and Ahmad reported it, and that Al-Hāfith said it was comely. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #133.

**003 : 191 : When Going on a Journey**

It is reported that the Messenger of Allah said: Verily, whenever Allah is entrusted with something, He preserves it.

Reporters.

Reported by Ahmad, and others. Al-Albāni said that Ahmad's ascription (#87/2) was sound and that it was reported by Ibn Hibbān (#2376) through another channel which was of sound ascription as well. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #134.

**003 : 192 : When Someone Else is Going on a Journey**

Salem said: 'Ibn ʿUmar 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 used to entrust us, then he would say: "'Astawdī`ul-lāha deenaka wa'amānataka wa khawāteemu `amalika (204).

From another perspective, he used to - meaning the Prophet - when he would entrust someone off, he take hold of his hand, and not let go of it until the man would be the one to let go of the Prophet 's hand, and he mentioned this.

Footnotes.

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

Reporters.

Al-Albāni said: At-Tirmithi said the first perspective was comely-sound. The second perspective was weakened by At-Tirmithi's statement: A strange hadeeth. 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 as #135.

## 003 : 193 : When Someone Else is Going on a Journey

A man came to the Prophet and said: O' Messenger of Allah! I want to go on a journey, so supply me? So he said: Zawwadaka 'allāhu 'attaqwā (205). He said: Supply me with more? He said: Waghafara thambaka (206). He said: Supply me with more? He said: Wa yassara laka 'al-khayra haythumã kunta (207).

Footnotes.

(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.

Reporters.

At-Tirmithi said it was a strange comely hadeeth. Al-Albāni agreed with At-Tirmithi, and said that so did Al-Hāfith Ibn Hajar. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #136.

## 003 : 194 : When Someone Else is Going on a Journey

It is reported by way of Abi Hurayrata , 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 ] upon every elevation." After the man left, he said: 'Allāhumma 'itwi lahul-bu`da wa hawwin `alayhi 'as-safara (208).

Footnotes.

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

Reporters.

At-Tirmithi said it was comely. Al-Albāni agreed, and mentioned that Ibn Hibbān (#2378, 2379) also reported it, and that Al-Hākim (#98/2) said it was sound. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #137.

## 003 : 195 : Upon Mounting Means of Transportation

`Ali bin Rabee`ata said: I witnessed Ali bin Abi Tāib 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 [ Bismillahi ], then when he had ascended upon its back, he said: All praise be to Allah [ Al-hamdu lil-lāh ], then he said: Subhānal-lathee sakh-khara lanā hāthā wa mā kunnā lahu muqrineena. Wa'innā 'lā rabbinā lamunqaliboona (209).

Then he said Al-hamdu lil-lāhi 3 times , then he said: 'Allāhu 'akbaru, 3 times , then he said: Subhānaka 'allāhumma 'inne thalamtu nafsee, faghfirlee, fa'innahu lā yaghfiruth-thunooba 'illā 'anta (210), then he laughed, so he was asked: O' Commander of the faithful! why did you laugh? He said: I saw the Prophet do as I have done, then he laughed, so I asked him: O' Messenger of Allah! Why do 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]".

#### Footnotes.

(209) Surat 'Az-Zukhruf (#43) Glory be to Him who has availed this to our use, for we were not bound to it. And to our Lord surely we will be returning (V 13, 14).

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

#### Reporters.

Reported by Abu Dāwood, An-Nisā'ee, and At-Tirmithi, and he said it was comely-sound. Al-Albāni said it was as he said, that Ibn Hibbān (#2380, 2381) also said it was sound, and so did Al-Hākim, An-Nawawi, and others. He said that Al-Hākim's ascription was through another channel by way of `Ali bin Rabe`ata. As for the channel of Abu Dāwood, 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 Rabe`ata as has been certified by Ibn Hajar (see Sharh Ibn `Illān). Al-Albāni included this hadeeth The Authentic of Good Sayings as #138.

### 003 : 196 : Upon Mounting Means of Transportation

Once ascended upon his camel, if the Prophet was going on a journey he would say: 'Allāhu 'akbaru (211), three times , then he would say: Subhānal-lathee sakh-khara lanā hāthā wa mā kunnā lahu muqrineena. Wa'innā 'lā rabbinā lamunqaliboona (212).

