

Miraath Bite Size Ramadan 1440 A.H.

# *Prophetic* Supplications

*with explanation from major Scholars*

Compiled by: Abbas Abu Yahya

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Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

Asking for the Duniya and the Hereafter

From Anas who said that the Prophet ﷺ

would say this Dua' a lot.

Day

01

اللَّهُمَّ رَبَّنَا، آتِنَا فِي الدُّنْيَا حَسَنَةً " وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ "

'O Allaah our Lord give us goodness in this world and goodness in the Hereafter and save us from the punishment of The Fire.'

## No. 1 Bite size Ramadan 1440-2019

### Asking for the Duniya and the Hereafter

Translated

by

Abbas Abu Yahya

From Anas who said that the Prophet ﷺ would say this Dua' a lot:

"اللَّهُمَّ رَبَّنَا، آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ."

'O Allaah our Lord give us goodness in this world and goodness in the Hereafter  
and save us from the punishment of The Fire.'

‘Allaahumma Rabbanaa aatina

fid-Dunyaa hasanah wa fil aakhira(ti) hasanah wa qinaa adhaab an-Naar’

[Collected in al-Adab Al-Mufrad and Albaani said its Isnaad is Saheeh. No. 682]

In another narration:

From Anas that the Messenger of Allaah *sallAllaahu alayhi wa sallam* visited a man from the Muslims who had become weak and fragile like a small bird.

So the Messenger of Allaah *sallAllaahu alayhi wa sallam* said to him:

"هَلْ كُنْتَ تَدْعُو بِشَيْءٍ، أَوْ تَسْأَلُهُ إِيَّاهُ؟"

'Did you used to make Dua with a matter or ask Allaah for something? '

He said : 'Yes, I used to say: O Allaah, that with which you will punish me with in the Hereafter hasten it for me in this worldly life.'

The Messenger of Allaah sallAllaahu alayhi wa sallam said:

"سُبْحَانَ اللَّهِ لَا تُطِيفُهُ - أَوْ لَا تَسْتَطِيعُهُ - أَفَلَا قُلْتُمْ : اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

'Subhana Allaah, you cannot bear it - or you cannot handle it - had you said:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً  
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

'O Allaah our Lord give us goodness in this world and goodness in the Hereafter and save us from the punishment of The Fire.'

Anas said: 'The Prophet supplicated for the man and he was cured.'

[Collected by Muslim]

Imam Nawawi said:

Regarding: 'visited a man from the Muslims who had become weak and fragile like a small bird.' Means; due to being weak.

In this hadeeth there is a prohibition against supplicating with the haste of a punishment.

In this hadeeth there is an excellence of making Dua with:

اللَّهُمَّ ، آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ ."

'O Allaah give us goodness in this world and goodness in the Hereafter  
and save us from the punishment of The Fire.'

In this hadeeth there is a permissibility of being amazed and saying  
'Subhana Allaah' (far is Allaah from any imperfection.)

In this hadeeth there is a recommendation of visiting the sick and making  
Dua for them.

In this hadeeth there is a dislike of hoping for trials and tribulations, so  
that he does not become grieved and worried, and cause him to have wrath  
upon him and perhaps he begins doubting in Islaam.

The clearest of statements about the Tafseer of 'the good in this Duniya' is  
that it is worship and goodness. As for in the Hereafter it is Paradise and  
forgiveness.

It has been said that 'the good in' is general for the Duniya and Hereafter.'

[Al-Minhaaj Sharh Saheeh Muslim bin al-Hajjaj]

The great scholar Muhammad bin Salih al-Uthaymeen -Rahimuhullaah said:

'From the most comprehensive of what you can supplicate with is what is  
mentioned in the hadeeth of Anas -RadhiAllaahu anhu- that the Prophet ﷺ  
would say this a lot in his Dua':

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

'O our Lord give us goodness in this world and goodness in the Hereafter and  
save us from the punishment of The Fire.'

'Rabbanaa aatina fid-Dunyaa hasanah wa fil aakhira(ti) hasanah  
wa qinaa adhaab an-Naar'

Since indeed this Dua' is the most comprehensive of all Dua'.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

'O our Lord give us goodness in this world '

This includes all the goodness of the Duniya:

- from having a righteous wife
- comfortable transport
- tranquil home
- as well as other matters.

وَفِي الْآخِرَةِ حَسَنَةً

'goodness in the Hereafter'

This includes all the goodness of the Hereafter:

- from an easy reckoning
- Being given your record of deeds in the right hand
- easily passing over the Siraat (bridge)

- drinking from the lake of the Messenger ﷺ
- entry into Paradise
- as well as other matters from the goodness of the Hereafter.

