THE GOODLY WORD

BY SHAYKH AL-ISLAM IBN TAYMIYYAH

Abridged & Translated By:

EZZEDDIN IBRAHIM    DENYS JOHNSON-DAVIES

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Preface

By Dr. Sheikh Yūsuf al-Qaraḍāwī,

Head of the Centre for the illustrious Sunnah and the Sīrah of the Prophet at the University of Qatar and a member of Fiqh academies in the Islamic world and Europe

Praise be to God and peace be upon His Chosen Messenger and his family and Companions, the Leaders of Guidance.

To continue. It was more than half a century ago that I first came to know my dear friend Dr. Ezzeddin Ibrahim: through various Islamic activities and seminars and meetings for research on topics of Islamic thought, also through being colleagues in teaching and administrative educational work. I was always struck by his affable nature, orderly mind and wide range of culture; also his ability to work constructively in initiating various cultural projects in an unassuming manner. It is just such qualities as have fitted him for so many positions of distinction and the accomplishment of such work as the setting up of programmes of study and the compiling of text books for the Ministry of Education in Qatar, the establishment of the Cultural Foundation in Abu Dhabi, holding the post of Professor of Arabic Literature at Riyadh University, being for some years the Rector of the University of the United Arab Emirates, organising and administering the Islamic Solidarity Fund at the Organisation of the Islamic Conference, and participating in organising and running the Sheikh Zayed bin Sultan Organisation for Humanitarian and Charitable Works, and
his assistance to African Americans in their religious activities and for his lectures in Arabic and English in various venues and innumerable other activities. I knew Ezzeddin first of all and through him made the acquaintance of Abdul Wadoud Denys Johnson Davies.

Abdul Wadoud Denys Johnson-Davies was well known as a man of letters, especially in the fields of translation and literary criticism. He had lectured on English literature and Arabic translation at Cairo University and later became the pioneer translator of modern Arabic literature, providing translations of books by such figures as Tewfik al-Hakim, Naguib Mahfouz and Tayeb Salih; he has also translated religious works by such writers as al-Imām al-Ghazālī.

When Ezzeddin Ibrahim and Denys Johnson-Davies met they agreed to work closely together on making accurate and acceptable translations into English of various religious texts. It is recognised that Islam’s message is a universal one, as is expressed in the words of the Almighty: “We have not sent you, (O Muhammad), except as a mercy to the worlds”. (The Prophets: 107); also, “Say: O people, I am the Messenger of God to you all.” (The Heights: 157)

And if Islam is universal and the Book of Islam and the words of its Prophet are in the Arabic tongue, how in such circumstances can universality be achieved?

The answer quite simply is that it must be done through translation. However, not any translation will do, for only too many renderings of the Holy Qur’an have distorted its meanings and marred its beauty. In some cases this has been done deliberately, while in others it has been due to the fact that those undertaking such translations lacked the
necessary linguistic skills for a proper understanding of the holy Book.

Thus Ezzeddin and his colleague were determined that the translations they had in mind should combine two essential qualities: accuracy on the one hand and an elegantly readable rendering that would come as close as possible to the original. They felt that by cooperating together this could be achieved. Alongside Ezzeddin, whose native language is Arabic and who has a mastery of English, there would be an Englishman whose native tongue was English and who at the same time had a mastery of Arabic. Thus each translator would complement the other and the end result would be arrived at through discussion and consultation.

The two of them decided that initially their efforts should be directed towards making translations into English - the most universal of languages and the one known to the majority of Muslims - of some of the Prophetic Hadith, Hadith having attracted less attention from translators than the Holy Qur’an, of which translations did exist in forms which were at least acceptable.

But the sunnah is a veritable ocean. Where should they start?

Of old it was said that making a choice was part of a man’s intelligence. Thus, while praising Abū Tammām for his outstanding poetry, critics have also praised him for his choice of the poetry contained in his well-known anthology
entitled al-Ḥamāsah.

They thus chose for their first book the famous short anthology of al-Īmām al-Nawawī entitled' al-Nawawī's Forty Hadith', it being a collection that has been universally accepted throughout the Islamic world. When the translation was completed, the book was made available to the public and was immediately well received and has since been reprinted more than twenty times. The publication of al-Nawawī’s Forty Hadith in an English translation encouraged others to pursue the same method of translation and to produce renderings of the work in more than ten languages.

For their second book they made a short anthology of that particular type of Hadith known as ‘Qudsī’. Hadith Qudsī are known for their special spiritual quality and are words of the Almighty though spoken by His Prophet (may the blessings and peace of God be upon him). They have the characteristics of Prophetic Hadith rather than those of the Holy Qur’an and contain concepts of divine significance, leading man to a love of God and His glorification, and to an expectation of His mercy and a fear of His torment, thus prompting him to do good and to avoid evil; seldom do such Hadith comprise directly practical rules. This book, entitled ‘Forty Hadith Qudsī’, was also well received and is often reprinted.

These two books have been followed by a third volume to which it is my pleasure to write this preface. The present volume is a condensed form of the famous ‘The Goodly Word’, a collection of Hadith made by the renowned scholar and jurist Sheikh al-Islām Ibn Taymiyyah, to which a
brief commentary has been added.

This book has been chosen because of the obvious need for a book of prayers and supplications which the ordinary Muslim who depends on English would require for the demands of his daily comings and goings, for those various situations in which a man finds himself: a gust of wind, sudden rainfall, facing up to illness, and the advent of death, all of which are occasions where a man is in need of particular supplications to the Almighty, for supplications are the very core of worship; in fact they are worship itself as the Messenger of God (may the blessings and peace of God be upon him) has taught us.

Many are the volumes, both long and condensed, that contain such prayers and supplications, some of which have explanations and commentaries that extend to no less than seven volumes, as for instance Ibn ‘Allān’s commentary on al-Nawawī’s book ‘al-Adhkār’. The choice of Ibn Taymiyyah’s ‘The Goodly Word’ was made because of its reasonable length and the compiler’s discerning choice of material, also because Sheikh al-Abnāī had already traced the sources of the Hadith quoted in it, specifying those that were either ‘authentic’ or ‘good’ - which were the majority – and those that were ‘weak’.

However, only those Hadith that were ‘authentic’ or ‘good’ were chosen for the present compilation and all others were deleted. The book has been provided with explanations to those words and phrases in the Arabic text that require them. The tracing of the Hadith to their sources was
omitted from the first edition but I understand that it has been retained in the second - which I am glad about.

Additionally, the book contains an introduction outlining the importance of prayers and supplications, mentioning what has been written on this subject in all manner of books, also explaining why ‘The Goodly Word’ was chosen and what work has been done on it. The introduction also demonstrates that prayers need not necessarily be limited to ma’thūr material i.e. those recognised supplications that have been handed down. The justification for such a practice has been derived from the teachings of Hadith itself and is supported by the rulings of renowned scholars in the field of fiqh. Furthermore, the introduction confirmed the need for producing translations of prayers and supplications so that people might worship in their own languages.

It is further pointed out in the conclusion to the introduction that the important thing is for worship to be by prayer and supplication, with an understanding of the meaning, and with the participation of the heart in due humility, and that God Almighty should be turned to with urgent solicitation and with confidence about his good response, while care should be exercised not to articulate unacceptable expressions that may contain - without the person knowing - words that are incompatible with the glorification of God Almighty.

The Muslim should strive to make an effort to maintain such conditions in his prayers and supplications and should have recourse as far as possible to the Arabic tongue. On the other hand, he who is unable to acquire a knowledge of Arabic, should know for certain, when talking to the
Almighty in whatsoever language, that he is addressing a God who is all-Hearing and all-Knowing. The Almighty has said: “And if My servants have asked you about Me, verily I am close by and hear the prayer of him who prays when he prays, so let them pay attention to Me and let them believe in Me so that they may be rightly guided.” (The Cow:286)

The two scholars have other projects in mind that aim to provide an understanding of Prophetic Hadith to readers who do not know Arabic or whose knowledge of the language is insufficient for understanding such texts. The most important of these are the following two books:

1.) That most well-known work by al-Nawawī entitled ‘Riyāḍ al-Ṣāliḥīn’. It is a long book and they have already started work on it.

2.) A new abridgement of Shuʿāb al-Imān along the lines of al-Qazwīnī’s abridgement of the large book ‘al-Jāmiʿ li-Shuʿāb al-Imān by al-Hāfiz al-Bayhaqī which deals with the authentic Hadith: “Faith is some sixty or seventy branches, the highest of which is ‘There is no god but God’ and the lowest of which is ‘The removal of something harmful from the road’ - and bashfulness is a branch of faith.’

The substance of this is that faith is given expression not only in doctrine, nor yet only in worship, but comprises doctrine and behaviour, also worship and conduct, be it one’s conduct towards God, towards oneself and one’s family, towards society, the Ummah, or the whole of mankind, or towards the whole of the universe around one.
However the most important work on which they are presently engaged, and which they would hope to finish, is a book they have entitled ‘Readings from the Holy Qur’an’ classified according to subject matter. They have so named it because they felt it would not be appropriate to call it ‘Selections from the Holy Qur’an’. The term ‘selections’ gives the impression that what has not been chosen is in some way inadequate, whereas the Holy Qur’an is wholly beautiful, complete and sublime.

In conclusion, nothing remains for me to say other than to thank the two scholars for the work they are doing for the benefit of their fellow Muslims and to ask God to guide them in their good work. Praise be to God, first and last, and may the blessings of God be upon His Prophet Muḥammad and his family and companions.

He who prays for God’s forgiveness.

Yūsuf al-Qaraḍāwī
[image]}

تهيئك

بقلم فضيلة الأستاذ الدكتور يوسف القرضاوي

رئيس مركز السيرة النبوية والسنة المشرفة في جامعة قطر

عضو مجلس اللفقه الإسلامي في البلاد العربية والإسلامية

وأوروبا

الحمد لله وكرمه، وسلام على رسوله المصطفى، وعلى

الله وصحبه أئمة الهدى، وبعد،

فقد عرفت أخى الدكتور عز الدين إبراهيم منذ أكثر من

نصف قرن، ومن خلاله تعرفت على زميله الأخ الأستاذ عبد

السعود دنيس جونسون ديفيز. فأما عز الدين، فقد كانت

معرفتي به في مجالات الدعوة الإسلامية، ولقاءات البحث في

آمور الفكر الإسلامي المتنوعة، والزملاء في التدريس والإدارة

والعمل التربوي. وأعجبني فيه أبداً شخصيته المحببة، وخلقه

السمح، ووجهه المبتس، وعقله المنظم، وثقافته الرحبة، وحسن

تأتيه للأمور، وقدره على البناء والعمل في صمت وتجرد

بعيدة عن الالغاز والادعاء والانتفاح بالباطل، مما أهله

مناصب وأعمال كثيرة مشهورة: في وضع المناهج الدراسية

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وتأليف الكتب لوزارة المعارف في قطر، وفي تأسيسه للمجمع الثقافي في أبو ظبي، وتوليه أستاذية الأدب العربي في جامعة الرياض، وإدارته لجامعة الإمارات لعدة سنوات، وفي إدارته لصندوق التضامن الإسلامي فيمنظمة المؤتمر الإسلامي، وفي مساعمه بتنظيم وإدارة مؤسسة الشيخ زايد بن سلطان آل نهيان للأعمال الخيرية والإنسانية، وفي محاضراته بالعربية والإنجليزية في أماكن عديدة، وفي عدد من الأعمال التي يشارك فيها بفكره وجهده، ولا أملك أن أحسرها.

وأما الأستاذ عبد الودود دنيس جونسون ديفيز فهو أديب إنجليزي معروف، وخاصة في مجال الترجمة والنقد الأدبي، وقد درس الأدب الإنجليزي وفن الترجمة في كلية الآداب بجامعة القاهرة، وأصدر عدة مجلدات لترجمات من اللغة العربية إلى الإنجليزية تشمل على أعمال للأشقاء توفيق الحكيم، ونجيب محفوظ، والطيب صالح، وغيرهم، كما ترجم للإمام الغزالي، وكتابات إسلامية أخرى ويعتبر رائدا في مجال الترجمة للأدب العربي الحديث.
क्या यह रुचिकर नहीं है? क्या जीवन की रुचियों में अंतर है? क्या जीवन की रुचियों में अंतर है? क्या जीवन की रुचियों में अंतर है?

क्या यह रुचिकर नहीं है? क्या जीवन की रुचियों में अंतर है? क्या जीवन की रुचियों में अंतर है?
ووقت الاختيار أن يكون أول كتاب يترجم هو (الأربعون النووية) المعروفة، وهي مجموعة أحاديث اختيارا الإمام النووي، وليقت قبولا عامة من المسلمين في المشارقة والمغرب، طوال القرون الماضية وإلى اليوم.
وتتعاون عز الدين مع صاحبه دنيس، حتى أتم الكتاب، ونشر بين الناس، واستقبلوه في كل مكان بقبول حسن، وطبع منه أكثر من عشرين طبعة بالإنجليزية، وترجم إلى بضع عشرة لغة، بنفس الإشراف، وهو تعاون اثنين في الترجمة في كل لغة، بحيث يكمل كلاهما صاحبه.
وبعد الأربعون النووية، اختارت مجموعة أخرى سُميت (الأربعون القدسية) وإنما اختيرت من هذا النوع من الأحاديث لما تشتمل عليه من روحانية خاصة، فهي من كلام الله تعالى، ولكن على نسائ رسوله عليه الصلاة وسلم، فلها خصائص الحديث النبوي وأحكامه، لا خصائص القرآن وأحكامه، وهى تتضمن معاني ربانية وإيمانية، تقود الإنسان إلى حب الله وتعظيمه، والرجاء في رحمةه والخشية من عذابه، مما يحفزه إلى عمل الصالحات، واختتام السياقات، وقلما تتضمن هذه الأحاديث أحكاما عملية.
 المباشرة. وقد حظي هذا الكتاب أيضًا بالقبول وأعيد طباعته مرات.
ثم كان هذا الكتاب الثالث الذي شرّفت بأن أكتب له هذه المقدمة، وهو مختصر (الكلم الطيب) لشيخ الإسلام ابن تيمية، مع شرح موجز له.
إذنًا اخترني هذا الكتاب لحاجة الإنسان الغربي المسلم إلى معرفة مجموعة من الأذكار والدعوات التي يحتاج إليها الإنسان في يومه وليلته، وفي المواقف المختلفة التي تعرض للإنسان في الحياة، مثل هبوب الرياح، ونزل الأمطار، وحـدوث الأمراض، ووقوع مصيبة الموت، ليذكر بها ربه، ويستدّوعه منبنا إليه، فالدعاء مخ العبادة، بل الدعاء هو العبادة، كما علمنا رسول الله صلى الله عليه وسلم.
وقد ورد في الشرع الكثير من الأذكار والأدعية، ألفت فيها الكتب المطولة والمختصرة، ومنها ما شرح في سبعة مجلدات(1)، ولهذا كان على الكاتب أن يتخير منها ما يراه أليق بالمقام، وأوفى بالمقصد المطلوب. فكان اختيار (الكلم الطيب) لابن تيمية لأنه أقصر من غيره، ولحسن انتقاء مؤلفه، ولأن

(1) شرح ابن علان للأذكار النموذجية.
الشيخ الألباني قد خرج أحاديثه، فعرف منها الصحيح والحسن - وهو الأكبر - كما عرف الضعيف.

وإلهذا كان اختيار مؤلفنا من الصحاح والحسن، وحذف ما لا حاجة إليه. كما شرح ما لا دم منه من المفردات والتراكم شرحًا موجزا بين المراد بالعربية وقد حذف التخريج في الطبعة الأولى، ولكنني فهمت أنه قد أثبت في الطبعة الثانية. وهو خير.

وللكتاب مقدمة حول أهمية الذكر والدعاء، وما ألف في ذلك من كتاب ما بين مطول ومختصر ومتوسط، ولمماذا اختيار (الكلم الطيب )، وماذا كان العمل فيه، كما بينت المقدمة حكم الدعاء بغير المأثور، اعتماداً على الحديث الشريف، ومؤيدا بقول العلماء المعترفين.

وكذلك الحاجة إلى ترجمة الأدعية والأذكار، ليتعبد الناس بها بلغاتهم، وأقيم الدليل على ذلك بما يشير إلى حسن الفقه والفهم.

ومما نُبَن عليه في ختام المقدمة: أن المهم هو التعبد بالذكر والدعاء بفهم المعنى، وحضور القلب، وخضوع الجوارح. وحسن النتوجه إلى الله تعالى بالإلحاح عليه.
والتيقن من حسن إجابته، والحذر من التلفظ بعبارات أعمية، قد تحتوى على ما ينافي تعظيم الله تعالى دون أن يعلم. وليجتهد المسلم في تحقيق هذه الشروط في دعائه وذكراه، ويستعن على ذلك بالاقتراب من اللسان العربي ما وسعه ذلك، وليتبين العايز الذي ينادي ربه - بأى لغة مع الصحة والفهم - أنه ينادي ربا سميحاً عليهما قال تعالى: { وإذا سألنا عبادي عن فناء قرب أجيب دعوة الداع إذا دعان، فليس تجيبوا لي وليؤمنوا به لعلهم يرشدون } - البقرة 186.
وفي جععة الدكتور عز الدين إبراهيم والأستاذ عبد الدود، مشروعات أخرى مهمة في هذه السلسلة الذهبية، التي تهدف إلى تقريب فهم الأحاديث النبوية إلى القراء الذين لا يعرفون اللغة العربية، وأهمها كتابان نافعان، يحتاج إلى كليهما للناس، وهما:
1- رياض الصالحين للنووي، وهو أشهر من أن يعرف، وهو قيد الإعداد أو الاستكمال إن شاء الله، وهو عمل كبير، نرجو لهما فيه التوفيق والسداد.
2- مختصر جديد لشعب الإمام على غرار مختصر القزويني، للكتاب الكبير (الجامع لشعب الإمام )
বাংলা লিপির একটি ছবি বা পৃষ্ঠা দেওয়া এবং তা অনুবাদ করা হয়।
تعالى أن يسدد خطاهما، وينير طريقهما، وينفع بهما المسلمين فيما أصدراه، وما ينويان إصداره، وأن يجعل عملهما خالصا لوجهه، ويثيبهما بذلك في الدنيا والآخرة اللهم آمين. والحمد الله أولا وآخرا. وصلى الله على نبيه محمد وعلى آله وصحبه وسلم تسليما كثيرا.
الفقير إلى عفو مولاه
يוסף القرضاوي
In the Name of Allah
the Merciful the Compassionate

INTRODUCTION

Praise be to Allah and blessings and peace on our master the Messenger of Allah and on his family and Companions and on those who summon people to his message.

We have found that the Islamic library is still in need of a book combining a number of duʿāʾ and dhikr that are maʿthūr (authentically transmitted), together with the translation of their meanings into English. Such duʿāʾ and dhikr, being given in the original Arabic form, will be comprehensible to readers of Arabic, both Arabs and others, and are provided with the necessary explanatory aids; at the same time they will in translation be easily understood by readers of English.

For this purpose our choice has fallen on the book The Goodly Word by Sheikh al-Islām Taqī ad-Dīn Āḥmad ibn Taymiyyah, who died in A.H. 728, because of its concise nature and because it is confined to those of the Goodly Word that are maʿthūr, and owing to its general acceptance among people. This book has been well received and given due attention by scholars in the past. We have nevertheless shortened it slightly in order to make it suitable for publication together with its translation, as explained hereinafter.
We thought it would be useful to provide the book with a short introduction making clear the significance of du'ā' and dhikr and their place among Islamic religious observances; enumerating the authorised sources for du'ā' and dhikr that are ma'thir; mentioning the most well-known books composed on this subject; explaining our contribution to the compilation of this book, a shortened version of *The Goodly Word*; and dealing with the well-founded attitude that du'ā' and dhikr should be restricted to those that are ma'thir, while giving the ruling on using du'ā' and dhikr that are not ma'thir, and the legal reservations in employing translations of their meanings into other languages.

The status of *du'ā'* and *dhikr* in Islamic religious observances

A *du'ā'* is a calling upon Allah the Almighty in seeking His help, His benevolence, and His mercy in all affairs of religion and daily life. The Prophet (may the blessings and peace of Allah be upon him) has described it by saying "*Du'ā'* is worship,"\(^1\) meaning that it is its essence and innermost core. It is the response to Allah the Almighty's words in the Holy Qur'ān, "And your Lord hath said: Pray unto Me and I will hear your prayer,"\(^2\) and His saying, "And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me,"\(^3\) being an affirmation of the belief in the Oneness of Allah and of sincere

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1. It was related by at-Tirmidhī, who said that it was a good and sound Hadith, also by Abū Dāwūd and Ibn Mājah.
2. Qur'ān 40.60.
devotion to Him (may He be praised) by describing Him as being He to whom alone prayer is directed, as in the words of the Almighty, “Allah, the eternally besought of all”¹ and in His words, “All unto whom ye cry (for succour) fail save Him alone.”²

_Dhikr_ is that a man is with his Lord with his mind, thoughts, and feelings, and that he mentions Him constantly with his tongue, repeating the appropriate words of devotion for glorifying Him and exalting Him, praising Him, confirming His Oneness and Uniqueness, and asking His forgiveness, also exalting His sublimeness and His Most Beautiful Names, in pursuance of His words (may He be exalted), “O ye who believe! Remember Allah with much remembrance. And glorify Him early and late,”³ and His words in describing those who believe, “And men who remember Allah much and women who remember—Allah hath prepared for them forgiveness and a vast reward.”⁴ And Allah the Almighty has stressed the value of _dhikr_ and has made it of more importance than anything else by His words, “And verily the _dhikr_ of Allah is greatest.”⁵ The Messenger of Allah (may the blessings and peace of Allah be upon him) made _dhikr_ an indication of the heart being alive, as referred to in his Hadith, “The likeness of him who makes _dhikr_ to his Lord to him who does not do so is as the likeness of

¹. Qurʾān 112.2.
². Qurʾān 17.67.
³. Qurʾān 33.41–42.
⁴. Qurʾān 33.35.
⁵. Qurʾān 29.45.
the living to the dead.”\(^1\)

_Duṣṭā_ and _Dhikr_ are largely interlocked and closely associated, so that the phraseology of each of them is complementary to the other, or follows it in the context, as in the words of the Almighty, “Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.”\(^2\) They are both to be found throughout the totality of Islamic religious observances such as prayer, fasting, and the Pilgrimage, all of which are so replete with _duṣṭā_ and _dhikr_ that such observances cannot be complete without them. It is the same in respect of other religious practices such as night-prayer, _iṣṭikāf_, that is, withdrawing to a mosque for a certain time for purposes of worship and meditation, paying _zakāt_, and so on. In fact, the Muslim in his ordinary life should mention Allah in all his circumstances and should call upon Him when he gets up in the morning and enters upon the evening, and on all occasions he faces. Thus books of _duṣṭā_ and _dhikr_ are arranged in accordance with the daily routines: waking up and going to sleep; proceeding to one’s work; meeting with people and participating in their social gatherings and their food and drink; undertaking journeys; visiting the sick; changes of weather; encountering the enemy; becoming ill; being struck by misfortune; attaining success; realising happiness in marriage or the birth of offspring; or being favoured with some plentiful boon, and like matters that are part of daily

\(^1\) It was related by al-Bukhārī.

\(^2\) Qur’ān 3.191. Thus “Glory be to Thee” is _dhikr_ while “Preserve us from the doom of Fire” is _duṣṭā_.

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life. It is for this reason that some books of \textit{du'ā’} and \textit{dhikr} are called ‘Devotions for Day and Night,’ thus referring to the \textit{du'ā’} and \textit{dhikr} that are on a Muslim’s lips during his day and night and which bring him close to his Lord, supplicating Him and asking for His assistance in all circumstances.

One of the benefits of uttering \textit{du'ā’} and \textit{dhikr} in all the circumstances of the day and night is that customary habits are turned into religious observances, for every ordinary act performed by a Muslim which is accompanied by \textit{du'ā’} and \textit{dhikr} becomes an act of devotion through the intention of him who practises it, and by the attitude in which it is made, in such a way that it is changed into an act of worship by which the favour of Allah is gained. For instance, travelling is a normal practice which, if begun by someone who recites the \textit{du'ā’}, ‘O Allah, we ask You in this journey of ours righteousness and piety and such deeds as You would approve of...’\textsuperscript{1} becomes charged with a collection of refinements and religious and ethical values which will make of it a beneficent journey in which the traveller can be confident of overcoming its hardships, at the same time remembering the family and children he has left behind him, and he can look forward to his return safe and sound and of giving thanks to Allah for the happy outcome. It is in this way that the practice becomes an act of worship.

\textbf{Sources of \textit{du'ā’} and \textit{dhikr}}

The first source for \textit{du'ā’} and \textit{dhikr} that are \textit{ma'thur} is the Holy Qur’ān. It possesses a copious number of them,

\textsuperscript{1} Hadith no. 132 in this book.
which are to be found in four forms.

The first form consists of verses of *duʿāʾ* and *dhikr* that commence with the imperative “Say,” as in the two chapters that pronounce incantations, “Say: I seek refuge in the Lord of the Daybreak from the evil of that which He created...”\(^1\) and “Say: I seek refuge in the Lord of mankind...”\(^2\) and in His words “And say: My Lord! Increase me in knowledge,\(^3\)” and His words “And say: ‘My Lord! Forgive and have mercy, for Thou art the Best of all who show mercy,’”\(^4\)” and the like.

The second form consists of verses that are related on the tongues of angels or prophets. Among those told by angels is “Our Lord! Thou comprehendest all things in mercy and knowledge, therefore forgive those who repent and follow Thy way. Ward off from them the punishment of hell.”\(^5\)” Among those told by prophets is Dhū ’n-Nūn’s *dhikr,* “But he cried out in the darkness, saying: There is no God save Thee. Be Thou Glorified! Lo! I have been a wrong-doer,”\(^6\)” and the prayer of Job when seeking restoration of health, “And Job, when he cried unto his Lord, (saying): Lo! Adversity afflicteth me, and Thou art Most Merciful of all who show mercy.”\(^7\)

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1. Qurʾān 113.
2. Qurʾān 114.
4. Qurʾān 23:118.
7. Qurʾān 21:83. And see the supplication of Zakariyyā (on whom be peace) in the same chapter (21:89), when he asks that he may be given offspring; in other chapters that could be quoted there are *duʿāʾ* by other prophets.
The third form consists of \textit{du'ā'} and \textit{dhikr} that are related on the tongue of the Prophet Muḥammad (may the blessings and peace of Allah be upon him) and the believers who were with him, as in the closing words of the Chapter of al-Baqarah (The Cow), “And they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying... Our Lord! Condemn us not if we forget, or miss the mark!”\textsuperscript{1}

The fourth form consists of \textit{du'ā'} and \textit{dhikr} that do not fall into any of the previous categories but are recognised by their content. All of Sūrat al-Fātiḥah (The Opening Chapter) is of this category, its first half being \textit{dhikr} of praise, glorification, and exaltation of Allah, while the second half is a \textit{du'ā'} for guidance.\textsuperscript{2}

The \textit{du'ā'} and \textit{dhikr} in the Holy Qur'ān are distinguished by their being from the Preserved Book, which knows no falsehood of any kind and the recitation of which brings two rewards, the reward of reciting the Holy Qur'ān and the reward of the \textit{dhikr} and \textit{du'ā'}.\textsuperscript{3}

The second source for extracting transmitted texts of \textit{du'ā'} and \textit{dhikr} are the books of Prophetic Hadith, for they all contain portions allocated to them, in addition to

\begin{enumerate}
\item Qur'ān 2.286.
\item In the explanation of this Chapter is the Hadith Qudsi (Sacred Hadith) which was given by al-Bukhāri: “Allah the Almighty says 'I have divided prayer between Myself and My servant into two halves, and half of it is for Me [because it is \textit{dhikr} and glorification] and half of it is for My servant [because it is \textit{du'ā'}] and My servant shall have what he has asked for.'”
\item Refer to Dr. ʿAbd al-Ḥalīm Maḥmūd, \textit{Fadhkurūnī adhkurkum} (So mention Me and I shall remember you), Dār al-Maṣārif, Cairo 1981, pp. 67–97.
\end{enumerate}
giving other Hadith that are *ma’thūr* distributed under various chapters in accordance with their subject matter. Thus in the *Sahih of al-Bukhārī* is a book of *duʿāʾ* and *dhikr* under the title *The Book of Prayers*. But it also contains *duʿāʾ* and *dhikr* in the chapter on Prayer and others in the chapter on Fasting, the chapter on the Pilgrimage, and so on. *The Book of Prayers (Kitāb ad-daʿawāt)*\(^1\) consists of sixty-nine chapters and comprises 106 Hadith. In the *Sahih of Muslim* we find a book under the title *The Book of Duʿāʾ and Dhikr, Repentance and Asking for Forgiveness*,\(^2\) which consists of twenty-seven chapters and includes 101 Hadith, apart from the miscellaneous items in the rest of the books. In the *Sunan* of at-Tirmidhī there is *The Book of Prayers*,\(^3\) which comprises 132 chapters and includes 234 Hadith. In the *Sunan* of Ibn Mājah there is the *Book of Duʿāʾ*,\(^4\) which comprises twenty-two chapters and includes sixty-five Hadith. The *duʿāʾ* and *dhikr* in the *Sunan* of Abū Dāwūd are to be found in *The Book of Good Manners*,\(^5\) which comprises twelve chapters containing sixty-seven Hadith. In the *Musnad* of Imām Aḥmad, *duʿāʾ* and *dhikr* are scattered throughout the *musnads* in accordance with the

\(^{3}\) *Sunan at-Tirmidhī*, the edition of Ibrahim ʿAṭwa ʿAwāḍ, Cairo 1965, volume 5, pp. 455–582.  
particular classification of that book. However, in the edition of the late Sheikh Ahmad 'Abd ar-Rahmān al-Bannā, which was entitled *al-Fath ar-rabbāni, tartīb musnad al-Imām Ahmad ibn Hanbal ash-Shaybānī*, the book *Duʿāʾ* and Dhikr is devoted to them; it comprises forty-two chapters and contains 295 Hadith.

The third source for *duʿāʾ* and *dhikr* are those books solely devoted to this subject and whose compilers have a direct chain of authorities to the Messenger of Allah (may the blessings and peace of Allah be upon him) and which are thus one and the same as books of Hadith in that they are regarded as sources for original Hadith on this particular topic. There is a limited number of such books and only two books have come down to us in printed form. These are *Devotions for Day and Night* by Imām Ahmad ibn Shuʿayb an-Nasāʿī who died in A.H. 303 and who is also the author of the *Sunan an-Nasāʿī*, and *Devotions for Day and Night* by Abū Bakr ibn as-Sunni, who died in A.H. 364 and who is the reciter of the *Sunan* of an-Nasāʿī.

As for the book of an-Nasāʿī, its author either composed it in order to include it in his large work, the *Sunan an-Nasāʿī*, and did not do so, which explains why his *Sunan* are alone among the six authorised books of Hadith in being devoid of a section given exclusively to *duʿāʾ* and *dhikr*, or the author intentionally made of it a separate and distinct book. It comprises 1121 Hadith, counting the repetitions and variant readings. Thus an-Nasāʿī gathered together more Hadith of *duʿāʾ* and *dhikr*

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1. *Al-Fath ar-rabbāni, tartīb musnad al-Imām Ahmad*, third edition, Jeddah A.H. 1404, volume 14, pp. 196–312. In this edition the contents have been rearranged according to subject matter.
than any of the other five compilers of collections of Hadith.

As for the book of Ibn as-Sunnī, it is similar to that of an-Nasā’ī; while containing material from an-Nasā’ī, it also provides other material. Additionally, the book includes chapters which are not to be found in an-Nasā’ī. The number of Hadith in Ibn as-Sunnī is 770.

Other books of this sort that are regarded as sources have been compiled; some of these exist in manuscript form, either in their entirety or partly only, whereas in yet other cases only extracts have survived and are to be found in existing publications.¹

The major books of duʿāʾ and dhikr
Owing to the fact that the sources of those duʿāʾ and dhikr that are maʿthūr are known and authenticated, and the places therein devoted to duʿāʾ and dhikr clearly defined, a number of books have been compiled that strive to make the subject more accessible to readers through bringing them together, rearranging them into chapters, making selections, and giving commentaries, and by abridging them and adding to them such studies about duʿāʾ and dhikr and their meanings and the manner in which they should be read, and so forth, as the compilers felt would be useful. The door for such books remains open, and we do not think that it will be closed, owing to the eager

desire of Muslims to be informed about their religious devotions. We shall thus refer only to the most important of such books, both old and new, indicating the position enjoyed by the book *The Goodly Word*, which we present here.

1. The oldest books of this kind that must be mentioned are the two books of Imam an-Nasā’ī and Ibn as-Sunni, which have been previously referred to. Although they are listed among the sources we have enumerated, the fact that they were compiled as separate works and that they are in print has placed them among those books that are readily available to the reader. An-Nasā’ī’s book has been edited and twice published, the first edition being that of Dr. Fārūq Hammādah in Beirut in A.H. 1405/1985, while the second was also published in Beirut in A.H. 1408/1988. The compiler’s aim was to include in his book *du‘ā*’ and *dhikr* of daily life, and he thus gave his book a title which expresses this intention. He begins it with the chapter “Mentioning that which the Prophet used to say when he came into the morning,” then he follows it with man’s circumstances during his day until what he says during the evening and before going to sleep, and so on. Also in the book is a mention of *du‘ā*’ and *dhikr* relating to certain Islamic religious devotions such as prayer and fasting.

As for the book of Ibn as-Sunni, it has been published in India and Egypt, after which there appeared an edition edited by ʻAbd al-Qādir Aḥmad Ṭaha in Cairo in A.H. 1389/1969. In its method and contents the book

2. Abū Bakr ibn as-Sunni, *‘Amal al-yawm wa ‘l-laylah, the conduct of the Prophet* (may the blessings and peace of Allah be upon him).
resembles an-Nasā’ī’s, though retaining certain of its own characteristics. Scholars are divided as to which of the two books is to be preferred.

2. An-Nawawi’s book *al-Adhkar*: The author is Imām Muḥyī ‘d-Dīn Yahyā ibn Sharaf an-Nawāwī ad-Dimishqī, who died in A.H. 676. This work is considered to be midway between the source books predominantly employed by specialists and those used by the general reader for the purposes of practical application in his devotions. We therefore find it has received particular attention from scholars, who lavish praise on it and who have composed commentaries on it, also abridgements, while at the same time gaining widespread acceptance among people generally, to such an extent that there was a saying, “Sell your house and buy *al-Adhkar,*” suggesting that having the book was more worthwhile than owning real estate.¹

The compiler begins by seeking to shorten his book by deleting the chain of authorities of the Hadith and contenting himself with indicating their sources and showing their degrees of authenticity. However, he soon expands it by including a copious number of Hadith in every category. He likewise includes, as he mentions, “Extracts from the gems of the science of Hadith, the niceties of jurisprudence, the most important fundamental religious rules, spiritual exercises, and good manners, whose knowledge is imperative for those who are

following the spiritual path”;¹ this, though, he does in simple language. The compiler (may Allah have mercy upon him) has thus succeeded in making his book a recognised source which no researcher or scholar of the subject can be without. There was no compiler in this discipline who came after him who did not refer to him.