'Allāhumma 'innā nas'aluka fee safarinā hāthā 'al-birra wat-taqwā, wa minal-`amali mā tardhā, 'allāhumma hawwin `alaynā safaranā hāthā watwi ``anna bu`dahu, 'anta 'as-sāhibu fissanfari, wal-khalifatu fil 'ahli, allāhumma 'inne 'a`outhu bika min wa`thā'is-safari, wa ka`ābatil-manthari, wa sou'il munqalabi fil māli wal 'ahli (213).

Then when he would return he would say the same words, and would add to them: 'āyiboona, tā'iboona, `abidoona, li-rabbinā hāmidoona (214).

#### Footnotes.

(211) Allāh is greater [than everything].

(212) Surat 'Az-Zukhruf (#43) Glory be to Him who has availed this to our use, for we were not bound to it. And to our Lord surely we will be returning (V 13, 14).

(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.

Reporters.

Reported by Muslim, and is #139 in The Authentic of Good Sayings.

### 003 : 197 : Upon Mounting Means of Transportation

In another respect: The Messenger of Allah and his companions were such that if they were ascending mountain passages they would make Takbeer [ say 'Allāhu 'akbaru (215)] and if they were descending they would make Tasbeeh [say Subhāna 'allahi (216)].

Footnotes.

(215) Meaning Allah is greater [than everything].

(216) Meaning Glorified is Allah and removed from any imperfections.

Reporters.

Al-Albāni said that it was reported, with two or more narrators in succession missing from its chain, by way of Ibn Juraij in Sunan 'Abi Dawood. He said that 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 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 Saheeh 'Al-Bukhāri. 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 as #140.

### 003 : 198 : When Beast of Burden Stumbles

A man reported: I was riding on the same beast of burden as the Prophet , 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) because when you say that he belittles himself till he is like the flies."

Footnotes.

(217) In the name of Allah.

Reporters.

Al-Albāni said that this was reported by Abu Dawood with sound ascription. He pointed out 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 Al-Yawm wal-Laila and Ibn Mardawaih in his tafseer. Imām Ahmad also reported it, he said. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #184.

**003 : 199 : Upon Entering a Town**

It is reported by way of Suhayb , that the Prophet 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 'aradheenas-sab`i wamā 'aqlalna, wa rabbash-shayāteeni wa mā 'adhlalna, rabbar-riyāhi wa mā tharayna; 'as'aluka khayra hāthihi 'alqaryati, wa khayra 'ahlihā, wa khayra mā feehā, wa 'a`outhu bika min sharrihā, wa sharri 'ahlihā, wa sharri mā feehā (218).

Footnotes.

(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 soicit your protection from its evil, and the evil of its people and the evil that is in it.

Reporters.

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, 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 Al-Meezān 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-Wāqidīy who is abolished. In spite of this, Al-Albāni said, Al-Hāfīth Ibn Hajar said the hadeeth was comely, and said that he perhaps meant of "comely" meaning, not the hadeeth term "comely". He said: See Ibn Illān 154/5. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #141.

**003 : 200 : When Lodging Somewhere**

The Messenger of Allah said: Whoever takes a lodging place for himself then let him say: 'A`outhu bikalimātil-lāhi 'at-tāmmāti min sharri mā khalaqa (219), nothing would harm him until he would depart from that place.

Footnotes.

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

Reporters.

Reported by Muslim, and is #142 in The Authentic of Good Sayings.

**003 : 201 : When Slaughtering**

'Anas reported that the Prophet 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] and kabbara [to say 'Allāhu 'akbaru].

Reporters.

'Al-'Adawee said it was sound 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.

**003 : 202 : Eating and Drinking**

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. (221)"

The Messenger of Allah said: O my son! Invoke the name of Allah [say: Bismillāh], eat with your right hand, and eat of that which is on your side [of the platter being shared].

Footnotes.

(221) Surat 'Al-Baqarah (#2) V. 172.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #143.

**003 : 203 : Eating and Drinking**

The Messenger of Allah 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'āakhirahu (222).

Footnotes.

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

Reporters.

Reported by At-Tirmithi and he said it was comely-sound and Al-Albāni agreed. Al-Albāni said it had another channel and a testimonial. He said: See Shar ibn Illān (183-182/5) Al-Albāni included this hadeeth in The Authentic of Good Sayings as #144.