So this Dua is from the most comprehensive of supplications rather it is the most comprehensive because it is inclusive and complete.'

[Sharh Riyadh as-Saliheen 6/16]

رقم 1 – فائدة رمضان 1440هـ

### رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

عَنْ أَنَسٍ قَالَ : كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَفَنَا عَذَابَ النَّارِ."

الأدب المفرد قال الألباني : صحيح سند الحديث 682 :

عَنْ أَنَسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ ، فَصَارَ مِثْلَ الْفَرْخِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " هَلْ كُنْتَ تَدْعُو بِشَيْءٍ ، أَوْ تَسْأَلُهُ إِيَّاهُ ؟ " قَالَ : نَعَمْ ، كُنْتُ أَقُولُ : اللَّهُمَّ ، مَا كُنْتُ مُعَاقِبِي بِهِ فِي الآخِرَةِ ، فَعَجَّلْهُ لِي فِي الدُّنْيَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " سُبْحَانَ اللَّهِ لَا تُطِيقُهُ - أَوْ لَا تَسْتَطِيعُهُ - أَفَلَا قُلْتَ : اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَفَنَا عَذَابَ النَّارِ . " قَالَ : فَدَعَا اللَّهُ لَهُ فَشَفَاهُ .

قال إمام النووي رحمه الله:

قوله ( : عاد رجلا من المسلمين قد خفت مثل الفرخ ) أي : ضعف ، وفي هذا الحديث النهي عن الدعاء بتعجيل العقوبة ، وفيه فضل الدعاء بـ " اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار " ، وفيه : جواز التعجب بقول : سبحان الله ، وقد سبقت نظائره ، وفيه : استحباب عيادة المريض والدعاء له . وفيه : كراهة تمني البلاء ؛ لئلا يتضرر منه ويسخطه ، وربما شكا ، وأظهر الأقوال في تفسير الحسنة في الدنيا أنها العبادة والعافية ، وفي الآخرة الجنة والمغفرة ، وقيل : الحسنة تعم الدنيا والآخرة.

[المنهاج شرح صحيح مسلم بن الحجاج]

قال الشيخ ابن عثيمين رحمه الله :

ومن أجمع ما يكون من الدعاء ما ذكره في حديث أنس رضي الله عنه أن النبي ﷺ كان يُكثر أن يقول في دعائه:

( ربنا آتينا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار .. )

فإن هذا الدعاء أجمع الدعاء ..... ربنا آتينا في الدنيا حسنة )

يشمل كل حسنات الدنيا:

◻ من زوجة سالحة

◻ ومركب مريح

◻ وسكن مطمئن

◻ وغير ذلك

( وفي الآخرة حسنة )

كذلك يشمل حسنة الآخرة كلها:

◻ من الحساب اليسير

◻ وإعطاء الكتاب باليمين

◻ والمرور على الصراط بسهولة

◻ والشرب من حوض الرسول ﷺ

◻ ودخول الجنة

◻ إلى غير ذلك من حسنات الآخرة

فهذا الدعاء من أجمع الأدعية بل هو أجمعها لأنه شامل .

[ شرح رياض الصالحين ] 16/6 :



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## Prophetic Supplications

From the Dua of the Messenger

From Abdullaah bin Umar who said  
from the Dua of the Messenger of Allaah ﷺ

Day  
02

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ،  
وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ  
". وَجَمِيعِ سَخَطِكَ

O Allaah indeed I seek refuge with You from  
the discontinuation of Your blessings, and  
change from the goodness you have granted,  
and from being taken by surprise with Your  
punishment and all that which causes  
Your Anger.'

No. 2 Bite size Ramadan 1440-2019

From the Dua of the Messenger

Translated

by

Abbas Abu Yahya

From Abdullaah bin Umar who said from the Dua of the Messenger of Allaah  
sallAllaahu alayhi wa sallam:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ

سَخَطِكَ."

O Allaah indeed I seek refuge with You from the discontinuation of Your  
blessings, and change from the goodness you have granted, and from being  
taken by surprise with Your punishment and all that which causes Your Anger.'

Allaahumma inni Aoothu bika min Zawaal Na'maatikawa Tahowool Aafeeyatik

wa Fojaati Niqmatika wa Jameea' sakhatika

[Collected by Muslim and Abu Dawood]

Shaykh AbdulMuhsin al-Abbad commenting on this hadeeth said:

[The discontinuation of blessings] - the dwindling of a blessing and being deprived of it. The aspect of a person having a blessing and then being deprived of it is like the transition from being wealthy to being poor.