3. *Al-Kalim at-ţayyib⁴* by Sheikh al-Islâm Taqī ad-Dīn Aḥmad ibn Taymiyyah, who was born at Ḥarrān in A.H. 661 and died in Damascus in A.H. 728. He was well known for his attitude towards the doctrine of the Oneness of Allah, and his writings clarify this doctrine; he was also famed for combatting unacceptable innovations. He took this beautiful and incomparable title for his book from the words of the Almighty, “Unto Him goodly words ascend, and the pious deeds doth He exalt.”³ The book was printed several times in Cairo by the Muḥiriyah Press, after which a scholarly edition appeared in A.H. 1385, the work of Sheikh Muḥammad Nāṣir ad-Dīn al-Albānī, presently of Damascus, and of Sheikh Zuhayr ash-Shāwīsh al-Maydānī ad-Dimishqī. This edition contains a full verification of the Hadith so that their degrees of authenticity are determined.

The book contains sixty-one chapters and 253 Hadith. It is clear that the compiler (may Allah have mercy on him) had as an aim that his book should be an easy reference to *duʻāʾ* and *dhikr* for devotional worship on appropriate

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³ Qur’ān 35.10.
occasions, without digressing to other related studies. He thus concentrated on simply providing it with a good classification and giving the texts without unnecessary comments, which might otherwise have taken the book outside its intended scope. Because of this, *al-Kalim at-tayyib* is regarded as one of the best medium-sized mediaeval books for providing direct access to *du‘āʾ* and *dhikr* that are *ma’thūr* for the purpose of devotional worship. Most of the books which appeared after that followed his example, and in particular contemporary collections.

4. *al-Wābil as-ṣayyib*1 *min al-kalim at-tayyib* by al-Ḥāфиз Abū ʾAbdAllah Muḥammad ibn Abī Bakr, known as Ibn Qayyim al-Jawziyyah, who was born in A.H. 691 and died at Damascus in A.H. 752. He followed his master Ibn Taymiyyah in the naming of his book and in being brief when quoting Hadith of *du‘āʾ* and *dhikr* by giving the source alone without mentioning the chain of authorities. The book includes seventy-five chapters, beginning with *dhikr* of morning and evening and comprising *du‘āʾ* for occasions to be found in daily life, likewise *dhikr* and *du‘āʾ* for most devotional practices. He provided the book with a long introduction of the same size as the book itself, in which he deals with matters relating to spiritual and behavioural practices and those relating to people practising *dhikr* and their gatherings, also about the etiquette of *dhikr*. The book exists in printed form.2

1. The words mean ‘abundant rain,’ i.e., that which is of great benefit.
5. "Uddat al-ḥiṣn al-ḥaṣin min kalām sayyid al-mursalīn by Ibn al-Jazari. This book comes at the end of the list of ancient and mediaeval books. The author is the leading Qur’ān reciter Muḥammad ibn Muḥammad ibn al-Jazari, who died in A.H. 833. The book incorporates 626 Hadith, while being brief in the manner in which they are presented, merely indicating the method whereby the sources are given. It has numerous commentaries, most of which are in print and generally available.\(^1\)

6. *Nuzul al-ābrār bi ‘l-‘ilm al-ma’thūr min al-ad’iyyah wa ‘l-adhkār*. This is a recent work by the Indian scholar as-Sayyid Muḥammad Ǧīlāl Aḥmad, who died in A.H. 1307. The author was well informed about the books in this field—and in particular al-Adhkār by Ǧīlāl an-Nawawī—so that his book became a comprehensive work on dhikr and du’ā’ and included the devotions for day and night and for different occasions in daily life, also dhikr for religious observances. The work is in print.\(^2\)

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that are *ma’thūr* and which is characterised by its brevity. All these distinguishing features make of it a convenient manual for a practising Muslim; one in which he can have confidence, which will be easy for him to understand, and which will stimulate him to commit it to heart for the purpose of reciting from it. Additionally—and for the same reasons—it is suitable for having its meanings translated into other languages.

In order to realise this twin purpose—of being accessible to readers of Arabic and being within easy reach of readers of English—we have followed a well-established practice in making a shortened version of the original book compiled by Sheikh al-Islām ibn Taymiyyah, which we have called *The Goodly Word: A Concise Version*, observing in our shortening of it the following considerations:

1. Restricting ourselves to authentic Hadith, of which there is a rich choice, in preference to Hadith of a lower category. Having confined ourselves solely to *ma’thūr* Hadith, it is natural for us to choose those that are most reliable. We found our task of verifying the Hadith made smooth by the fact that this had already been dealt with in masterly fashion by our venerable traditionist Sheikh Muḥammad Nāṣir ad-Ḍīn al-Ṭayyib with surpassing expertise in that he had already edited the book, giving the sources of the Hadith and distinguishing those that were authentic from those that were not, with clarity and thoroughness, in his edition of *The Goodly Word* in A.H. 1385 and in compiling his book *Ṣaḥīḥ al-kalim at-ṭayyib*, which appeared in A.H. 1390. We have therefore followed what Sheikh al-Ṭayyib has undertaken. To him and to the publisher of the two books, our respected friend and
schor sheikh Muhammad Zuhayr ash-Shawish, we extend our heartfelt gratitude.

2. For the sake of brevity we have avoided such repetitions as may be found and have omitted Hadith with long preludes if suitable alternatives are to hand, the object being to achieve texts of *duʿāʾ* and *dhikr* in abbreviated form,¹ likewise omitting those Hadith for an understanding of which lengthy background information would be required.

Even with such abridgement, the book still remains of a fair size, in that the Hadith included in this shortened version number 180—which is nevertheless a sufficient number for those whom Allah has rightly guided. We have provided in the margin shortened explanations that are not to be found in the original book and have also vocalised Arabic words where necessary.

As for the translation of the meanings into English, we have observed the same considerations as in our translation of the two books *An-Nawawi's Forty Hadith* and *Forty Hadith Qudsi*, these being:

1. That two persons—one of whom is an Arab and the other an English Muslim—should collaborate in the translation, thus ensuring an accurate understanding of the Arabic text and its religious background, together with a readable and accurate rendering in English.

2. That we should exercise extreme care in conveying the meanings and yet should adhere as far as possible to the structure of the original Arabic. If we have been obliged to add a word in order to make clear the meaning, ¹This has been done by Imām al-Jazari in *ʿUddat al-ḥiṣn al-ḥaṣin*. In doing so he merely supplied the *duʿāʾ* and *dhikr* themselves without giving any chains of authorities.
we have placed it between square brackets and have shown in a marginal note why this was necessary.

3. We have retained the Lord's name in its Arabic form without translating it, also such technical terms as zakāt, Hadith, du'ā', and dhikr (all of which we have treated as collective nouns), and have kept the principal phrases of invocation such as al-ḥamād, dhikr, tasbīḥ, and tahlīl in Arabic, though in transliteration for ease of reading and so as to make it possible for the non-Arab to read and pronounce them.

4. For translations of the meanings of the Holy Qur'ān we have used The Meaning of the Glorious Koran by the English Muslim Muhammad Marmaduke Pickthall.

5. That the printing of the translation should be placed opposite the Arabic text for ease of reference.

**Du'ā' and Dhikr that are not ma'thūr**

Our examination of books of du'ā' and dhikr, old, mediaeval, and contemporary, reveals that the trend of reliable scholars in authentication is unanimously towards the ma'thūr, for the ma'thūr as we have previously mentioned begins with what is mentioned in the Holy Qur'ān, which is the word of the Almighty, “Who is more true in statement than Allah?” ¹ “And who can be more truthful than Allah in utterance?”² or with the Hadith of the Messenger of Allah (may the blessings and peace of Allah be upon him), for Allah the Almighty says, “And whatsoever the Messenger giveth you, take it. And

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1. Qur'ān 4.87.

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whatsoever he forbiddeth, abstain (from it).” And he (may the blessings and peace of Allah be upon him) said “If I have ordered you about something in your religion, then act upon it.”

The Messenger of Allah (may the blessings and peace of Allah be upon him) was endowed with the gift of words so that his duʿāʾ and dhikr, in addition to being things that Allah had taught him, are distinguished by comprehensiveness, eloquence, and succinctness. Thus to employ some duʿāʾ or dhikr that is maʾthūr is to implement the guidance of the Almighty and that of the Noble Messenger by being obedient to both Allah and His Messenger, and by employing the best known duʿāʾ and dhikr that are available.

There are none the less things that agitate man’s heart and occupy his mind—matters of the soul, of religion, and of the world—that his tongue expresses in words that may or may not be maʾthūr. It is also possible that he is surrounded by a group of people who may repeat what he says if they find themselves in similar circumstances. Are such words, if not maʾthūr, allowable?

Scholars have provided answers to this, in particular when commenting on two authentic Prophetic Hadith concerning the duʿāʾ to be used after uttering the tashahhud3 in one’s prayers. One of them is the Hadith to be found in both al-Bukhāri and Muslim and which is on the authority of ʿAbdullah ibn Masʿūd (may Allah be pleased with him) and contains the wording of the

1. Qurʾān 59.7.
2. It was related by Muslim.
3. The final part of the set prayer.
tashahhud. At the end of it the Prophet (may the blessings and peace of Allah be upon him) says, "Then let him choose from the du'ā' that which appeals to him most." Imām an-Nawawī says in the explanation of this Hadith, "He may use such du'ā' as he pleases from the matters of the afterlife and of the world so long as it is not wrongful, and this is our doctrine and that of the majority of scholars." However, Abū Ḥanīfah (may Allah have mercy on him) said, "Only those supplications are allowed that appear in the Qur'ān and the sunnah."

The second Hadith, which was given by Abū Dāwūd on the authority of Mu'ādh (may Allah be pleased with him), is that the Prophet (may the blessings and peace of Allah be upon him) said to a man, "What do you say in your prayers?" He said, "I say the tashahhud and I say ‘O Allah, I ask You for Paradise and I seek protection of You from Hell-fire.’ This is because I do not have the ability or knowledge to murmur the du'ā’ as you and Mu'ādh do." The Prophet (may the blessings and peace of Allah be upon him) said, "We murmur about them." Aṣ-Ṣanānī said in commenting on the Hadith, "From this it is inferred that one is permitted to utter any wording one wishes, either ma’thūr or otherwise."

If this is permissible in the prayer itself, then it is even more permissible outside it. Such permissibility, however,

1. The Şahih of Muslim with the commentary of an-Nawawī, ash-Sha‘b edition, Cairo, volume 2, p. 41. An-Nawawī's school of jurisprudence is that of ash-Shāfi‘i.
2. I.e., about Paradise and Hell-fire.
must be accorded its due weight and one should not extend it in practice by deviating from the ma’thūr to that which is not ma’thūr, which, though permissible, is not preferred. Also, if the door is left wide open, commonplace talk could infiltrate into religious observances and become part of such observances, competing with what has been imparted by the Almighty and His Prophet. Sheikh al-Islām Ibn Taymiyyah has drawn attention to this when he says, “And what is legitimate for one is to employ that which is ma’thūr in his du‘ā’. Since du‘ā’ is among the best of devotional practices one should employ in it what has been ordained by the Almighty, just as this is incumbent upon one in other devotional practices. For him who deviates from the du‘ā’ that is ordained to some other, it is best for him that he should not let the most complete and worthiest pass him by, these being the Prophetic du‘ā’, for it is they that are the most perfect by common consent of Muslims.”¹

**Du‘ā’ and dhikr in Arabic and in other languages**

Inasmuch as the majority of Imāms and scholars accord preference to du‘ā’ and dhikr that are ma’thūr over others, though allowing those that are not ma’thūr to be used in certain parts of the prayer, and likewise outside it, with the reservations that have been instanced, it follows that preference be given to the Arabic wording of du‘ā’ and dhikr over translations of their meanings into languages other than Arabic, for the ma’thūr have been taken from the Holy Qur’ān and the Noble Hadith, both of which are in a clear Arabic tongue.

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However, this inevitably raises an obvious problem owing to the fact that Islam is a religion directed at the whole of mankind, there being no difference between Arab and non-Arab. The Almighty has said, “And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind.”¹ The multiplicity of tongues among the peoples of the world are among Allah’s signs that do not change. The Almighty has said, “And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours.”² Whatever the effort made by non-Arabs to learn Arabic when it is not their native tongue, there will always remain multitudes of Muslims who have not been able to learn the language to a standard which enables them to deal with Arabic religious texts with adequate ease and understanding.

Imāms and scholars have since the dawn of Islam given this problem particular attention and have made copious studies that are available in the books of all schools of jurisprudence so that whoever so wishes can clarify these questions in detail by referring to them in those places in the books of jurisprudence where they are treated. Owing to the abbreviated form of this book we have regarded it as sufficient to allude to only three matters arising out of these studies in jurisprudence, matters upon which there is unanimity of opinion or which the majority of scholars agree upon.

The first matter is that, in performing one’s prayers, the opening takbir and successive takbis, the reading of the

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1. Qur’ān 34.28.
2. Qur’ān 30.22.
Fātihah and such Qur’ānic verses as are recited, the tasbīḥ (ṣubḥān Allāh i.e., how remote is Allāh from every imperfection), the reciting of the tashahhud, also the tasilim with which the prayer is terminated, all these must be wholly in Arabic—and all Muslims must make every possible effort to learn them. The question has throughout Islam’s history been made easy in Islamic countries with such languages as Farsi, Turkish, Urdu, Swahili, Malay, and the like. In fact, words from these basic texts have entered the dictionaries of these languages and become part of them. Even in the case of other languages, it is apparent from the observations of teachers of Islam that those who speak these languages do not find it impossible or unusually difficult to learn this limited number of phrases.

For those unable to learn this amount, a legitimate shortened version has been laid down, which is to say: subḥān Allāh, al-ḥamdu lillāh, lā ilāha illā Allāh, Allāhu akbar, and lā ḥawla wa lā quwwata illā billāh;¹ or to recite the still more shortened version which is: al-ḥamdu lillāh, Allāhu akbar, and lā ilāha illā Allāh; until such time as he succeeds in learning the longer phrases in their totality.²

It is not permissible in one’s prayers to substitute any of these phrases with the translations made of their meanings, and history records no individual or group of Muslims who have performed their prayers with non-Arabic recitations. In the course of fourteen centuries, Muslims throughout the world, despite the multiplicity of

1. The Sunan of Abū Dāwūd, volume 5, pp. 75–76 (the chapter on what is permissible for the illiterate or non-Arab person to recite).
2. Jāmi‘ at-Tirmidhī, volume 1, p. 186 (the chapter on what has been recorded in the description of prayer).
languages and the disparity in opportunities for education, have prayed and are praying with Arabic recitations, and they have striven and are striving to teach them and to make clear their meanings to their fellow Muslims.\(^1\) This is a clear indication of the spiritual unity of the Islamic world as manifested in the same movements, recitations, and language employed in prayers.

The second matter is that, outside prayers, the Muslim should strive to recite the *du’ā’* and *dhikr*, both *ma’tūr* and others, in their Arabic wording, in particular those which are from the Qur’ān or Prophetic Hadith. If unable to do so, he should at least endeavour to pronounce *subḥān Allāh, al-hamdu lillāh, lā ilāha illā Allāh, Allāhu akbar*, and *lā hawla wa lā quwwata illā billāh* in their Arabic wording for the great blessing that this brings. If, though, he wishes to call upon his Lord with more than that and he has recourse to translations of meanings into the native language he knows and in which he is able to express himself well, then this comes under the totality of the Almighty’s words “Allah tasketh not a soul beyond its scope.”\(^2\)

The Muslim who is obliged to do this should nevertheless remember that the reciting of translations is commensurate to reciting commentaries, it being no more than an attempt to arrive at the transmitted meaning though in an idiom that was not transmitted. He must also remember that the translation of the meanings of the Holy


\(^2\) Qur’ān 2.285.
Qur'ān is not the Qur'ān itself, and that the translation of the meanings of the Noble Hadith is not Hadith. But the great majority of scholars have allowed the translation of the meanings of the Holy Qur'ān so as to make it possible for the person without a knowledge of Arabic to experience divine guidance, and that which is permissible with respect to the Holy Qur'ān is of necessity allowable in respect of Noble Hadith, traditions, and lesser recitations.¹

The consolation for the person who is incapable of supplicating Allah and invoking Him, worshipping him and calling upon him in a good fashion in the Arabic tongue is that Allah the Almighty is All-hearing of that with which He is called upon and All-knowing of what stirs in men's hearts. The Almighty has said, "And Allah is Hearer, Knower."² He is in fact All-hearing and All-knowing even of that which we human beings do not comprehend—the glorification of Him by all His creation. The Almighty has said, "The seven heavens and the earth

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2. Qur'ān 2.256 and 3.34.
and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise.'”1 And He said, “Hast though not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.”2

There is, in all Islamic countries, a superabundance of *du'ā’* and *dhikr* to be used outside prayers in the form of translations of the meanings of *du'ā’* both *ma'thūr* and non-*ma'thūr* for those who have been unable to learn Arabic to assist them in their devotions and meditations, and we have not heard of anyone objecting to this. It is commendable that ulema in these countries begin by giving the *du’ā’* in Arabic in confirmation of the importance of their being in that language and in order that this will assist in fixing some of them in people’s minds, then follow up with translations of the meanings.

The third matter is: be the *du’ā’* or *dhikr* recited in the Arabic wording or in the translation of its meaning, what is important is to utter *du’ā’* and *dhikr* in a truly devotional manner: with an understanding of the meaning, with presence of heart, and with complete submissiveness in applying oneself to Allah the Almighty and ardently requesting something of Him and being sure of His favourable answer.

What is demanded of the Muslim is to beware of uttering non-Arabic ambiguous phrases that are incompatible with the glorification of the Lord without his

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1. Qur’ān 17.44.
2. Qur’ān 24.41.
realising it and without it being possible for someone else who does not possess a knowledge of the language to correct him. For this reason such phrases were regarded as unacceptable. Al-Bayhaqi has related that 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) heard a man talking Farsi while circumambulating the Ka'bah and he took him by the shoulders and said, “Strive to find a way of learning Arabic.”¹ The same thing can be said about uttering ḏuʿāʾ and dhikr in the Arabic language without a proper understanding of their meaning; also, a person should not utter them when he is not fully conscious of their significance owing to the fact that he is, for example, overcome by sleepiness.²

The significance of all this is that, when uttering ḏuʿāʾ and dhikr, one should be in possession of the correct meaning, the correct expression, and the correct understanding of what one is saying. Thus the Muslim should make an effort to fulfil these conditions in his ḏuʿāʾ and dhikr, and to acquire as good an acquaintance as possible with the Arabic tongue, and let him who is incapable of doing so and who calls upon his Lord as best he can in any language or tongue, correctly and with understanding, be sure that he is calling upon a Lord who is All-hearing and All-knowing.

In conclusion, we pray to Allah that this book may be a help in making ḏuʿāʾ and dhikr more accessible to Muslims who wish to refer to them. We hope that he who

¹ Ahmad ibn Idrīs al-Qarāfī: al-Furūq, volume 4, p. 291.
² This is recorded in a Hadith to be found in both al-Bukhāri and Muslim: “If one of you when praying is sleepy, he does not know that he is perhaps seeking to ask forgiveness yet is actually cursing himself.”
knows Arabic, as also he who is striving to learn it, may
find in it an easy manual for choosing such du'ā’ and
dhikr as are suitable for the devotions of the day and night,
and for the situations and religious observances that he
encounters, in a clear Arabic tongue, duly edited and
explained; likewise that the reader of English will be able
to use it as a simplified aide to the meanings of such du’ā’
and dhikr in a diction with which he is familiar.

Praise be to Allah through Whom good deeds are
accomplished.

Ezzeddin Ibrahim Mustafa
Denys Johnson-Davies (Abdul Wadoud)

Abu Dhabi on 15 Jumādā al-Ākhirah A.H. 1419
6 October 1998
བྲིས་པར་བཏྲེན་རོ། །

18 རྩོམ་སྟེང་དེ་བློ་ནི། དེ་ཡོད་པའི་ཟབ་གཞི་བྱི་འཇོམ་ལེན་བྱ་བ་དེ། དེ་འཁོར་ཟད་ཀྱི་ཆུ་བོད་ལེན་བྱི་སྲིད་ཚུལ་བ་དེ། དེ་ལེན་བྱི་བྲིས་པའི་ཟབ་གཞི་བྱི་འཇོམ་ལེན་བྱ་བ་དེ།

དེ་ཞིག་གི་ཡོད་པའི་ཟབ་གཞི་བྱི་ཞེས་་བ་དེ། དེ་འཁོར་ཟད་ཀྱི་ཆུ་བོད་ལེན་བྱི་སྲིད་ཚུལ་བ་དེ། དེ་ལེན་བྱི་བྲིས་པའི་ཟབ་གཞི་བྱི་འཇོམ་ལེན་བྱ་བ་དེ།
ولعله من الفائد، أن نقدم للكتاب بمقدمة مختصرة تبين:
معنى الدعاء والذكر وメンزلتهما بين العبادات الإسلامية،
والصادر المعتمدة لمعرفة الأدبية والأذكار المأثور، وأشهر
الكتب التي ألّفت في هذا الموضوع، وسنيعنا في هذا
الكتاب (مختصر الكلام الطيب) كذا تبين حكمة الالتزام
بالمأثور من الأدبية والأذكار، وحكم الدعاء والذكر بغيرها،
والاحترازات الشرعية في الاستفادة من ترجمات المعاني
إلى اللغات الأخرى.

أولاً - منزلة الدعاء والذكر بين العبادات الإسلامية:
الدعاء هو مناداة الله تعالى، بطلب عونه، ولطفه،
ورحمته، في شؤون الدين والدنيا جميعاً. وقد وصفه
النبي صلى الله عليه وسلم بقوله: «الدعاء هو العبادة» (١).
بمعنى أنه جوهرها ولبها، وهو استجابة لنداء الله تعالى في
القرآن الكريم (وقال ربكم ادعونى أستجيب لكم) (٢).
وقوله: (وإذا سألك عبادي غني فإني قريب، أجيب دعوة
الدعاء إذا دعان) (٣)، وتأكيد للتوحيد وإخلاص العبودية
لله سبحانه ووصفه المقصود وحده بالدعاء، كما في قوله
تعالى: (الله الصمود) (٤)، وقوله: (فصل من دعومن إلا
(١) رواه الترمذي وقال حديث حسن صحيح، وأبو ناوس، ابن ماجه.
(٢) سورة غافر، ٤٠: ٦٠.
(٣) سورة البقرة، ٢: ١٨٦.
(٤) سورة الإخلاص، ١١٢: ٢.
لا يمكنني قراءة النص العربي من الصورة.
وقمن ثمرات الدعاء والذكر في جميع الظروف على مدار اليوم والليلة، أن تتحول العادات إلى عبادات. فكل عمل عادي يمارسه المسلم، ويجوزه بالذكر والدعاء تطور به نية فاعله، وسلوكه في أدائه، بحيث يتحول إلى عبادة يتأمل بها إلى رضا الله. فالسفر مثلا هو من أمور العادات، فإذا بدأ المرء سفره، وقرأ الدعاء المأثور "اللهم إننا نسألك في سفرنا هذا البر والتقوى ومن العمل ما ترضى... إنا نأمل أن يصبح السفر محكوماً بمجموعة من الآداب والقيم الدينية والخلقية التي تجعله سفرا خيرا يتفاءل المسافر بِنفعه، والتعب على مشاقته، مع تذكره من خُلُقهم وراءه من الأهل والولد، والتعلم إلى عودته سالمًا غانماً شاكراً الله على توفيقه. وبهذا تصبح العادة عبادة.

ثانياً - مصادر الأدبية والاذكار:

أول مصدر للإدبيات والأذكار المأثوره هو القرآن الكريم، فهو حافل بها، وتأتي فيه على أربعة أنماط:

أولاً: أن يُُصَدَّر آيات الأدبية أو الذكر بأمر القول، كما في المعهدتين (1): "قل أَعُوذ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ"

(1) الحديث رقم 137 في هذا الكتاب
(2) سورة رقم 113 و114.
ولقد أُعْتُدَ بَرَبَ الْمَلَائِكَةِ، وَقَالَهُ «وَقُلْ رَبِّ زَدْنِي عَلَمًا» (١) وَقَالَهُ «وَقُلْ رَبِّ أَغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الْرَّاحِمِينَ» (٢)، وأشباهها.

وثانيها: أن ترد هذه الآيات حكايّة على السنة الملائكة أو الأنبياء. فمما حكي على السنة الملائكة: «ربيًا وسعت كل شيء، رحمًا وعلماً، فآفرَ للذين تابوا واتبعوا سبيلك»، وفهم عذاب الجحيم (٣) ومما حكي على السنة الأنبياء ذكر ذي النون «فَنَادَىٰ فِي الصُّدُورِ أَن لَّا إِلَهَ إِلَّا أَنتَ سُبُحَانَكَ إِنِّي كُنتُ مَنَ الظَّالِمِينَ» (٤)، ودعاء أيوب بطلب الشفاء وأيوب إذ نادى، رَبِّيَّة أَنِي مَسْتَي الضِّرَرُ وآتِ أَرْحَمَ الْرَّاحِمِينَ» (٥).

ثالثها: أن ترد آيات الدعاء والذكر حكايّة على لسان النبي محمد صلى الله عليه وسلم والمؤمنين معه، كما في خواتيم سورة البقرة (٦) وقالوا سمعنا وأطعنا غفرانك ربينا.

١ سورة طه، ١١٤:٢٠.
٢ سورة المؤمنون، ٢٣:١١٨.
٣ سورة غافر، ٤٠:٧.
٤ سورة الأنبياء، ٢١:٨٧.
٥ سورة الأنبياء، ٢١:٨٣. وانظر دعاء زكريا عليه السلام في السورة ذاتها ٢١:٨٩ بطلب الذرية. ولغيره من الأنبياء أدعية في سور أخرى يمكن استخراجهما.
لا يمكنني قراءة النص العربي من الصورة.
كتاب جامع للأدعية والاذكار بعنوان (كتاب الدعوات)، ومع ذلك فإنه أيضاً دعوية وأذكاراً في (كتاب الصلاة) وأخرى في (كتاب الصيام) و(كتاب الحج) وهكذا. ويعق (كتاب الدعوات) (1)، في تسعة وستين باباً تشتمل على مائة وستة أحاديث. وفي صحيح مسلم نجد (كتاب الذكر والدعاء والتوبة والاستغفار) (2)، ويتضمن سبعة وعشرين باباً تضم مائة حديث وواحداً. عدا المتفقفات في بقية الكتب. وفي سن الترمذي نجد (كتاب الدعوات) (3) من مائة واثنين وثلاثين باباً تضم مائتين وأربعين وثلاثين حديثاً. وفي سن ابن ماجه يوجد (كتاب الدعاء) (4) من اثنيين وعشرين باباً تضم خمسة وستين حديثاً. وترد الأدبية والاذكار في سن أبي داود ضمن (كتاب الأدب) (5) الذي يشتمل على اثني عشر باباً، وسبعة وستين حديثاً. وفي مُسنِد الإمام أحمد ترد الأدبية

(2) صحيح مسلم: طبعة محمد فؤاد عبدالباقي، القاهرة سنة 1956 م.
(3) سن الترمذي: طبعة إبراهيم عطوة عوض، القاهرة سنة 1965 م.
(4) سن ابن ماجه: طبعة محمد فؤاد عبد الباقي، القاهرة سنة 1954 م.
(5) سن أبو داود: طبعة عزت عبيد الدعاسم، حمص سوريا سنة 1969 م.
الكتب الخمسة الآخرون كما بينا. وإما أن يكون قد قصد إفراده وجعله كتابًا مستقلًا. وهو يشتمل على ألف ومائة واحد وعشرين حديثًا، بما فيها المكررات والروايات المختلفة. فيكون النسائي بذلك قد زاد في جميع أحاديث الأدبية والأذكار عما جمع كل من الخمسة الآخرين.
وأما كتاب ابن السني فيشبه كتاب النسائي، وقد يورد فيه روايات عن النسائي، ولكنه ينفرد عنه بروايات أخرى أيضًا، كما أن الكتاب يشتمل على أبواب لم ترد عند النسائي. وعدد أحاديث ابن السني سبعمئة وسبعون حديثًا.
وقد ألفت من هذا النوع من الكتب التي تعتبر من المصادر، كتاب آخر، بقي بعضها تاماً أو مجزوءًا بصورة مخطوطة، ووصلتنا من بعضها الآخر نقول في كتاب آخر (1).

ثالثًا - أهم كتاب الأدبية والأذكار:
نظرةً لأن مصادر (الأدبية والأذكار) المثمرة معروفة وموثقة، ووضع الأدبية والأذكار فيها محددة، فقد ألفت

(1) أحمد بن شعيب النسائي: عمل اليوم والليلة. تحقيق الدكتور فاروق حماد. ط ثانية. بيروت سنة 1405هـ/1985م. وانظر دراسة الدكتور عمرو حماد عن الكتب الأصول في الأدبية والأذكار، في هذا الكتاب ص 103-111.  
ووفقًا محمد بن عبان الصدقي: الفتوحات الربانية على الأذكار النواوية ط 18 ص 18. دار إحياء التراث العربي، بيروت.
في هذا الفن مجموعة من الكتب التي حرصت على تقرب
الموضوع للقراء: بالجمع، وإعادة التبويض والاختيار
والشرح، والاختصار، وإضافة ما قد يراه المؤلفون نافعاً
من دراسات حول الأدبية ومملوكتها وأداب قراءتها، إلى
غير ذلك. وما زال الباب مفتوحاً، ولا نظن أنه سيوصد
لحرص المسلمين على معرفة ما يلزم في عباداتهم. ولذلك
تكفي الإشارة إلى أهم هذه الكتب قديماً وحديثاً، وبيان
موقع كتاب (الكلم الطيب) الذي نقدمه منها:
1- أقدم ما يلزم ذكره في هذا الصدد كتاب الإمام
النسائي، ابن السني المذكور سابقاً، فكان كونهما
من المصادر التي عدندناها فإن تأليفهما
 بصورة كتابين مستقلين ثم طبعتهما قد يسّر
استخدامهما ضمن كتاب هذا الفن. فأما كتاب الإمام
النسائي، فقد حقق وهنر مرتين أولاً، كما من قبل
الدكتور فاروق حمصة في بيروت سنة
1985/1405 هـ، والثانية من قبل دار نشر في
بيروت أيضاً سنة 1988/1508 هـ (1). وقد حرص
المؤلف رحمه الله على أن يستوعب في كتابه ادعية

(1) أحمد بن شهاب النسائي: عمل اليوم والليلة. تحقيق دار الكتب
العلمية، بيروت 1488/1988 هـ.
الحياة اليومية وأذكارها، ولذلك أعطى الكتاب عنوانه الذي يعبّر عن ذلك، وبدأ بباب (ذكر ما كان النبي صلى الله عليه وسلم يقوله إذا أصبح)، ثم تتبع أحوال الإنسان في يومه حتى يصل إلى ما يقوله في مساعدته وقبل نومه، وهكذا. وفي الكتاب أيضاً ذكر للأدعية والاذكار المتعلقة ببعض العبادات الإسلامية كالصلاة والصيام.

وأما كتاب ابن السنى فقد نشأ في الهند ومصر، ثم ظهرت له طبعة بتحقيق الاستاذ عبد القادر أحمد طه في القاهرة سنة 1389هـ/1969 م (1). والكتاب يشبه في منهجه ومضمونه كتاب النسائي، ولكنه يحتفظ بأوصافه الخاصة به. والعلماء متفاوتون في تفضيل أي الكتبين على الآخر.

2 - كتاب الأذكار للثوري:

وهو الإمام مُحيي الدين يحيى بن شرف النووي الدمشقي المتوفى سنة 776 هـ. ويعتبر هذا الكتاب همزة

(1) أبو بكر ابن السنى: عمل اليوم والليلة سلوك النبي صلى الله عليه وسلم مع ربه. تحقيق عبد القادر أحمد طه. القاهرة 1389هـ/1969م.
الوصول بين كتب المصادر التي يغلب التعامل معها من قِبَل التخصصين، والكتاب الموجهة إلى عامة المثقفين والقراء بقصد التطبيق في الممارسات التعبدية. ولذلك نجده يلقى عناية خاصة من العلماء الذين قرأوا له شروحاً وأمالي واريخات، كما يلقى ذيوعاً بين الناس، حتى إنه قيل «بع الدار واشتُر الأذكار» باعتبار أن اقتناء الكتاب أولى من اقتناء العقار(1). ويبدأ المؤلف كتابه بمحاولة الاستقصار بحذف أسانيد الأحاديث، اكتفاء بتخريجها وبيان درجتها من الصحة، ولكنه لا يثبت أن يتوسع فيضم عدداً وفيراً من الأحاديث في كل باب، كما يضم - كما ذكر - «جملاً من النفائس من علم الحديث، ودقيق الفقه، ومهمات القواعد، ورياضيات النفس، والآداب التي تتأكد معرفتها على السالكين» ولكن بلغة سهلة ميسرة. وبذلك تحقق للمؤلف رحمة الله أن يصبح كتابه «أصالةً معتمداً لا يستغني عنه بحث أو مراجع في موضوعه. وما من مؤلف بعده في هذا الفن إلا رجع إليه(2).

(1) محمد علي ابن علال الصديقي: الفتوحات الربانية على الأذكار النواوية. ج1 ص1-4، بيروت.
(2) محيي الدين يحيى بن شرف النووي: الأذكار المنتخبة من كلام سيد الأبرار ط14 بيروت. سنة 1404 هـ/1984 م. ص4-5.
3 - الكلم الطبيب لابن تيمية

وهو شيخ الإسلام أبو العباس أحمد بن عبد الحليم بن تيمية، المولود بحراً سنة 161 هـ، والتوفي في دمشق سنة 228 هـ، والمعروف بمواقفه ومؤلفاته في إيضاح عقيدة التوحيد، ومحارية البدع. وقد استمد هذه التسمية الجميلة والفردية لكتابه من قول الله تعالى:

"إِنَّهُ يَصَادُ الكلم الطيب والعمال الصالح يرفعه" (١).