**003 : 204 : Eating and Drinking**

It is reported by way of Abu Hurayrata that: the Messenger of Allah never ever faulted food, if he liked it he would eat it, otherwise he would leave it.

Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #145.

**003 : 205 : Eating and Drinking**

It is reported by way of Wahshiy that the companions of the Messenger of Allah said: O Messenger of Allah! We eat; however we do not get full. He said: Perhaps you eat separately? They said: Yes. He said: Then join together upon your food, and invoke he name of Allah: blessing would be bestowed in it for you.

Reporters.

Reported by Abu Dawood, and Ibn Mājah. Al-Albāni said that Ibn Hiban said it was sound. Al-Albāni said, in Saheeh al-jāmiḥ al-sagheer wa ziyādatu (#142) that it was comely. He included this hadeeth in The Authentic of Good Sayings as #146.

**003 : 206 : Eating and Drinking**

The Messenger of Allah 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.

Reporters.

Reported by Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #147.

## 003 : 207 : Eating and Drinking

The Messenger of Allah 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 <sup>(223)</sup>, his previous sins would be forgiven.

Footnotes.

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

Reporters.

Reported by At-Tirmidhi who said it was comely. Al-Albāni said that he agreed with At-Tirmidhi, that so did Al-Hāfith Ibn Hajar, and that Abu Dawood and Ibn Mājah also reported it. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #148.

## 003 : 208 : Eating and Drinking

It is reported by way of a man who served the Prophet , that he used to hear the Prophet saying Bismillāhi 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 <sup>(224)</sup>.

Footnotes.

<sup>(224)</sup> 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.

Reporters.

Reported by An-Nisā'ee. Al-Albāni said that Ibn As-Sunni (#459) also reported it, and that it was of sound ascription. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #149.

## 003 : 209 : Eating and Drinking

When the Prophet would lift his place setting he would say: 'Al-hamdu lil-lāhi katheeran, tayyiban, mubārakan feehee, ghayra makfiyyin, wa lā muwadda`in, wa lā mustaghnan `anhu rabbunā <sup>(225)</sup>.

Footnotes.

<sup>(225)</sup> All praise to Allah, plentiful, delightful, blessed, not desisting [from us, but remaining for us as long as we live], and not bidding farewell [because it is not, Allah willing, the

last food we shall eat].

Reporters.

Reported by Al-Bukhāri, and is #150 in The Authentic of Good Sayings.

### 003 : 210 : What a Fasting Person Says upon Iftaar

When the Messenger of Allah would break his fast he would say: Thahaba 'ath-thama'u wabtallatil-`urooqu wa thabuta 'al-'ajru 'in shā'a 'allāhu <sup>(226)</sup>.

Footnotes.

<sup>(226)</sup> The thirst is gone, the blood vessels have become moist, and the reward has been established with the Will of Allah.

Reporters.

'Al-Albāni, 'Al-Hākim, 'Al-Bayhaqi, 'Ath-thahabi have said it was sound. '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.

### 003 : 211 : On Asking Permission to Enter

'Abi Sa`eed 'Al-Khudree said that he was in a seated gathering place of the 'Ansār, 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 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? `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 had said that.

Reporters.

'Al-`Adawee said it was sound; 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.

## 003 : 212 : On Asking Permission to Enter

A man from Bani `Amir related that he asked permission [to enter] upon the Prophet when he was in a house, so he said: Penetrate I? So the Prophet told his servant: Go out to this [person] and teach him how to ask permission to enter, thus, tell him: say 'As-Salāmu `alaykum 'a'adhkhulu? (shall I enter?).

The man, thereupon, heard this, and thus said: 'As-Salāmu `alaykum 'a'adhkhulu?. Thus the Prophet gave him permission [to enter] and he entered.

Reporters.

'Al-`Adawee said it was sound, and that it was reported by 'Abu Dāwood, volume 5 page 369; and Al-Bukhāri, #1084 in 'Al-'Adab 'Al-Mufrad.

## 003 : 213 : Dislike of Saying: It's me!

Jābir said: I came to the Prophet 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! <sup>(227)</sup> He said: [It's] me, [it's] me, as if he hated it.

Footnotes.