The word 'blessing' is more general than being wealthy, because the blessings of Allaah Azza wa Jal cannot be enumerated, so health and goodness are included in this, wealth is included, and all types of blessings are included in this.

An example of this is the saying of Allaah Ta'ala:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

and if you count the Blessings of Allah, never will you be able to count them

[Ibrahim: 34]

And the saying of Allaah Ta'ala:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

«And whatever of blessings and good things you have, it is from Allaah.»

[Nahl:53]

[and change from the goodness] - from being healthy to sickness and from good to evil.

[and from being taken by surprise with Your punishment] - meaning all of a sudden, whereby a person has security and then all of a sudden receives a punishment, this is because such matters can harm a person if they occur suddenly.

[and all which causes Your Anger] - this is general and includes everything which angers Allaah Azza wa Jal.'

[Sharh Sunnan Abi Dawood 184]

رقم 2 - فائدة رمضان 1440هـ

### مِنْ دُعَاءِ الرَّسُولِ

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ : كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ."

صحيح مسلم و سنن أبي داود

قال الشيخ عبد المحسن العباد البدر:

### زوال نعمتك

زوال النعمة ذهابها وسلبها، وكون الإنسان يكون في نعمة فيسلبها، فيتحول مثلاً من الغنى إلى الفقر. والنعمة أعم من الغنى؛ لأن نعم الله عز وجل لا تحصى، فيدخل فيها الصحة والعافية ويدخل فيها المال، ويدخل فيها أنواع النعم؛ لأن النعمة هنا من المفرد المضاف إلى معرفة فتعم كقوله تعالى:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا [إبراهيم:34]،

وقوله: وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ [النحل:53].

وتحول العافية من الصحة إلى المرض، ومن الخير إلى الشر.

قوله: (وفجاءة نقيمتك) يعني البغثة، حيث يكون الإنسان آمناً فيحصل له انتقام فجأة؛ لأن البغثة قد تحصل بها للإنسان أمور تضره.

وقوله: (وجميع سخطك) هذا عام يعم كل ما يسخط الله عز وجل .

شرح سنن أبي داود [184]

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## Prophetic Supplications

### Dua for Forgiveness

From Abu Hurairah that the Messenger of Allaah ﷺ

used to say in his Sajda:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ  
، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ  
" وَعَلَانِيَةً وَسِرَّةً .

O Allaah forgive me all my sins,  
the minute of them and the major of them,  
the first of them and the last of them,  
the ones committed secretly and openly.

[Collected by Muslim]

Day

03

## No. 3 Bite size Ramadan 1440-2019

### Dua for Forgiveness

Translated

by

Abbas Abu Yahya

From Abu Hurairah that the Messenger of Allaah sallAllaahu alayhi wa sallam used to say in his Sajda:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.

O Allaah forgive me all my sins, the minute of them and the major of them, the first of them and the last of them, the ones committed secretly and openly.

'Allaahumma ighfirleeDhanbee kullahu,diqqahu wa jillahu,awwalahu wa aakhirahu,sirrahu wa allaaniyatahu

[Collected by Muslim]

Shaykh Muhammad bin Salih al-Uthaymeen said:

'This is from the practice of making a comprehensive and broad Dua.

This is because Dua is worship so every time a person repeats a Dua then he increases in worship of Allaah Azza wa Jal.

Also, by him repeating the Dua then he will remember all sins those committed secretly and openly. Likewise, those he hid, also the minute of them and the major of them. This is the wisdom why the Prophet

sallAllaahu alayhi wa sallam elaborated after generalising. It is necessary for a person to have concern for the Duas which were mentioned by the Messenger of Allaah sallAllaahu alayhi wa sallam because they are the most comprehensive Dua and the most beneficial Dua.

May Allaah give us and yourselves success in that which is goodness and benefit.'

[Sharh Riyadh as-Saliheen 1/1633]

رقم 3 – فائدة رمضان 1440هـ

#### دعاء المغفرة

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي سُجُودِهِ

" : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً وَجَلَّةً ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ."

قال الشيخ محمد بن صالح بن محمد العثيمين:

هذا من باب التبسط في الدعاء والتوسع فيه لأن الدعاء عبادة فكل ما كرره الإنسان ازداد عبادة الله عز وجل ثم إنه في تكراره هذا يستحضر الذنوب كلها السر والعلانية وكذلك ما أخفاه وكذلك دقه وجله وهذا هو الحكمة في أن النبي صلى الله عليه وسلم فصل بعد الإجمال فينبغي للإنسان أن يحرص على الأدعية الواردة عن رسول الله صلى الله عليه وسلم لأنها أجمع الدعاء وأنفع الدعاء وفقنا الله وإياكم لما فيه الخير والصلاح.