وقد طبع الكتاب عدة مرات في القاهرة من قبل المطبعة النيرية، ثم ظهرت له طبعة محققة عكفت على إخراجها بعناية، المحدث الشيخ محمد ناصر الدين الألباني ثم الدمشقى والأخ الشيخ محمد زهير الشاوايش الميداني الدمشقى سنة 1385 هـ (٢).

ويحتوي الكتاب على واحد وستين باباً، ومائتين وثلاثة خمسين حديثاً. والواضح أن المؤلف رحمه الله، قد قصد بكتابه أن يكون مرجعًا سهلاً لمعرفة الأدعية والذكريات للإجابة بقراءتها في مناسباتها، دون استطراد إلى ما عدا ذلك من الدراسات المتعلقة بها. ولذلك فقد

(١) سورة فاطر، ٣٥: ١.
(٢) تقي الدين أحمد بن تيمية: الكلم الطيب، تحقيق الشيخ محمد ناصر الدين الألباني، ط. المكتب الإسلامي بيروت ١٣٩٦ انظر مقدمة المحقق ص ١٣.
ركز على حسن التبويب، وإيراد النصوص دون تدخل كبير منه. قد يخرج الكتاب عن مقصوده، والكتاب بهذه الصفة، يعتبر من أحسن الكتب الوسيطة - تاريخاً وحجاراً - في التواصل المباشر إلى الأدبية والأذكار المأثورة بقصد التعبد. وقد حددت حددّوه معظم الكتب التي ظهرت بعد ذلك، وخاصة المجموعات المعاصرة.

4 - الواليُ الصَيْب (1) من الكُلِم الطيب لابن الْقَيْمَ:

هو الحافظ أبو عبدالله محمد بن أبي بكر الشهير بابن قيم الجُوَّة، المولود سنة 191 هـ، والمتوفى في دمشق سنة 752 هـ. وقد تابع أستاذه ابن تيمية في تسمية كتابه، وفي الاعتقاد عند إيراد أحاديث الأدبية والأذكار، على التخريج وحده دون ذكر الأسانيد. ويشتمل الكتاب على خمسة وسبعين باباً، بادئةً بذكر الصباح والمساء، ومستوىً أذكار المناسبات للحياة اليومية، وكذلك أذكار معظم العبادات وأدبيتهما. وقدم للكتاب بمقدمة طويلة تبلغ مثل حجم الكتاب نفسه، عالج فيها أموراً من الرياضات السلوكية، وشُؤون أهل الذكر ومالهم، وشيئاً من آداب الذكر، والكتاب مطبوع (2).

(1) الواليُ الصَيْبَ: المطر الغزير، والمقصود العظيم النفع والثواب.
(2) محمد بن أبي بكر ابن قيم الجوزية: الواليُ الصَيْبَ من الكُلِم الطيب.

بإشراف السيد إبراهيم العجوز. دار الكتب العلمية، بيروت.
رابعاً - صناعنا في اختصار (الكلم الطيب) وترجمة
معانيه:
من العروض السابق، ينضج أن كتاب (الكلم الطيب) لابن تيمية، هو أكثرها ملاءمة لتحقيق غرضنا، وهو تقدم كتاب: مواعظ التأليف، مواعظ المحتوى، مقتصر على نصوص الأدعية والأذكار المئوية، متصفح بالإيجاز ينصح أن يكون دليلاً عملياً للمسلم المتعبد، يطمئن إليه، ويسهل عليه فهمه، ويستنهض همته لحفظه، وترطيب لسانه بترديد نصوصه، كما يصلح من ناحية أخرى ولنفس الأسباب، لترجمة معانيه إلى اللغات الأخرى غير العربية.
ولكي نحقق هذا الغرض المزدوج: التقريب إلى قراءة العربية، والتسير على قراءة اللغة الإنجليزية، أقدمنا على المالوق مع هذه التأليف، وأخرجنا من الأصل الذي وضعه الشيخ الإسلام ابن تيمية، النص المختصر الذي نقدمه، والذي أسميناه (مختصر الكلم الطيب)، مراعين في الاختصار ما يأتي:
1 - الاكتفاء بالأحاديث الصحيحة، ففيها مندوحة وغناة، عما دونها من الأحاديث الأقل رتبة. وما دمت قد تقيدينا بالمأثور وحده، فليكن خيارنا من المأثور بإثباته. وقد
وجدنا طريقنا إلى تحقيق أحاديث هذا الكتاب معبداً، إذ
اضطلع بهذا الأمر قبلنا، عن فحولة وتخصص، أستاذنا
الجليل المحدث الشيخ محمد ناصر الدين الألباني،
الذي حقق الكتاب على أحسن وجه، وخرج أحاديثه
مميزاً صحيحها من غيره باستيفاء ووضوح تامين.
وبين ذلك في طبيعته المتميزة لكتاب (الكلم الطيب) سنة
١٣٨٥ هـ وفي إصداره كتاب (صحيح الكلم الطيب)
سنة ١٣٩٠ هـ. فتتابعنا في ذلك ما قال به الشيخ
الألباني، فله وناشرو الكتابين الآخ الجليل المحقق
الشيخ محمد زهير الشاواشي، شكرنا وامتنانا
واطرافنا بالفضل الكبير.
وقد اكتشفنا بهذه الإجالة، عن إيراد تخريجات
الأحاديث التي يضمها هذا المختص، فهي كُلها
صحيحة، وواضحة: إما في صحيحي البخاري ومسلم
أو أحدهما، وإما لدى أحمد وأصحاب السنن وغيرهم
بأساس محققة الصحة.
(٢) الحرص على الإيجان، بتحاشي ما قد يُوجد من
مكرومات، وترك الحديث الذي تكون له مقدمة طويلة إذا
وجد غيره بدون ذلك لأن القصد هو الوصول إلى
نصوص الأدبية والذكري باختصار (١)، وكذلك ترك
(١) وقد فعل هذا الإمام الجزيء في (عده الحصن الحصين)، بل وبالف
 فيه، بالاقتصار على الدعاء أو الذكر وحدهما.

٥١
केही संस्कार कर्म नै? यह ज्ञानमा कसली हुन सक्छ। आज यहाँ हामीले आफ्नो अनुभवहरू हुन भएका श्रीमान धारहरूको जीवनहरू मा लाग्ने गरिले।

हामीले यसै संस्कारहरूलाई लाग्ने गरिएको हुन हामीले आफ्नो अनुभवहरू हुन भएका श्रीमान धारहरूको जीवनहरू मा लाग्ने गरिले।

हामीले यसै संस्कारहरूलाई लाग्ने गरिएको हुन हामीले आफ्नो अनुभवहरू हुन भएका श्रीमान धारहरूको जीवनहरू मा लाग्ने गरिले।
3 - الالتزام بإبقاء لفظ الجلالة على صيغته العربية دون ترجمة، وكذلك الكلمات الاصطلاحية مثل (الزكاة، الحديث، والدعاء، والذكر)، والالتزام بكتابة عبارات الذكر الرئيسية كالحمد، والذكر، والتسبيح، والتهليل، بالنص العربي مع تيسير قراءتها بالحروف الأجنبية، ليتمكن غير العربي من حسن التلفظ بها وقراءتها بأصلها العربي.

4 - عند الحاجة إلى ترجمة معنى آية من القرآن الكريم، اعتمدنا على ترجمة الإنجليزي المسلم محمد شريف الهمداني، بكتهول.

5 - أن تكون الطباعة بمواجهة النص العربي، للنص الإنجليزي، لتتسهيل المراجعة، ونظرًا لأن الكتاب موجهًا بصفة خاصة إلى القراء الذين يستعملون اللغة الإنجليزية، فقد رتب الكتاب ليقرأ من اليسار إلى اليمين، وقد يوقع الله إلى إصدار طبعة تناسب قراء اللغة العربية باعتبارها الأصل، فيكون ترتيب الكتاب حينئذ من اليمين إلى اليسار. وفي جميع الأحوال فإن هذا
الكتاب معني باللغتين، وكذلك قراءته.

خامسا - الدعاء والذكر بغير المؤثر:

إن مراجعتنا للكتب الأدبية والأذكار القديمة والحديثة، تبين أن اتجاه العلماء الأثبات هو بإجماع نحو المؤثر. لأن المؤثر كما ذكرنا من قبل يبدأ بما ورد في القرآن الكريم، وهو كلام الله تعالى (ومنَّ أصدقاء من اللهِ حَدِيثًا) (1) و(ومنَّ أصدقاء من الله قُرآناً) (2). ثم بحديث رسول الله صلى الله عليه وسلم، والله تعالى يقول (وما آتاكُمُ الرسُولُ فَخْذُوه وما نَهاكُمْ عنهُ فانتهى) (3)، وقال صلى الله عليه وسلم (إذا أمرتكم بشيء من دينكم فخذوا به) (4).

وقد أتى رسول الله صلى الله عليه وسلم جوامع الكلم، فأدعيته وأذكاره، فضلًا عن أنها مما علمه الله، تنصف بالبلاغة والإحاطة والإيجاز. فالآخذ بالماثور إذاً يحقق للداعي والذاكر الالتزام بهذى الله تعالى وهذى رسوله الكريم، والطاعة لله ورسله، والدعاء والذكر بأفضل ما ورد.

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(1) سورة النساء، 4: 67.
(2) سورة النساء، 4: 122.
(3) سورة الحشر، 9: 7.
(4) رواه مسلم.
وعُرف

ومع ذلك، فإن للإنسان مما يجيش في صدره، ويجول في خاطره، من أمور النفس والدين والدنيا، ما قد يجري به لسانه من القول، مما أثر وما لم يُؤثر. كما أن مجموعة ممن حوله من الناس، قد تردد ما يقول إذا كانت في مثل ظروفه. فهل لهذا القول إذا خرج عن المأثور إجازة؟

لقد أجاب العلماء عن ذلك، وخاصة عند شرح حديثين نبويين صحيحين عن الدعاء بعد التشهد في الصلاة.

أحدهما الحديث المتفق عليه عن عبدالله بن مسعود (رضي الله عنه) الذي ترد فيه صيغة التشهد. وفي آخرها يقول النبي صلى الله عليه وسلم «ثم أخير من الدعاء أعجب به إلّي»، قال الإمام النووي في شرح هذا الحديث "يجوز الدعاء بما شاء من أمور الآخرة والدنيا، ما لم يكن إثماً، وهذا مذهبنا ومذهب الجمهور. وقال أبو حنيفة رحمه الله تعالى: لا يجوز إلا بالدعاء الواردة في القرآن والسنة" (1)

والحديث الثاني هو ما أخرجه أبو داود عن معاذ (رضي الله عنه) أن رسول الله صلى الله عليه وسلم قال لرجل: كيف تقول في الصلاة؟ قال: أناشهد وأقول: اللّهُمَّ إِنِّي أَسْأَلُكُ الْجَنَّةَ وَأَعْمُدُ بَكَ مِنَ النَّارِ أَمَّا اِبْنِي لا أَحْسَنُ

(1) صحيح مسلم بشرح النووي ج2 ص 41. طبعة الشعب القاهرة.

ومذهب النووي هو المذهب الشافعي.
ساتساً - الدعاء والذكر باللغة العربية وغيرها:

وأما دام جمهور الأئمة والعلماء يقدرون المأثور من الدعاء والذكر على غيره، مع إجازة غير المأثور في مواضع معينة من الصلاة، وكذلك في خارجها بالقيود التي بئوثها، فإنهم ينبغي على ذلك تقديم النصوص العربية من الأدبية والذكاري على غيرها من ترجمات معانيها إلى اللغات غير العربية، نظرًا لأن المأثور مستمد من القرآن الكريم والسنة المشرفة، وهما بلسان عربي مبين.

لكن هذه النتيجة قد ترتب عليها إشكال لا يخفى، نظرًا لأن الإسلام دين موجه إلى البشرية كافة. لا فرق في ذلك بين عربي وغير عربي. قال تعالى: (وَمَا ارْسَلْنَا إِلَّا كَافِهَ لِلنَّاسِ بِشِرَاءٍ وَتَذِيرٍ) (1). وتعدد الألسنة واللغات بين البشر هو من آيات الله التي لا تتغير. قال تعالى: (وَمَنْ أَيَاتِ خَلْقِ السَّمُوَاتِ وَالْأَرْضِ وَاختِلَافِ السَّنَاتِكْمُ وَالْوَانِيَكْمُ) (2). ومهما اجتهاد غير العربي في تعلم العربية، وهي ليست لسانه بالأصل، فإنه سيستبقى دائماً جموع من المسلمين لا يتمكنون من ذلك بالمستوى الذي يُقدرون على التعامل مع النصوص الدينية العربية بتفهم ويسّر كافيين.

وقد أولى الأئمة والعلماء، منذ فجر الإسلام، هذا

(1) سورة سبأ، 28: 28.
(2) سورة الروم، 30: 22.
الإشكال عناية فائقة، ولهم في ذلك دراسات تحفل بها كتب الفقه في جميع المذاهب، ويمكن لم الشاء أن يحرر هذه المسألة بتفصيل، أن يرجع إليها في مظانها من كتب الفقه على أننا استكمالاً للفائدة، ونظراً للطبيعة المختصرة لهذا الكتاب، نكتفي بإيراد ثلاث مسائل مستخلصة من هذه الدراسات الفقهية، مما وقع عليه الإجماع، أو ارتداه الجمهور.

المسألة الأولى: أنه في أداء الصلوات، يكون الافتتاح والتكبرات، وقراءة الفاتحة وما تيسر من الآيات القرآنية والتسبيحات، وقراءة التشهد، وتسليم الخروج من الصلاة - كل ذلك باللغة العربية وحدها. وعلى كل مسلم أن يجتهد في تعلم ذلك بأقصى جهد. وقد صار الأمر في ذلك، خلال التاريخ الإسلامي، مسيّراً في لغات البلاد الإسلامية: كالفارسية، والتركية، والأردية، والسواحيلية والأندونيسية، وأشباهها. بل لعل مفردات هذه النصوص الأساسية قد دخلت معاجم هذه اللغات، وأصبحت جزءاً منها. وحتى في اللغات الأخرى، فقد اتضح من تجارب دعاة الإسلام وملحوظاتهم، أن المتكلمين بهذه اللغات لا
(1) དབེ་བ་ - བབས་

(2) ་(༦) དབེ་བ་ བབས་

(3) ་(༦) ཕུ་བཅུ་ - བབས་

(4) བབས་ - ཕུ་བཅུ་

(5) དབེ་བ་ - བབས་

(6) བབས་ - ཕུ་བཅུ་
لا يمكنني قراءة النص العربي في الصورة.
(3) ๑๐๕๐ ๑๘๖๓: ๑๘.
(4) ๑๐๕๐ ๑๘๗๑: ๑๘.
(๕) ๑๐๕๐ ๑๘๗๑: ๑๘.

(๑) ๒๐๒๐ ๒๑๓๓: ๑๑.

(๒) ๒๐๒๐ ๒๑๓๓: ๑๑.

(๓) ๒๐๒๐ ๒๑๓๓: ๑๑.

(๔) ๒๐๒๐ ๒๑๓๓: ๑๑.

(๕) ๒๐๒๐ ๒๑๓๓: ๑๑.
للأدبية المأثورة وغير المأثورة في جميع البلاد الإسلامية،
تيسيراً على من عجز عن تعلِّم العربية، وعوناً له على
الخضوع والتذمر، دون أن نسمع باعتراض أحد على ذلك.
ويُحمد للعلماء في هذه البلاد البدء بالأذاعة بالنص العربي
تأكيداً لأهميته، وتثبتاً لما يمكن أن يعلق بذواكر الناس منه;
ثم إردادهم ذلك بترجمات المعاني. ولا حرج على المسلمين
في استخدام هذه الترجمات لظهور جوازها في حدود ما
بيناه.

المسألة الثالثة: أنه سواء أكان الدعاء والذكر بالنص
العربي، أم بترجمة معناه، فإن المهم هو الت معدل بالدعاء
والذكر: بفهم المعنى، وحضور القلب، وخشوع الجوراح;
وحسن التوجه إلى الله تعالى بالإلحاد عليه، والشيق من
حسن إجابته.

والذي أمر به المسلم هو عدم التلفظ بعبارات أعجمية قد
تحتوي على (ما ينافي تعظيم الله)، دون أن يعلم، ودون
توفر الفرصة لتصحيحه لعدم المعرفة باللغة التي يستعملها،
وذلك اعتبرت هذه العبادات رطانة غير مقبولة. وقد أخرج
البيهقي عن عمر بن الخطاب رضي الله عنه أنه سمع رجلاً
يتكلم بالفارسية في الطواف، فأخذه بعضه، وقال (ابتغ إلى

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العربية سببًا». ومثل هذا يقال عن التلفظ بأدبية أو أذكار عربية للسُنا، دون فهم صحيح لمعناها(1)، أو أن يتلفظ بها المرء وهو ناقض الوعي بمدلولها بسبب غلبة النعاس مثلاً(2). ومدَّلول ذلك كله أن يتوافق في الدعاء والذكر: صحة المعني، وصحة التعبير، وصحة الإدراك لما يردده اللسان.

فليجتهد المسلم في تحصيل هذه الشروط في دعائه وذكره، ولنستعن على ذلك بالاقتراح من اللسان العربي ما وسعه ذلك. ولتتقن العاجز الذي ينادي ربه بما يقدر عليه، بأي لغة أو لسان، مع الصحة والفهم، أنه ينادي رياً سمعاً عليه قال تعالى «وَإِذَا سَأَلَ عِبَادِي لَا تَقْبَلْ عَنِّي فَإِنَّيْ قَرِيبٌ أَجِيبُ دَعُوَّةَ الدَّاعِ إِذَا دَعَانُ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي، لَعَلَّهُمْ يُرْشِدُونَ»(3).

وأخيراً، فإننا ندعو الله مخلصين، أن يكون هذا الكتاب عوناً على تقريب الأدبية والاذكار المأثور، للمسلمين الذين يرجعون إليه، فيجد فيه العارف بالعربية والمجتهد في تعلمها دليلاً ميسراً لما ينسب حاله من (أعمال اليوم والليلة

(1) أحمد بن ادريس القرافي: الفروق، ج، ص 291.
(2) كما ورد في الحديث الذي أخرجه البخاري ومسلم «فإن أحدكم إذا صلى وهو نامٍ لا يدري، لعله يذهب يستغفر فيسب نفسه».
(3) سورة البقرة، 2: 186.
وأدعية المناسبات والعبادات وأذكارها (باللغة العربية) المبين محققاً ومشروعاً، كما يجد فيه قارئ اللغة الإنجليزية، وسيلة مبسطة لعرفة معاني هذه الأدعية والأذكار، بعبارة محررة يأملها لسانه. والحمد لله الذي بنعمته تتم الصالحات. وأخير دعوانا أن الحمد لله رب العالمين.

عزالدين إبراهيم مصطفى ودانيال جونسون ديفيز (عبد الودود)

أبو ظبي في 15 جمادى الآخرة 1419 هـ
6 أكتوبر 1998 م
الحَلَم الطِيِّب

مختصر
Shaykh al-Islam Ibn Taymiyyah’s Introduction

O Allah, bless the most noble of Your creation, Muḥammad, and to Allah be praise, and that is all that need be said, and peace be upon His servants whom He has chosen. I bear witness that there is no god but Allah alone, He having no associate, and I bear witness that Muḥammad is His servant and His messenger.

Allah Almighty said: “O you who believe, guard your duty to Allah, and speak words truthful and He will put to rights your works for you and will forgive you your sins.”¹

And the Almighty said: “Unto Him goodly words ascend, and the pious deed does He exalt.”² And the Almighty said: “Therefore remember Me, and I shall remember you, and give thanks to Me.”³ And the Almighty said: “Remember Allah with much

2. The Chapter of the Creator 35:10.
3. The Chapter of the Cow 2:152.
اللهم صل على آيراف خلقك محمد،
وَلله الحمدُ وكفى، وسلام على عباده الذين أصطفى. وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله.
قال الله تعالى: «يَا أُبَيْهَا الْدِّينِ آمَنْوا
اتّقوا الله وقُولُوا قُوْلًا سَنِيَّاً (1) ۛ يُصَلِّحُ لَكُمْ
أَعْمَالَكُمْ وَيُغَفِّرْ لَكُمْ دُنْوَبَكُمْ»[الاحزاب: 33: 70 - 71]. وقال تعالى:
ۛ إِلَيْهِ يُصَلِّدْ (2) ۛ أَلْكَلِمُ الطَّيِبُ وَالْعَمَّلُ الصَّالِحُ
ۛ يُرَفِّعَهُ (3) [فاطر 35: 10]. وقال تعالى:
ۛ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِلَّهِ
[البقرة: 2: 152]. وقال تعالى: «اذكرا الله»

(1) سيدا: صادقاً بقصد الوصول إلى الحق.
(2) يصد: يرتفع إلى الله لقبوله بالرضاء.
(3) يرفعه: يرفعه الله وقبله ويرضى عنه.
remembrance.”¹ And the Almighty said: “And men and women who remember Allah much.”²

And the Almighty said: “Those who remember Allah, standing, sitting, and reclining.”³ And the Almighty said: “When you come up against a group (of fighting men), hold firm and remember Allah much.”⁴

And the Almighty said: “And when you have completed your devotions, then remember Allah as you remember your fathers or with a more intense remembrance.”⁵ And the Almighty said: “Let not your wealth nor your children distract you from remembrance of Allah.”⁶ And the Almighty said: “Men whom neither commerce nor sale beguiles

1. The Chapter of the Clans 33:41.
2. The Chapter of the Clans 33:35.
4. The Chapter of the Spoils of War 8:45.
5. The Chapter of the Cow 2:200.

(1) فئة: جماعة مقاتلة.
(2) مناسككم: عبادات الحج.
(3) لا تلهكم: لا تشغلكم.
from remembrance of Allah and the performance of prayer and paying zakāt1 to the poor.”2

And the Almighty said: “Remember your Lord within yourself humbly and with awe, without raising your voice, at morn and evening. And be not you of the neglectful.”3

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1. Often rendered as ‘alms tax’ or ‘poor due,’ it is a tax levied on a man’s wealth and distributed among the poor.
2. The Chapter of the Light 24:37.
3. The Chapter of the Heights 7:205.
وإِقَامُ الصَّلَاةِ وَإِيَتَانَاءِ الْمَرْكَزَةِ [النور ۲۴: ۲۷]. وَقَالَ تَعَالَى: {وَأَذُكْرُ رَبَّكَ}
في نَفْسِكَ تَضَرِّعًا وَخَيْفَةً {۱} وَدُونَ الْجَهْرِ مِنْ
الْقُوْلِ بِالْعُذْوَةِ {۲} وَالآصَالِ {۳} وَلَا تَنْكُنَّ مِنْ
الْعَافِلِينَ {۴} [الأعراف ۷: ۲۰۵].

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(۱) تَضَرِّعًا وَخَيْفَةً: تذَلُّلُ لله وَخَوْفًا مِن مَعَاذِنِهِ.
(۲) العُذْوَةُ: بِينِ الفَجْرِ وَطَلَعِ الشَّمْسِ.
(۳) الآصَالِ: جَمِيعُ أَصِيلٍ وَهُوَ بَيْنِ العَصِيرِ وَغَرُوبِ الشَّمْسِ.
1. The Merit of Remembrance

1) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"Shall I not inform you of the best of your deeds, and the most pure in the eyes of your King, and the loftiest of them in your grades (of merit), (deeds) that are better for you than the spending of gold and silver, and better for you than meeting your enemy and striking their necks and they striking your necks?" They said: Yes indeed, O Messenger of Allah. He said: "The remembrance of Allah."

(Related by at-Tirmidhi and Ibn Mājah)

2) The Prophet (may the blessings and peace of Allah be upon him) said:

"The mufarridūn¹ (devotees) have surpassed (others)." They said: And who are the mufarridūn, O Messenger of Allah? He said: "The men and women who remember Allah much."

(Related by Muslim)

¹. Those who isolate themselves and devote themselves to the praise of Allah
1 - قال رسول الله ﷺ:
«ألا أنْبِّئْكُم بِحَيْرَة أَغْمَالْكُمِ، وأَزْكَاهَا عند مَلِيكُكُمِ، وأَزْعَفُها فِي دِرْجَاتِكُم، وَخَيْرُ لكَم مِنْ إِنْفَاقِ الْذِّهَابِ وَالْوَرَقِ (١)، وَخَيْرُ لكم مِنْ أَن تَلْقَوْا عَدْوَوْكُم فَتَضْرِبُوا أَعْنَاقَهُم وَيَضْرِبُوا أَعْنَاقَكُم؟ قالوا: بلِي يَا رَسُول اللَّه. قال: ذِكْرُ اللَّه».

الترمذي وابن ماجه

2 - قال النبي ﷺ:
«سَبِّقَ المُفَرَّدُونَ». قالوا: وَمَا المُفَرَّدُون (٢) يا رَسُول اللَّه؟ قال: «الذَّاكرُون اللَّه كَثِيراً والذَاكرُات». مسلم.

(١) الورق: الفضة.
(٢) فرَّدُ الرجل: اعتزل الناس واشتهل بطاعة الله وذَكره.
3) Abdullah ibn Busr mentioned that a man said: O Messenger of Allah, the revealed laws of faith have become too many for me, so tell me of one thing to hold fast to. He said: “Let your tongue continue to be moist with the remembrance of Allah the Almighty.”

(Related by at-Tirmidhi)

4) On the authority of the Prophet (may the blessings and peace of Allah be upon him) who said:

“The likeness of him who remembers his Lord to him who does not remember his Lord is as the likeness of the living to the dead.”

(Related by al-Bukhārī)
3 - وذكر عبد الله بن بشر أن رجلا قال:
يا رسول الله إن شرائع (1) الإيمان قد كثرت علبي، فأخبرني بشيء أتَّسبَث به. قال: «لا يزال لي سماك رطبا (2) من ذكر الله تعالى».

الترمذي

4 - عن النبي ﷺ قال:
«مَثَلُ النَّفَّاسِ يَذُكُرُ رَبَّهُ وَالذِّي لا يَذُكُرُ رَبَّهُ مَثَلُ الْحَيِّ والمُتَمَّثِ».

البخاري

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(1) كثرت الشرائع: أي كثرت عليه العبادات المشروعة وصعُب عليه أداوتها جمعاً.
(2) الرطب ضد البابس. قال الطبي: رطوبة اللسان جريانه. وجريان اللسان عبارة عن مداومة الذكر، فكأنه قال: داوم الذكر. وقد يكون المعنى أن الذكر يكسب اللسان الرطوبة والتعومة والعذوبة، كتابة عن جريان الخير للذاكرين. انظر ابن علان ج 7 ص 264.
5) From the Messenger of Allah (may the blessings and peace of Allah be upon him), who said:

“He who sits down without remembering Allah the Almighty has committed an omission which Allah the Almighty will hold against him, and he who lies down without remembering Allah the Almighty has committed an omission which Allah the Almighty will hold against him.”

(Related by Abū Dāwūd)
5 - عن رسول الله ﷺ قال:

"من قاعد متفقداً لم يذكر الله تعالى فيه،
كانت عليه من الله تعالى ترءاً، ومن اضطجع
مضجعاً لا يذكر الله تعالى فيه، كانت عليه من
الله ترءاً" أي: نقص، وبعثة، وحسناء.

أبو داود
6) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

“He who says: There is no god but Allah alone, He having no associate, He has dominion, and thanks are due to Him and He is able to do all things—a hundred times a day—will have the reward equivalent to manumitting ten slaves. He will have written for him a hundred good deeds and will have erased for him a hundred bad deeds. He will have sanctuary from the devil for that day of his until he enters upon the evening, and no one will have brought anything better than he has, except for a man who has done more than he.”

(Related by al-Bukhāri and Muslim)

1. To say “al-ḥamdu lillāh.”
2. To say “lā ilāha illa ’llāh.”
3. To say “subḥāna ’llāh.”
۲ - فَضْلُ التَّحْمِيدِ والْتَهْلِيلِ والتَّشْبِيحِ

۶ - قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ قَالَ: لا إِلَهَ إِلَّا اللَّهُ وَحَدُهُ لا شَريْكَ
لَهُ، لَهُ الْمَلِكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ، فِي يَوْمٍ مَائَةٍ مَرَّةٍ، كَانَتْ لَهُ عِدَّةٌ
عُشْرٍ رِقَابٍ (١٠)، وُكْبِتْ لَهُ مَائَةٌ حَسَنَةٍ، وَمُيَخْتَطَتْ عَنْهُ مَائَةٌ سَيِّئَةٍ، وَكَانَتْ لَهُ حُزُورًا (٢) مِنَ
الشَّيْطَانِ يُؤْمِنُهُ ذَلِكَ حَتَّى يُمِسَّي، وَلَمْ يَأْتِ أَحَدٌ
بأَفْضَلِ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ».

البخاري ومسلم

(١) أي: له مثل ثواب من أعتنى عشرة من الرقيق
(٢) حَزِزاً: وقاية.
7) And he said: “Whoever has said subḥāna 'llāh wa bi-ḥamdīh (How far is Allah from every imperfection!—and praise is due to Him) a hundred times in a day, his sins will be taken from him even if they are as the foam of the sea.”

(Related by al-Bukhārī and Muslim)

8) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

“(There are) two phrases that are light upon the tongue, heavy in the Scales, beloved of the Merciful: subḥāna 'llāh wa bi-ḥamdīh (How far is Allah from every imperfection!—and praise is due to Him) and subḥāna 'llāh al-ʿAẓīm (How far is Allāh the Great from every imperfection!).”

(Related by al-Bukhārī and Muslim)
7 - وقال: «من قال سبحان الله (1) ويعمده في يوم مائة مرة، حُطّت عنه خطأه وإن كانت مثل زيد البخاري». البخاري ومسلم.

8 - قال رسول الله ﷺ: "كلماتان خفيفتان على اللسان، تقيلتان في الميزان، حبيبتان إلى الرحمين: سبحان الله ويعمده، سبحان الله العظيم". البخاري ومسلم.

(1) نزه الله و قدسه.
(2) خطت الخطايا: غفرت وأسقطت.
9) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

“For me to say subḥāna ‘llāh (How far is Allah from every imperfection!), al-ḥamdu lillāh (Praise be to Allah), lā ilāha illā ‘llāh (There is no god but Allah), and Allāhu akbar (Allah is greatest) is dearer to me than that over which the sun comes out.”

(Related by Muslim)

10) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

“The phrases most dear to Allah the Almighty are four, and it matters not to you which of them you begin with: subḥāna ‘llāh (How far is Allah from every imperfection!), al-ḥamdu lillāh (Praise be to Allah), lā ilāha illā ‘llāh (There is no god but Allah), and Allāhu akbar (Allah is greatest).”

(Related by Muslim)
9 - قال رسول الله ﷺ:
«لأن أقول سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر».
علّمته عليّ الشمّس. مسلم

10 - قال رسول الله ﷺ:
«أحب الكلام إلى الله تعالى أربع، لا يضرؤك بأيّه من بدأته: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر».
مسلم
11) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"Is any one of you incapable of gaining each day a thousand good deeds?" One of those who were sitting with him asked him: How does one us of gain a thousand good deeds? He said: "He says subhāna ’llāh (How far is Allah from every imperfection!) a hundred times and there is written for him a thousand good deeds, or there are taken from him a thousand sins."

(Related by Muslim)

12) On the authority of Juwayriyah, Mother of the Believers\(^1\) (may Allah be pleased with her), that the Prophet (may the blessings and peace of Allah be upon him) went out from her home early in the morning when he had performed the dawn prayer, while she was in her place of prayer. Then he returned after the morning had come, and she was

\(^{1}\) I.e., the wife of the Prophet.
11 - قال رسول الله ﷺ:

«أَيُّهُ العَزِيزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفًا
حَسَنَةٍ؟ فَسَأَلَّهُ سَائِلٌ مِنْ جَلَّسَائِهِ: كَيْفَ يَكْسِبُ
أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسْبِحُ مَائَةٌ تَسْبِيحٍ،
فَتَكْتَبُ لَهُ أَلْفٌ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفٌ
خَطِيئةً". مسلم

12 - عن جوهرة أم المؤمنين رضي الله عنها، أن النبي ﷺ خرج من عينها بكره حين
صلّى الصبح وهي في مسجدها، ثم رجع بعد
sitting down. He said “Are you still in the state in which I left you?” She said: Yes. Then the Prophet (may the blessings and peace of Allah be upon him) said:

“After (leaving) you I said four phrases three times. Were they to be weighed against what you have said today they would outweigh them: I glorify Allah as many times as the number of His creatures, I glorify Allah as much as it pleases Him, I glorify Allah with a weight like that of His throne, I glorify Allah with (a quantity like that of) the ink (required) for His words.”

(Related by Muslim)
أن أَضْحَى وَهِيَ جَالِسَةٌ فَقَالَ: «ما زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟» قَالَتْ: نَعِمّ. فَقَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتُ بَعْدَكَ أَرِبَاعُ كَلِمَاتٍ، ثَلَاثَ مَرَاتٍ، لَوُزِّنَتْ بِمَا قُلْتَ مَنْذُ الْيَوْمِ لَوُزِّنَتْ (١): سُبْحَانَ اللهِ عَدُدُ خَلْقِهِ، سُبْحَانَ اللهِ رَضِيَ نَفْسِهِ، سُبْحَانَ اللهِ زَنَةُ عَرْشِهِ، سُبْحَانَ اللهِ مِدادَ كَلِمَاتِهِ». مُسْلِمٌ

(١) رَجُوتُ عَلَيْهِنَّ.
13) He (may the blessings and peace of Allah be upon him) said to an Arab of the desert: “Say: I glorify Allah, there is no god but Allah alone, He having no associate, Allah is truly the Greatest and much praise be to Allah, Lord of the Worlds, there is no strength nor power except through Allah, the Mighty, the Wise.” He said: These are for my Lord, so what is for me? He said: “Say: O Allah, forgive me, and have mercy on me, and guide me, and keep me in health, and provide for me.”

(Related by Muslim)
13 - قال: قل لا إله إلا الله وحده لا شريك له. إنه أكبر كبر، والحمد لله كثيرا، وسبحان الله ربي العالمين، ولا حول ولا قوة إلا بالله العزيز الحكيم.
قال: فهل أراك لرببي، فما لي؟ قال: قل: اللهُمَّ اغفر لي، وأرحمني، وأهدني، وعافني (1)، وأرزقني.
مسلم

(1) عافني: ارزقني الصحة وجنبي العلل.
14) On the authority of Abū Mūsā al-Ashʿarī (may Allah be pleased with him), who said that the Prophet (may the blessings and peace of Allah be upon him) said to him:

“Shall I not direct you to one of the treasures of Paradise?” So I said: Yes indeed, O Messenger of Allah. He said: “Say: ‘Lā ḥawla wa lā quwwata illā billāh’ (There is no strength or power except through Allah).”