<sup>(227)</sup> That is he said: 'Anā.

Reporters.

'Al-Adawee said it was sound, 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 Majah, #3709; At-Tirmithi, page 491 of volume 7 of Tuhfah, and he said it is comely sound.

## 003 : 214 : What to Supplicate for your Host

`Abdullāh bin Busr said: The Messenger 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 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 the bridle of his beast of burden: Petition Allah for us, so he said: 'Allāhumma bārik lahum fee mā razaqtahum, waghfir lahum, warhamhum <sup>(229)</sup>.

Footnotes.

<sup>(229)</sup> O' mu ilāh bestow blessing for them in that which You have provided them, and

forgive them, and have mercy on them.

Reporters.

Reported by Muslim and is #151 in The Authentic of Good Sayings.

### 003 : 215 : What to Supplicate for your Host

It is reported by way of 'Anas that the Prophet came to Sa`d bin `Ubādata , Then he brought some bread and oil [to the Prophet ], so he ate, the the Prophet said: 'Aftara `indakum 'as-sā'imoona, wa 'akala ta`āmakumu 'al-abrāru, wa sallat `alaykum 'al-malā'ikatu <sup>(230)</sup>.

Footnotes.

<sup>(230)</sup> 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.

Reporters.

Reported by 'Abu Dāwood a and others. Al-Albāni said it was of sound ascription, and he included it in The Authentic of Good Sayings as #152.

### 003 : 216 : About As-Salaam

It is reported by way of `Abdillāh bin `Amr that a man asked the Prophet : Which of Islam is the best? He said: "To feed the food and to recite As-Salām upon whom you know and whom you don't know."

Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #153.

### 003 : 217 : About As-Salaam

The Messenger of Allah 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 wil love one another? Spread <sup>(231)</sup> As-Salām among you."

Footnotes.

<sup>(231)</sup> Meaning greet one another with this greeting. It is a supplication for the peace,

mercy, and blessings of Allah.

Reporters.

Reported by Muslim, and is #154 in The Authentic of Good Sayings.

### 003 : 218 : About As-Salaam

`Ammār bin Yāsir said: "Three qualities! Whoever acquires them then he has acquired faith: the quality of exacting justice from one's self <sup>(232)</sup>, and to offer As-Salām to the world <sup>(233)</sup>, and to spend [give charitable gifts in Allah's cause] in spite of a barely sufficient sustenance [poverty]."

Footnotes.

<sup>(232)</sup> In Dr. Nuhammad Muhsin Khan's translation of Saheeh '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 others; however, when one seeks to exact justice from himself, he is seeking to be juste 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 seeks to treat people with 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 juste.

<sup>(233)</sup> Meaning those that you know and those that you do not.

Reporters.

N/A.

### 003 : 219 : About As-Salaam

`Imran bin Husayn said: A man came to the Prophet and said: 'As-salāmu `alaykum, so he replied then he sat down, and then the Prophet said "Ten." then another came along and said 'As-salāmu `alaykum wa rahmatullāh, 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, so he replied, then he sat down, and then he said: "Thirty."

Reporters.

At-Tirmithi said it was comely. Al-Albāni agreed, and said that so did Al-Bayhaqi, and Al-Hāfith Ibn Hajar. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #156.

**003 : 220 : About As-Salaam**

The Messenger of Allah said: "The closest of the people to Allah are the ones that begin them with 'As-Salām [meaning the gathering]."

Reporters.

At-Tirmithi said it was comely, and Al-Albāni said it was of sound ascription. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #157.

**003 : 221 : About As-Salaam**

It is reported that the Prophet said: "It would suffice a group that is passing by, that one of them says 'As-Salām, and it would suffice those sitting down, that one of them replies."

Reporters.

Reported by 'Abu Dāwood. Al-Albāni said it was comely, that Ahmed, 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 as #158.

**003 : 222 : About As-Salaam**

Anas said: "The Prophet passed by some boys playing, and greeted them with As-salām."

Reporters.

Al-Albāni said that it was reported by Al-Bukhāri, and Muslim, and he included it in The Authentic of Good Sayings as #159.

**003 : 223 : About As-Salaam**

The Messenger of Allah 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."

Reporters.

At-Tirmithi said it was comely, and Al-Albāni agrees. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #160.