الكتاب: شرح رياض الصالحين 510/5



## Prophetic Supplications

### From the Dua of the Messenger

From Ibn Abu Musa from his father from the Prophet ﷺ  
that he used to supplicate with this Dua':

Day

04

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ  
، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي  
، وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي  
، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ  
". أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My Lord forgive me my mistakes, my ignorance,  
my being excessive in all matters,

What You are more knowledgeable of than myself.

O Allaah forgive me my mistakes, And that what I do intentionally,  
what I do out of ignorance, what I do of jest, and I do all these things.

O Allaah forgive me for the sins that have preceded and for what will occur in the future,  
those which I did secretly and in public. You are the One who brings forth  
and are the Delayer and You have power over all things.!

## No. 4 Bite size Ramadan 1440-2019

### From the Dua of the Messenger

Translated

by

Abbas Abu Yahya

From Ibn Abu Musa from his father from the Prophet sallAllaahu alayhi wa  
sallam that he used to supplicate with this Dua':

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،  
اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي، وَجَهْلِي وَهَزْلِي، وَكُلَّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي  
مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

My Lord forgive me my mistakes, my ignorance, my being excessive in all  
matters, What You are more knowledgeable of than myself.

O Allaah forgive me my mistakes, And that what I do intentionally, what I do  
out of ignorance, what I do of jest, and I do all these things.

O Allaah forgive me for the sins that have preceded and for what will occur in  
the future, those which I did secretly and in public.

You are the One who brings forth and are the Delayer and You have power over  
all things.'

Raab-ighfir-lee khateeyatee, wa Jahlee, wa Israfee fee Amree kullihi, Wa Maa  
Anta Aalum bihi minee, allaahumma ighfirli khata-ya-yee Wa 'Amaddee wa  
Jahlee wa hazzlee wa kullu dhalika inddee Allaah ighfirli Maa qadamtu wa anta  
al-Muakhir wa anta ala kulli shayin Qadeer

[Collected by Bukhari and Muslim]

▪ 'O Allaah forgive me for the sins that have preceded'

Qadi Ayyad said:

'It is possible that the Messenger said this as a way of being humble, being  
mindful of Allaah, being submissive and having gratitude for his Lord  
when he knew that Allaah had forgiven him.'

[Rush al-Bard Sharh al-Adab al-Mufrad P.38]

▪ In another similar wording:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.

'O Allaah forgive me for the sins that have preceded and for what will occur in  
the future those which I did secretly and in public. What I did excessively, that  
of which You are more knowledgeable of than myself. You are the One who  
brings forth and are the Delayer. There is none worthy of worship except You.'

Al-Hafidh Ibn Hajr and Shaykh Albaani said it is possible that the Prophet sallAllaahu alayhi wa sallam would say this at the end of the prayer before the Tasleem or after it.

[Sifat as-Salah 3/1021 & Saheehah no. 2944]

رقم 4 - فائدة رمضانية 1440هـ

### من دعاء الرسول

عَنْ ابْنِ أَبِي مُوسَى ، عَنْ أَبِيهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ  
" رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ  
وَعَمْدِي، وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،  
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ."

**متفق عليه:** البخاري، كتاب الدعوات، باب قول النبي صلى الله عليه وسلم ((اللهم اغفر لي ما قدمت وما  
أخرت))، برقم 6398، ومسلم، كتاب الذكر والدعاء والتوبة والاستغفار، باب التعوذ من شر ما عمل، وشر  
ما لم يعمل، برقم 2719.

## Prophetic Supplications

The Prophet's Dua for his Companions  
The Messenger of Allaah ﷺ made Dua for his Companions:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَجُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ  
وَمِنَ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مَصِيبَاتِ الدُّنْيَا  
،وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا  
،وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا  
،وَاصْرُنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا  
وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

Day  
05

‘O Allaah make us have fear of You of what comes between us and disobedience to You. And from obedience to You with that which will make us reach Paradise. And give us certainty by which weakens the problems/hardships of the Duniya and makes them light upon us.

And bless us in our hearing and our sight, And our strength as long as you give us life.

And make it continuous until the end of our lives.

And make our hatred upon the one who oppressed us.

And give us victory upon the one who has enmity to us.

And do not place our calamities in our religion, and do not

make the worldly matters our greatest concern, nor the

aim of our knowledge, and do not place over

us the one who does not have mercy upon us.'