(Related by al-Bukhārī and Muslim)
14 - قال أبو موسى الأشعري، رضي الله عنه، قال لبني النبي ﷺ: «ألا أذلك على كنوز من كنوز الجنة؟» فقلت: بلِي يا رسول الله. قال: «قل لا حول ولا قوة إلا بِالله».

البخاري ومسلم
3. Remembrance of Allah the Almighty at the two ends of the day

Allah the Almighty has said: “O you who believe, remember Allah with much remembrance, and glorify Him morning and evening.”

And the Almighty has said: “And remember your Lord within yourself humbly and with awe, without raising your voice, mornings and evenings. And be not you of the neglectful.”

And the Almighty has said: “And extol the praise of your Lord at fall of night and in the early hours.”

And the Almighty has said: “And extol the praise of your Lord before the rising and before the setting of the sun.”

And the Almighty has said: “Repel not those who call upon their Lord at morn and evening, seeking His Countenance.”

And the Almighty has said: “And he

1. The Chapter of the Clans 33:41.
2. The Chapter of the Heights 7:205.
3. The Chapter of the Forgiver 40:55.
5. The Chapter of the Cattle 6:52.
3 - ذُکُرِ اللَّهِ تَعَالَى طَرَفَقَ النَّهَارِ


(1) البوكرة: أول النهار إلى طلوع الشمس.
(2) الغدو: جمع غد وهم ما بين الفجر وطلوع الشمس.
(3) الغداة وغدو بمعنى واحد والعشي من زوال الشمس إلى الغروب.
signified to them: Glorify your Lord at break of day and fall of night.”¹ And the Almighty has said: “And in the night-time also glorify Him, and at the setting of the stars.”² And the Almighty has said: “So glory be to Allah when you enter the night and when you enter the morning.”³ And the Almighty has said: “Perform prayers at the two ends of the day and in some watches of the night. Verily good deeds annul bad deeds.”⁴

15) The Prophet (may the blessings and peace of Allah be upon him) said:

“He who says when he enters upon the morning and when he enters upon the evening subḥāna ’llāh wa bi-ḥamdiḥ (How far is Allah from every imperfection!—and praise be to Him)—a hundred times—will not have anyone come on the Day of

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¹ The Chapter of Mary 19:11.
² The Chapter of the Mountain 52:49.
³ The Chapter of the Romans 30:17.
⁴ The Chapter of Hūd 11:114.
[الأنعام 6: 52] «فاوَرَحِينَ إِلَيْهِمْ أَنْ سَبَحُوا
بُكْرَةً وَعَشِيَّةً» [مرین 19: 11]. «وَمِنَ اللَّيْلِ
فَسْبِحَةٌ وَإِذْبَارٌ التَّجْوُّمُ(1)» [الطور 52: 49]
فَسْبِحَانَ اللَّهِ حَيْنَ تُمْسِهِنَّ وَحَينَ تُضْبِخُونَ
[الروم 30: 17] «وَأَقِمِ الصَّلَاةَ طَرْفَيْ النَّهَارِ
وَرُلْفَةٌ مِنَ اللَّيْلِ (2) إِنَّ الْخَسَنَاتِ يُذْهِبُنَّ
السَّيَّاتِ» [هود 11: 114].

١٥ - قال النبي صلى الله عليه وسلم:
«مَنْ قَالَ حَيْنَ يُصْبِحُ وَحَيْنَ يُمْسِي:
سَبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَةً، لَمْ يَأْتِ أَحَدُ
»
(١) إِذْبَارِ التَّجْوُّمِ: وقت غيابها الآخر الليل.
(٢) زِلْفَةٌ: جمع زلفة وهي قدر من الليل.
Resurrection with anything better than he has brought, except for someone who has said as he has said or has said more.”

(Related by Muslim)

16) The Prophet of Allah (may the blessings and peace of Allah be upon him), when he entered upon the evening, used to say: “We have come upon the evening and dominion has come to Allah, and praise is to Allah. There is no god but Allah alone, He having no associate. To Him is dominion and to Him is praise, and He is able to do all things. O my Lord, I ask you for the good that is in this night and for the good that is after it, and I take refuge in You from the evil that is in this night and from the evil that is after it. O my Lord, I take refuge in You from laziness and baneful old age. O my Lord, I take
يَوْمَ الْقِيَامَةِ بِأَفْضَلِ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ ما قَالَ، أَوْ زَادَ عَلَيْهِ».

مسلم

16 - «كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمَسَّهُ نَزْلَاتٌ قَالَ: أَمَسَّنَا وَأَمَسَّى الْمَلْكِ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لا شَرِيكَ لَهُ، لِهُ الْمَلْكُ وَلِهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسَلْكَ خَيْرًا مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرًا مَا بَعْدَهَا، وَأَعْوذُ بِكَ مِنْ شَرٍّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرٍّ مَا بَعْدَهَا، رَبِّ أَعْوذُ بِكَ مِنَ الكَسْلِ، وَسُوءَ الكُبْرِ، رَبِّ
refuge in You from torment in the Fire, and from torment in the grave.” And when he entered upon the morning he used also to say: “We have come upon the morning and dominion has come to Allah.”¹

(Related by Muslim)

17) ‘Abdullah ibn Khubayb said: We went out on a night of rain and great darkness to ask the Prophet (may the blessings and peace of Allah be upon him) to pray for us. We arrived where he was and he said: “Speak.” I did not say anything. Then he said: “Speak.” I said: O Messenger of Allah, what should I say? He said: “Say: He is Allah the One”² and “the two Mu‘awwidhahs—the two cries for refuge and protection”³ when you enter upon the evening and when you enter upon the morning—three times—and that will suffice you (as protection) from everything.”

(Related by Abū Dāwūd, an-Nasā‘i and at-Tirmidhī)

1. The rest of the prayer continues as above but with the relevant changes.
2. I.e., the Chapter of the Unity (112).
3. I.e., the Chapter of the Daybreak (113) and the Chapter of Mankind (114).
أعود بن عذاب في النار، وذُ.bit في القبر». وإذا أصْبَح قال ذلك أَيْضاً (1) : «أصبِحْنا وأصبِحُ المُلُكُ لله». سلم


أبو داود والنسائي والترمذي

(1) أي كرر الدعاء المذكور، مع استبدل (أصْبَح) بـ (أَمَسَّى).
(2) أي اقرأ سورة الإخلاص والسورتين المعقودتين بسامهما جميعًا.
18) The Prophet (may the blessings and peace of Allah be upon him) used to teach his Companions, saying:

“If one of you comes upon the morning, then let him say: O Allah, by You we have entered upon the morning, and by You we have entered upon the evening, and by You we live, and by You we die, and to You is the Resurrection. And if he comes upon the evening, let him say: O Allah, by You we have entered upon the evening, and by You we have entered upon the morning, and by You we live, and by You we die, and to You is the final destiny.”

(Related by at-Tirmidhi)

19) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “The master prayer for forgiveness is: O Allah, You are my Lord, there is no god but You. You have created me and I am Your servant, and I am (keeping) my covenant to You and my promise to You as much as I am able. I take my refuge in You
18 - كان النبي ﷺ يعلّم أصحابه، يقول:
«إذا أصبخت أحدكم فليقّل: اللّهُمَّ بِكَ أصبختنا، وِبَكَ أُمِسِينَا، وِبَكَ نخِيةٌ، وِبَكَ نموتٌ، وإلىك التّشورٌ (١). وإذا أمسى فليقّل: اللّهُمَّ بِكَ أُمِسِينَا، وِبَكَ أصبختنا، وِبَكَ نخِيةٌ، وِبَكَ نموتٌ، وإليك المّصيرٌ (٢).»

الترمذي

19 - عن النبي ﷺ قال: «سيّد الاستغفار: اللّهُمَّ أنت ربّي، لا إله إلا أنتّ، خلفتني وأنا عبدك، وأنا على عهديك، ووعدك...»

(١) التّشور: بعث الموتى يوم القيامة.
(٢) المّصير: نهاية الخلق.
from the evil that I have done, I acknowledge to You Your favour to me. And I acknowledge my wrongdoing, so forgive me, for there is no one who forgives sins other than You. He who says that, when he enters upon the evening and then dies that night, enters heaven; and he who says it when he enters upon the morning and dies that day, enters heaven.”

(Related by al-Bukhārī)

20) Abū Bakr aṣ-Ṣiddiq (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Say, if you have entered upon the morning or have entered upon the evening: O Allah, Knower of the invisible and the visible, Creator of the heavens and the earth, Lord of everything and its King, I bear witness that there is no god but You. I take refuge in You from the evil of myself, and from the evil of the
ما أَسْتَطَعْتُهُ، أَعْوُدُ بِكُمْ مِنْ شَرٍّ مَا صَنَعْتُ،
أَبُوِّ (1) لَكَ يَنْعُمْتَكَ عَلَيْ، وَأَبُوِّ بَذِئْنِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الْذُّنُوبُ إِلَّا أَنتُ". مَنْ قَالَهَا حِينَ يُمْسِي فَمَاتٌ مِنْ لَيْلَتِهِ، دَخَلَ الْجَنَّةَ،
وَمَنْ قَالَهَا حِينَ يُصْبحُ فَمَاتٌ مِنْ يُوْمِهِ دَخَلَ الْجَنَّةَ». البخاري

20 - قال أَبُو بِكْرٍ الصَّدِّيقُ رَضِيَ اللهُ عَنْهُ: قَالَ رَسُولُ اللهُ ﷺ: "قلَّ: إِذَا أَصْبَحْتَ،
وَإِذَا أَمْسَتَ، اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ،
فِائِظِ الرُّسُلِ السَّمَواتِ والأَرْضِ، رَبّ الْكُلِّ شَيْءٍ
وَمَلِيْكَهُ، آَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا أَنتَ أَعْوُدُ بِكَ مِنَ
devil and his idolatry.”¹ And in one version (it says):
“And I take refuge in You so that I may not commit
against myself some evil, or bring it down upon a
Muslim. Say it when you enter upon the morning,
and when you enter upon the evening, and when you
have taken to your place of sleep.”

(Related by at-Tirmidhī)

21) The Messenger of Allah (may the blessings and
peace of Allah be upon him) said: “There is no
servant (of Allah) who says on the morning of each
day, and on the evening of each night: In the name
of Allah, with whose name nothing in the earth or in
the sky brings harm, and He is the all-hearing, the
all-knowing—three times—to whom any harm will
come.”

(Related by at-Tirmidhī)

¹. I.e., his tempting mankind with idolatry.
شر نفسي، وشر الشيطان وشركه (1)، وفي رواية: [وأن أُقترف على نفسي سوءاً أو أجره إلى مسلم] - قله إذا أصبخت، وإذا أمسنت، وإذا أخذت مضجعك. الترمذي

21 - قال رسول الله ﷺ: "ما من عبد يقول في صباح كل يوم، ومساء كل ليلة: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء، وهو السميع العليم، ثلاث مرات، لم يضره شيء". الترمذي

(1) أي ما يدعو إليه من الإشراك بالله.
22) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who has said when he enters upon the evening: I am content with Allah as a Lord, with Islam as a religion, and with Muḥammad (may the blessings and peace of Allah be upon him) as a prophet, it is incumbent upon Allah that He should cause him to be content."

(Related by at-Tirmidhi)

23) The Prophet (may the blessings and peace of Allah be upon him) did not fail to say these prayers when entering upon the evening or entering upon the morning:

"O Allah, I ask of You well-being in this world and in the Hereafter. I ask of You forgiveness and well-being in my religion and in my worldly needs,
22 - قال رسول الله ﷺ: «من قال حين يُمسى: رضيت بِاللهِ رَبِّي، وبالإسلام دينًا، وبِمُحمَّدِ نَبيًا، كان حقًا على الله أن يُرضيِهِ».

الترمذي

23 - لَمْ يَكُنْ النَّبِيُّ ﷺ يَدْعُ هُؤلاء الدعوات حين يُمسى وحين يُصْبِحُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ العَفُوَّةَ في الدُّنْيَا والآخرة، اللَّهُمَّ أَسْأَلُكَ العَفُوَّةَ والعَفَايِةَ في
and in my family and in my wealth. O Allah, conceal my shortcomings and protect me against frights. O Allah, guard me from in front and guard me from behind, and from my right side and from my left, and from above me, and I take refuge in Your sublimity lest I be taken unawares from below me.”

(Related by Abū Dāwūd, an-Nasā’ī and Ibn Mājah)
دِيني ودُنيائي، وأهْلي ومَالي، اللَّهُمَّ آُسِرْ عَوْرَاتِي (1)، وآمِن رَوْعاتِي (2)، اللَّهُمَّ احْفَظْنِي مِنْ بَينِ يَدِي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شَمَالي، وَمِنْ فَوْقِي وَأَعْوَدْ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي (3).»

أبو داود والنسائي وابن ماجة

(1) العوَّرات: جمع عَوْرة وهي الخلل والعبب والمعنى: استرعيوني.
(2) الرَّوْعَات: جمع رَوْعة وهي الفراعة والمعنى: آمني من الفزع والخوف.
(3) يعني الخسف.
4. What is to be said on going to sleep

24) The Messenger of Allah (may the blessings and peace of Allah be upon him), when he wanted to sleep, would say: "In Your name, O Allah, I die and I live." And when he awoke from his sleep he would say: "Thanks be to Allah who has brought us to life after having caused us to die, and to Him is the Resurrection."

(Related by al-Bukhārī and Muslim)

25) The Prophet (may the blessings and peace of Allah be upon him), on repairing to his bed each night, used to bring the palms of his hands together and blow on them. Then he would recite into them: "Say: He is Allah the One... and Say: I seek refuge in the Lord of the Daybreak... and Say: I seek refuge in the Lord of Mankind..." He would then wipe as much as he could of his body with them, starting with his head and face and (so down) the front of his body. He would do this three times.

(Related by al-Bukhārī and Muslim)

1. I.e., the recitation of the whole of the Chapters of the Unity (112), of the Daybreak (113) and of Mankind (114).
2. I.e., with the palms of his hands.
4 - ما يقال عند المنام

24 - كان رسول الله ﷺ إذا أراد أن ينام قال: "يا اسميك اللهم أموت واحيا" وإذا استيقظ من مئامه قال: "الحمد لله الذي أحيانا بعد ما أماتنا وإليه التمغور".

البخاري ومسلم

25 - "كان النبي ﷺ إذا أرى إلى رواجمه كل ليلة، جمع كفنه ثم نفت (1) فيهما فقرأ فيها (قل هُوَ الَّهُ أَحَدٌ)، و (قل أعوذ برب القلّة)، و (قل أعوذ برب الناس) (2)، ثم يمسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه، وما أقبل من جسده، يفعل ذلك ثلاث مرات".

البخاري ومسلم

التفت: نفتح لطيف.

أي نقرأ سور الإخلاص، والقلة، والناس بتمامها.
26) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “When you have repaired to your bed, then recite the Verse of the Throne¹—Allah, there is no god but He, the Ever-living, the Sustainer, the Self-sustainer... until you complete it, and it will continue to be from Allah a protection for you and no devil will approach you until you enter upon the morning.”

(Related by al-Bukhārī)

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¹. The Verse of the Throne 2:255 reads:

Allah, there is no god but He, the Ever-living, the Sustainer, the Self-sustainer. Neither drowsiness nor sleep comes to Him. To Him belongs all that is in the heavens and all that is on the earth. Who is he who shall intercede with Him save by His permission? He knows what lies before them and what behind them and they comprehend none of His knowledge except that which He wishes. His throne encompasses the heavens and the earth, and He is not wearied by guarding them. He is the all-high, the all-exalted.
26 - عن النبي ﷺ قال: إذا أُوْنِت إلى فِراَشِكَ، فَاَشْرِكْ أَيَّةً الْكَرْسِيَّةَ: {اللهُ لَّا إِلَهَ إِلَّا هُوَ الحَيُّ الْقَيُومُ}، حَتَّى تَنْخَذَهَا فَإِنَّهُ لَن يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظًا، وَلَا يَقُرُّ بِكَ شِيْطَانٌ حَتَّى نَصْبِحُ. البخاري

وَأَيْةُ الْكَرْسِيَّةِ هِيْ قُولُهُ تَعَالَى: {اللَّهُ لَّا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ} لَا تَأْخُذُهَا سَنَةً وَلَا نُومً لَا مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِن ذَٰلِكَ الَّذِي يُشْفَعُ عِنْدَهُ إِلَّا بِأَذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفِهِمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَأَّ وَسَمَعَ كُرْسِيَّتُهَا السَّمَوَاتِ وَالْأَرْضَ وَلَا يُؤْدِهُ حَفْظُهُمَا وَهُوَ الْعَلِيمُ الْعَظِيمُ* لَا إِكْرَاهَ فِي الْأَلْدَينِ قَدْ نَبِيَّ الْرَّسُولُ مِنْ أَلْفِي فَمَنْ يَكُفُّرُ بَالْطَّغْوَاتِ وَيْمَنْ بِاللَّهِ فَقَدْ أَشْتَسَكَ بِالْمُزِيَّةِ أَوْلُوْقَيْنِ لَا أَنفَصَّمَانِ لَهُمَا وَاللَّهُ سُبُهَّ عَلَيْهِمْ.[البقرة 2:255]
27) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “He who recites the two verses from the end of the Chapter of the Cow at night will find them sufficient for him.”

(Related by al-Bukhari and Muslim)

1. The Chapter of the Cow 2:285–286 reads:

285. The Messenger believes in that which has been revealed to him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers—we make no distinction between any of His messengers—and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying.

286. Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! condemn us not if we forget or miss the mark! Our Lord! lay not on us such a burden as You laid on those before us! Our Lord! impose not on us that which we have not the strength to bear! Pardon us, absolve us, and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.
السياق: في هذا النص، الزمن، والمكان، وال艦ط، والرسالة. من حكاية الأدب...

[السياق: لغة عربية]
28) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “If one of you goes to his place of sleep, let him say: In Your name, O Lord, have I laid myself down on my side and by You shall I raise myself up. If You take hold of my soul, then have mercy on it; and if You let it go, then guard it with that which You guard Your pious servants. And if one of you wakes, then let him say: Thanks be to Allah who has protected me in my body and returned to me my soul and permitted me to remember Him.”

(Related by at-Tirmidhi)
28 - قال رسول الله ﷺ: «وإذا اضطجع أحدكم فليقل: باسِمِي رَبِّي وَضَعْتُ جَنُبي وَبِكَ أَرْفَعْتُهُ، فإنَّ أَمُسَّكَتْ نفسي فارحمها، وإن أرسلتها فاحفظها بما تخفظ به عبادك الصالحين». «فإذا استيقظ أحدكم فليقل: الحمد لله الذي عافاني في جسدي ورد علي روح، وأذن لي بذكره». 

الترمذي
29) He (may the blessings and peace of Allah be upon him) said to ʿAlī and Fāṭimah: “If you have repaired to your bed, then say subḥānā ʾllāh (How far is Allah from any imperfection!)—thirty-three times—and al-ḥamdu lillāh (Praise be to Allah)—thirty-three times—and Allāhu akbar (Allah is greatest)—thirty-four times.”

(Related by al-Bukhārī and Muslim)

30) The Prophet (may the blessings and peace of Allah be upon him), when wanting to go to sleep, would place his right hand under his cheek and then say: “O Allah, protect me from Your punishment on the day You resurrect Your servants”—three times.

(Related by Abū Dāwūd and at-Tirmidhī)
۲۹ - قال علي PdfP.Complete; فاطمة: "إِذَا أَوْمِتْمَا
إِلَى فِراشِكُمَا، فَسَبَّحَا ثَلَاثَا وَثَلَاثٍ، وَاحْمَدَا
ثَلَاثَا وَثَلَاثٍ، وَكَبَّرَا أَرْبَعَةَ وَثَلَاثٍ".β
البخاري ومسلم

۳۰ - كان النبي صلى الله عليه وسلم إذا أراد أن يرقد
وَضَعَ يَدَهُ الْيَمِينِ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: "اللَّهُمَّ
فِئِي عَذَابَكَ يَوْمَ تَبَعْتُ عِبَادَكَ" - ثَلَاثَ مَرَاتٍ.γ
أبو داود والترمذي
31) The Prophet (may the blessings and peace of Allah be upon him), on repairing to his bed, used to say: “Thanks be to Allah who has given us to eat and to drink and who has met all our requirements and who has sheltered us. And how many are there who have no one to provide for them and give them shelter!”

(Related by Muslim)

32) He (may the blessings and peace of Allah be upon him) ordered a man on going to his place of sleep to say: “O Allah, You have created my soul, and You will take it to Yourself. You possess its death and its life. If You make it live, then guard it; and if You make it die, then forgive it. O Allah, I ask of You well-being.”

(Related by Muslim)
31 - كان النبي ﷺ إذا أُوِيَ إلى فِراشِهِ قال: «الْهَمْدُ لِلَّهِ الَّذِي أऽطْعَمَنَا وَسَفَقَانَا، وكفانَا، وأُوِيَّنا، فَكُمْ مِمَّنْ لَا كافِي لَهُ لَوَلَّ مُؤْؤْوِيٌّ». مسلم

32 - أمر بِرجلٍ إذا أَخَذَ مَضْجَعَهُ أَن يَقُولَ: «اللَّهُمَّ أَنتَ خَلْقُتِ نَفْسِي، وأَنتَ تَتَوَفَّاهَا (!) لَكَ مَمَاتُها وَمَحِياها، إِنْ أَحْيَيْتِها فَاخْفَفَظْهَا، وَإِنْ أَمْتَها فَاغْفِرْ لَها، اللَّهُمَّ إِنَّى أَسَأَلُكَ العَافِيَةَ». مسلم

(1) تَتَوَفَّاهَا: تقبضها بالوفاة.
33) He (may the blessings and peace of Allah be upon him) used to say when he had repaired to his bed: "O Allah, Lord of the heavens and Lord of the earth, and Lord of the Great Throne, O our Lord and Lord of everything, the Cleaver of the dry grain and of the date-stone, and He who has sent down the Torah, the Gospel, and the Qur’ān,¹ I take refuge in You from the evil of anyone capable of evil. It is You who are in control of him.² O Allah, You are the First, there being nothing before You, and You are the Last, there being nothing after You. And You are the Outward, there being nothing above You, and You are the Inward, there being nothing below You. Discharge debts for us and free us from poverty.”

(Related by Muslim)

1. The Arabic word here used is “Furqān” which literally means “that which distinguishes right from wrong.” It is one of the terms used for the Qur’ān.
2. Lit. have him by the forelock.
كان يقول إذا أوى إلى فراشة:
«اللهُمَّ رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ العَزْرِ العَظِيمِ، رَبِّنَا وَرَبِّ كُلِّ شَيْءٍ، فَالْحَبَّ والْفَوْقَ، وَمُسَرِّلُ الْبُسُورَةِ والإِنْجِيلِ، وَالْفُقْهَانِ، أَعْوَدُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرَّ أَنتَ أَخْذٌ بِنَاصِبِئِهِ (1)، اللَّهُمَّ أَنتَ الْأَوْلَى فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنتَ الْآخْرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنتَ الْوَاهِرُ فَلَيْسَ فوْقَكَ شَيْءٌ، وَأَنتَ الْبَاطِنُ فَلَيْسَ دَونَكَ شَيْءٌ، اقْضِ عَنَا الْدَّينَ، وَأَغْنِنَا مِنَ الفَقْرِ.»

ملس

(1) الناصبة: مقدوم الرأس والمعنى مسيطر عليه ومالك أمره.
34) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If you have come to your bed, make your ablutions for prayer then lie down on your right side and say: O Allah, I have delivered myself to You, and have directed my face to You, and have entrusted myself to You, and have supported myself against You in both desire and awe of You. There is no refuge and no haven from You except to You. I believe in Your book which You have revealed and in Your Prophet whom You have sent. —If you die that very night, you will have died in professing the natural and true faith—and make them the last words you say."

(Related by al-Bukhāri and Muslim)
34 - قال رسول الله ﷺ: "إذا أتيت مضجعك فتحوضاً وضوءك للصلاة، ثم اضطجع على شفقة الأيمن، فقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك، وفوصست أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجة ولا منجى منك إلا إليك، آمنت بكتابك الذي أنزلت، وبنيك الذي أرسلت؛ فإن مث من ليتاك مث على الفطرة، واجعل لهن أخر ما تقول". 

البخاري ومسلم
5. What is to be said by the person awakening from sleep at night

35) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "He who wakes up at night and says: There is no god but Allah alone, He having no associate, to Him is dominion, and to Him is praise, and He is able to do everything. Praise be to Allah and How far is He from every imperfection! There is no god but Allah and Allah is greatest. There is no strength or power save through Allah the Supreme, the Mighty. If after this he says: Allah, forgive me, or he asks (for something), it will be granted him. And if he has made his ablutions and has performed his prayer, his prayer will be accepted."

(Related by al-Bukhārī)
5 - ما يقوله المُستيقظٌ من نَومهِ لِيَلاً

۲۵ - عن النبي ﷺ قال: «مَن تَعَارَ» (1)

من اللَّيل فقال: لَا إِلَهَ إِلَّا اللهِ وَحْدَهُ لَا شَريكَ
له، لِهِمْ الْمُلُكُ، وَلِهِ الحَمْدُ، وهُوَ عَلَى كُلِّ
شيء قَدِيرٍ، الحَمْدُ للهِ وَسُبُحَانَ اللهِ، وَلَا إِلَهَ
إِلَّا اللهِ وَاللهُ أَكْبَرُ، وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ
العَلِيِّ الْعَزِيزِ، ثُمَّ قال: اللَّهُمَّ اغْفِرْ لِي، أَوْ
دَعَا، استجِبَّ لَهُ، فَإِنْ تَوَاضَأْ وَصَلَّى فِي بِلَتْ
صَلَاتُهُ».

البخاري
36) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “No one betakes himself to his bed clean and pure\(^1\) and remembers Allah Almighty until sleep comes upon him, and he does not wake up for an instant in the night and asks Allah for something of the good of this world and the Hereafter without Allah granting him it.”

(Related by at-Tirmidhi)

37) On the authority of the Prophet (may the blessings and peace of Allah be upon him) who said: “When one of you wakes up, let him say: Thanks be to Allah who has returned to me my soul and has protected me in my body and has permitted me to remember Him.”

(Related by Ibn as-Sunni)

\(^1\) I.e., in a state of ablution.
قال رسول الله ﷺ: "من أوى إلى فراشه طاهراً، وذكر الله تعالى حتى يدركه النعاس، لم ينقلب (1) ساعة من الليل يسأل الله شيئاً من خير الدنيا والآخرة إلا أعطاه الله إياها".

الترمذي

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عَنْ النَّبِيِّ ﷺ قَالَ: "إِذَا أَسْتَيْقَظَ أَحْدَكُمْ فَلَيْقُلْ: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيّ رُوحي، وعافاني (2) في جسدي، وأذن لي بذكره".

ابن السَّنَّي

(1) ينقلب: تنغير حاله من النوم إلى اليقظة.

(2) أي جعلني صحيح الجسد سليماً من الأمراض.
38) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to teach them\(^1\) words (to be used) against fright: “I take refuge in the consummate words of Allah from His anger and from the evil of His servants, and from the temptations whispered by devils and from their presence.”\(^2\)

(Related by Abū Dāwūd and at-Tirmidhi)

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1. I.e., his Companions.
2. See the Chapter of the Believers 23:97–98.
38 - كان رسول الله ﷺ يُعلّمُهم مِنْ الفَزْع كُلِّمَاتٍ: "أَعُوذُ (١) بِكُلِّمَاتِ اللّهِ التَّامِةٍ (٢) مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَرَاتِ (٣) الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ".

أبو داود والترمذي

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(١) أَعُوذُ بِكُلِّمَاتِ اللّهِ: أَعَبَصْمُ بِهَا.
(٢) النَّامِ: المَنْصَرَةَ بِالشَّيَالِ المَلِؤَةَ مَنْ تَفَشَّهُ.
(٣) هَمْرَاتِ الشَّيَاطِينِ: وَسَوَاتِهِمْ لِلإِنْسَانِ بِالْفَرْكَةِ الْمُعَاكَشِيِّ، وَخَضْرُهُمْ.

إِذَا بِالْمُدَعَّةِ وَالْمُتَّبِعِ تَضَمِّنَ لِفُلُوْهُ مُتَّبِعًا: "وَقَلَّ رَبِّ أَعُوذُ بَكَ مِنْ هَمْرَاتِ الشَّيَاطِينِ وَأَعُوذُ بَكَ رَبِّ أَنْ يَخْضُرُونَ".

[المؤمنون : ٢٣، ٩٧ - ٩٨].

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6. What one should do on seeing something in a dream

39) Abū Salamah ibn ʿAbdurrahmān said: I heard Abū Qatādah ibn Ribʿi say: I heard the Messenger of Allah say: "(Good) dreams are from Allah and (bad) dreams are from the devil. If one of you has seen (in a dream) something he dislikes, let him blow to his left three times when he awakes, and let him seek the protection of Allah from its evil, and it will bring him no harm, Allah willing."

Abū Salamah said: I used to have dreams (and regard them as) heavier upon me than a mountain, but when I heard this Hadith I paid them no attention. And in (another) version he said: I used to have dreams that would disquiet me until I heard Abū Qatādah say: I used to have dreams which
6 - ما يصنع من رأى رؤيا

39 قال أبو سلمة بن عبد الرحمن:
سمعته أبا قتادة بن ربيعي يقول: سمعت رسول الله ﷺ يقول: "الرؤيا من الله والحلم من الشيطان، فإذا رأى أحدكم شيئًا يكرهه فليقعد (1) عن يساره ثلاث مرات إذا استيقظ، وليتعوذ بالله من شرها، فإنها لن تضره إن شاء الله.

قال أبو سلمة: إن كنت لأرى الرؤيا هي أقبل علي من الجبال، فلم أسمع بهذا الحديث، فما كنت أباليها، وفي رواية:
قال: إن كنت أرى الرؤيا تهمني، حتى سمعت أبا قتادة يقول: وأنا كنت لأرى الرؤيا فتمرضني حتى سمعت رسول الله ﷺ يقول: الرؤيا الصالحة من الله، فإذا رأى أحدكم ما

(1) النص: نفح إلهي.
would make me ill until I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say: “Good dreams are from Allah, so if one of you sees something (in a dream) that he likes, let him not talk of it other than to those he likes; and if he sees something (in a dream) that he dislikes, let him not talk of it at all.”

( Related by al-Bukhārī and Muslim)

40) And in a version on the authority of Jābir, the Messenger of Allah (may the blessings and peace of Allah be upon him) added: “And let him change over from the side on which he was.”

( Related by Muslim)
يُحَبُّ، فَلا يُحْدَثُ بِهِ إِلَّا مَن يُحْبُّ، وَإِنْ رَأَى مَا يَكْرُهُ، فَلا يُحْدَثُ بِهِ، وَلِيَتَوَلَّيْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ شَرِّ مَا رَأَى فَإِنَّهَا لَنْ تُضَرَّهُ. 

البخاري ومسلم

40 - وفي رواية جابر عن رسول الله ﷺ، أضاف: "وَلَيُتَسَبَّعَ بِاللهِ مِنَ الشَّيْطَانِ ثَلَاثَةَ، وَلَيَتَحْوَلْ عَن جَنُّهِ الَّذِي كَانَ عَلَيْهِ". 

مسلم
7. The merit of acts of devotion at night

Allah the Almighty has said: “O you wrapped in your raiment, keep vigil the night long, save a little—a half thereof, or abate a little thereof or add (a little) thereto—and recite the Qurʾān (in slow measured tones), for we shall charge you with a word of weight. Verily the vigil of the night is (a time) when impression is more keen and speech more certain.”1 And the Almighty has said: “And keep awake some part of the night for additional devotions, so that your Lord may raise you to a glorious state.”2 And the Almighty has said: “And prostrate yourself to Him (a portion of) the night, and glorify Him throughout the lifelong night.”3

1. The Chapter of the Wrapped-up 73:1–5.
2. The Chapter of the Children of Israel 17:79.
7 - فضل العبادة بالليل

قال الله تعالى: "فيّا أيها المُرْسَلُ(1) قُم
الليلَ إلاّ قَلِيلًا(2)" إلى قوله: "إنَّ نَاشِئَةَ اللَّيْلِ (3)
هيّ أَسْتَدُّ وَطَأٌ(4) وَأَقُوم قِيَالًا(5)
المِزْمَلٌ: ٧٣ - ٥] وقال تعالى: "وَمِن
الليل فتَهَجَّدٌ(6) به نِافَلَةٌ (7) لَك عَسِي أن يَتَعَثَّك
رَبِّك مَقَامًا مَهْمُودًا(8) [الإِسرَاء١٧: ٥٩]
فَوِمَن اللَّيْل فَاشْجَدْ لَه وَسَبْحَة لَيْلًا طَوْيَلاً(9)
الدهر ٧٦: ٢٦].

(1) المُرْسَلُ: المتفق في ثياب نوح.
(2) ناشِئَةَ اللَّيْل: العبادة التي تحدث في الليل.
(3) أَسْتَدُّ وَطَأٌ: أي أَشْد وُعُظًا على النفس و أَرْسَخ أَثْرًا.
(4) أَقُوم قِيَالًا: أَوضَح قُوْلًا لَّسْفِاء الفُكر و اكتمال الهدوء.
(5) التَهْجَد: صلاة الليل.
(6) نِافَلَةٌ: أي عبادة زائدة على الفرائض.
41) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "Our Lord descends each night to the lowest sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of me that I may give it him? Who is asking forgiveness of Me that I may forgive him?"

(Related by al-Bukhārī and Muslim)

42) The Prophet (may the blessings and peace of Allah be upon him) said: "The Lord is at His most near to the servant in the middle of the final part of the night. If you are able to be among those who are remembering Allah at that hour, then be so."

(Related by at-Tirmidhī)
41 - عن النبي ﷺ قال: "يُنزلُ رِبْنَا كُلَّ لَيْلَةٍ إلى السَّماءِ اللَّدْنيا حينَ يَثْقِي ثَلَثُ اللَّيْلِ الآخرِ، فيقول: مَنْ يَذْهَوْني فَأَسْتَجِيبَ لَهُ، ومَنْ يَسْأَلْني فَأُعْطِيهِ، ومَنْ يَسْتَغْفِرْني فَأَغْفِرْ لَهُ".

البخاري ومسلم

42 - قال النبي ﷺ: "أَقُربُ ما يَكونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الآخرِ، فَإِنَّ اسْتَطَوْعْتَ أَنْ تَكونَ مَمَّنْ يَذْكُرُ اللهُ فِي تَلُكَ السَّاعَةِ فَكُنَّ".