**003 : 224 : About As-Salaam**

It is reported about Abi Hurayrata 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.

Reporters.

'Al-'Adawee said this was reported by `Abu-Dāwood on page 381 of volume 5. He said it was sound, due to a very similar hadeeth which was reported by Ibn As-Sunni in 'Al-Yawm was-Laylah as #245. These two are of completely different chains and each serves as a testimonial for the other making it sound. Further testimonial is found for this hadeeth in #1011 in 'Al-'Adāb 'Al-Mufrad.

**003 : 225 : Conveyance of As-Salaam**

A man told the Messenger of Allah that Al-Barā' bin `Azib conveys 'As-Salām upon him. The Prophet 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.

Reporters.

'Al-'Adawee said it was sound, and he said that it was reported by `Abdurzzāq, page 393 of volume 10.

**003 : 226 : Who should Petition Salaam First**

Abi Hurayrata reported of the Prophet that he said: "The young should petition Salām upon the old, the passing upon the sitting, and the few upon the many."

Reporters.

'Al-'Adawee said it was sound , 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.

**003 : 227 : Who should Petition Salaam First**

The Messenger of Allah siad: "The riding should petition Salām upon the walking, and the walking upon the sitting, and the few upon the many."

Reporters.

'Al-`Adawee said it was sound, 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.

**003 : 228 : Prohibition of Beginning the Jews and Christians with As-Salaam**

It is reported by way of Abi Hurayrata that the Messenger of Allah 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 it. <sup>(234)</sup>"

Footnotes.

<sup>(234)</sup> 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.

Reporters.

'Al-`Adawee said it was sound, 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.

**003 : 229 : Prohibition of Beginning the Jews and Christians with As-Salaam**

`Aishata said: Some Jews entered upon the Messenger of Allah said: As-Sāmu alayka (may death be upon you) I thus understood it and said: And may death, and the curse be upon you. So the Messenger of Allah said: Gently `Aishata, Allah loves gentleness in all matters, so I said: O Messenger of Allah did you not hear what they said? The Messenger of Allah said: I have replied with `Alaykum (upon you) <sup>(235)</sup>.

Footnotes.

<sup>(235)</sup> Replying with Wa`alaykum which means "and upon you" has been more often reported in the sunnah than `Alaykum.

Reporters.

'Al-`Adawee said it was sound, and that it was reported by Al-Bukhāri, page 41 of volume 11 of Fath Al-Bāree.

### 003 : 230 : Greeting Only Those Whom you Know is of the Signs of the Day of Judgement

The Messenger of Allah 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.

#### Reporters.

'Al-`Adawee said it was comely due to another, and that it was reported by Imām 'Ahmad on page 405 of volume 1.

### 003 : 231 : 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" <sup>(236)</sup>.

'Abā Sufyān said that the letter written to Hercules by the Messenger of Allah 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 <sup>(237)</sup>.

#### Footnotes.

<sup>(236)</sup> Surat 'An-Naml (#27) V.30.

<sup>(237)</sup> 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...

#### Reporters.

'Al-`Adawee said it was sound, 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.

### 003 : 232 : On Praising and Complementing

Abi Bakrata related by way of his father that a man was mentioned in the presence of the Prophet ; thereupon, a man praised him well. The Prophet , thus said "Woe to you, you have cut the neck of your friend. Whoever among you is, unavoidable, going to praise his brother then let him say: 'Ahsabu , was 'allāhu haseebuhu, wa lā 'uzakkee `alā 'allāhi 'ahadan, 'ahsabuhu , if he knows that of him. <sup>(238)</sup>"

#### Footnotes.

<sup>(238)</sup> I reckon , 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.

Reporters.

Al-Albāni said that it was reported by 'Ahmad, 'Al-Bayhaqi, 'Abu Dāwood, and 'Ibn Mājah, and in his Saheeh Al-Jāmi` as-Sagheer wa Ziyādatih (#7140), he said it was sound.

**003 : 233 : On Praising and Complementing**

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

Reporters.

'Al-`Adawee said it was sound, and that it was reported by Imām Muslim, page 127 of volume 18; `Abu Dawood, page 153 of volume 5; Ibn Mājah abbreviated, #3472; At-Tirmithi, page 73 of volume 7, and he said it was comely-sound; and Muslim also reported it through different channels.