No. 5 Bite sizes Ramadan 1440 - 2019

## The Prophet's Dua for his Companions

Translated

by

Abbas Abu Yahya

From Ibn Umar who said it was very rare that the Messenger of Allaah ﷺ would stand up from a gathering until he had made Dua with these statements for his Companions:

"اللَّهُمَّ اقسِمْنَا بِمَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ،  
وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا،  
وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ  
مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا."

'O Allaah make us have fear of You of what comes between us and disobedience to You.

And from obedience to You with that which will make us reach Paradise. And give us certainty by which weakens the problems/hardships of the Duniya and makes them light upon us.

And bless us in our hearing and our sight,

And our strength as long as you give us life.

And make it continuous until the end of our lives.

And make our hatred upon the one who oppressed us.

And give us victory upon the one who has enmity to us.

And do not place our calamities in our religion, and do not make the worldly matters our greatest concern, nor the aim of our knowledge, and do not place over us the one who does not have mercy upon us.'

Allaahumma aqqsim lana min khashiyatiq Maa youhoewiloo baynana wa bayna ma'aseeyak, wa min Ta'atik maa Tubblighoona bihi jannatak, wa min al-Yaqeen Maa Tahoewin bihi alayna musseebaat ad-Duniya, wa muttia'na bi Asmaa'ina, wa abssaarina, Wa Qoowaattina Maa Ahyaytina waj-'alahu al-Warithu Minna, waj-al tha-arna ala mun thalamana, wan-surna ala mun A'addaana wa laa Taj'al musseebutoona fee Deeninaa, wa laa taja'al ad-Duniya akbar humina, wa laa mublagh ilminaa, wa laa tusalit alayna mun laa yarhamna.'

[Declared Hasan by Tirmidhi in kitab ad-Dawaat, chapter Haddathna Ali bin Hajr, no. 3502, Nisa'ee in al-Kubra 6/106 Al-Hakim 1/528, Ibn sunni in amal al-Yawm wa Layla no. 445, he authenticated it and Dhahabi agreed with him, Albaani declared it to be Hasan in Saheeh Tirmidhi 3/168 and in Saheeh al-Jama no.1268.]

Shaykh AbdurRazaaq al-Badr said:

'From the great supplications which the Messenger of Allaah sallAllaahu alayhi wa sallam used to conclude many of his gatherings with, is what is narrated by Tirmidhi and others from the hadeeth of Abdullaah bin Umar radiAllaahu anhu.

It is a comprehensive supplication for many of the doors to goodness and happiness in the Duniya and Hereafter.

As for the Messenger saying:

"اللَّهُمَّ اقسِمْنَا لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ"

'O Allaah make us have fear of You of what comes between us and disobedience to You.'

Means: give us a portion and share of having fear of You. This fear is that what is linked with having greatness of Allaah and knowing Him -far is He from imperfection- which would be a barrier for us and a prevention from falling into disobedience, sins and transgression.

In this is proof that having fear of Allaah is from the greatest deterrents and barriers for a person from falling into sinning.

Allaah says:

{إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ}

«It is only those who have knowledge among His slaves that fear Allah.» So every time a slave of Allaah increases his knowing/knowledge about Allaah then his fear of Allaah increases and his turning to His obedience and distancing from sinning against Him increases.

Regarding:



"وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ"

'And from obedience to You with that which will make us reach Paradise.'

Meaning: make easy for me from obedience to You which will be a means to gain Your pleasure and reach Your Paradise which You have prepared for Your pious worshippers.

Regarding:

"وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا"

'And give us certainty by which weakens the problems/hardships of the  
Duniya.'

Meaning: give us from certainty, which is perfect knowledge and its completeness is that the command is with Allaah firstly and lastly, and that Allaah -far is He from imperfection- controls the matters of the creation how He wills and executes amongst them what He wants, with that which is a means to lessen problems and calamities which may occur for a person in this life.

Every time certainty strengthens in a person then that is more conducive to having patience upon tribulations. This is due to the person with certainty knowing that everything that afflicts him is from Allaah so he is pleased with that and submits.

Regarding:

"وَمَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوتِنَا مَا أَحْبَبْنَا"

'And bless us in our hearing and our sight, and our strength as long as you give us life.'

Here a person requests from Allaah that his hearing, sight and the rest of his strength remains, so he can be blessed with these during his whole life.

Regarding:

"واجعله الوارث منّا"

'And make it continuous until the end of our lives.'

Means that make this blessing and enjoyment of the senses and strength preserved and continuous and let it remain healthy and good until I die.

Regarding:

"واجعل ثأرنا على من ظلمنا"

'Make our hatred upon the one who oppressed us.'