الترمذي
43) The Prophet (may the blessings and peace of Allah be upon him) said: "Verily in the night there is a period of time which no Muslim man happens upon and wherein he asks Allah (Exalted be He!) for something good from the things of this world and the Hereafter, without his being given it—and this is so every night.”

(Related by Muslim)

44) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who says on leaving his house: Bismilläh (in the name of Allah), I have put my trust in Allah, there is no strength or power save in Allah, it is said to him: All
43 - قال النبي ﷺ: "إِنَّ فِي اللَّيْلِ
لَسَاعَةٌ لَا يُوَافِقُهَا رَجُلٌ مُسَلِّمٌ يُسَأَلُ اللهُ عَزَّ وَجَلَّ خَيرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ". مسلم

44 - قال رسول الله ﷺ: "مَنْ قَالَ إِذَا خَرَجَ مِنْ بِيْتِهِ، "بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللَّهِ"، يُقَالُ لَهُ:
requirements have been met for you, you have been protected, and you have been guided; also the devil turns away from him and says to another devil: What can you do with a man who has been guided, whose requirements have been met, and who has been protected?"

(Related by Abū Dāwūd, an-Nasāʾī and at-Tirmidhi)

45) Umm Salamah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) never left my house without glancing up at the sky and saying: “O Allah, I take refuge in You lest I go astray, or I am caused to go astray, or I commit a slip, or I am caused to commit a slip, or I oppress or I am oppressed, or I behave foolishly or am behaved foolishly against.”

(Related by Abū Dāwūd, at-Tirmidhi, an-Nasāʾī and Ibn Mājah)
كُفِيتَ، وَّوَقِيتَ، وهُدِيتَ، وَتَنَحِّي عَنَهُ
الشَّيْطَانُ، فَقُولُ لِشَيْطَانِ أُخْرِ: كِيفَ لَكَ
بِرْجُلِ قَدْ هُدِيَّ وَكُفِيَّ وَوَقِيَّ؟

أبو داود والنسائي والترمذي

45 - وقالت أم سلمة رضي الله عنها:
ما خرج رسول الله ﷺ من بيتها فظل إلا رفع
طَرْفَهُ إلى السماء فقال: «اللَّهُمَّ إنِّي أَعُوذُ بِكَ
أن أضل أو أضل أو أزل أو أزل»، أو أظلم أو
أظلم، أو أجهل أو يجهل (١) عليّ.

أبو داود والترمذي والنسائي وابن ماجة

(١) جهل الرجل على غيره: نسائه.
8. On entering one’s home

46) The Prophet (may the blessings and peace of Allah be upon him) said: “When a man enters his house and has remembered Allah Almighty on entering, and on partaking of food, the devil says: There is no shelter for the night for you¹ and no supper. And if he has entered without remembering Allah Almighty on entering, he says: You¹ have attained shelter for the night. And if he has not remembered Allah Almighty on partaking of food, he says: You¹ have attained shelter for the night and supper.”²

(Related by Muslim)

1. He is addressing devils in general.
2. The meaning is that he who remembers Allah on entering his house and on partaking of food protects himself against the devil, but he who does not do so allows the devil access to himself.
8 - في دخول المنزل

46 - قال النبي ﷺ: "إذا دخل الرجل بيتته، فذكر الله تعالى عند دخوله، وعند طعامه، قال الشيطان: لا ميتة لكم ولا عشاء (1)، وإذا دخل فلم يذكر الله تعالى عند دخوله، قال الشيطان: أدركتم الميتة. وإذا لم يذكر الله تعالى عند طعامه قال: أدركتم الميتة والعشاء".

مسلم

(1) معناه أن الذي يذكر الله محفظة من الشيطان ووسعته عند مبيته وعاشته، والذين لا يذكر الله يتيح للشيطان أن ينفذ إليه.
47) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “When a man enters his house, let him say: O Allah, I ask of You the best entrance and the best exit. In the name of Allah we have entered, and in the name of Allah we have gone out, and on Allah our Lord we have depended. After that he should greet his family.”

(Related by Abū Dāwūd)

48) Anas (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said to me: “O my son, when you enter upon your family, give greetings—it shall be a blessing on you and on the family of your house.”

(Related by at-Tirmidhi)
47 - قال رسول الله ﷺ: «إذا وَلَجَ الرجل بيته فليقل اللهم إني أَسْأَلُك خَيْرَ المَولَّدِ (١)، وخير المخرج بسم الله وَلَجْنَا، بسم الله خَرْجَنا، وعلى الله رَبّنا تَوْكِلْنا. ثم لِيَسْلَمْ على أَهْلِهِ».

أبو داود

48 - قال الحسن رضي الله عنه: قال لي رسول الله ﷺ: «يا بني إذا دخلت على أَهْلِك فَسْلَمْ يَكُن بِرَكَةٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ».

الترمذي

(١) المولود: المذخل.
9. On entering and leaving the mosque

49) The Messenger of Allah (may the blessings and peace of Allah be upon him), when entering and leaving the mosque would say: “Bismillāh (in the name of Allah), O Allah, bless Muḥammad, and when he left he used to say: Bismillāh (in the name of Allah), O Allah, bless Muḥammad.”

(Related by Ibn as-Sunni and at-Tirmidhi)

50) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “When one of you enters the mosque, let him say greetings on the Prophet\(^1\) and let him say: O Allah, open for me the doors of Your mercy, and when he leaves let him say: O Allah, I ask for Your favour.” And in one version he added the saying of greetings on the Prophet when leaving.

(Related by Muslim)

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1. I.e., by saying: “Allāhumma ṣallī wa sallim ʿala Muḥammad.”

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9 - في دخول المسجد والخروج منه

49 - كان رسول الله ﷺ إذا دخل المسجد قال: "بسم الله، اللهم صل على محمد، وإذا خرج، قال: بسم الله، اللهم صل على محمد".

ابن السني والترمذي

50 - قال رسول الله ﷺ: "إذا دخل أحدكم المسجد فليسأل على النبي (1) ولتقل: اللهم افتح لي أبواب رحمتك وإذا خرج فليقل: اللهم إني أسألك من فضلك".

وزاد في رواية: التسليم عند الخروج مسلم

(1) أي بقوله: اللهم صل وسلم على محمد.
51) The Prophet (may the blessings and peace of Allah be upon him), when entering the mosque would say: “I take refuge in Allah the Mighty, and in His noble face, and in His ancient authority, from the accursed devil. He said: If he says that, the devil says: He is protected from me for the rest of the day.”

(Related by Abū Dāwūd)
51ـ كان النبي صلى الله عليه وسلم إذا دخل المسجد قال: "أعوذ بالله العظيم، وبووجه الكريم وبسلطانه القديم من الشيطان الرجيم". قال: "فإذا قال ذلك، قال الشيطان: حفظ مني سائر اليوم". أبو داود
10. The call to prayer and he who hears it

52) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Were people to know what (merit) there is in giving the call to prayer and in (being in) the first rank (in communal prayers), and then found no way (to achieve this) other than by drawing lots, they would do so.”

(Related by al-Bukhārī and Muslim)

53) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Neither djinn nor man hears the reach of the voice of the muezzin without acknowledging him on the Day of Resurrection.”

(Related by al-Bukhārī)

54) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “If you hear the call to prayer, say as the muezzin is saying.”

(Related by al-Bukhārī and Muslim)
10 - الآذان، ومن يسمعه

52 - قال رسول الله ﷺ: "لَوْ يَعْلَمُ النَّاسُ ما في الْنَّداءِ والصَّفَّةِ الأوَّلِ، فَمَا لَمْ يِجِدْهَا إِلاَّ أَن يَسْتَهْمَّوا (1) عَلَيْهِ لَا سَتَهْمِهَا (1)". البخاري ومسلم

53 - قال رسول الله ﷺ: "لا يسمعُ مَدَى صُوْتِ الْمُؤْذِنِ جَنًّا وَلَا إِنْسًٍ إِلاَّ شَهِدَ لِهِ يَوْمَ الْقِيَامَةِ". البخاري

54 - قال رسول الله ﷺ: "إِذَا سَمَعْتُمْ النَّداءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤْذِنُ". البخاري ومسلم

(1) استههموا: اقترعوا فيما بينهم.

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55) The Prophet (may the blessings and peace of Allah be upon him) said: “When you hear the muezzin, say the same as he is saying, then say blessings on me, for he who says a blessing on me, Allah shall say on him ten. Then ask of Allah that I be granted the wasilah, for it is a rank in heaven which is given to one of the servants of Allah (who is truly devout), and I hope that I am he; and he who asks for me the wasilah, intercession (by me for him) will be permitted.”

(Related by Muslim)

56) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “When the muezzin says: Allah is greatest, Allah is greatest, and one of you says: Allah is greatest, Allah is greatest;
قال: "إذا وكان الله رسولًا، فهذا الشاب الذي يقال له: يبني: يبني..."
then he says: I bear witness that there is no god but Allah, and one of you says: I bear witness that there is no god but Allah; then he says: I bear witness that Muḥammad is the Messenger of Allah, and one of you says: I bear witness that Muḥammad is the Messenger of Allah; then he says: Come to prayers, and one of you says: There is no strength or power save in Allah; then he says: Come to success, and one of you says: There is no strength or power save in Allah; then he says: Allah is greatest, Allah is greatest, and one of you says: Allah is greatest, Allah is greatest; then he says: There is no god but Allah, and one of you says from his heart: There is no god but Allah—then he will enter Heaven.”

(Related by Muslim)
أكبر الله أكبر، ثم قال: أشهد أن لا إله إلا الله، ثم قال: أشهد أن محمداً رسول الله، قال: حيّ على الصلاة، قال: لا حول ولا قوة إلا بالله، ثم قال: حيّ على الفلاح، قال: لا حول ولا قوة إلا بالله، ثم قال: الله أكبر الله أكبر، قال: الله أكبر الله أكبر، ثم قال: لا إله إلا الله، قال: لا إله إلا الله، من قلبي دخل الجنة. مسلم
57) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “He who, when he hears the call to prayer, says: O Allah, Lord of this consummate call and the present prayers, grant Muḥammad the wasilah¹ and the faḍilah,² and bring him to the glorious state that You have promised him,³ intercession (by me for him) will be permitted on the Day of Resurrection.”

(Related by al-Bukhārī)

58) And on the authority of cAbdullah the son of cUmar (may Allah be pleased with them both) that a man said: O Messenger of Allah, the muezzins surpass us (in merit). And the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Then say as they say and, when you have finished, ask (something) and you shall be given it.”

(Related by Abū Dāwūd and Ibn Ḥibbān)

1. Wasilah is a rank in heaven granted to the most devout of Allah’s servants.
2. Faḍilah is an enhanced state in heaven.
3. With reference of the Chapter of the Night Journey 17:79, which reads: “And pray in the small watches of the morning an additional prayer for you, so that your Lord may raise you to a glorious state.”
57 قال رسول الله ﷺ: (من قال حين يسمعُ النداء: اللهم رب هذِه الدعوة النَّافِعَة والصلاة القَائِمَة، أع مُحمَّداً الوَسِيلة والفَضيلة) (1)، وابعثُه معاماً مَحمَودًا الذِي وعدته (2)، حَلَّت لِه شِفاعَتي يوم القيامة).

البخاري

58 وعن عبد الله بن عمر رضي الله عنهما، أن رجلاً قال: يا رسول الله إن المُؤذِنين يُفضلوننَا، فقال رسول الله ﷺ: (قل كما يقولون، فإذا انتهيت فسَل) (2) تعطه.

ابو داود وابن حبان

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(1) الفضيلة: الدرجة الزائدة.

(2) لقوله تعالى لنبيه ﷺ: (عسى أن يبعثك ربك مقاماً مَحمودًا) [الإسراء ١٧ : ٧٩].

(3) ادع الله بعد الفراق من ترديد الأذان بما تشاء من الدعاء، فسوف يُستجب لك.  

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59) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The invocation (which is made) between the call to prayers and the call indicating the start of prayers is not rejected.” He said: What shall we say, O Messenger of Allah? He said: “Ask Allah for well-being in this world and in the Hereafter.”

(Related by at-Tirmidhi)

60) And on the authority of Sahl ibn Sa‘d (may Allah be pleased with him), who said: “The Messenger of Allah (may the blessings and peace of Allah be upon him) said: Two things are not rejected—or are seldom rejected: a supplication at (the time of) the call to prayer and at (the time) when people engage in close combat.”

(Related by Abū Dāwūd)
59 - قال رسول الله ﷺ: "لا يُرَدُّ الدعاءُ بين الأذانِ والإقامةِ، قالوا: فمَاذا تقولُ يا رسول الله؟ قال: سلوا الله تعالى في الدنيا والآخرةَ.

الزندجي

20 - وعن سهل بن سعيد رضي الله عنه قال: قال رسول الله ﷺ: "إِنْ تُنْتَانَ لا تُرَدُّنَ أَوْ قَلَّما تُرَدُّنَ - الدعاء عند النداءِ(1)، و عند البأسِ(2) - حين يلحمُ بعضهم بغضًا".

أبو داود

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(1) النداء، الأذان.
(2) البأس، لقاء العدو في حرب مشروعة.
11. At the commencement of prayers

61) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to be silent for a short while when commencing the prayers. Abū Hurayrah said: O Messenger of Allah, by my father and my mother, \(^1\) tell me about your silence between saying “Allah is greatest” and the recitation (of the prayers)? What do you say then? He said: I say: “O Allah, make a distance between me and my sins as You have made a distance between the east and the west. O Allah, cleanse me of my sins as the white robe is cleansed of staining. O Allah, wash me of my sins with snow, water and hail.”

(Related by al-Bukhāri and Muslim)

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\(^1\) Lit. “I would ransom my father and mother for you.”

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11 - في استفتاح الصلاة

كان رسول الله ﷺ إذا استفتح الصلاة سكت هنية قبل أن يقرأ. فقال أبو هريرة: يا رسول الله بأبي وأمي أرأيت سكتك بين التكبير والقراءة، ما تقول؟ قال: أقول: «اللهم باعد بنيتي وبين خطاباي كما باعدت بين المشرق والمغرب» اللهم تنفي من خطاباي كما تنفي الثوب الأبيض من الدنس اللهم اغسلني من خطاباي بالثلج والماء والبرد».

البهاري ومسلم
62) And on the authority of Jubayr ibn Muṭṭim that he saw the Messenger of Allah (may the blessings and peace of Allah be upon him) performing a prayer. He said: “Allah is truly the greatest, and much praise be to Allah, and Allah is glorified at early morning and late afternoon”—three times. “I take my refuge in Allah from the accursed devil, from his pride, his exhalations of noxious poetry, and his ability to derange.”

(Related by Abū Dāwūd)

63) And on the authority of Ṭā’ishah (may Allah be pleased with her) and of Abū Saʿīd and others: That the Prophet, when starting the prayers, would say: “How far are You from every imperfection! and praise be to You, and may Your name be blessed and may Your sublimity be exalted, and there is no god but You.”

(Related by Abū Dāwūd, at-Tirmidhi, an-Nasāʾī and Ibn Mājah)
(১) মহামের যাত্রায় যাত্রার সময় তিনি করেন না।
(২) তাঁরা যাতায় যাত্রা করেন না।
(৩) এই বিষয়ে তাঁরা করেন না।
(৪) এই বিষয়ে তিনি করেন না।

চরিত্রের দৃষ্টিকোণ থেকে এইসব বিষয়ের মধ্যে অন্যতমটি বিষয়টি কি? ৬-৭।
64) On the authority of cUmar (may Allah be pleased with him) that he\(^1\) said “Allâhu Akbar,” then opened the prayers with it.\(^2\)

(Related by Muslim)

65) The Messenger of Allah (may the blessings and peace of Allah be upon him), when he began his prayer would say: “I have directed my face, as a true believer and not one of the polytheists, to Him who has created the heavens and the earth. My prayers and my devotions, my life and my death, belong to Allah, Lord of the worlds; He has no associate, and thus have I been instructed, and I am one of the Muslims. O Allah, You are the Supreme Sovereign,

\(^1\) I.e., the Prophet.
\(^2\) I.e., with the invocation given in 63.
24 - عن عمر رضي الله عنه، أنه كتب
فهم استفتح به (1).

سلم

65 - كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة قال: "وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ والأَرْضَ حَنِيفًا وَمَا أَنا مِنَ المُشْرِكِينَ، إِنَّ صَلاتِي وَنُشُكِي وَمَخْيَاتِي وَمَمَاتِي لَهُ رَبَّ الْعَالَمِينَ، لا شَرِيكَ لَهُ وَبِذَلِكَ أُمِّرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنتَ الْمَلِكُ،

(1) أي بدء الاستفتاح الوارد في الحديث السابق.
there is no god but You. You are my Lord and I am Your servant. I have done wrong to myself, and I acknowledge my guilt, so forgive me all my sins; there is no one who forgives sins but You. Guide me to the best of morals, and no one guides to the best of them but You; and avert from me the worst of them, and no one averts the worst of them but You. Here I present myself to You and seek Your approval. All good is in Your hands. Evil is not Yours, and I am of You and to You. May You be blessed and glorified. I ask forgiveness of You and I turn to You in repentance.”

(Related by Muslim)
لا إلَهِ إلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَّمْتُ
نفسِي، وَاعْتِرَفْتُ بِذِنْبِي، فَاغْفِرْ لي ذِنْبِي
جمِيعاً، إِنَّهُ لا يَغْفِرُ الْذِّنْبُ إِلَّا أَنْتُ، وَاهْدَنِي
لَا أَخْسَنَ الأَخْلاَقِ لا يَهْدِي لأَخْسَنَهَا إِلَّا أَنْتُ،
وَأَصْرِفْ عَنْي سَيِّئَتَا لا يَضْرِفْ عَنْي سَيِّئَتَا إِلَّا
أَنْتُ، لَيْبَكَ وَسَعْدِيَكَ (1)، وَالْحَيَّرُ كُلُّهُ فِي
يَدِيكَ، وَالشَّرْرُ لَيْسَ إِلَيْكَ، أَنَا بَكَّ وَإِلَيْكَ،
تَبَارَكَتْ وَتَعَالِيَتْ، أَسْتَغْفِرُ لَكَ وَأَتُوبُ إِلَيْكَ».

(1) تلبيةٌ بعد تلبيةٍ وإسعاداً بعد إسعاد، والمعنى أني استجيب لك وأقدم
من الطاعات ما يرضيك عني.

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66) The Messenger of Allah (may the blessings and peace of Allah be upon him) would commence his prayers when he performed them at night (with the words): “O Allah, Lord of Gabriel and of Mikā’il and of Isrā’īl, Creator of the heavens and the earth, Knower of the invisible and the visible. You judge between Your servants in that about which they differ. Guide me by Your permission to the truth about which people hold divergent views. Verily You guide whom You will to a straight path.”

(Related by Muslim)

67) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when he rose to prayer in the middle of the night: “O Allah, praise be to You, You are the light of the heavens and of the earth and of those therein; and praise be to You; You are the Upholder of the heavens and the earth
66 - كان رسول الله ﷺ يفتح صلاتته
إذا قام من الليل: «اللهُمَّ رَبُّ جِبْرِيلَ، وَمِيكَائِيلَ، وَإِسْرَائِيلَ، فَاطِرُ السَّمُوُّاتِ والأَرْضِ، عَالِمُ الْغَيْبِ والشَّهَادَةِ، أَنْتَ تَحْكُمُ بِئِنَّ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا أَخْتَلِفَ فِيهِ مِنَ الْحَقِّ بِأَذْنِكَ، إِبَالَكَ نَهْدِي مِنْ تَشَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

67 - كان رسول الله ﷺ يقول: إذا قام إلى الصلاة من جوف الليل: «اللهُمَّ لَكَ الحَمْدُ، أَنْتُ نُورُ السَّمُوُّاتِ والأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتُ قِيَامُ السَّمُوُّاتِ (1)

(1) قِيَامُ السَّمُوُّاتَ وَقِيَامُهَا: الحافظ لها.
and of those therein; and praise be to You, You are the Lord of the heavens and of the earth and of those therein; and praise be to You, You are real, and Your promise is real, and Your words are real, and the meeting with You is real, and Heaven is real, and Hell-fire is real, and the prophets are real, and Muḥammad is real, and the Day of Judgement is real. O Allah, to You have I submitted, and in You have I believed, and upon You have I relied, and to You I have returned in repentance, and for You have I contended in dispute, and to You have I submitted judgement, so forgive my early sins and my late sins, those I have kept secret and those I have done openly. You are my God, there is no god save You.”

(Related by al-Bukhāri and Muslim)
والأرض وَمَن فيهِنَّ، وَلَكَ الحَمْدُ، أَنتَ رَبُّ السَّمَواتِ والأَرْضِ، وَمَن فيهِنَّ، وَلَكَ الحَمْدُ، أَنتَ الحَقُّ، وَرَعَٰدُكَ الحَقُّ، وَقَوْلُكَ الحَقُّ، وَلِقَائِكُمْ حَقُّ، وَالجَنَّةُ حَقُّ، وَالنَّارُ حَقُّ، وَالنِّبِئُونَ حَقُّ، وَمُحَمْدُ حَقُّ، وَالسَّاعَةُ حَقُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَيَكَآمِنتُ، وَعَلِينَكَ نُوَكَّلَتُ، وَإِلَيْكَ أَنْبَتُ، وَيَكَ خَاصَمْتُ، وَإِلَيْكَ حٰكَمْتُ، فَاعْفِرْ لي ما قَدْمَتْ وما أَخَّرَتْ، وَما أَسْرَرتْ وما أَعْلَنتْ، أَنتَ إِلَهِي، لا إِلَهِ إِلَاَّ أَنتَ".

البخاري ومسلم

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12. On the invocations to be said when bowing and rising therefrom, and when prostrating oneself, and when sitting between the two prostrations

68) On the authority of Ḥudhayfah (may Allah be pleased with him) that he heard the Prophet (may the blessings and peace of Allah be upon him) say when he bowed down: subḥāna rabbiya ṭl-ʾAẓīm (Glorified is my Great Lord!)—three times. And when he prostrated himself he said: subḥāna rabbiya ṭl-ʾAʿlā (Glorified is my most Sublime Lord!)—three times.

(Related by Abū Dāwūd, at-Tirmidhī, an-Nasāʾī and Ibn Mājah)

69) And in the Hadith of ʿAli (may Allah be pleased with him) concerning the prayers of the Messenger of Allah (may the blessings and peace of Allah be upon him), (it is said) that when he had bowed down he would say: “O Allah, to You have I bowed down, and in You have I believed and to You have I
12 - في دعاء الركوع والقيام منه والسجود والجلوس بين السجودتين

28 - عن حذيفة رضي الله عنه، أنهُ سمع النبي ﷺ يقول إذا ركع: "سبحان ربي العظيم" ثلاث مرات، وإذا سجد قال: "سبحان ربي الأعلى" ثلاث مرات.

أبو داود والترمذي والنسائي وابن ماجه

29 - وفي حديث علي رضي الله عنه، عن صلاة رسول الله ﷺ وإذا ركع يقول في ركوعه: "اللهم لك ركعت، وبك آمنت"
submitted. My hearing and my sight, my brain, my bones and my nerves have humbled themselves to You.” And when he had raised his head from the bowing position he would say: “Allah hears him who has praised Him, O our Lord, and to You be praise filling the heavens and filling the earth and filling that which is between them, and filling anything further that You want.” And when he prostrated himself he would say in his prostrate position: “O Allah, to You have I prostrated myself, and in You have I believed, and to You have I submitted. My face has prostrated itself to Him who created and fashioned it and who opened out its hearing and its sight. May Allah, the best of creators, be blessed.”

(Related by Muslim)
ولَكَ أَسْلَمْتُ، خَشَعْ لِكَ سَمَعَيْنِ، وِبَصَريَّ، ومُحْيِي، وَعَظْمَيْنِ، وَعَصِبيَّ». وإذا رَفِعَ رَأسُهُ مِنَ الرُّكَوعِ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبِّنَا وَلَكَ الحَمْدُ، مِلْلُ السَّمَواتِ وَمِلْلُ الأرضِ وَمِلْلُ ما بَيْنَهُما، وَمِلْلُ مَا شَنُّتْ مِنْ شَيْءٍ بَعْدُ».

وإذا سَجَدَ يَقُولُ فِي سَجُودِهِ: «اللَّهُمَّ لَكَ سَجَدُتُ، وَبَكَآمَنُتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجِهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَنَّ سَمَعَهُ وِبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الخَالِقَينَ». مسلم
And cĀ’ishah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) would often say in his position of bowing down and prostration: “Glory be to You, O Allah, our Lord, and praise be to You. O Allah forgive me”—following the injunction of the Qur’ān. She refers to His (Exalted is He) words: “Glorify your Lord, giving praise to Him, and ask His forgiveness, He is ever-accepting of repentance.”

(Related by al-Bukhārī and Muslim)

The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when in the position of bowing down and of prostration: “Most perfect, most holy, the Lord of the angels and of the soul.”

(Related by Muslim)

1. The Chapter of Succour 110:3.
2. I.e., Gabriel.
70. وَقَالَتُ عَائِشَةُ رضي الله عنها:
كان رسول الله ﷺ يُكَرِّر أن يقول في ركوعه وسجوده: "سُبِحَانَكَ اللَّهُمَّ رَبِّي وَبِحَمْدِك، اللَّهُمَّ اغْفِرْ لي" يتأوَّل القرآن. تُريد قوله تعالى: "فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِذَا كَانَ توَابًا" [النصر 10:12].

البيماري ومسلم

71. كان رسول الله ﷺ يقول في ركوعه وسجوده: "سُبْحَانَ قُدُسُوسٍ (1) رَبُّ الملائِكَةِ والرُّوحِ" (2) مسلم

(1) السُّبْحَانَ: المنزه عن كل سوء. القُدُسُوس: المنزه عن النقائص.

(2) الروح: أي جبريل.
72) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Take note that I was forbidden to recite the Qur’an when bowing down and in prostration. As for bowing down, extol therein the Lord; and as for prostration, exert yourself in making supplication, for it is sure to be answered to you.”

(Related by Muslim)

73) ‘Awf ibn Mālik said: I stayed up one night with the Messenger of Allah (may the blessings and peace of Allah be upon him) and he rose and recited the Chapter of the Cow. He did not pass by a verse of mercy without stopping and asking for mercy, and he did not pass by a verse of punishment without stopping and saying “I take refuge in Allah.” He said: Then he bowed down for as long as he had
72 - قال رسول الله ﷺ: "ألا وإني نُهِيتُ أن أقرأ القرآن وركَعَا أو ساجداً، فأمَّا الزِّكْوُعُ، فعظَموا فيه الرَّب، وأمَّا السَّجودُ، فاطْجَهَدهُوا في الدعاء، فقَمِّن (1) أن يُسْتَجِب لْكُمْ". مسلم

73 - وقال عَوْفُ بْنُ مالكِ: قَمْتُ مَعِ رَسُولِ اللَّهِ ﷺ لِيَلَةٍ، فقام فَقَرَ بسورة (التغَرَّة)، لا يُمْرِ رَحْمَةٌ إِلا وَقَفَ وَسَلَّمَ، ولا يُمْرِ بَآيَةٍ عَذَابٍ إِلا وَقَفَ وَتَعَوَّدَ، قال: ثم ركَعَ

(1) قَمِّن: جَدِيرٌ.
been standing in prayer, saying in his bowed position: “Glory be to Him who possesses omnipotence and sovereignty, pride and greatness.” Then he said likewise in his prostration.

(Related by Abū Dāwūd and an-Nasā’ī)

74) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say:

“Samiṣa ’Ilāhu liman ḥamidah” (Allah hears him who has praised Him) when he was straightening up from the position of being bowed down; then, standing, he would say:

“Rabbana wa laka ’l-hamd” (O our Lord, and praise be to You). And in another version: “Rabbana laka ’l-ḥamd” (O our Lord, praise be to You).

(Related by al-Bukhārī and Muslim)
بَقَدْرُ قِيَامِهِ، يقول في رُكُوعِهِ: "سُبُحَانَ ذي
الجَبَرُوتِ والملِكُوتِ، والكِبْرِياءِ والعَظْمَةِ".
ثم قال في سُجُودِهِ مثل ذلك.
أبو داود والنسائي

٧٤ - كان رسول الله ﷺ يقول:
"سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ" حين يرفع صُلْبَهُ
مِنَ الرَّكوعِ، ثم يقول وهُو قائم:
"رَبِّنَا وَلَكَ الحَمْدُ"، وفي لَفْظِ: "رَبِّنَا
لَكَ الحَمْدُ".
البخاري ومسلم
75) The Messenger of Allah (may the blessings and peace of Allah be upon him), when he raised his head from the position of being bowed down, would say:

"O Allah, our Lord, praise be to You, filling the heavens, and filling the earth, and filling that which is between them, and filling anything further that You want, worthy You are of praise and of glory, (which are words) that are the most truthful a servant can say of You, and all of us are servants to You. O Allah, there is no withholding what You have given, and there is no one to give what You have withheld. He who possesses (worldly) fortune will not benefit therefrom (on the Day of Judgement)."

(Related by Muslim)
25 - كان رسول الله ﷺ إذا رفع رأسه
من الزكَّوَع قال:
"اللَّهُمَّ رَبِّنَا لَكَ الحَمْدُ مِلَّة
السَّمَوَاتِ وَمِلَّةَ الْأَرْضِ وَمِلَّةٌ مَا بَيْنَهُمَا
وَمِلَّةٌ مَا شَفِئتِ مِنْ شَيْءٍ بَعْدُ آخِلُ الشَّنَاء
وَالْمَجْدِ أَحْقَاقُ (1) ما قَالَ الْعَبْدُ وَكُلُّ نَا لَكَ
عَبْدُ اللَّهِمَّ لَا مَانعَ لَمْ أَعْطَيْتَ لَا مَعْطِيَ
لَمْ أَمْثَعْتَ وَلَا يَنْفَعُ ذَهَدِ مِنكَ الْجَدُّ (2)".

مسلم

(1) أي أن الدعاء السابق (ربنا لك الحمد) هو أحق قول.
(2) الجَد هو الحَجَر. وَالمعنى أن المرء المحتوف فيها الدنيا والثواب، وغيره،
لا ينفع ذلك يوم الحساب، لأن العمرة يومه بالعمل الصالح.
76) Rifā'ī said: One day we were praying behind the Prophet (may the blessings and peace of Allah be upon him), and when he raised his head from bowing down he said: "Allah hears him who has praised Him." A man behind him said: O our Lord, and to You is praise that is abundant, good and blessed. When he had finished the Prophet said: "Who was the person who spoke?" The man said: It was I. He said: "I saw some thirty angels hastening to see which of them could write it down first."

(Related by al-Bukhārī)

77) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The servant is nearest to his Lord when he is prostrating himself, so multiply (your) invocations (then)."

(Related by Muslim)
76 - وقال رفاعة بن رافع: كَانَ يَؤمَّا نُصْلِي وراء النبِيِّ ﷺ، فلَمّا رَفَعَ رأسه مِنَ الرَكْعَة قَالَ:

«سَمِعَ اللَّهُ ِمَنْ حَمِدَهُ» فَقَالَ رَجُلٌ ورَأَة: رَبّنا وَلَكَ الحَمْدُ، حَمْدًا كَثِيراً طَيِّبًا مُبارِكاً فِيهِ، فلَمّا انتَصَرَّ فَقَالَ: «مَنِ النُّمَتَكَلِّمُ؟» قَالَ: أَنَا قَالَ: رَأَيتُ بِضَعَةً وَتَلْئِينَ ملَكًا يَبْتَدِرُونَهَا، عَيْنُهُمْ يَكْتَبُهَا أَوْلُ». البخاري

77 - قال رسول الله ﷺ: «أَقُرِّبْ مَا يَكُونُ العَبْدُ مِنَ رَبِّهِ وَهُوَ سَاجِدٌ، فَأُكْثِرُوا الدُّعَاء». مسلم
78) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say in his position of prostration: "O Allah, forgive me all my sins, the minor ones and the major ones, the first ones and the last ones, the open ones and the secret ones."

(Related by Muslim)

79) cĀ’ishah (may Allah be pleased with her) said: I could not find the Prophet (may the blessings and peace of Allah be upon him) one night (in his usual place of sleeping), so I searched round for him and my hand fell on the soles of his feet while he was in prostration, and they were raised. He was saying: "O Allah, I take refuge in Your approval from Your displeasure, and in Your remission from Your punishment, and I take refuge with You from You."
78 - كان رسول الله ﷺ يقول في سجوده: «اللهُمَّ اغْفِر لِي ذَنِبِي كُلْهُ، دَقَّهُ وَجِلْهُ»، وأَوْلَاهُ وَآخَرَهُ، وِعَلَانِيَّةُ وَسَرَّهُ. 
سلم

79 - وقالت عائشة رضي الله عنها:
فَقَدَذَتِ الْبَنِّيَّ تَذَا لَيْلَةٍ [مِنَ الفِرَاشِ]
فَالتَّمَسْتَهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدْمَيْهِ وَهُوَ فِي المسْجِدِ، وَهُمَا مَنْصُوبَانِ، وَهُوَ يُقُولُ:
اللَّهُمَّ إِنِّي أَعُوذُ بِرَضِيَّكَ مِنْ سَخَطُكَ، وَبِمَعافِتِكَ مِنْ عَقْوَيْيَكَ، وَأَعُوذُ بِكَ مِنْكَ، لا

(1) دَقَّهُ وَجِلْهُ: صغيرهٌ وكبيره.
(2) أي وهو ساجد.
I cannot truly measure out praise enough for You, You are as You have praised Yourself.”

(Related by Muslim)

80) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say between the two prostrations: “O Allah, forgive me, and have mercy upon me, and guide me, and restore me to well-being, and protect me, and provide for me.”

(Related by Abū Dāwūd)

81) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say between the two prostrations: “O my Lord, forgive me. O my Lord, forgive me.”

(Related by Abū Dāwūd)
أَحْصِيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَبُّكَنَّكَ، أَنَّكَ كَمَا أَنْتَيَنَّكَ عَلَى نَفْسِكَ».

ملم ٨٠ - كَانَ رَسُولُ اللَّهِ ﷺ يُقُولُ بِيَنَّ السَّجَدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لَيْ، وَارْحَمْنِي، وَأَهْيَنِي، وَأَجْبَرْنِي (١)، وَعَافِنِي؛ وَأَرْزُقْنِي».

أَبُو داوَد

ملم ٨١ - كَانَ رَسُولُ اللَّهِ ﷺ يُقُولُ بِيَنَّ السَّجَدَتَيْنِ: «رَبَّ أَغْفِرْ لِي، رَبَّ أَغْفِرْ لِي».