**003 : 234 : On Sneezing and Yawning**

It is reported that the Prophet said: "Allāh likes sneezing, and he hates yawning. So if one of you sneezes, and praises Allah, then it is a duty upon anyone that hears him <sup>(239)</sup> to say L Yarhamuka 'allāhu <sup>(240)</sup>.

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."

Footnotes.

<sup>(223)</sup> Shaikh Al-Albāni said in his footnotes to The Authentic of Good Sayings (Saheeh Al-Kalim At-Tayyib) that this is evidence that anyone 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 the greeting with As-Salām due to the preceding hadeeth #221.

Reporters.

Reported by Al-Bukhāri, and is #161 in The Authentic of Good Sayings.

**003 : 235 : On Sneezing and Yawning**

It is reported that the Prophet said: "If one of you sneezes let him say: Al-hamdu lil-lāhi and let his brother or companion say to him: Yarhamuka 'allahu <sup>(241)</sup> then if he says

Yarhamuka 'allahu, let him say: Yahdeekumu 'allāhu wayuslih bālakumu <sup>(242)</sup> and in one narration: Al-hamdu lil-lāhi `alā kulli hālin <sup>(243)</sup>

Footnotes.

<sup>(241)</sup> May Allah have mercy on you.

<sup>(242)</sup> May Allah guide you and better your affairs.

<sup>(243)</sup> All praise is to Allah upon all circumstances.

Reporters.

Reported by Al-Bukhāri and is #162 in The Authentic of Good Sayings.

### 003 : 236 : On Sneezing and Yawning

The Messenger of Allah said: "If one of you sneezes and praises Allah then shammitooh <sup>(244)</sup>,but if he does not praise Allah then do not make tashmeet upon him".

Footnotes.

<sup>(244)</sup> Imperitive of tashmeet which means say:yarhamuka 'allāh.

Reporters.

Reported by Muslim, and is #163 in The Authentic of Good Sayings.

### 003 : 237 : What to Say to a Non-Muslim if he Sneezes

Abi Musā related that the Jews used to sneeze at the place at the Prophet hoping that he would say yarhamukum 'allāhu; however,he would say: Yahdeekum'allāhu wa yuslihi bālakum <sup>(245)</sup>.

Footnotes.

<sup>(245)</sup> May Allah guide you, and better your affairs.

Reporters.

'Al-`Adawee said it was comely, 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.

### 003 : 238 : About Marriage

`Abdullāh bin Mas`ood said: The Messenger of Allah taught us the sermon of need: Al-hamdu lil-lāhi [nahmaduhu] wa nasta`eenuhu, wa nastaghfiruhu, wa na`outhu bil-lāhi

minshuroori '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 wahadahu lā shareeka lahu, wa 'ash-hadu' 'anna muhammadan `abduhu wa rasooluhu.

"Yā 'ayyuhannāsu 'ittaḡoo rabbakumu 'allathee khalaḡakum min nafsīn wāhidatin wa khalaḡa minhā zawjahā wa bath-tha minhumā rijālan katheeran wa nisā'an wattaḡul-lāha 'allatheetasā'aloona bihi wal'arhāma inna 'allāha kāna `alaykum raḡeeban" (246).

"Yā 'ayyuhā 'allatheena āmanoo 'ittaḡul-lāha haḡḡa tuḡātihi wa lā tamootunna 'illā wa 'antum muslimoona" (247).

"Yā 'ayyuhā 'allatheena āmanoo 'ittaḡul-lāha wa ḡooloo ḡawlan sadeedan yuslih lakum 'a`mālakum wa yaḡfir lakum thunoobakum wa may yuti`illāha wa rasoolahu faḡad fāza fawzan `atheeman" (248).

#### Footnotes.

(246) O' mankind! Fear your Lord Who 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. [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. [Surat 'Ale-`Imrān (#3) V. 102].

(248) O' you who believe!fear Allah, and make your utterance straight forward. 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. [Surat 'Al-Ahzāb (#33) V. 70, 71].

#### Reporters.

Reported by At-Tirmithi, Abu Dāwood, An-Nisā'ee, and Ibn Mājah. At-Tirmithi said it was comely-sound. Al-Albāni said: No. It is sound. He said that it had four channels that were by way of Ibn Mas`ood, one of which was sound according to the conditions of Muslim. This hadeeth is #164 in The Authentic of Good Sayings.