Means give us the capability to take revenge upon the one who oppressed us without overstepping so that we end up taking revenge against other than the oppressor.

Regarding:

"وانصرنا على من عادانا"

'And give us victory upon the one who has enmity to us'

Meaning: write victory for us over the enemy.

Regarding:

"ولا تجعل مصيبتنا في ديننا"

'And do not place our calamities in our religion'

Meaning: do not afflict us with that which causes deficiency in our Deen and that which takes us to a bad belief or deficiencies in obedience or committing Haram actions. This is because a calamity in the religion is the worst of calamities and there is nothing that can substitute for it, in contrast to calamities in the Duniya.'

Regarding:

"ولا تجعل الدنيا أكبر همّنا"

'and do not make the worldly matters our greatest concern'

Meaning that do not make our main aim and our main concern to be for the Duniya.

This is because for whoever the Duniya is the greatest aim then he is isolated from the Hereafter. In this is a proof that a little stress is bound to occur in matters of living, it is inevitable and permissible.

"ولا مبلغ علمنا"

Regarding 'nor the aim of our knowledge'

Meaning: do not make us whereby that all we know and think about is the matters of the Duniya.

وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

Regarding 'do not place over us the one who does not have mercy upon us.'

Meaning by the non-Muslims, evil people and oppressors.

By this we end our comments about this great Dua, which is from the Jawama al-Kalim (eloquent speech) of the Prophet sallAllaahu alayhi wa sallam, and it is the fragrant ending. May Allaah send praise upon our Prophet upon his family and all his Companions.

[Fiqh al-Adeeyah wal Adhkaar v.3 p.306-308]

رقم 4 – فائدة رمضانية 1440هـ

كان يختم بها رسول الله صلى الله عليه وسلم كثيراً من مجالسه،

عن ابن عمر رضي الله عنهما قال: قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهِؤُلَاءِ الدَّعَوَاتِ (اللَّهُمَّ أَقْسِمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْبَبْتَ، وَأَجْعَلْ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا)

حسنه الترمذي، كتاب الدعوات، باب حدثنا علي بن حجر، برقم 3502، والنسائي في الكبرى، 6/ 106،  
والحاكم، 1/528، وابن السني في عمل اليوم والليلة، برقم 445، وصححه ووافقه الذهبي، وحسنه الألباني  
في صحيح الترمذي، 3/168، وصحيح الجامع، 1/400.

قال الشيخ عبدالرزاق البدر حفظه الله:

ومن الدعوات العظيمة التي كان يختم بها رسول الله صلى الله عليه وسلم كثيراً من مجالسه، ما رواه الترمذي وغيره

من حديث عبد الله بن عمر رضي الله عنهما قال: "قَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهِمْ لِأَعْوَاتِ الْأَصْحَابِ: اللَّهُمَّ اقْسِمْنَا لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ، وَمَنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتَّعِنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْبَبْتَ، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا" ٣.

٣ سنن الترمذي) رقم: ٣٥٠٢ (، وحسنه العلامة الألباني - رحمه الله - في صحيح الجامع) رقم: ١٢٦٨ )

وهي دعوة جامعة لأبواب الخير والسعادة في الدنيا والآخرة.

وقوله: "اللَّهُمَّ اقْسِمْنَا لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ" أي: اجعل لنا حظاً ونصيباً من خشيتك - وهي الخوف المقرون بالتعظيم لله ومعرفته سبحانه - ما يكون حاجزاً لنا ومانعاً من الوقوع في المعاصي والذنوب والآثام، وهذا فيه دلالة على أنَّ خشية الله أعظم رادع وحاجز للإنسان عن الوقوع في الذنوب، والله يقول: {إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ}، فكُلَّمَا ازدادت معرفة العبد بالله ازداد خشيةً لله وإقبالاً على طاعته وبعداً عن معاصيه.

وقوله: "وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّاتِكَ" أي: ويسر لي من طاعتك ما يكون سبباً لنيل رضاك وبلوغ جناتك التي أعددتها لعبادك المتقين.

وقوله: "وَمَنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا" أي: اقسم لنا من اليقين وهو تمام العلم وكمال به بأن الأمر لله من قبل ومن بعد، وأنه سبحانه يُدبِّر أمور الخلائق كيف يشاء ويقضي فيهم ما يريد ما يكون سبباً لتهوين المصائب والنوازل التي قد تحلُّ بالإنسان في هذه الحياة، واليقين كَلِّمًا قوي في الإنسان كان ذلك فيه أدعى إلى الصبر على البلاء؛ لعلم الموقن أن كلَّ ما أصابه إنما هو من عند الله، فيرضى ويسلم.