أَبُو داوَد

(١) أَيْ لَا أَبْلَغُ مِنَ النَّهَاةِ مَا أُنْتَ مَسْتَحْقِقُ لَهُ.
(٢) أَجْبَرْنِي: أَكْفِنِي وَأُصِبِّحُ شَأْنِي.
13. On invocations during the prayers and after the recitation of Tashahhud¹

82) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "When one of you has finished the final recitation of the Tashahhud, let him say that he takes refuge in Allah from four things: from the punishment of hell, from the punishment of the grave, from the test of life and of death, and from the evil of the False Christ."

(Related by Muslim)

¹ Tashahhud: i.e., reciting the statement of faith with which each prayer is concluded.
13 - في الدعاء في الصلاة وبعد التشهد

2 - قال رسول الله ﷺ: "إذا فرغ أحدهكم من التشهد الآخر، فليتعوذ بالله من أربع: من عذاب جهنم، ومن عذاب القبر، ومن فتنة المخية والممات، ومن شر المسيح الدجال". مسلم
And on the authority of ʿĀʾishah (may Allah be pleased with her) that the Messenger of Allah (may the blessings and peace of Allah be upon him) would make the following invocation:

"O Allah, I take refuge in You from the punishment of the grave, and I take refuge in You from the test of the False Christ, and I take refuge in You from the temptation of life and of death. O Allah, I take refuge in You from sinning and from debt." Somebody said to him: How often you ask refuge from debt! And he said: "If a man is in debt, he talks and lies (in his talk), he promises and he fails to keep his promise."

(Related by al-Bukhāri and Muslim)
38 - وعن عائشة رضي الله عنها أنَّ رسول الله ﷺ كان يَدْعُو في الصَّلاة:

اللَّهُمَّ إني أَعْوذُ بِك مِن عَذَابِ القَبْرِ،
وأَعْوذُ بِك مِن فَتَنةِ المَسِيحِ الْدَّجَالِ،
وأَعْوذُ بِك مِن فَتَنةِ المَخَيْا والمَمَاتِ، اللَّهُمَّ إني أَعْوذُ
بِك مِن أَلَامِ والمَرْمُومِ (1). فقال له قَالِلٌ: ما
أَكْثَرَ مَا تَسْتَعِيدُ مِنْ المَرْمُومِ؟ فَقَالَ: "إِنَّ الرَّجُلَ
إِذَا غَرَّمَ (2) حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ".

البخاري ومسلم

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(1) يعني أَعْوذُ بِك مِن آثَامِ وَالْمَعاصِي. وفيها أيضًا الاستعذاء من الغَرَم
وهو الدُّين.

(2) غَرَم: عَلَى دِينٍ وَغَرَامَة.
84) And on the authority of ʿAbdullah the son of ʿAmr (may Allah be pleased with them both) that Abū Bakr aṣ-Ṣiddiq (may Allah be pleased with him) said to the Messenger of Allah (may the blessings and peace of Allah be upon him): Teach me an invocation for me to say in my prayers. He said “Say: O Allah, I have greatly wronged myself, (and) there is no one but You who forgives sins, so give me forgiveness from You, and have mercy upon me, You are the Forgiving, the Merciful.”

(Related by al-Bukhārī and Muslim)

85) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say among the final invocations he made between the saying of the Tashahhud\textsuperscript{1} and the Taslim\textsuperscript{2}:

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1. The statement of faith as used in prayers.
2. Terminating the prayer by saying the words “As-salāmu ʿalaykum wa rahmatu ʿIlahi wa barakātuh” (Peace be upon you and the mercy of Allah and His blessings).
84 ـ وَعَنْ عَبْدِ اللهِ بْنِ عَمَروِ رضي الله عِنْهُ، عنهمَا، أنَّ أَبَا بِكْرٍ الصَّدِيقُ رضي الله عَنْهُ قَالَ لِرَسُولِ اللهِ ﷺ عِلْمَيْنِي دُعَاءً أُذْعِنُو بِهِ فِي صَلَاتِي، قَالَ: قُلْ: اللَّهُمَّ إِنِي ظَلَمْتُ نَفْسِي أَعْفُوكَ بِرَحْمَتِكَ، وَأُرْحَمْنِي إِلَّا أَنْ تَعْفَوَ عَلَى مَغْفِرَةٍ مِنْ عَنْدِكَ، وَأَرْحَمْنِي إِلَّا أَنْ تَعْفَوَ الرَّحِيمُ. البخاري ومسلم

85 ـ كان رسول الله ﷺ يقول من آخر: ما يقول بين التَّشَهِّدِ والتَّسْلِيمِ.
“O Allah, forgive me my early and my later sins, those I have kept secret and those I have done openly, and those in which I have exceeded all bounds and those You know of better than I. You are the Expediter and the Delayer,¹ there is no god but You.”

(Related by Muslim)

86) ĖAmmār ibn Yāsir (may Allah be pleased with him) performed a prayer and made it brief. One of the people said to him: You have reduced—or you have made brief—the prayers. He said: As to that, I said invocations in it that I had heard from the Messenger of Allah (may the blessings and peace of Allah be upon him). When he rose to leave, a man from the people (present) followed him and asked him about the invocation, and he said (that it was):

“O Allah, within Your knowledge of the unseen and Your ability to create, give me life so long as

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¹. These are among the Most Beautiful Names of Allah.
«اللّهُمَّ اغْفِرْ ليُمَا قَدْ مَنَّتُكْ وَمَا أُحْرِثْتُ،
وَمَا أُسَرِّرْتُ وَمَا أُعْلِنْتُ، وَمَا أَسَرَّتُ وَمَا أَنْتُ
أَعْلَمُ بِهِ مَنِي، أَنْتُ الْمُقَدَّمُ وَأَنْتُ الْمُؤْخَرُ، لَا
إِلَّهَ إِلَّا أَنْتَ». مُسلم

86 - صَلَّى عِمَّارُ بْنُ يَاسِرٍ رضي الله عنه صلاةً، فَأَوْجَزَ، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ
خَفَقَتْ أَوْ أَوْجَزَتْ الْصَّلَاةَ، فَقَالَ: أَمَا
عَلَىٰ ذَلِكَ، لَقَدْ دَعَوْتُهَا بِذَٰلِكَ، فَسَمَعَتْهَا
مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَلَمَّا قَامَ تَبَعَهُ
رَجُلٌ مِنَ الْقُوْمِ، فَسَأَلَهُ عَنِ الدعاءِ فَقَالَ:
اللَّهُمَّ بِعَلِيمَكَ الغَيْبِ وَقَدْرِكَ عَلَىٰ

(1) أي أنه رغم تخفيف الصلاة، فقد قرأ فيها هذا الدعاء الجامع.
You know that life is best for me and give me death if You know that death is best for me. O Allah, I ask of You that I should fear You in the unseen and in the seen, and I ask of You that I speak the truth, whether in contentment or anger, and I ask of You the middle way in poverty and riches, and I ask of You grace that will not run out, and I ask of You uninterrupted peace of mind, and I ask of You contentment after destiny (has been implemented), and I ask of You ease of life after death, and I ask of You the delight of Your countenance, and the longing for meeting You in a not adverse and hurtful condition, nor in a state of discord that causes one to go astray. O Allah, attire us in the finery of faith and make of us rightly-guided guides.”

(Related by an-Nasā’i)
الخلقي، أُحْيِيني ما عَلِمْت الحَيَاة خَيْرًا لِي، وتَوَفِّيني إذا عَلِمْت الوفاة خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسَأَلُك خَشْيَتِك في الغَيْبِ، وَالشَّهَادَةِ، وَأَسَأَلُك كَلِمَةَ الحق في الرَّضا والغَمْبِ، وَأَسَأَلُ القَصْدٍ (١) في الفِقر والغِنْيِ، وَأَسَأَلُ نَعِيماً لَّا يْنْقُدُ، وَأَسَأَلُ فَوَّةَ عَيْنٍ لا تَنْقَطُعٍ (٢)، وَأَسَأَلُ الرَّضَا بَعدَ القَضَايِ، وَأَسَأَلُ بَرْدَ العَيْشِ بَعدَ الموتٍ (٣)، وَأَسَأَلُ لَدْهَ النَّظَر إلى وَجْهَك، والشَّوَافِ إلى لِفَائِكِ في غير ضَرَاء مُضَرَّةٍ (٤)، ولا فِتْنَة مُضَلِّلةٍ (٥)، اللَّهُمَّ زَيَّنَّا بِرَبِّيَة الإيمانِ، وَأَجْعَلْنا هَذَاهُ مَهَتِدِينٍ.

النسائي

(١) القصد: النوسط.
(٢) فَوَّةَ عَيْنٍ: ما يُرْضَى وَيُسَرُّ، أي رَغْدَ الحَيَاة وَطِيلَهَا.
(٣) بَرْدَ العَيْشِ: البِسْطَة، وَكَلَّا يَضَرُّ.
(٤) ضَرَاء: السَّبْدَة، وَكَلَّا يَضَرُّ.
(٥) الفتنة: ما يَبِلَى بِالإِنسانِ فِي نَفْسِهِ، وَمِجْمَوعَهِ مِن الأَحَدَاثِ، وَالأَفْكَارِ،
التي قد تُؤْدِي بَه إِلَى الضَّلَالِ، وَاللَّغْظَأ.
87) When the Messenger of Allah (may the blessings and peace of Allah be upon him) ended his prayers he would ask forgiveness of Allah three times and would say: "O Allah, You are Peace and from You is peace. May You be praised, O You who possess majesty and bounty."

(Related by Muslim)

88) When the Messenger of Allah (may the blessings and peace of Allah be upon him) finished his prayers he would say: "There is no god but Allah alone, He having no associate. His is the dominion and His the praise and He is omnipotent over everything. O Allah, there is no one to withhold what You have given, and no one to give what You have withheld. He who possesses (worldly) fortune will not benefit therefrom (on the Day of Judgement)."

(Related by al-Bukhārī and Muslim)
87 - كان رسول الله ﷺ إذا أنصَرَفَ مِن صَلَاتِهِ استَغْفَرَ اللهُ ثَلَاثاً، وقال: "اللهُمَّ أَنتُ السَّلامُ، وَمِنكَ السَّلامُ، تَبَارَكْتَ يَا ذَا الجِلَالِ والإِكْرَامِ". مسلم

88 - كان رسول الله ﷺ إذا فَرَغَ مِن الصَّلاةِ قال: "لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ، اللَّهُمَّ لَا مَانِعَ لَمَا أَغْطَيْتَ، وَلَا مُغْطِيَ لَمَا مَنَعْتَ، وَلا يَنْفَعُ ذَا الجِدَّ مِنكَ الجِدَّ". البخاري ومسلم

(1) انظر حديث ٧٥.
89) And on the authority of cAbdullah the son of az-Zubayr (may Allah be pleased with them both) that the Prophet used to say at the end of each prayer when concluding it: "There is no god but Allah alone, He having no associate. His is the dominion, and His the praise, and He is omnipotent over everything. There is no strength or power except in Allah. There is no god but Allah and we worship only Him. He has beneficence and He has superabundance, and to Him is goodly praise. There is no god but Allah. We are sincere to Him in religion, even if the godless dislike it." And the son of az-Zubayr (may Allah be pleased with them both) said: The Messenger of Allah used to say aloud these words at the end of every prayer.

(Related by Muslim)
89 - وَعَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُما، أَنَّهُ كَانَ يَقُولُ دَبْرٌ كَلِّ صَلاةٍ حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحِيدٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نُعَبِّدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الْشَّتاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الْدُّنْيَا وَلَوْ كَرَهَ كَافِرُونَ» وَقَالَ ابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُهْلِلُ(1) بِهِنَّ دَبْرٌ كَلِّ صَلاةٍ». مسلم

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(1) التهليل: قول (لَا إِلَهَ إِلَّا اللَّهُ). والمقصد هنا أنه كان يدعو بهذا الدعاء بصوت مرتفع مسموع.
And on the authority of Abū Hurayrah (may Allah be pleased with him) that those of the Emigrants¹ who were poor came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and said: The affluent have made off with the highest degrees (of meritorious acts) and lasting felicity. They pray as we pray, and they fast as we fast, and they have a superfluity of riches because of which they are able to go on Pilgrimage and on the Ḥajj ² and they wage holy war, and they give in charity. He said: “Shall I not teach you something by which to catch up with those who have surpassed you and by which you will surpass those who come after you and whereby there will be no one better than you other than he who has done as you have done?” They said: Yes indeed, O Messenger of Allah. He said: “You say subḥāna ’llāh (How far is

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1. Those who emigrated from Mecca to Medina in the early years of Islam.
2. A shortened form of Pilgrimage which can be performed at any time of the year.
90 - وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ فُقَرَاءَ المهاجرين أَتْوَى رَسُولِ الله ﷺ فَقَالَ: ذَهَبَ أَهْلُ الدُّنْيَا (1) بالدَّرَجاتِ العُلَى، وَالْسُّبْحَانَ، وَالْمُقَيِّمِ، يُصُلُّونَ كَما يُصَلُّونَ، وَيَصُومُونَ كَما يَصُومُونَ، وَلَهُمْ فَضْلٌ (2) مِنْ أَموالٍ، يَحْجُونَ بِهَا وَيَغْتَمِرونَ، وَيَجَاهِدُونَ، وَيَصَادِقُونَ. فَقَالَ: "أَلَا أَعْلَمُ كُمْ شَيْئًا تُذَكَّرُونَ بِهِ مِنْ سَبِيقُكُمْ، وَتَنْبُعُونَ بِهِ مِنْ بَعْدَكُمْ وَلَا يَكُونُ أحدٌ أَفْضَلَ مِنْكُمْ إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْنَاهُ " قَالَ: "بَلَى يا رَسُولِ اللَّهِ، قَالَ:  

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(1) أهل الغنى والثروة.
(2) زيادة.
Allah from every imperfection!) and you say al-
ḥamdu lillāh (Praise be to Allah) and you say Allāhu
akbar (Allah is greatest) after every prayer thirty-
three times.”

(Related by al-Bukhārī and Muslim)

Abu Ṣāliḥ said: He says: subḥāna 'llāh (How far is
Allah from every imperfection!), al-ḥamdu lillāh
(Praise be to Allah) and Allāhu akbar (Allah is
greatest), until there are thirty-three of each of them.

91) On the authority of the Messenger of Allah (may
the blessings and peace of Allah be upon him), who
said: “He who says subḥāna 'llāh (How far is Allah
from every imperfection!) at the end of each prayer
thirty-three times and who says al-ḥamdu lillāh
(Praise be to Allah) thirty-three times and Allāhu
"نسبِحْنَ، وَنُبِحْدِنَّ، وَنَكَبِرْنَ، خَلَفَ كُلٌّ صَلاةَ ثَلَاثَا وَثَلَاثَينَ".

البخاري ومسلم

قال أبو صالح: يَقُولُ: سُبْحَانَ اللهِ، والَّهُمَّ اَكْبِرْ، حتى يَكُونَ مِنْهُمْ كُلُّهُمْ ثَلَاثَا وَثَلَاثَينَ.

۹۱ - عَنْ رَسُولِ اللّهِ ﷺ قال: "مَنْ سُبِّحَ اللّهِ فِي ذِبَّرِ كُلِّ صَلاةَ ثَلَاثَا وَثَلَاثَينَ، وَحَمِيدَ اللّهِ"
akbar (Allah is greatest) thirty-three times, and who completes the hundred by saying: There is no god but Allah, He having no associate, His is the dominion and His the praise and He is omnipotent over everything—will have his sins forgiven him, even if they be as the foam of the sea.”

(Related by Muslim)

92) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “There are two practices—or two habits\(^2\)—which no Muslim servant (of Allah) keeps to without his going to heaven. They are easy and those who practise them are few. He says subhāna 'llāh (How far is Allah from every imperfection!) at the end of each prayer ten times, and he says al-ḥamdu lillāh (Praise be to Allah) ten times, and he says Allāhu

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1. Lit. traits or characteristics.
2. The narrator is uncertain as to which of the two words was used.
ثلاثان وثلاثين، وكَبَرَ الله ثَلاثاً وثلاثين، وقال:
تَمَامَ المَائَةَ: لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٍ. عُفِّرَتْ خَطاَيَّاهُ وإن كانت مثل زِيْدٍ البَحْرِ.
مسلم

92 - عن النبي ﷺ قال: «خَلَتْنَا،
أو خَلَتْنَا، لا يَحْفَظُ عَلَيْهِما عَبْدُ مُسْلِمٍ
إلا دَخَلَ الجَنَّةِ، وَهُمَا يَسِيرُونَ، وَمَن يَعْمَلُ بِهِمَا
قَلِيلٌ: يُسَبِّحُ اللَّهُ فِي دُبِّرٍ كُلِّ صَلاةٍ عَشْرَةٍ،
وِيْحَمَّدُهُ عَشْرَةٍ».

(1) زَيْدٌ البَحْرِ رَغِّوته، وَكَثِرتْهَا مَضْرِبُ المَثْلِ.

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akbar (Allah is greatest) ten times, and that makes one hundred and fifty on the tongue\(^1\) and a thousand five hundred in the Scales.\(^2\) He should say Allāhu akbar (Allah is greatest) thirty-four times on going to bed, and al-ḥamdu lillāh (Praise be to Allah) thirty-three times, and subḥāna ’llāh (How far is Allah from every imperfection!) thirty-three times. This makes a hundred on the tongue and a thousand in the Scales.” He said: I have seen the Messenger of Allah (may the blessings and peace of Allah be upon him) counting them off on his hand. They said: O Messenger of Allah, how is it that they are easy and that those who practise them are few? He said: “He

\(^{1}\) I.e., thirty at each of the five daily prayers.

\(^{2}\) The Scales in which good and bad deeds are measured at the Day of Judgment. Each good deed is multiplied by ten for the purpose of this computation.
(3) قال: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (4) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (5) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (6) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (7) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (8) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (9) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig. (10) قال: (ث) جيد ؛ ثم قل: (ث) جيد، وقانة. ونفخ في الناس، فإنهم يكتمون بالدعاية. و cig.
(meaning the devil) comes to one of you (in his time of sleep), and he puts him to sleep before he has said (these invocations), and he comes to him in his prayers and reminds him of some worldly need before he says them.”

(Related by Abū Dāwūd, at-Tirmidhī and an-Nasā‘ī)

93) On the authority of cUqbah ibn cĀmir, who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) ordered me to recite the Mu‘awwidhahs¹ at the end of every prayer.

(Related by Aḥmad and Ibn Ḥibbān)

94) On the authority of Mu‘ādh ibn Jabal (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) took him by the hand and said: “O Mu‘ādh, by Allah I love you, so do not omit to say at the end of every prayer: O Allah, help me to remember You, to thank You and to worship You well.”

(Related by Abū Dāwūd and an-Nasā‘ī)

1. The Chapter of the Daybreak (113) and the Chapter of Mankind (114).
(1) ༦༠༠༠ ༥༠༠༠))

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)

(1) ༦༠༠༠ ༥༠༠༠)
14. Al-Istikhlārah—the prayer for seeking guidance in making the best choice

95) The Messenger of Allah (may the blessings and peace of Allah be upon him) taught us (to say) the Istikhārah prayer in all matters in the same way as he would teach us a chapter of the Qur’ān, saying: “If one of you intends to do something, let him make two non-obligatory rakās, then let him say: O Allah, I seek from You in Your knowledge to guide me in making the best choice, and I beg You through Your power to give me power to do it, and I ask You of Your great favour, for You are able and I am not, and You know and I do not, and You are the All-knowing of the unseen. O Allah, if You know that this matter—and you name it—is better for me in my religion, my living and my final destiny, whether it be soon or late, then decree it for me and facilitate it for me, and give me Your blessings in it. And if You
14 - الاستِخارة

95 - كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا
الاستِخارةَ في الأُمُورِ كِلَّها كَمَا يُعَلِّمُنَا السُّورَةَ
مِنَ القرآنِ، يَقُولُ: "إِذَا هَمْ أَحْدُكُمْ بِالأَمْرِ،
فَلْبَيْنِكُمْ رَكْعَتَيْنِ مِنْ غَيْرِ الفَرِيضَةِ، ثُمَّ لِيْقُلُّ:
اللهُمَّ إِنِي أَسْتَخْيَرُكَ بَعْلُمِكَ، وَأَسْتَقَدِرُكْ
بِقُدْرِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فَإِنَّكَ
تُقُدِّرُ وَلَا أَقُدِّرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنَّ عَالَمُ
الْعُيُوبِ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَذَا الأَمْرُ
وَتَسْمَّى مِنْ بَيْنِيُّ - خَيْرُ لي فِي دِينِي وَمَعاَشِي
وَعَاقِبَةٍ أَمْرِي، وَعَاجِلَهُ وَآجِلَهُ، فَقَادَرُهُ لي
وَيِسَّرُهُ لي، ثُمَّ بَارَكْ لِي فِيهِ، وَإِنَّكَ تَعْلَمُ

(1) الاستِخارة: طَلِبِ الخِيرِ مِنِ اللهِ بِسُوءِهِ الْهِداِبَةِ إِلَى مَا فِيهِ صَلَاح
الإنسانِ وَمَصْلِحَتِهِ، عَنَّما يَخْتَارُ أَمْرًا أَوْ يَتَخَذُّ قَرَأً.
know that this matter is worse for me in my religion, my living and my final destiny, whether it be soon or late, then turn it away from me and turn me away from it, and decree for me that which is best wherever it may be, then cause me to be content with it.”

(Related by al-Bukhārī)

No one has regretted who has sought guidance from the Creator in making a choice, has consulted (his) fellow beings and has considered carefully his matter. Allah the Almighty has said: “And consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah.”

Qatādah said: No people have consulted among themselves seeking the favour of Allah, without their being guided to the best way for their affair.

1. The Chapter of the Family of Īmān 3:159.
إن هذَا الأَمْرُ شَرًّي لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، وَعَاجِلَهُ وَآجِلَهُ، فَأَضْرَفَهُ عَنِي، وأَضْرَفْنِي عَنْهُ، وأَقْدُرْ لِي الْحَيْثُ كَانَ، ثُمَّ رَضَيْنِي بِهِ». البخاري

وَمَا نَذِمْ مِنْ اسْتَخْرَازِ الخَالِقِ وَشَاوَرَ المَخْلُوقِينَ وَتَشَيَّبَتْ فِي أَمْرِهِ، فَقَدْ قَالَ الْلَّهُ تَعَالَى: «وَشَاوَرُوهُمْ فِي الأَمْرِ فَإِذَا عُرِمَتْ فَتَوَكَّلْ عَلَى اللَّهِ» [آل عمران: 159]. قال QAطة: ما تَشاوَرْ قَوْمٌ يَبْتَغُونَ وَجْهَ اللَّهِ إِلَّا هُدُوا لَأَرْشَدَ آمَرَهُمْ.

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15. What is to be said at the time of distress, anxiety and sadness

96) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to say when in distress: “There is no god but Allah, the Great, the Clement; there is no god but Allah, the Lord of the Great Throne; there is no god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Noble Throne.”

(Related by al-Bukhārī and Muslim)

97) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that when some matter seriously disturbed him, he would say: “O Living and Eternal One, of Your mercy I call for help.”

(Related by at-Tirmidhi)
15 - ما يُقال عند الكَرْبِ وَالْهَمِّ وَالْحُزْنِ

96 - كان رسول الله ﷺ يقول عند الكَرْبِ: "لا إِلَهَ إِلا اللَّهُ العَظِيمُ الحَلِيمُ، لا إِلَهَ إِلا اللَّهُ رَبُّ الْعَرْشِ العَظِيمِ، لا إِلَهَ إِلا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ السَّمِيعِ الكَرِيمِ". البخاري ومسلم

97 - عَنْ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا حَزَّبَهُ، أَمَرَّ فَالَّا: "يَا حَيِّي، يا قِيَّمُ بِرَحْمَتِكَ أَسْتَغْفِيْثُ". الترمذي

(1) حَزَّبَهُ أَمَرُ: اشتد عليه.
98) On the authority of Abū Bakrah (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: The invocations of those in distress are: "O Allah, Your mercy I request, so do not leave me to myself for a single moment, but put in order my whole state of affairs. There is no god but You."  
(Related by Abū Dāwūd and Ibn Ḥibbān)

99) The Messenger of Allah (may the blessings and peace of Allah be upon him) said to Asmā’ bint c‘Umay: "Shall I teach you words to say when you are in distress—or in a state of distress: O Allah, Allah my Lord, I associate nothing with Him." And in a version (it says) that it should be said seven times.  
(Related by Abū Dāwūd)

1. Lit. for the twinkling of an eye.
98 - وَعَنْ أَبِي بُكْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "دَاوَّاتُ المُكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُوَ، فَلا تَكْلِمُي إِلَى نَفْسِي طَرَفَةَ عَيْنِي، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لا إِلَهَ إِلاَّ أَنتَ". أبو داود وابن حبان

99 - قال رسول الله ﷺ لأسماء بنت عمسي: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تُقُولُنَّهُنَّ عِنْدَ الْكَرْبِ - أَوُحَ Floydٰkِ الْكَرْبِ - اللَّهُ، اللَّهُ رَبِّي لا أُشْرِكُ بِهِ شَيْئًا». وفي رواية أنَّها تقال سبع مرات. أبو داود
100) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The invocation of Dhū 'n-Nūn\(^1\) which he invoked when he was in the belly of the whale (was): There is no god but You. How far are You from every imperfection! I was of the unjust. No Muslim man has ever invoked it in relation to anything without Allah answering it for him.”

(Related by at-Tirmidhī and Aḥmad)

101) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “Neither worry nor sorrow has afflicted a servant (of Allah) when he has said: O Allah, I am Your servant and the son of Your servant and the son of Your bondmaid; I am under Your control;\(^2\)

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1. Another name for the Prophet Yunus (Jonah).
2. Lit. my forelock is in Your hand.
100 - قال رسول الله ﷺ: «ذَعْوَةُ دُي
الْجُنْ»(١) إذ دَعَا بها وهو في بُطْنِ الحُوتِ: لا
إِلَهَ إِلَّا أَنتَ، سَبِّحْنِي إِنِي كُنتُ مِنَ الْطَالِمِنْ
- لَمْ يَدْعُ بِهَا رَجُلٌ مُسَلِّمٌ فِي شَيءٍ فِي قَطْعٍ إِلَّا
اِسْتَجَابَ اللَّهُ لَهُ». 
الترمذي وأحمد

101 - عن النبي ﷺ قال: «ما أصاب
عَبْدَا هُم ولا حِزْنٌ، فَقَالَ: اللَّهُمَّ إِنِي عَبْدُك،
وآبَنُ عَبْدِك، وآبَنٌ أَمَتِك، ناصِبِي بِنيَك،

(١) ذُو النُون هو النبي بَوَالسُّلْطَامُ الَّذِي نَقَّمَهُ الحُوتُ، ثُمَّ لَفْظه
بَفْضِ اللَّهِ.
Your judgement is carried out on me; Your decision about me is just, I ask You by every name that is Yours and by which You have named Yourself or that You have sent down in Your book or have taught to one of Your creation or that You have kept with Yourself in the knowledge of the unseen that You have, to make the Qur’ān the life\(^1\) of my heart, the light of my breast, the disperser of my sorrow, the remover of my worry—without Allah removing his worry and his sorrow and replacing them with freedom from distress.”

(Related by Aḥmad and Ibn Ḥibbān)

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1. Lit. the spring.
ماضيٍّ(1) في حُكمك، عَذِّل في قَضاوُك،
.getKeyFromValue(key=227, value=227)

أَسَأَلْكَ بِكُلِّ اسمٍ هُوَ لَكَ سَمْيَتَ بهِ نَفسَكَ أو
getKeyFromValue(key=227, value=227)

أَتْرُتَتهُ في كِتابِكَ أو عَلَمَتَهُ أَحَدًا مِنْ خَلْقِكَ،
getKeyFromValue(key=227, value=227)

أَو اسْتَأْتَرتَ بهِ في عِلم الغَيب عِندَكَ، أَنَّ
getKeyFromValue(key=227, value=227)

تَجَعَلُ القُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي،
getKeyFromValue(key=227, value=227)

وجَلَاءَ حُزْنِي، وَذَهَابَ هَمِيَ – إِلَّا أُذْهَبَ اللهُ
getKeyFromValue(key=227, value=227)

همَّهُ وَحُزْنَهُ، وأَبَدَّلْهَ مَكَانَهُ فَرَجَا».
getKeyFromValue(key=227, value=227)

أحمد وابن حبّان

(1) نافذ.
16. What is to be said when meeting the enemy and someone of power

102) The Prophet (may the blessings and peace of Allah be upon him) would say when he was in fear of some people:

"O Allah, verily we put You to face them and we take refuge in You from their evil ways."

(Related by Abū Dāwūd and an-Nasā’i)

103) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he used to say on meeting the enemy: "O Allah, You are my vigour and my ally. With You I wheel about and with You I leap (upon the enemy), and with You I fight."

(Related by Abū Dāwūd, at-Tirmidhī, Aḥmad and Ibn Ḥibbān)
16 - ما يُقال في لقاء العدُوّ وذي السُلطان

102 - كان النبي ﷺ إذا خاف قومًا، قال:

«اللهم إنما تجعلك في نُحرهم»،
وتعوذ بِك من شرُّهم.» - أبو داود والنسائي

103 - عن النبي ﷺ، أنه كان يقول عند لقاء العدُوّ: «اللهم أنت عضدي (1) وأنت نصيري، بِك أجول، وِبك أصول (2)، وبِك أقاتل». - أبو داود والتومداني وأحمد ابن حبان

(1) النحور هي الصدور والمعنى سؤال الله أن يقضي على الأعداء.
(2) أسسوني.
(3) أجول وأصول في ساحة القتال: أي أدور وأغالب.
104) 'Abdullah the son of 'Abbas (may Allah be pleased with them both) said: Allah is sufficient for us! Most Excellent is He in whom we trust! This was said by Abraham when he was cast into the fire, and it was said by Muḥammad when the people said to him: Verily the people have gathered against you.¹

(Related by al-Bukhāri)

¹ A reference to the Chapter of the Family of Īmrān 3:173.
104 - وقال عبد الله بن عباس رضي الله عنهما: «حسبنا الله ونعم الوكيل»
[آل عمران 3: 172]، قالها إبراهيم حين ألقى في النار، وقالها محمد حين قال له الناس: «إن الناس قد جمعوا لكم»
[آل عمران 3: 173].
17. On the devil intruding upon man

Allah the Almighty has said: “And say: My Lord, I seek refuge in You from the suggestions of the devils, and I seek refuge in You, my Lord, lest they be present.”

105) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he used to say: “I take refuge in Allah the Hearer, the Knower, from the accursed devil, from his ability to derange, his pride and his noxious exhalations,” referring to the words of Allah the Almighty: “And if a whisper from the devil reach you, then seek refuge in Allah. He is the Hearer, the Knower.”

(Related by Abū Dāwūd)

1. Lit. the son of Adam.
3. The Chapter of Fussīlat 41:36.
في الشيطان يُعرِضُ لابن آدم

قال الله تعالى: "وَقَلَّ رَبِّ أَعُوذُ بِكَ مِنْ هَمَرَاتِ الشَّيَاطِينِ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونَ" [المؤمنون: 23: 67 - 68].

105 - عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: "أَعُوذُ بِاللهِ السَّمِيعُ العَلِيمُ مِنَ الشَّيَاطِينِ الرَّجِيمِ" مِن، هَمَّزه وَتَفْجَحه وَتَفْطَحه (١). لَقَوْلِ اللهِ تَعَالَى: "وَإِمَّا يَبْزِعَكَ مِنَ الشَّيَاطِينِ نَزُعَ فَاشْتَدِقْ بِاللهِ إِنَّهُ هَوَّ السَّمِيعُ العَلِيمُ" [فُصُّلَتُ ٤١: ٣٦].

أبو داود

(١) أنظر حديث ٦٢.
106) The call to prayers drives away the devil. On the authority of Abū Hurayrah that the Prophet (may the blessings and peace of Allah be upon him) said: “The devil, if the call to prayers is given, retreats.”

(Related by Muslim)

107) Abū Zumayl said: I said to the son of ʿAbbās (may Allah be pleased with them both): What shall I do about something I find in myself (meaning something in the way of doubt)? He said to me: If you have found anything in yourself (of doubt), then say: He is the First and the Last, and the Outward and the Inward, and He is Knower of all things.¹

(Related by Abū Dāwūd)

¹. A reference to the Chapter of Iron 57:3.
106 - والاذان يَطْرَدُ الشَّيَطَانَ: عن أَبِي هُرَيْرة رضي الله عنه عن النبي ﷺ قال: «إِنَّ الشَّيَطَانَ إِذَا نُودِيَ بالصَّلاة أَذْبِر». مسلم

107 - وقال أَبُو زِمَيْل: قَلْتُ لِإِبْنِ عبَاسِ رضي الَّذِي عَنْهُمَا ما شَيْءٌ أَجَدْهُ فِي نَفْسِي ـ يَعْني شِئَتْاً مِن شَكْ ـ فَقَالَ لَي: «إِذَا وَجَدْتَ فِي نَفْسِكَ شِئَتْاً فَقُلْ: هَذُوَ الأُوْلِيُّ أَوْلَاهُوّ، وَالآخِرِ، وَالَّذِي هُوَ الْوَاهِرُ، وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ»(1). أبو داود

(1) إِشَارَةٌ إِلَى الآيَةِ فِي سَورَةِ الْحَديْدِ 57: 32.
18. On submitting to divine decree but without holding back or being remiss

Allah the Almighty has said: “O you who believe, be not as those who disbelieved and said of their brethren who went abroad in the land or were fighters: If only they had been with us they would not have died and been killed, lest Allah may make it anguish in their hearts, and Allah gives life and causes death, and Allah is Seer of what you do.”¹

¹ The Chapter of the Family of Ḥmran 3:156.
في التَّسْلِيم للقضاءِ مَنْ غَيْرِ عَجْرٍ ولا تَفْرِيقٌ (١)

قالَ اللَّهُ عَزَّ وَجَلَّ: ﴿هَلْ يَا أُنْبِيَّةَ الَّذِينَ آمَنُوا لا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخْوَاهُمْ إِذَا ضَرَّبُوا٢ فِي الْأَرْضِ أَوْ كَانُوا غَزْيَ٣ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِّلُوا لِيُجَلِّلَ اللَّهُ ذَلِكَ حَسَنَةً في قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بَيْنَا تَعْمَلُونَ ﴾[آل عمران: ١٥٦]﴾

١ لا يمنعك الرضا بقضاء الله عن الاجتهاد لتحقيق المصلحة لنفسك.
٢ فالمؤمن إذا مرض يرضى بقضاء الله بالمرض ولكنه يسعى ويجتهد في العلاج.
٣ سافروا للتجارة أو غيرها ثم ماتوا خارج بلادهم.
٤ غزى: أي غزاة ومجاهدين نفثوا.
108) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The vigorous believer is better and more loved by Allah the Almighty than the weak believer; and in each of them there is good. Strive for what will benefit you, and ask help of Allah (Exalted be He!), and do not hold back. And if something befalls you, do not say: If only I had done such-and-such, but say: Allah has decreed (it) and has done what He wished, for the words ‘if only’ open up the work of the devil.”