### 003 : 239 : About Marriage

When the Prophet would congratulate a person upon marriage, he would say: Bāraka 'allāhu laka, wa bāraka `alayka, wa jama`a baynakumā fee khayrin (249).

#### Footnotes.

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

#### Reporters.

At-Tirmithi said it was sound. Al-Albāni agreed, and said that it was, as Al-Hākim and Ath-Thahabi agreed, of sound ascription according to the conditions of Muslim.

### 003 : 240 : About Marriage

It is reported that the Prophet 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 <sup>(250)</sup>, and if he purchases a camel, then let him hold it by the tip of its hump , and let him say the same."

#### Footnotes.

<sup>(250)</sup> 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 dispositions which You have given her.

#### Reporters.

Reported by Abu Dāwood. Al-Albāni said that it was sound according to the conditions of Al-Bukhāri, and Muslim, and that it was also reported by Muslim. Al-Albāni includedd this hadeeth in The Authentic of Good Sayings as #169.

### 003 : 241 : About Marriage

It is reported that the Prophet said:" Were it that when one of you come to his wife he should say:Bismillāhi, 'allāhumma jannibnā 'ash-shaytāna, wajannib 'ash-shaytāna mā razaqtanā <sup>(251)</sup>, then if a son were decreed between them, no shaytān would ever harm him".

#### Footnotes.

<sup>(251)</sup> In The Name of Allah, O' my 'ilāh avoid us the shaytān, and avoid the shaytān that which you You have granted us.

#### Reporters.

Agreed upon by Bukhāri and Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #166.

### 003 : 242 : Upon Child Birth

And `Aa'ishata said: "The Messenger of Allah used to bring the little boys, and then he would ask Allah for blessing for them, and yuhannikukum <sup>(252)</sup>".

Footnotes.

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

Reporters.

Reported by Abu Dawood. Al-Albāni said that it was sound 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 as #169.

**003 : 243 : Upon Child Birth**

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 : "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-`aqqa (253)".

Footnotes.

(253) Al-`aqqa 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.

Reporters.

At-Tirmithi said it was comely, and Al-Albāni said he agreed due to its testimonials. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #170.

**003 : 244 : Upon Child Birth**

The Prophet 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 births (254).

Footnotes.

(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.

Reporters.

Al-Albāni said that these were sound reports, and appear as #171 in The Authentic of Good Sayings.

## 003 : 245 : Upon Child Birth

The Messenger of Allah said: "The most beloved of your names to Allah are: `Abdullāh [meaning bondsman of Allah], and `Abdurrahmān [meaning the bondsman of The Merciful]".

Reporters.

Reported by Muslim in Saheeh Muslim. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #172.

## 003 : 246 : Upon Child Birth

In another hadeeth he added "...and the most honest of them [are]: Hāriḥ [ 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 are: Harb [which is a masculine name meaning war], and Murrah [which is a feminine name meaning bitter]".

Reporters.

Al-Albāni said it was sound in his Silsilat 'Al-'Ahadeeth 'As-saheeha, #1040 on page 33 of volume 3. Refer to the previous reference for a number of testimonials that enforce the soundity of the hadeeth. 'Al-'Albāni also included this hadeeth in The Authentic of Good Sayings as #173.

## 003 : 247 : Upon Child Birth

The Prophet 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 Aasiyata [which means disobedient women], naming her: Jameelah [which means beautiful]. And he said to a man: What is your name? He said: 'Asram [which means a poor man havinf 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].

Reporters.

Al-Albāni included this hadeeth in The Authentic of Good Sayings as #174. he said that the first two pieces of information ending with "He just left Barrah's company" were reported by Saheeh Muslim. The second part ending with "Rather you are Zur'atah" was in Sunān 'Abi Dāwood with good ascription he said. The third part ending with "Rather you are Zur'atah was mentioned by Abu Dawood in "hanging", without ascription. 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) by At-Tahāwi in and by Ar-Tabarāni, in with sound ascription. Al-Albāni included this in The Authentic of Good Sayings as #174.

### 003 : 248 : Upon Crowing of the Rooster, Braying, and Barking

It is reported that the Prophet 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".