وقوله: "وَمَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْنَا" فيه سؤال الله أن يبقي له السمع والبصر وسائر القوى؛ ليتمتع بها مدة حياته.

وقوله: "واجعله الوارث منا" أي: اجعل هذا التمتع بالحواس والقوى باقياً مستمراً بأن تبقى صحيحة سليمة إلى أن أموت.

وقوله: "واجعل ثأرنا على من ظلمنا" أي: وبقنا للأخذ بثأرنا ممن ظلمنا، دون أن نتعدى فنأخذ بالثأر من غير الظالم.

وقوله: "وانصرنا على من عادانا" أي: اكتب لنا النصر على الأعداء.

وقوله: "ولا تجعل مصيبتنا في ديننا" أي: لا تُصنبا بما ينقص ديننا ويُذهبه من اعتقاد سيء أو تقصير في الطاعة أو فعل للحرام، وذلك لأن المصيبة في الدين أعظم المصائب وليس عنها عوض، خلاف المصيبة في الدنيا.

وقوله: "ولا تجعل الدنيا أكبر همنا" أي: لا تجعل أكبر قصدنا وحزننا لأجل الدنيا؛ لأن من كان أكبر قصده الدنيا فهو بمعزل عن الآخرة، وفي هذا دلالة على أن القليل من الهم ممّا لا بد منه في أمر المعاش مُرخص فيه.

وقوله: "ولا مبلغ علمنا" أي: لا تجعلنا بحيث لا نعلم ولا نفكر إلا في أحوال الدنيا.

وقوله: "ولا تسلط علينا من لا يرحمنا" أي: من الكفار والفجار والظلمة.

وبهذا ينتهي الكلام على هذا الدعاء العظيم، وهو من جوامع كلم النبي صلى الله عليه وسلم، وبه مسك الختام، وصلى الله وسلم على نبيّنا وعلى آله وصحبه أجمعين.

(فقه الأدعية والأذكار للشيخ عبدالرزاق البدر حفظه الله ج ٣ ص ٣٠٦-٣٠٨)

## Prophetic Supplications

### Teach me a Dua

From Abdullah bin Amr that Abu Bakr as-Siddeeq -RadiAllaahu anhu- who said,  
'O Messenger of Allaah teach me a Dua which I can supplicate in my Salah?'

He said. say:

Day  
06

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا  
وَلَا يَغْفِرُ الذُّنُوبَ  
إِلَّا أَنْتَ. فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ  
وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allaah indeed I oppressed myself with much oppression  
and none forgives sins except You so forgive me,  
forgiveness from Yourself and have mercy upon me  
indeed you are the Oft-Forgiving the most merciful.

Teach me a Dua

عَلِّمْنِي دُعَاءً

Translated

by

Abbas Abu Yahya

From Abdullah bin Amr that Abu Bakr as-Siddeeq -RadiAllaahu anhu- who said:

'O Messenger of Allaah teach me a Dua which I can supplicate in my Salah?'

He said: say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِنْ  
عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allaah indeed I oppressed myself with much oppression and none forgives sins except You so forgive me, forgiveness from Yourself and have mercy upon me indeed you are the Oft-Forgiving the most merciful.

Allaahumma inni thalamtu nafsee thulman katheeran wa la yaghfir ath-thanoob  
ila anta, faghfirlee maghfiratun min indik war-Hamnee inaka antal gahfoor a-

Raheem.'

[Collected by Muslim]



Allaah Ta'ala said:

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

«They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."»

[al-A'araf:23]

Al-Hafidh Ibn Hajar Rahimahullaah quotes:

'At-Tabari said: in the hadeeth of Abu Bakr is a proof of refuting the statement of the one who claims that the person who has no mistakes and no sins is not deserving of the title of 'Eemaan'; but as-Siddeeq is from the greatest of the people of Eemaan, and the Prophet did indeed teach him to say: 'O Allaah indeed I oppressed myself with much oppression and none forgives sins except You.'

Al-Kirmani said: 'This Dua is from the eloquent Duas because it is acknowledgement of the great extent of ones deficiency, and of the great extent of seeking blessings, so forgiveness is with the covering up of sins and erasing them, and mercy delivers goodness, and in the first is request for keeping away from the Hell-fire and the second is a request of entry into Paradise and this is the ultimate success.'

[Fath al-Bari II/131-132]

Shaykh Salih bin AbdulAziz bin Muhammad bin Ibraheem ala Shaykh said:

'It is obligatory upon the slave of Allaah that he ascribes all blessings to Allaah, and he should feel that he has no right over Allaah of anything, rather Allaah indeed is the one who has the right of servitude of worship. He is the One who has the right of gratitude. He is the One who has the right of being regarded as magnificent.