(Related by Muslim)
108 - قال رسول الله ﷺ: «المؤمنون القويون خير وأحبب إلى الله تعالى من المؤمنين الضعيفين، وفي كل خير. احرص على ما ينفعك، واستفن بالله عز وجل، ولا تعجز، وإن أصابك شيء فلا تقلق: لو أتاني فعلت كأن، كذا وكذا، ولكن قل قدَر الله وما شاء فعل، فإن (اللو) تعُمَّع عمل الشيطان».

مسلم
19. About favours bestowed on man

Allah the Almighty has said in the story of the two men:¹ "If only, when you had entered your garden, you had said: That which Allah wills (will come to pass). There is no strength other than in Allah."

109) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he would say when seeing something that pleased him: "Praise be to Allah through whose favour good things are accomplished." And if he saw something that offended him he would say: "Praise be to Allah in any event."

(Related by Ibn Mājah)

1. A reference to the story in the Chapter of the Cave 18:39 about two men one of whom possessed two productive gardens. He was not thankful to Allah for having bestowed them on him. The other man used to counsel him to believe in Allah and express his gratitude to Him.
19 - فيما ينعم به على الإنسان

قال الله تعالى في قصة الرجلين (1):

إلا بالله! [الكهف 18: 39].

109 - وعن النبي ﷺ أنّه كان إذا رأى ما يسوءه قال: «الحمد لله الذي ينغمته تينم الصالحات، وإذا رأى ما يسوءه قال: الحمد لله على كل حال». 

ابن ماجه

(1) إشارة إلى القصة الواردة في سورة الكهف 18: 39 عن رجلين، كانا لأحدهما بستانان مشهوران، ولم يكن يشكر الله على نعمته بهما، وكان الآخر ينصح بالإيمان وشكر الله.
20. About that which befalls a believer, both small and great

Allah the Almighty has said: “Those who say when a misfortune befalls them: Verily we belong to Allah and unto Him we are returning, such are they on whom are blessings from their Lord and mercy. Such are the rightly-guided.”

110) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Let one of you say: Verily we belong to Allah and unto Him we are returning, in every matter (that befalls him) even something relating to the leather thong of his sandals, (if it breaks), for (even) that is a misfortune.”

(Related by Ibn as-Sunnī)

20 - فيما يصاب به المؤمن من صغير وكبير

قال الله تعالى: "الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون. أولئك علىهم صلوات من ربهم ورحمة وأولئك هم المهتدون" {البقرة: 2: 156 - 157}.

110 - قال رسول الله ﷺ: "ليسترجع (1) أحدكم في كل شيء، حتى في شماع (2) تعلبه فإنها من المصائب". ابن السني

(1) على المرء إذا فقد شيئاً أو أصيب في أمر، أن يسترجع، بقوله "إنا لله وإنا إليه راجعون".
(2) شماع النعل: سبب النعل الذي يكون بين الإصبعين، فإذا قطع أو فقد فهي خسارة.
111) Umm Salamah (may Allah be pleased with her) said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say: "There is no servant (of Allah) who is afflicted with some misfortune and who says: Verily we belong to Allah and unto Him we are returning, O Allah, reward me for bearing my misfortune (with patience) and replace it with something better—without Allah rewarding him and replacing (his loss) with something better."

She said: When Abū Salamah died I said as the Messenger of Allah (may the blessings and peace of Allah be upon him) had ordered me and Allah gave me (someone) better than him: the Messenger of Allah (may the blessings and peace of Allah be upon him).¹

¹ (Related by Muslim)

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1. Because the Messenger of Allah then married her.
111 - وقالت أم سلمة رضي الله عنها:

 سمعت رسول الله ﷺ يقول: «ما من عبد نصيبه مصيبته فيقول: إنا لله وإننآ إليه راجعون، اللهم أجزني (١) في مصيبتي وأخلف (٢) لي خيرا منهما، إلا أجزHeader الله في مصيبتيه، وأخلف لله خيرا منهما».

قالت: فلمَّا توفي أبو سلمة: قلت كـأَمْرَنِي رَسُولِ الله ﷺ، فأُخْلِفَ الله لي خيراً (٢).

مسلم

(١) أجزني في مصيبتي: أعطني نواب الصبر عليها.
(٢) أخلف: أعطني غرضاً.
(٢) لأن رسول الله ﷺ تزوجها بعد موت زوجها.
112) And she said: The Messenger of Allah (may the blessings and peace of Allah be upon him) came to Abū Salamah when his eyes were fixed (in death), and the Prophet closed his eyelids. Then he said: “When the soul is taken, the sight follows it.” Some people of his relatives raised a clamour, and he said: “Do not pray for yourselves other than for good things, for the angels confirm what you say (by saying Amen).” Then he said: “O Allah, forgive Abū Salamah and raise his degree among those that have been rightly-guided, and let him be replaced by his offspring that remain, and forgive us and him, O Lord of the Worlds, and make his grave spacious and give him light therein.”

(Related by Muslim)
112 - وقالت: دخل رسول الله صلى الله عليه وسلم على أبي سلمة وقت شق بصره، فأعمسه ثم قال: "إبن الروح إذا قيض تبعه البصر، فضح ناس من أهله، فقال: لا تدعوا على أنفسكم إلا بخير، فإن الملائكة يؤمنون على ما تقولون. ثم قال: اللهم أعفِر لأبي سلمة، وأرفع درجته في المُهديين، وأخلفه في عقبه في الغابرين، وأعفِر لنا ولده يا رب العالمين، وافسح له في قبره ونور لله فيه.

 مسلم

(1) شق البصر: افتح وثبت علامة الموت.
(2) اجعل له خلفًا في ذريته الباقية.
21. On debt

113) On the authority of cAli ibn Abi Ṭālib (may Allah be pleased with him) that a slave who had made a written contract with his master to pay off money, came to him and said: I am unable to pay off the amount that is due from me, so help me. He said: Shall I not teach you some words that the Messenger of Allah (may the blessings and peace of Allah be upon him) taught me? Were you to have upon you a debt (as big) as a mountain, Allah would discharge it for you if you were to say: “O Allah, make that which is permissible of Yours suffice me rather than that which is not permissible, and make me, through Your favour, dispense with everyone but You.”

( Related by at-Tirmidhi)
21 - في الدين

113 - عن علي بن أبي طالب رضي الله عنه أنه أن مكتبة (1) جاءه فقال: إني عجزت عن كتابتي (2) فأعتني، قال: ألا أعلمك كلمات علمانيه رسول الله ﷺ، لو كان عليك مثل جبل ديننا أداه الله عفك؟ فقل: «اللهم أكفني بحلالك عن حرامك، وأغنيني بفضلك عمن سواك».

الترمذي

(1) المكتبة: هو العبد كتب عليه سبده مالا يدفعه في حرره.
(2) عجزت عن كتابتي: أي عن دفع ما كتب عليه من المال.
22. On ruqyah

114) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to say a ruqyah over al-Hasan and al-Hasayn (may Allah be pleased with them) (with the words): “I seek protection for the two of you with the consummate words of Allah from every devil and venomous reptile and from every evil eye.” And he used to say: “Verily your father would use them as a ruqyah for Ishmael and Isaac.”

(Related by al-Bukhārī)

115) On the authority of Ā’ishah (may Allah be pleased with her) that the Prophet (may the blessings and peace of Allah be upon him) used to say a ruqyah over some of his relatives by passing his right hand (over the sick person) and saying: “O Allah, Lord of people, take away the harm and heal (him), for You are the Healer, there is no healing other than Your healing, a healing that will not leave any illness.”

(Related by al-Bukhārī and Muslim)

1. An invocation for protection against evil.
2. I.e., Abraham their forefather.
114 - كان رسول الله ﷺ يُعَوَّدُ الحَسَنَ والحسين رضي الله عنهما: «أَعْيَذَكُمَا بِكُلِّ مَاتٍ الله التَّامَةَ من كل شيطان وحَمَّةٍ» (١) ومن كل عين لامَّةٍ (٢) ويقول: «إِنَّ أَبَاكُمَا (٣) كان يُعَوَّدُ بها إسحاف وإسحاق».

البخاري

115 - وعن عائشة رضي الله عنها أنَّ النبي ﷺ، كان يُعَوَّدُ، بعض أهلٍ يُمْسِحُ بيده اليميني ويقول: «اللَّهُمَّ رَبِّ النَّاسِ، أَذْهِبِ البَاسَ، وأَشْفِ أَنتَ الشَّافِي، لا شَفَاءٌ إلَٰ شَفَآءِكَ، شَفَاءٌ لا يُغَادِرُ سَقْمَا». البخاري ومسلم

(١) الهامَة: الحشْرة السامة من هواك الأرض.
(٢) اللَّامَة: العين الشريرة التي تنذر بالسوء والأذى.
(٣) أي إبراهيم عليه السلام.

251
116) On the authority of 'Uthmān ibn Abī 'l-Āṣ that he complained to the Messenger of Allah (may the blessings and peace of Allah be upon him) of a pain he had had in his body since he embraced Islam, and the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Place your hand where it hurts in your body and say: In the name of Allah—three times, and say seven times: I take refuge in the might and power of Allah from the evil of what I feel and fear.”

(Related by Muslim)

117) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “He who visits a sick man whose time of death has not yet arrived, and who says when with him seven times: I ask Allah the Great, Lord of the Great Throne, to heal you, Allah will heal him.”

(Related by Abū Dāwūd and at-Tirmidhi)
116 - وَعَنْ عَبْدُ اللَّهِ بْنِ عَمْرُو، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ، وَجَعَلْهُ يَجِفُّهُ فِي جَسَدِهِ مَنْذُ أَسْلَمَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "ضَعْ يِدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ: يَسْمِنُ اللَّهُ ثَلَاثًا، وَقُلْ سَبْعَ مَرَاتٍ: أُعْوِدُ بِعَزْرَةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وأُحَادِرُ". ﷺ

117 - عَنِ النَّبِيِّ ﷺ، قَالَ: "مَنْ عَاذَ مَرِيضاً لَّمْ يُحَضْرْ أَجْلَهُ فَقَالَ عِنَدَهُ سَبْعَ مَرَاتٍ: أَسْأَلُ اللَّهُ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يُشْفِيكَ، إِلاَّ عَافَاكَ اللَّهُ".

أبو داود والترمذي
23. On entering graveyards

118) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to teach them that, when going out to the graveyards, they should say: “Peace be upon you, O people of the dwellings, true believers and those who have surrendered themselves to Allah. Verily we shall, when Allah wills, be joining you. We ask of Allah to safeguard us and you.”

(Related by Muslim)
118 - كان رسول الله ﷺ يُعلمُهُمْ إذا خرجوا إلى المقابر أن يقولُ قائلُهُمُ: «السَّلامُ عَلَيْكُمْ أَهْلَ الْدِّيارِ مِنَ الْمُؤمِنِينَ والمُسْلِمِينَ، وإِنَّا إِنْ شَاءَ اللَّهُ بَكُمْ لَجَافُونَ، نُسَأَلُ اللَّهُ لَنَا وَلَكُمْ العَافِيةَ». مسلم
24. On praying for rain

119) On the authority of Jābir the son of ʿAbdullah (may Allah be pleased with them both), who said: There came to the Prophet (may the blessings and peace of Allah be upon him) some women who were wailing, and the Prophet (may the blessings and peace of Allah be upon him) said: “O Allah, send down on us a rain that is wholesome, gentle, productive, beneficial and not harmful, sooner rather than later”—and the skies opened on them.

(Related by Abū Dāwūd and al-Ḥākim)

120) On the authority of ʿĀʾishah (may Allah be pleased with her), who said: The people complained to the Messenger of Allah (may the blessings and peace of Allah be upon him) of the drought, so he ordered a pulpit (to be brought) and it was put down in the place for holding prayers, and he assigned for the people a day on which to go out. So the...
24 - في الاستسقاء

119 - عن جابر بن عبد الله رضي الله عنهما قال: أنب النبي صلى الله عليه وسلم (1) فقال النبي صلى الله عليه وسلم: اللهم أنسنا غينا مغينا، مرينا مريعا نافعا غير ضار (2)، عاجلا غير أجل (3) فأطبقت عليهم السماء (4).

أبو داود الحاكم

120 - وعن عائشة رضي الله عنها، قالت: شكا الناس إلى رسول الله صلى الله عليه وسلم فحولت (5) المطر فأمر بهم بسره فوضع له في المصللى، ووعي الناس يوما يخرجون فيه.

(1) الاستسقاء: الدعاء بنزل المطر.
(2) بولاك: جمع باكية. وقد بكت النساء لجذب الأرض وقلة الأرزاق.
(3) الغيث: المطر، المريء: الهناء. المربع: الذي يملأ الأرض خصباً.
(4) أطبقت عليهم السماء: غمرهم المطر.
(5) فحولت المطر: احتجس.
Messenger of Allah (may the blessings and peace of Allah be upon him) went out when the sun’s rim made its appearance, and he sat down on the pulpit and said: “Allah is greatest” and “Praise be to Allah,” (Exalted be He!), and then he said:

“You have complained of the dryness of your lands and of the rain holding back from you beyond its usual season, and Allah (How far is He from every imperfection!) has ordered you to invoke Him and He has promised you that He will answer you.” Then he said: “Praise be to Allah, Lord of the Worlds, the Merciful, the Compassionate, Owner of the Day of Judgement.¹ There is no god but Allah, who acts as He desires. O Allah, You are Allah, there is no god but You, You are the self-sufficient and we are the needy. Bring down upon us the rain and make what You have brought down for us a power and a sufficiency for a time.”

¹ The Chapter of the Opening 1:1–3.
فخرج رسول الله ﷺ حين بدأ حجاج الشمس، فجمع على المتن بكره وحميد الله عزّ وجلّ، ثم قال:

"إِنَّكُمْ شَكْوُتُمْ جَذَبَ دِيارَكُمْ، وأَشْتَهِيَ المَطْرُ عَنِ إِبَانِ زَمَانِهِ عَنْكُمْ، وَقَدْ أَمَرَّكُمُ اللَّهُ سُبْحَانَهُ أَنْ تَدْعُوهُ، وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ«، ثم قال: »الحمد ﷺ رَبِّ العالمين، الرّحمن الرّحيم. مَالِك يَوْمِ الْدِّينِ (١)«. لا إِلَهِ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُ ﷺ أَنْتَ اللَّهُ لا إِلَهِ إِلَّا أَنْتَ أَنْتُ الغَيْبُ وَنَحْنُ الفقيراءُ، أَنْزَل عَلَيْنَا الغِيْثَ، وَاجْعِلْنَا نَاتِرَلَّ لَنَا قُوَّةً وَبَلَاغَةً إِلَى حِينٍ«.
Then he raised his hands, and he continued to raise them until one could see the whiteness of his armpits. Then he turned his back on the people, and he put the inside of his cloak outside, while raising his hands. Then he advanced upon the people, having come down (from the pulpit), and he prayed two rak'as, and Allah (Exalted be He!) brought into being a cloud and there was thunder and lightning. Then, by the permission of Allah the Almighty, it rained, and he had not reached his mosque before torrents of rain flowed. When he saw the speed with which they sought shelter, he laughed (may the blessings and peace of Allah be upon him) (so much) that his molars could be seen, and he said: “I bear witness that Allah is capable of doing everything and that I am the servant of Allah and His Messenger.”

(Related by Abū Dāwūd)
ثم رفع يدبه فلم يزل في الرفع حتى بدأ بياض إبن فزه، ثم حول إلى الناس ظهره، وقلب أو حول رداءه وهو رافع يدبه، ثم أقبل على الناس، ونزل فصلى ركعتين، فأناشا الله عز وجل سحابة، فرجعه وبرز، ثم أمطرت بإذن الله تعالى، فلم يأت مسجده حتى سالت الشمس، فلم رأى سرعاتهم إلى الكبن ضحك حتى بعدت تواجمه فقال: "أشهد أن الله على كل شيء قادر، وأني عبد الله ورسوله".
أبرداد

(1) الكبن: ما يستر الإنسان مثل البناء وغيره.
25. About winds

121) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Winds are from the mercy of Allah and bring mercy and bring punishment. When you see them do not curse them, and ask Allah for the best of them, and take refuge in Allah from the worst of them.”

(Related by Abū Dāwūd, Ibn Mājah and Āḥmad)

122) The Prophet (may the blessings and peace of Allah be upon him), when a wind blew, would say: “O Allah, I ask You for the good of it and the good that is in it, and the good by which it has been sent, and I take refuge in You from the evil of it and the evil that is in it, and the evil by which it has been sent.”

(Related by Muslim)
121 - قال رسول الله ﷺ: "الرِّيحُ مِنْ رَوْحِ اللهِ (١٠) تأتي بالرَّحْمَةَ، وتأتي بالعذاب، فإذا رأيتُما فَلا تَسْبُبوها، وأسأَلوا الله خَيرُها، وآسَئِيدوا بالله من شرها".

أبو داود وابن ماجه وأحمد

122 - كان النبي ﷺ إذا عَصَفتِ الرِّيحُ قَالَ: «اللَّهُمَّ إِنِّي أَسَأَلُكَ خَيْرَها، وَخَيْرَ ما فيها، وَخُيرَ ما أُرْسِلْتُ به، وَأَعْوَدُ بِكَ مِنْ شَرِّها وَشَرِّ ما فِيها وَشَرِّ ما أُرْسِلْتُ به». مسلم

(١) أي من رحمة الله بعباده.
26. What is to be said when there is thunder

123) cAbdullah the son of az-Zubayr (may Allah be pleased with them both) used, on hearing thunder, to stop conversing and would say: How far is He from every imperfection! He whose praise the thunder extols, and the angels (too) in awe of Him.¹

(Related by al-Bukhārī, al-Bayhaqi and Mālik)

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1. A quotation from the Chapter of the Thunder 13:13.
26 - ما يُقالُ عِنْدَ الرَّعْدِ

١٣٢ - كَانَ عَبْدُ اللَّهِ بِنُ الزَّبَبِرِ رَضِيَ اللَّهُ
عَنْهُمَا إِذَا سَمَعَ الرَّعْدَ تَرَكَ الحَدِيثَ وَقَالَ:
"سُبْحَانَ الَّذِي يُسَبْحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ
مِنْ خَيْفَتِهِ" (١)

البخاري والبيهقي ومالك

(١) مِنْ قَوْلِهِ مَعَالِي: "وَيُسَبْحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خَيْفَتِهِ" الرَّعْد ١٣: ١٦٥
27. What is to be said when there is rainfall

124) Zayd ibn Khālid al-Juhaniyy (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Ḥudaybiyah [following rainfall during the night]. When he finished, he faced the people and said: “Do you know what your Lord has said?” They said: Allah and His Messenger know best. He said: “He said, this morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars; and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars.”

(Related by al-Bukhārī and Muslim)
٢٧ - ما يُقال عِندَ نزولِ العَيْثِ

٢٤ - قال زيد بن خالد الجهني رضي الله عنه: صلى بنا رسول الله صلالة الصَّحِيح

البخاري ومسلم

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(١) أي عقب سقوط المطر ليلة.
(٢) النَّوء: الكوكب، ربطوا نزول المطر به، ولم يربطوه بالله مسير الكوكب.
125) Anas (may Allah be pleased with him) said: A man entered the mosque on a Friday while the Messenger of Allah (may the blessings and peace of Allah be upon him) was standing delivering his sermon. He said: O Messenger of Allah, animals have perished and we are at our wits’ end, so pray to Allah to give us rain. So the Messenger of Allah (may the blessings and peace of Allah be upon him) raised his hands, then said: “O Allah, give us rain. O Allah, give us rain.” Anas said: By Allah, we did not see any clouds or streaks of clouds, and there was no building or house between us and Saleṭ. Then from behind it a cloud rose up, and when it was in the centre of the sky, it spread out and then it gave rain, and, by Allah, we did not see the sun for a week.

1. A mountain on the north-western side of Medina. A large expanse of cloudless sky was thus visible.
لا يمكنني قراءة النص العربي في الصورة.
Then the following Friday a man entered by that (selfsame) door while the Messenger of Allah (may the blessings and peace of Allah be upon him) was standing and delivering his sermon, and he said: O Messenger of Allah, animals have perished and we are at our wits’ end as the roads are cut off, so pray to Allah to hold it back from us. So the Prophet (may the blessings and peace of Allah be upon him) raised his hands, then said: “O Allah, round about us and not on us. O Allah, on the hills and the low-lying mountains, on the bottoms of water-courses, and the places where trees grow”—and it cleared and we went out walking in the sun.

(Related by al-Bukhārī and Muslim)
الشمس سبئا). ثم دخل رجل من ذلك الباب في الجماعة المقبلة ورسول الله ﷺ قائم يخطب، فقال: يا رسل الله هلكنت الأموال، وانقطعت السبل (1). فاذع الله يمسكها عنًا، فرفع النبي ﷺ يديه ثم قال: اللهم حوالينا ولا علينا، اللهم على الآكام (2) والطراب، ويطون الأودية، ومنابت الشجر، فانقلعت، وخرجنا نمشي في الشمس.

البخاري ومسلم

(1) سبئا: أي أسبوعًا أو فترة غير قصيرة.
(2) انقطعت أسباب التكسب بانقطاع الطرق بعد الأمطار.
(3) الآكام: التلال، والطراب: الجبال المنبسطة.
28. On seeing the crescent moon

126) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when seeing the crescent moon: “Allah is greatest; O Allah, bring it to us in safety and faith, in security and submission,¹ and in the success of what You like and approve of. Allah is our Lord and your² Lord.”

(Related by at-Tirmidhi, Ibn Ḥibbān and al-Dārīmī)

¹. I.e., as Muslims.
². He is addressing the crescent moon.
28 - في رؤية الهلال

126 - كان رسول الله ﷺ إذا رأى الهلال فقال: "الله أكبر، اللهم أهله عليّنا بالأمن والإيمان، والسلامة والإسلام، والتوفيق لما نحب وترضي، ربنا وربك الله".

الترمذي وابن جيikan والدارمي
29. On journeying

127) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “He who wants to journey, let him say to those he leaves behind: I ask of Allah to take you into His safekeeping, He in whose custody nothing is lost.”

(Related by Ibn Mājah, an-Nasāʾi, Ibn as-Sunni and Aḥmad)

128) Sālim said: The son of ʿUmar (may Allah be pleased with them both) used to say to a man intending (to undertake) a journey: Draw near to me that I may bid you farewell as the Messenger of Allah (may the blessings and peace of Allah be upon him) used to bid us farewell and say: I ask of Allah to take into His safekeeping your religion, your good faith, and your last and final actions. And in another version he—meaning the Prophet (may the blessings and peace of Allah be upon him)—when saying farewell to a man, used to take him by the hand and not let it go till the man himself had let go the hand of the Prophet (may the blessings and peace of Allah be upon him), and he said it.¹

(Related by at-Tirmidḥī)

¹ I.e., the above invocation.
(1) الأبيات نتائج لما مضى، ولا خلاف.

(2) إذا روّجت رأياً فإنه ما كان لا يصدق.

(3) فإنّما يثبت من هذا أن الكافي

47

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ملاك قديم

النور.
129) A man came to the Prophet (may the blessings and peace of Allah be upon him) and said: O Messenger of Allah, I intend (to undertake) a journey. Supply me with the provisions. He said: “May Allah provide you with piety.” He said: Give me more. And he said: “May He forgive your sins.” He said: Give me more. He said: “And may He facilitate good for you wherever you are.”

(Related by at-Tirmidhi)

130) On the authority of Abū Hurayrah (may Allah be pleased with him) that a man said: O Messenger of Allah, I wish to go on a journey, so counsel me. He said: “You must have fear of Allah, and you must say Allāhu akbar¹ on every elevated place.” And when the man left, he said: “O Allah, shorten for him the distance and make the journeying easy for him.”

(Related by at-Tirmidhi, Ibn Ḥibbān and al-Ḥākim)

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¹. Allah is greatest.
(4) ༦༦༧ ༦༦༧ ༦༦༧ ༦༦༧
(4) ༦༦༧ ༦༦༧ ༦༦༧ ༦༦༧
30. On mounting a riding animal

131) 'Ali ibn Rabī‘ah said: I saw 'Ali ibn Abī Ṭālib (may Allah be pleased with him) when he brought an animal to mount and when placing his foot in the stirrup, saying: bismillāh,¹ and when he had seated himself on its back he said: al-ḥamdu lillāh.² Then he said: Gloried be He who has subdued these for us, and we were not capable of doing so; and verily to our Lord we are returning.³ Then he said: al-ḥamdu lillāh²—three times. Then he said: Allāhu Akbar⁴—three times. Then he said: How far are You from every imperfection! O Allah, I have acted wrongly against myself, so forgive me, for there is no one who forgives sins but You. Then he gave a laugh, and (someone) said: O Commander of the Faithful, what did you laugh for? He said: I saw the Prophet (may the blessings and peace of Allah be upon him) do as I have done, then he gave a laugh, and I said:

¹ In the name of Allah.
² Praise be to Allah.
³ The Chapter of the Ornaments 43:13.
⁴ Allah is greatest.
(1) शुभे मुमुन्द प्रजाया प्रजाया सरस्वति गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी

"शुभे मुमुन्द प्रजाया प्रजाया सरस्वति गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरजी गरज�
O Messenger of Allah, what did you laugh for? He said: “Your Lord (How far is He from every imperfection and Exalted be He!) is pleased at His servant when he says: O Lord, forgive my sins—knowing that no one forgives sins but I.”

(Related by Abū Dāwūd, an-Nāṣī’ī, at-Tirmidhī, Ibn Ḥibbān and al-Ḥākim)

132) The Prophet (may the blessings and peace of Allah be upon him), when seating himself on his camel to go out on a journey, would say: “Allāhu akbar”¹—three times. He would then say: “Gloried be He who has subdued these for us, and we were not capable of doing so, and verily to our Lord we are returning.² O Allah, we ask of You in this journey of ours righteousness and piety, and such deeds as You would approve of. O Allah, make this journey of ours easy for us, and shorten for us its distance. You are the Companion in travelling and the One who stands in for us with the family. O Allah, I take refuge in You from the discomfort of travel and the depressing things one may see, and

¹. Allah is greatest.
². The Chapter of the Ornaments 43:13.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
from (possible) adversity in fortune and family to be met with upon return."

When he returned he would say these words and would add to them: "Returning, repentant, worshipping, giving praise to our Lord."

(Related by Muslim)

133) And in another version: The Messenger of Allah (may the blessings and peace of Allah be upon him) and his Companions, when climbing up mountain paths, would say: "Allāhu akbar,"¹ and when they were going down a slope they would say: "subḥāna 'llāh."²

(Related by al-Bukhārī)

1. Allah is greatest.
2. How far is Allah from every imperfection!
وسوء المنقلب في المال والأهل.

وإذا رجع قالهم، وزاد فيهم:

«آبُون» (1)، تائيون، عابدون، لربنا حامدون».

مسلم

133 - وفي و****** آخر: «كان رسول الله ﷺ وأصحابه إذا علوا النَّبَأَيْاٰ» (2)، كبروا، وإذا هبطوا سبحانه».

البخاري

(1) راجعون.
(2) النَّبَأَيْا: جمع نبية وهي الطريق في الجبل.
31. On alighting at a place

134) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who alights at a place and then says: I take refuge in the consummate words of Allah from the evil that He has created, will not be harmed by anything until he departs from that place of his."

(Related by Muslim)
31 - في المُنْزِلِ يَنْزِلُهُ

134 - قال رسول الله ﷺ: «من نزل منزلاً ثم قال: أعود بكلمات الله التامة من شر ما خلق لَم يضره شيء حتى يرتحل من منزله ذلك». سلم
32. On food and drink

Allah the Almighty has said: “O you who believe, eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom you worship.”

135) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “O my son, pronounce the name of Allah and eat with your right hand, and eat of that which is next to you.”

(Related by al-Bukhārī and Muslim)

136) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “When one of you eats, let him mention the name of Allah Almighty at the beginning, and if he has forgotten to mention Allah Almighty at the beginning, then let him say: In the name of Allah, both for the beginning and the end.”

(Related by at-Tirmidhi)

1. The Chapter of the Cow 2:172.
32 - في الطعام والشراب

قال الله تعالى: «يا أيها الذين آمنوا
كلوا من طيبات ما زرعناكم وأشكروا الله إن كنتم إياها تعبدون» [البقرة: 172].

135 - قال رسول الله ﷺ: «يا بني سام الله، وكل بيمينك، وكل مما يليك». البخاري ومسلم

136 - قال رسول الله ﷺ: «إذا أكل أحدكم فليذكر اسم الله تعالى في أوله، فإن نسي أن يذكر الله تعالى في أوله، فليقل: بسم الله، وأوَّلُه وأخْرِه».

الترمذي
137) On the authority of Abū Hurayrah (may Allah be pleased with him) (who said): The Messenger of Allah (may the blessings and peace of Allah be upon him) never found fault with any food. If he liked it he ate it, if not he left it.

(Related by al-Bukhārī and Muslim)

138) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Verily Allah is pleased with a servant (of His) that he should eat a meal, then praise Him for it; and take a drink (of water), then praise Him for it.”

(Related by Muslim)

139) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “He who has eaten food and has said: Praise be to Allah who has given me this to eat and has provided me with it without any power from me or strength, will be forgiven all the sins he has committed.”

(Related by at-Tirmidhī, Abū Dāwūd and Ibn Mājah)
137 - وعن أبي هريرة رضي الله عنه: 
"ما عاب رسول الله ﷺ طعاماً قط، إن اشتهاه أكله، وإلاا تركه". البخاري ومسلم

138 - قال رسول الله ﷺ: "إن الله ليرضى عن العبد أن يأكل الأكلة في خمده عليها، وشرب الشربة في خمده عليها". مسلم

139 - قال رسول الله ﷺ: "منأكل طعاماً، فقال: الحمد لله الذي أطعمني هذا، ورزقني من غير حوال مثلي ولا قوة، غفر له ما تقدم من ذنبي". الترمذي وأبو داود وابن ماجه
140) On the authority of a man who had been in the service of the Prophet (may the blessings and peace of Allah be upon him) that he used to hear the Prophet (may the blessings and peace of Allah be upon him), when he brought him food, say: “bismillāh,”¹ and when he had finished his food he said: “O Allah, You have given to eat and You have given to drink and You have satisfied and gratified (us) and You have guided and You have brought to life, to You is praise for what You have given.”

(Related by an-Nasā’i and Ibn as-Sunni)

141) The Prophet (may the blessings and peace of Allah be upon him), when he had finished his meal, used to say: “To Allah be praise, abundant, good and blessed. (This gift of food) cannot be dispensed with, cannot be done without, and we pray that it is not the final (gift), O our Lord.”

(Related by al-Bukhāri)

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¹ In the name of Allah.
140 - وعن رجل خدم النبي حسان أَنَّهُ كان يسمع النبي إذا قَرَّب إليه طعاماً يَقُولُ: "بَسْمَ اللَّهِ" وإذا فَرَعٌ من طعامه قال: "اللَّهُمَّ أطَعِّنِي، وأسقُني، وأعْنِي، وأفْنَيْت(1)، وهَدِينِي، وأحْيِّنِي، فَلَكَ الحَمْدُ على ما أعطْتَ".

والنسائي وابن السني

141 - كان النبي يُبِعَ إذا رفع مائدةه قال: "الحمد لله كثيراً طيباً مبارك فيه، غير مَكْفِّي(2)، ولا مُذْدَع، ولا مُستَغْنِى عنه رَبّنا".

البخاري

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(1) أَفْنَيْت: أرضيت وأعنت.

(2) غير مكتوب: قال ابن علاء لأي غير متوك للإغتناء عنه، حاجة العباد إلى نعم الله مستمرة.
33. About guests and the like

142) ʿAbdullāh ibn Busr (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) was a guest at my father’s. We presented him with food and waṭbah¹ and he ate of it. Then he was brought dates and was eating them; when throwing away the stones, he would place them between his thumb and middle finger, holding them together, and would then throw them away. Then, being brought a beverage, he drank of it and passed it to the person on his right. He said: And my father said, taking hold of the bit of his² mount: Say a prayer to Allah for us, and he said: “O Allah, bless for them what You have provided them with, and forgive them and have mercy on them.”

(Related by Muslim)

¹ A dish made of dried dates with milk and cooking butter.
² I.e., that of the Prophet.
32 - في الضياف ونحوه

142 - ذكر عبد الله بن بسر رضي الله عنه قال: نزل رسول الله ﷺ على أبي، قال:
فقربنا إليه طعاماً ووطبة (1) فأكل منها، ثمأتي
بتمر فكان يأكله ويلقي التوقي بين إصبعيه،
ويجمع السبابة والوسطى، ثمأتي بشرب
فشربه ثم ناوله الذي عن يمينه قال: فقال
أبي وأخذ بلجام دابته: ادع الله لنا، فقال:
الله بارك لهم فيما رزقتهم، وأغفر لهم
وأرحمةهم. 

(1) وطبة: نمر مطبوخ مع اللبن والسمسم.
On the authority of Anas (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) came to Sa'd ibn Ubādah (may Allah be pleased with him), and he brought bread and oil and he ate (of it). Then the Prophet (may the blessings and peace of Allah be upon him) said: “May those who are fasting break their fast with you, may the godly eat of your food, and may the angels say a prayer for you.”

(Related by Abū Dāwūd)

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1. I.e., Sa'd ibn Ubādah.
2. I.e., the Prophet.
3. I.e., a prayer of mercy and blessing.
143 - وَاعْنَ أَنَّيْ رَضِيَ اللَّهُ عَنْهُ أنَّ النَّبيَّ رَبِّيَ جَاءَ إِلَى سُعْدِ بن عَبَادَة رَضِيَ اللَّهُ عَنْهُ، فجاء بِحَبْسِ وَزَبِيَ فَأَكِلَ، ثُمَّ قَالَ النَّبيَّ رَبِّيَ: «أَنْفَرَ عِنْدَكُمُ الصَّائِمُونَ، وأَكِلْ طَعَامَكُمُ الْأَبْرَارُ، وَصَلِّتْ (١) عَلَيْكُمُ الملائِكَةِ».

أبو داود

(١) صلاة الملائكة: دعاء بالرحمة والبركة.
34. On greeting (people)

144) On the authority of ʿAbdullāh the son of ʿAmr (may Allah be pleased with them both) that a man asked the Prophet (may the blessings and peace of Allah be upon him): Which (action in) Islam is best? He said: “That you provide food and give salām (greetings) (both) to those you know and to those you don’t know.”