#### Reporters.

Agreed upon by Al-Bukhāri and Muslim and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #175.

### 003 : 249 : Upon Crowing of the Rooster, Braying, and Barking

The Messenger of Allah 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".

#### Reporters.

Reported by Abu Dawood. Al-Albāni said it was sound due to its channels. 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 as #176.

### 003 : 250 : On Seated Gathering Places

The Messenger of Allah 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 <sup>(255)</sup> except that Allah would cover up for him that which occurred in that seating of his".

#### Footnotes.

<sup>(255)</sup> 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.

#### Reporters.

At-Tirmithi said it was comley-sound. Al-Albani agreed with him, and pointed out that a number of people reported it including: Ibn Hibbān, and Al-Hākīm who said it was sound

according to Muslims conditions. 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 as #177.

### 003 : 251 : On Seated Gathering Places

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".

#### Reporters.

Al-Albāni said that this was part of the hadeeth of Jubair Bin Mut'im which is reported by An-Nisā'ee, At-Tabarani, and Al-Hākim. Al-Hākim said it was sound according to the conditions of Muslim. 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 as #178. It is also in Al-Albāni's Silsilah Al-Ahādeeth as-Saheeh #81.

### 003 : 252 : On Seated Gathering Places

The Messenger of Allah 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".

#### Reporters.

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; that Ath-Thahabi agreed; and that the hadeeth was as they said.

### 003 : 253 : On Seated Gathering Places

It is reported that Ibn 'Umar said: Rarely would the Messenger of Allah 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'āseeka, wa min tā'a, wa min tā'atika mā tuballighunā bihi jannataka, wa minal yaqeeni mā tuhawwinu bihi 'alaynā masā'ibad-dunyā, 'allāhumma matti'nā bi'asmā'ina, wa 'absārinā, wa quwwatinā mā 'ahyaytanā, waj'ak hul-wāriṭha minnā, waj'al tha'ranā 'alāmen thalamanā, wansurnā 'alā men, 'ādānā, wa lā taj'al museebatanā fee deeninā, wa lā taj'alid-dunyā 'akbara hamminā, wa lā mablagha 'ilminā, wa lā tusallit 'alaynā men lā yarhamunā"

(256).

Footnotes.

<sup>(256)</sup> 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.

Reporters.

At-Tirmithi said it was comely, and Al-Albāni agreed. Al-Albani said that it was also reported by Ibn As-Sunni (#440), Al-Hākīm (528/1) who said it was sound according to the conditions of Al-Bukhāri, and that Al-Hākīm agreed with him. Al-Albāni included this hadeeth in The Authentic of Good Sayings as #180.

**003 : 254 : 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." <sup>(257)</sup>.

Sulaymān bin Surdin said: I was sitting with the Messenger of Allah and two men were insulting each other, the face of one of them had become red, and his jugular veins had puffed up, so the Messenger of Allah 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 <sup>(258)</sup>, that which he is experiencing would have gone away from him".

Footnotes.

<sup>(257)</sup> Surat Fussilat (#41) V. 36.

<sup>(258)</sup> I solicit Allah's protection from the despicable shaytān.

Reporters.

Agreed upon by Bukhāri and Muslim, and Al-Albāni included this hadeeth in The Authentic of Good Sayings as #181.

## 003 : 255 : Upon Entering a Market Place

The Messenger of Allah said: "Whoever enters the marketplace and says: Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahu mulku, wa lahu hamdu, yuhyee wa yumeetu, wa huwa hayyun lā yamootu, biyadihil khayru, wa huwa 'alā kulli shay'in qadeerun <sup>(259)</sup>.

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".

Footnotes.

<sup>(259)</sup> 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.

Reporters.

Reported by At-Tirmithi. Al-Albāni said that At-Tirmithi weakened it by saying that it was a "strange" hadeeth. A strange hadeeth is one that is reported by only one person at some of its links; however he said it becomes comely when all of its channels are considered. Specifically he referred to Al-Hākim's (528-539/1), Ibn As-Sunni's (#178), and Imām Ahmad's Az-zuhd (#214). He also said that Al-Munthiree said it was comely in At-Targheeb. Albāni included this hadeeth in The Authentic of Good Sayings as #183.