(Related by al-Bukhārī and Muslim)

145) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “You will not enter heaven until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not, therefore, direct you to something which, if you do it, will make you love one another? Spread salām (greetings) amongst yourselves.”

(Related by Muslim)

146) ʿAmmār ibn Yāsir (may Allah be pleased with him) said: If someone has brought together three things he will have brought together faith: being honest with oneself, giving salām (greetings) to everyone, and spending (on others) (even) when in straitened circumstances.

(Related by al-Bukhārī, Ibn Abī Shaybah and Ibn Ḥibbān)
34 - في السَّلَامِ

144 - عن عبد الله بن عمرو رضي الله عنهما أن رجلا سأل النبي صلى الله عليه وسلم: أي الإسلام خير؟ قال: "تُطَعِّمُ الطَّعام، وتُقْرِأُ السَّلامَ على مِنْ عُرْفَتِ وَمِنْ لَمْ تُعْرِفَ".

البخاري ومسلم

145 - قال رسول الله صلى الله عليه وسلم: "لا تدخَلُوا (1) الجَنَّةَ حَتَّى تَوَمِّمُوا، ولا تَوَمِّمُوا حَتَّى تَحَابُثُوا، أَفَلا أَدْلُكُم على شَيْءٍ إِذَا فَعَلْتَنِوْهُ تَحَابُثُنَّ؟ أَفْشُوا السَّلامَ بِتَتنَّكُمَ؟".

مسلم

146 - وقال عمَّار بن ياسر رضي الله عنه: "ثلاث من جمعهُن فقد جمع الإيمان: الأنصاف من نفسك، وبدل السَّلام للعالم (2)، والإتفاق من الأقتار".

البخاري وابن ابي شيبة وابن جِبَان.

(1) قال ابن عَلَان: هكذا وردت بحذف النون، وهي لغة معروفة صحية.
(2) أي جميع الناس.

297
147) ʿImrān ibn Ḥuṣayn said: A man came to the Prophet (may the blessings and peace of Allah be upon him) and said: Peace be upon you, and he replied to him. Then (the man) sat down and the Prophet (may the blessings and peace of Allah be upon him) said: “Ten.”\(^1\) Then another man came and said: Peace be upon you and the mercy of Allah, and he replied to him. Then he said down and he\(^2\) said: “Twenty.” Then (yet) another came and he said: Peace be upon you and the mercy of Allah and His blessings. Then he replied and the man sat down and he\(^2\) said: “Thirty.”

(Related by at-Tirmidhi and al-Bayhaqī)

148) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The worthiest of people with Allah are those who are the first to give salām (greetings) (to others).”

(Related by at-Tirmidhī)

\(^1\) I.e., ten good deeds.
\(^2\) I.e., the Prophet.
147 - وقال عمر بن حدبة: جاء رجول إلى النبي صلى الله عليه وسلم، فقال: السلام عليكم، ففرج علىه، ثم جلس، فقال النبي صلى الله عليه وسلم: "عشر" (1) ثم جاء آخر، فقال: السلام عليكم، ورحمة الله، ففرج عليه، فجلس، فقال: "عشر"CUON، ثم جاء آخر، فقال: السلام عليكم، ورحمة الله وبركاته، ففرج عليه، فجلس، فقال: "ثلاثون". الترمذي والبيهقي.

148 - قال رسول الله ﷺ: "إِنَّ أُولَٰئِكَ منَ الْيَوْمِ الْأَخِرِ النَّاسِ بِاللهِ مَنْ بِدَا هُمْ بِالسَّلَامِ". الترمذي.

(1) أي عشر حسنات.
149) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “It is sufficient for a group of people, on passing by, that one of them gives salām (greetings), and it is sufficient for those that are seated that one of them returns the salām (greetings).”

(Related by Abū Dāwūd, Aḥmad and al-Bayhaqī)

150) Anas (may Allah be pleased with him) said: The Prophet (may the blessings and peace of Allah be upon him) passed by some boys who were playing and he greeted them.

(Related by al-Bukhārī and Muslim)

151) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “If one of you has reached an assembly of people sitting, let him give salām (greetings). And if he decides to sit down let him do so. Then, when he rises (to leave), let him give salām (greetings), for the first greeting is no more deserving than the last.”

(Related by at-Tirmidhi)
149 - عن النبي ﷺ قال: "يُجزىء عَنَّا الجماعة إذا مرّوا، أن يسُلم أَحَدهم، ويُجزىء عَنِ الجُلُوس أن يِرَد أَحَدهم".
أبو داود وأحمد والبيهقي

150 - وقال أنس رضي الله عنه: "مرَّ النّبي  عليه صبيان يلعبون، فسلّم عليهم".
البخاري ومسلم

151 - قال رسول الله ﷺ: "إذا انتهى أَحَدكم إلى المَجِلِس، فليسلّم، فإن بدأ له أن يِجِلِس، فليجلس، ثم إذا قام، فليسلّم، فليسِبِ الأولي بأَحق من الآخرة".
الترمذي
152) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he said: “Allah loves sneezing and He hates yawning. Thus when one of you sneezes and has said al-ḥamdu lillāh (Praise be to Allah), it behoves every Muslim who has heard it to say yarḥamuka ’llāh (May Allah have mercy on you). As for yawning, it is but from the devil. So when one of you yawns, let him resist it as much as he can, for when he yawns the devil laughs at him.”

(Related by al-Bukhārī)
35 - في العطاس والتنآب

152 - عن النبي ﷺ قال: «إن الله يحب العطاس، ويكره التنآب، فإذا عطس أحدكم، وحمد الله، كان حقا على كل مسلم سمعه أن يقول: يزحمك الله. وأما التنآب فإنما هو من الشيطان، فإذا تنآب أحدكم، فلييرده ما استطاع، فإن أحدكم إذا تنآب، ضحك من الشيطان».

البخاري
153) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “If one of you sneezes, let him say al-ḥamdu lillāh (Praise be to Allah), and let his brother, or his companion, say to him, yarḥamuka ʾllāh (May Allah have mercy on you). And when he has said to him yarḥamuka ʾllāh (May Allah have mercy on you) let (the other) say yahdikum allāhu wa yuṣliḥu bālakum (May Allah guide you and put you in a good state of mind). And in (another) version (it reads): al-ḥamdu lillāh ʾalā kulli ḫāl (Praise be to Allah in every event).”

(Related by al-Bukhārī and Abū Dāwūd)

154) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “If one of you sneezes and has said al-ḥamdu lillāh (Praise be to Allah), then say to him yarḥamuka ʾllāh (May Allah have mercy on you). And if he has not said al-ḥamdu lillāh (Praise be to Allah), then do not say to him yarḥamuka ʾllāh (May Allah have mercy on you).

(Related by Muslim)

وفي لفظ: "الحمد لله على كل حال".

البخاري وأبو داود


(1) أي قولوا له (يرحمك الله).
155) ʿAbdullah ibn Masʿūd (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) taught us the Sermon of Necessity:

“Praise be to Allah [we praise Him], and of Him we seek help and of Him we ask forgiveness, and we take refuge in Allah from the evils of ourselves and from our evil actions. He whom Allah guides there is no one to make go astray, and he whom He leads astray for him there is no guide. I bear witness that there is no god but Allah alone, He having no associate, and I bear witness that Muḥammad is His servant and His Messenger. O mankind, fear your Lord who created you from a single soul and from it created its mate and from the two of them has spread abroad a multitude of men and women. Fear Allah in whom you claim (your rights) of one another and (observe) your ties of kinship. Verily Allah is a watcher over you.2 O you who believe, fear Allah as

1. The Sermon of Necessity is given here as applicable to marriage ceremonies, maybe as a prelude to other relevant words.
2. The Chapter of Women 4:1.
36 - في النكاح

155 - قال عبد الله بن مسعود رضي الله عنه: "علمنا رسول الله صلى الله عليه وسلم خطبة الحاجة".

الحمد لله [تحميمه] ونتعيمه، وتستغفره، وتدعو بالله من شرور أنسنا، ومن سيتات أعمالنا، من يهد ويهد الله فلا مس لله، ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن مُحمَّداً عبده ورسوله، فيا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجين وثبت منهما رجالاً كثيراً ونساء واتقنوا الله الذي تساعلون به والأرحام، إن الله كان عليكم رقيباً" [النساء: 4] فيا أيها الذين

(1) اعتبرت خطبة الحاجة هنا خطبة النكاح. وقد تكون صدراً لخطبة النكاح ثم يضاف إليها.
He should be feared and observe your duty to Him, and do not die other than as Muslims.\footnote{1} O you who believe, fear Allah and speak words that are just and true. He will then make right your actions for you and will forgive you your sins. Whosoever obeys Allah and His Messenger, he verily has gained a great victory.”\footnote{2}

(Related by Abū Dāwūd, at-Tirmidhi, an-Nasā’ī and Ibn Mājah)

156) The Prophet (may the blessings and peace of Allah be upon him), when he gave good wishes to someone who was marrying, would say: “May Allah bless you and prosper you and may He join you together in goodness.”

(Related by at-Tirmidhi)

157) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “If one of you were to say, when he lies with his wife: In the name of Allah; O Allah, ward off from us the devil, and ward off the devil from what You bless us with, and it is decreed that they have a child, then the devil will never harm him.”

(Related by al-Bukhārī and Muslim)

آمنوا أنتموا لأنتموا الله حق نفاثه ولا تموتون إلا وأنتم مسلمون. [آل عمران، 3: 102] هيا أيها الذين آمنوا انقوا الله وقولوا قولاً سديداً يُصِلْح لَكُم أُمُورَكُم وَيُغْفِر لَكُم دُنْوَبٌكم وَمَن يَطْعِع الله وَرَسُوله فَقَدْ فَازَ فَوْزاً عَظِيماً.
[الإحزاب، 33: 70 - 71]. أبو داود والترمذي والنسائي وابن ماجه.

156 - كان النبي صلى الله عليه وسلم إذا رفأ الإنسان، إذا تزوج قال: "بارك الله لك، وبارك عليك، وجمع بينكما في خير". الترمذي

157 - عين النبي صلى الله عليه وسلم قال: "لَوْ أَن أَحْذِكُمْ إِذَا أَتِينُوا أَهْلَهُ قَالَ: بَسْمَ اللهِ اللَّهُمَّ جَنَّتَا الشَّيْطَانَ، وَجَنَّبَ الشَّيْطَانَ ما رَزَقَتَا فَقَضَيْنَى بُنَاهُما وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانَ أَبْداً". البخاري ومسلم.

(1) رُقِّيَ مَنْزِوٌا. دعا له بالرُّفَاء، والبُنَاء، والرُّفَاء هو الاتتام وجمع الشمل.
37. On giving birth

158) Abū Rāfiʿ (may Allah be pleased with him) said: I saw the Messenger of Allah (may the blessings and peace of Allah be upon him) murmur the call to prayer in the ear of al-Ḥasan ibn ʿAlī when Fāṭimah had given birth to him.

(Related by at-Tirmidḥi)

159) ʿĀ’ishah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him), when children were brought to him, would invoke blessings on them and would soften dates and move them round in their mouths.

(Related by Muslim and Abū Dāwūd)

160). On the authority of ʿAmr ibn Shuʿayb, from his father, from his grandfather, from the Prophet (may the blessings and peace of Allah be upon him) that he ordered the newborn baby to be given a name on his seventh day, and that he should be cleaned, and that a sacrifice should be made.

(Related by at-Tirmidḥi)
في الولادة

158- قال أبو رافع رضي الله عنه:
رأيت رسول الله ﷺ أذن في أذن الحسن بن علي حين ولدته فاطمة رضي الله عنها بالصلاة.

الترمذي

159- وقالت عائشة رضي الله عنها:
"كان رسول الله ﷺ يؤتي بالصبيان فيدعو لهم بالبركة، ويشكنهم." (1) مسلم أبو داود

160- وعن عمرو بن شعيب عن أبيه عن جده عن النبي ﷺ: "أنه أمر بتميم المولود يوم سبعه، ووضع الأذى عنه، والعق" (2) الترمذي

التحنيك: تلبين النمر لتدليك حنك الصبي به.
(1) وضع الأذى عنه: تنظيفه، والعق هو ذبح العقيدة وهي الشاة المذبوحة.
161) The Prophet (may the blessings and peace of Allah be upon him) named his son Ibrāhīm, and Ibrāhīm ibn Abī Mūsā and ʿAbdullāh ibn Abī Ṭalḥah and al-Mundhir ibn Abī Usayd (were given names) shortly after being born.

(Related by al-Bukhārī and Muslim)

162) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Of your names the most loved of Allah are ʿAbdullāh and ʿAbdurrāḥmān.”

(Related by Muslim)
161 - وَقَدَ سَمَى النَّبِيُّ ﷺ ابْنَهُ إِبْرَاهِيمَ، وَإِبْرَاهِيمَ ابْنَ أَبِي مُوسَى، وَعَبْدُ اللَّهِ ابْنَ أَبِي طَلَّاحَةَ، وَالْمُنْذِرَ ابْنَ أَبِي أَسْبَيْدٍ قَرِيبًا مِنَ وَلَادَتِهِمْ (1). البخاري ومسلم

162 - قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ أَحْبَاسِمَايْكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ، وَعَبْدُ الرَّحْمَٰنِ". مسلم

(1) والمعنى: جواز التسمية بِعَبْدِ الولادة دون انظار لليوم السابع.
163) The Prophet (may the blessings and peace of Allah be upon him) changed objectionable names to pleasant ones. Thus Zaynab (a type of pleasant-smelling tree) used to be called Barrah (Righteous). It was said: she praises herself (by being so named). Also, he disliked it being said: He went out from being at Barrah’s house, and therefore he renamed her Zaynab. He said to a man: “What’s your name?” He said: Ḥazn (Rough). He said: “No, you’re Sahl (Amenable).” And he changed the name of Ṣāḥiyah (Disobedient) and named her Jamilah (Beautiful). He said to a man: “What’s your name?” He said: Aṣram (leafless). He said: “No, you are Zurēah (Flourishing).” And he named the land called ṢAfrah (Dusty) Khaḍīrah (Green).

(Related by Abū Dāwūd and aṭ-Ṭabarānī)
163. وقدَ غَيَّرَ البَنِّيَّةَ الأَسْمَاءُ المِكْرُوْهَةَ إِلَى أَسْمَاءٍ حَسْنَةٍ، فَكَانَتْ زَيْنَبُتُ
تُسْمَى: بَرَّةً. فَقِيلَ تُرُكِّبَ نَفْسَهَا، فَسُمَّاهَا: زَيْنَبُ، وَكَانَ يَكُرُّهُ أَن يَقُولُ: خَرَجْ مِنْ عِنْدِ
بَرَّةً، وَقَالَ لِرَجُلٍ: ما اسْمُكَ؟ قَالَ: حَزْنُ،
قَالَ: بَلْ أَنَّكَ سَهْلٌ، وَغَيْرُ اسْمَ عَاصِيَةً،
فُسْمَاهَا جَمِيِّلَةً، وَقَالَ لِرَجُلٍ مَا اسْمُكَ؟ قَالَ:
أَصْرُمُ. قَالَ: بَلْ أَنَّكَ زُرْعَةُ، وَسُمَّى أَرْضًا
يُقَالُ لَهَا: عَفْرَةُ: حَضْرَةٌ(1).

أبَو دَاوُدُ الطَّبَرَانِي

(1) الخَرْزُ: الخَنْشُ منَ الأَرْضِ وَالنَّاسِ. وَالْأَصْرُمُ منَ الشَّجَرِ: الْمَجْذُوبُ
الفَروَعُ وَالوَرْقُ. وَعَفْرَةُ: مُتْرَاةٍ.
38. On the crowing of roosters, the braying of donkeys and the barking of dogs

164) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “If you hear the braying of donkeys, then say: I take refuge in Allah from the devil, for they have seen a devil. And if you hear the crowing of roosters, ask of Allah His favour, for they have seen an angel.”

(Related by al-Bukhārī and Muslim)

165) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “If you hear the barking of dogs and the braying of donkeys at night, say: I take my refuge in Allah from them, for they see what you do not see.”

(Related by Abū Dāwūd)
في صيام الذكية والنفاذ والتنبؤ

164 - عن النبي ﷺ قال: "إذا سمعتم نهاقة الحمير، فتوعدوه بالله من الشيطان، فإنها رأت شيطاناً، وإذا سمعتم صيام الذكية، فسلوا الله من فضلته، فإنها رأت ملكاً".

البخاري ومسلم

165 - قال رسول الله ﷺ: "إذا سمعتم نباح الكلاب ونهيق الحمير بالليل، فتوعدوه بالله مننهم، فإنهم يرين ما لا ترون".

أبو داود
39. When in a gathering

166) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “No one has sat in a gathering where there has been much clamorous and idle talk, and before rising from that gathering of his, says: I glorify You, O Allah, and I praise You, and I bear witness that there is no god but You; I ask forgiveness of You and I seek repentance of You—without Allah pardoning him (such errors as he committed) in that gathering of his.”

(Related by at-Tirmidhi, Ibn Hibbân and al-Ḥākim)

167) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “No people rise from a gathering in which they have not mentioned Allah Almighty, without having risen as from something like the carcass of a donkey. It was for them a distressing gathering.”

(Related by Abū Dāwūd and al-Ḥākim)
(1)
لم يُروى أنَّهُ يَخْرُجُ عَنْ فَتْحِهِ ۲٥٠ يَدَّعُوهُ بِنَفْسِهِ ۸٨١ هـ - ۱٨٥٩ مـ

وَكَلَّمَهُ خَالِدٌ بْنُ الْمَغْفُوْرِ، مَهَابَانِيَّةً، نَحْوَهُ، ۲٥٠ يَدَّعُوهُ بِنَفْسِهِ ۸٧١ هـ - ۱٨۷٨ مـ

____________________________________________________________
۱٨٦ - ۱۴٣٥ هـ
168) On the authority of the son of ʿUmar (may Allah be pleased with them both) who said: Seldom would the Messenger of Allah (may the blessings and peace of Allah be upon him) rise from a gathering until he had said these invocations for his Companions: "O Allah, decree for us such fear of You by which You will prevent us from sinning against You and such obedience to You by which You will make us attain Your Paradise, and such certainty (about You) by which You will ease for us the misfortunes of the world. O Allah, let us have the benefit of our hearing, our sight and our strength for so long as You give us life, and make it the heir to us,¹ and let us have our retaliation against those who have oppressed us, and give us victory over those who have shown us enmity. Let not any misfortune (that comes to us) be in our religion and let not this world be our chief concern or the utmost attainment of our learning, and let not those who do not have pity on us be given mastery over us."

(Related by at-Tirmidhī, Ibn as-Sunnī and al-Ḥākim)

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¹ I.e., allow us to enjoy our senses intact to the end of our time.
168 - وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما
قالَ: قَالَ رَسُولُ اللهِ ﷺ: يَقْوُمُ مِنْ مَجْلِسٍ
حتى يَدْعُو بِهِ أَلْبَاءَ الدِّعَوَاتِ لَأَصْحَابِهِ: «اللَّهُمَّ
اقْبِلْ لَنَا مِنْ خَشْيَتِكَ مَا نَخْلُوْنَ بِهِ بَيْنَا وَبَيْنَ
مَعَاشِيكَ، وَمِنْ طَايِعَتِكَ مَا تُبْلُغَنَا بِهِ جَنْتُكَ،
وَمِنْ الْيَقِينِ مَا نُهْوَنَ بِهِ عَلَيْنَا مَصَابِبَ الدُّنْيَا،
اللَّهُمَّ مَتَعْنَا بَسْمَاعَنَا، وَأَبْصَارَنَا وَفُوُرَنَا ما
أَخَيِّنَا، وَاجْعَلْهُ الْوَارِثَ مِنَا(1) لَجَعْلُ تَأْرَبَا
على مِنْ ظَلْمَانَا، وَأَنْصَرْنَا عَلَى مَنْ عَادِنَا، وَلَا
تَجْعَلْ مَصِيبَتُنا فِي دِينِنَا، وَلَا تَجْعَلْ الْدُّنْيَا أَكْبَرُ
هَمَنَا، وَلَا مَبَلَغَ عَلِمَنَا، وَلَا سَلْطَةَ عَلِيْنَا مِنْ لَا
يَزَّحْمُنَا».

الترمذي وابن السني والحاكم

(1) وَاجْعَلْهُ الْوَارِثَ مِنَا: أي مَعِنَا. يَعْنِي أَنْ يَسْتَدَلَّ
العَرْمَاءُ فِي بُعْدِهِ كَالْمِصْرَاطِ يَخْلُفُهُ صَاحِبَهُ.
40. On anger

Allah Almighty has said: "And if a whisper from the devil reach you, then seek refuge in Allah. He is the Healer, the Knower."¹

169) Sulaymān ibn Ṣurad said: I was sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) when two men began insulting each other. One of them was red in the face and his jugular veins had swelled up. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "I know of some words which, if he were to say them, the state he finds himself in would go from him. Were he to say: I take my refuge in Allah from the accursed devil, the state he finds himself in would go from him."

(Related by al-Bukhārī and Muslim)

¹ The Chapter of Fuṣṣilat 41:36.
قال الله تعالى: "وَإِنَّا نَزِعُ عَنْكَ مِنَ الشَّيْطَانِ نَزَعٍ فَاستَمْعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الَّعِلِيمُ" [فصلت 41: 36].

169 - وقال سليمان بن صرّد: كنت بجلسا مع رسول الله ﷺ ورجلان يسبتان، وأحدهما قد أحمر وجهه، وأنفخته أوداجه.
فقال رسول الله ﷺ: "إني لأعلم كلمة لؤ قالها لذهب عنده ما يجد، لؤ قال: أعود به من الشيطان الرجيم، ذهب عنه ما يجد".

البخاري ومسلم

(1) إذا أصابك الشيطان أو ضرفك عن تقديم الحسنات فاستعذ بالله.
41. On seeing people afflicted with misfortune

170) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “He who has seen someone afflicted with misfortune and who says: Thanks be to Allah who has protected me against that with which you are afflicted and who has favoured me over many of those He has created, will not be afflicted by that misfortune.

(Related by at-Tirmidhî)
41 - في رؤية أهل البلاد

170 - عن النبي ﷺ قال: «من رأى مبتلى فقال: الحمد لله الذي عفاني مما ابتلاك به، وفضلني (1) على كثير ممّن خلق تفضيلًا - لم يصب به ذلك البلاد». الترمذي

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(1) البلاء: مصيبة الإنسان بمرض أو نقص أو نحو ذلك.
(2) التفضيل هنا إكرام المرء بصفات حرم منها غيرها.
42. On entering the market

171) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who enters the market and says: There is no god but Allah alone, He having no associate, to Him is the dominion and to Him the praise, He brings life and He brings death, for He is alive and does not die; in His hand is goodness, and He is Omnipotent, Allah will write for him a thousand thousand good deeds and will erase from him a thousand thousand bad deeds, and He will raise him up a thousand thousand degrees."

(Related by at-Tirmidhi, al-Ḥākim and Ibn as-Sunni)
42 - في دخول السوق

171 - قال رسول الله ﷺ: «من دخل السوق فقال: لا إله إلا الله وحده لا شريك له، لله الملك، وله الحمد، يحيي ويميت، وهو حي لا يموت، بيده الخير، وهو على كل شيء قدير، كتب الله له ألف ألف ألف سنة، ومحا عنه ألف ألف سنة، ورفع له ألف ألف درجة».

الترمذي والحاكم والبصري

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43. If an animal one is riding stumbles

172) On the authority of the man who said: I was riding behind\(^1\) the Prophet (may the blessings and peace of Allah be upon him) when his mount stumbled. I said: May the devil stumble! He said: "Do not say: May the devil stumble! for if you say that he becomes as grand as a house, saying (to himself): It was because of my power. Rather say: In the name of Allah, for if you say this he is so demeaned that he becomes like a fly."

(Related by Abū Dāwūd, an-Nasā’ī, Ibn as-Sunnī and Aḥmad)

\(^1\) I.e., on the same mount.
43 - في الدابة إذا تَعَسَّتُ

172 - عن رجُلٍ قال: كنت رديف النَّبِيِّ ﷺ فعَصَرْتَ دابَّتهُ، فقالتُ: تَعَسَّنَ السَّيْطَانُ (؟) فقال: «لا تقُل تَعَسَّنَ السَّيْطَانُ، فإنَّك إذا قُلْت ذَلِكَ تعاظَم حتَّى يَكُون مَثِل البَيْتِ، وَيَقُولُ: يَقْوَّتي، وَلَكِنَّ قُلْ: بَيْنِي وَاللَّهِ، فإنَّك إذا قُلْت ذَلِكَ تَصَاغَرُ حتَّى يَكُون مَثِل الدَّبَّابِ».

أبو داود والنسائي وابن السنّي وأحمد

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(1) تَعَسَّت الدابة: عثرت.
(2) دعاء على الشيطان أن يَعَسُّ.
44. On him who has been given a present and for whom an invocation has been said

173) On the authority of cĀ’ishah (may Allah be pleased with her), who said: A sheep was given as a present to the Messenger of Allah (may the blessings and peace of Allah be upon him). He said: “Divide it up (and distribute it).” On the maidservant returning, cĀ’ishah said: What did they say? The maidservant said: They said: May Allah bless you, at which cĀ’ishah said: And may Allah bless them. We reply to them with the same words they have spoken, and our reward remains for us.

(Related by Ibn as-Sunni)
44 – فيمن أهديه هديه ودعى له

172 - عن عائشة رضي الله عنها قالت: "أهديت لرسول الله رضي الله عنه شاة، قال: "اقسموا" فكانت عائشة إذا رجعت الخادم تقول: ما قالوا؟ تقول الخادم: قالوا: بارك الله، فبكم، فتقول عائشة: وفِيهِم بارك الله، نَزِدُ علَيْهِم

مثل ما قالوا، ويبقى أجرنا لنا.

ابن السُني
45. On someone from whom something harmful is removed

174) On the authority of `Umar (may Allah be pleased with him) that he removed something (harmful) from a man’s beard or from his head. The man said: May Allah avert evil from you, to which `Umar (may Allah be pleased with him) said: Allah has averted evil from us ever since we embraced Islam. But if something (harmful) is taken from you, then say: May your hands receive goodness.

(Related by Ibn as-Sunni)
45 - فيمن أميت عنة الأذى

174 - وعن عمر رضي الله عنه أنه أخذ من لحيته رجل أو رأسه شيئا، فقال الرجل:
صرف الله عنك السوء، فقال عمر رضي الله عنه: صرف الله عنا السوء منذ أسلمنا، ولكن إذا أخذ عنك شيء فقال: أخذت يداك خيرا.
ابن السني
46. On seeing the first fruits

175) Abū Hurayrah (may Allah be pleased with him) said: When the people saw the first of the fruit, they would bring it to the Messenger of Allah (may the blessings and peace of Allah be upon him). Then the Messenger of Allah (may the blessings and peace of Allah be upon him) would say: “O Allah, bless us in our produce and bless us in our city, and bless us in our Šāc, and bless us in our Mudd,”1 then he would give it to the youngest person present.

(Related by Muslim)

1. Measurements for grain. The Prophet is saying an invocation for a good harvest.
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46 - في رؤية باكورة الشَّمَر

175 - قال أبو هريرة رضي الله عنه: كان الناس إذا رأوا أول الشَّمَر جاءوا به إلى رسول الله ﷺ، فإذا أخذته رسول الله ﷺ قال: اللَّهُمَّ بَارِكْ لَنَا فِي ثَمِيرَنَا، وبارك لنا في مِدَيْنَتِنا، وبارك لنا في صَعَانَا، وبارك لنا في مَدْنَانَا، ثم يعطيناهُمُّ أَصْغَرَ مَن يُخْضَرُ مِن الولدان. 

سلم

(1) الصَّعَاع والمَدُّ مكيلان، والمقصود الدعاء بوفرة الشَّمَر والرَّزق.
47. On something that pleases one and against which one fears the evil eye

Allah the Almighty has said: “If only, when you entered the garden, you had said: That which Allah wills (will come to pass). There is no strength save in Allah.”

176) The Prophet (may the blessings and peace of Allah be upon him) said: “The evil eye is real, and if there were to be something that overrides fate, the evil eye would do so.”

(Related by Muslim and Aḥmad)

177) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: “If one of you has seen something about himself or his possessions which is pleasing to him, let him ask Allah to bless it, for the evil eye is real.”

(Related by Ibn as-Sunni, Aḥmad and al-Ḥākim)

1. The Chapter of the Cave 18:39.
47 - في الشيء يعجبه ويخفف عليه العين

قال الله تعالى: 

فلت مَا شَاءَ اللّهُ لَا قَوْةَ إِلَّا بِاللّهَ

[الكهف: 18: 39].

176 - وقال النبي ﷺ: "العين حق، ولَوَ كَانَ شَيْءٌ سَابِقَ القدر لسَبَقَتْهُ العين". مسلم وأحمد

177 - عن النبي ﷺ قال: "إذا رأى أحدهم ما يعجبه في نفسه، أو ماله، فليبره (1) عليه، فإن العين حق". ابن السني وأحمد والحاكم

(1) حَضُّ على ذكر المشيئة الإلهية التي قدرت الازدهار لذلك البستان.
(2) بأن يقول: بارك الله فيه.

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Abū Saʿīd (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) used to seek refuge in Allah from the djinn and from the evil eye of man until the two Muʿawwidhahs\(^1\) were revealed. Once they were revealed he used them to the exclusion of anything else.

(Related by at-Tirmidhi, an-Nasaʿī and Ibn Mājah)

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1. Chapters 113 and 114 of the Qurʾān.
178 - وَقَالَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَّبَعُ مِنَ الْجَانَّ، وَعِينَ الإنسانِ، حَتَّى نُرِّفَتِ المُعْوَدَّتَانِ، فَلَمَّا نُرِفَتِ تَرَكَ ما سَواهُما».

الترمذي والنسائي وابن ماجة
48. On good and bad omens

179) On the authority of ĉĂ’ishah (may Allah be pleased with her), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) used to be pleased by good omens. (Related by Ibn Ḥibbān and Aḥmad.) And in another Hadith the Prophet (may the blessings and peace of Allah be upon him) was asked: And what is a good omen? He said: “A good\(^1\) word that a man hears.”

(Related by al-Bukhārī and Muslim)

180) He (may the blessings and peace of Allah be upon him) said: “I saw in my dream as though I were in the house of ĉUqbah ibn Rāfī\(^c\) and we were brought some of Ibn Ṭāb’s fresh dates. I thus interpreted it as a lofty position for us in this world and a good outcome for us in the Hereafter, and that our religion had prospered.”\(^2\)

(Related by Muslim)

1. I.e., auspicious.
2. The interpretation lies in the meaning of the root letters of the words Rāfī\(^c\) and Ṭāb.
48 - في الفَّالِ والطِّيْرَة

179 - عن عائشة رضي الله عنها قالت:
«وكان رسول الله ﷺ يُعْجِبُهُ الفَّالُ» وفي
حديث آخر سَئِلَ النبي ﷺ: وما الفَّال؟ قال:
الكَلِمَةُ الحَسَنَةُ يَسْمَعُها الرَّجُلُ.»

ابن حبان وأحمد والحديث الآخر
عن البخاري ومسلم

180 - وقال ﷺ: «رأيت في منامي
كاتب في دار غُفَّة بن رافع، وأثينا من رُطَب
ابن طَاب، فأولت الرَّفعة لنا في الدنيا،
والعاقبة لنا في الآخرة، وأن ديننا قد
طَاب» (٢).

مسلم

(*) الكلمة الحسنة هنا هي التي توحى بالخير.
(٢) وفيه الفَّال بالرؤية الصالحة.

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181) As for bad omens, Mu'āwiyah ibn 'l-Ḥakam (may Allah be pleased with him) said: I said: O Messenger of Allah, there are some of us who draw evil omens (from certain things). He said: "That is something you find in your hearts, so let it not turn you away."¹

(Related by Muslim)

Completed
by the Grace of Allah

¹. I.e., from what you propose doing.
181 - وأما الطيّرة (1) فقال معاوية بن الحكّام رضي الله عنه: قُلْتُ يا رسول الله، منا رجال يتطيرون. قال: «ذلك شيء تجلدونه في صدوركم فلا يصدّكم»(2). تَم بحمد الله مسلم

(1) الطيّرة: التطير والنشأة.
(2) أي فلا يمنعكم ذلك من متابعة ما عزمتم عمله.
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The call to prayers, and he who hears it... 

At the commencement of prayers... 

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<td>36.</td>
<td>On marriage</td>
<td>306/307</td>
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<tr>
<td>37.</td>
<td>On giving birth</td>
<td>310/311</td>
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<td>38.</td>
<td>On the crowing of roosters, the braying of donkeys and the barking of dogs</td>
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<td>39.</td>
<td>When in a gathering</td>
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<td>40.</td>
<td>On anger</td>
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<td>41.</td>
<td>On seeing people afflicted with misfortune</td>
<td>324/325</td>
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42. On entering the market
43. If an animal one is riding stumbles
44. On him who has been given a present and for whom an invocation has been said
45. On someone from whom something harmful has been removed
46. On seeing the first fruits
47. On something that pleases one and against which one fears the evil eye
48. On good and bad omens
The well-known work *al-Kalim at-Tayyib* by Ibn Taymiyyah has been widely recognised as one of the best medium-sized books giving direct access to invocations (duʿāʾ) and supplications (dhikr) to be used in worship on particular occasions.

Sheikh al-Islām Ahmad ʿAbd al-Halīm ibn Taymiyyah was one of the outstanding scholars of the seventh century A.H. He was well known for his numerous writings and for his uncompromising adherence to the sunnah of the Prophet and for combatting objectionable innovations. He died in Damascus in A.H. 728.

The book is here presented in a shortened version, thus making it a useful manual of prayer. The translation has been made by two scholars whose previous books have gained general approval for their accuracy and readability. The translation is provided with notes and appropriate explanations.

The book includes an introduction dealing with duʿāʾ and dhikr in a Muslim’s prayers and circumstances of daily life; it also gives the sources of such duʿāʾ and dhikr that are authentic and reviews similar collections that have been made. In addition it deals with the question of the permissibility or otherwise of employing translations of duʿāʾ and dhikr.

A companion to the translators’ previous publications in the field of Hadith, the present book has been printed in similar format, with the original Arabic text given alongside the English translation for ease of reference.
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Born in Canada, he studied Arabic at London and Cambridge and later taught at Cairo University. He has published a text book on Arabic translation and ten volumes of short stories, novels and plays translated from modern Arabic literature and is the Editorial Adviser to the “Arab Authors” series published by Heinemann. He previously founded and edited a quarterly literary magazine in Arabic. He lives in Cairo.