A slave of Allaah is needy and sinful no matter to which level he has reached. Look at Abu Bakr as-Siddeeq *radiAllaahu anhu* and how the Prophet *sallAllaahu alayhi wa sallam* taught him to say towards the end of his prayer:

«اللهمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ،

وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.»

'O Allaah indeed I oppressed myself with much oppression and none forgives sins except You so forgive me, forgiveness from Yourself and have mercy upon me indeed You are the Oft-Forgiving the most merciful.'

If the Messenger *sallAllaahu alayhi wa sallam* taught Abu Bakr to supplicate with this Dua, so how about our situation of the like of us needy people and the like of the majority of this Ummah? And how can they think of themselves that they have a deserving right over Allaah of anything? !

Therefore, complete Tawheed is that a slave of Allaah regards his Lord - The Blessed and most High-" as Magnificent and Great, and he should not

believe that he is deserving of blessings or that he acquired them with his efforts, his struggle, by his own deeds, his coming and going, rather this is the excellence of Allaah, He gives to whom He pleases and Allaah is the possessor of great virtue. This is because the action of the slave of Allaah is a means, and these means may, perhaps be absent and may perhaps be affective.

Then if they are affective then they are not affective except with Allaah's permission -the Magnificent and the High- so the matter returns that it is the excellence of Allaah and He gives it to whom He wills.'

[Tamheed liSharh Kitab at-Tawheed p.490-491]

### **From the Excellence of Tawheed**

Shaykh Muhammad bin Ibraheem Alaa Shaykh -rahimullah - said:

«Tawheed by itself maybe sufficient for the Islaam of a slave of Allaah and entry into Paradise. This is because if he mentioned the statement of Tawheed [La ilaha illa Allaah] then died before actions become obligatory upon him, then Tawheed by itself is sufficient.

Therefore, Tawheed is not destitute to actions, but rather actions are destitute to Tawheed, in that the Tawheed should be correct.'

[Sharh Kashf ash-Shubahaat min Taqreerrat Ash-Shaykh Muhammad bin Ibraheem Alaa Shaykh p.95]

## عَلِّمْنِي دُعَاءً

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ: " قُلْ :  
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ."

متفق عليه: البخاري، كتاب الأذان، باب الدعاء قبل السلام، برقم 834، مسلم، كتاب الذكر والدعاء والتوبة والاستغفار، باب

استحباب خفض الصوت بالذكر، برقم 2705

قال ذلك أبوانا :آدم وحواء :

[رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ] ([6])

([6]) سورة الأعراف، الآية 23 :

قال الطبريُّ: في حديث أبي بكر دلالة على ردِّ قول من زعم أنَّه لا يستحق اسم الإيمان إلا من لا خطيئة له ولا ذنب؛ لأنَّ الصِّدِّيقَ من أكبر أهل الإيمان، وقد علَّمه النبيُّ صلى الله عليه وسلم يقولُ «إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

قال الكرمانى: هذا الدعاء من الجوامع؛ لأن فيه الاعتراف بغاية التقصير،

وطلب غاية الإنعام، فالمغفرة بستر الذنوب ومحوها، والرحمة إيصال الخيرات، ففي الأول طلب الزحزحة عن النار، وفي الثاني طلب إدخال الجنة، وهذا هو الفوز العظيم،

الحافظُ في «فتح الباري» (11/131-132) «

وقال الشيخُ صالح بنُ عبدالعزيز بن محمد بن إبراهيم آل الشيخ - حفظه الله-

فالواجبُ إداً على العبد أن ينسب النعم جميعاً لله، وأن يشعُر بأنَّه لا يستحقُّ شيئاً على الله؛ وإنما الله هو المستحقُّ للعبودية، وهو المستحقُّ للشكر، وهو المستحقُّ للإجلال، والعبد فقير مذنب مهما بلغ. وانظر إلى أبي بكر الصديق رضي الله عنه كيف علمه النبي صلى الله عليه وسلم إذا كان أبوبكر علَّمه الرسولُ صلى الله عليه وسلم أن يدعُو بهذا الدعاء، فكيف بحال المساكين أمثالنا، وأمثال أكثر هذه الأمة؟ وكيف يظنون في أنفسهم أنهم يستحقون على الله شيئاً؟!!

فتمامُ التوحيدِ إذاً أن يُجَلَ العبدُ ربَّهُ- تبارك وتعالى - ويعظَمُهُ، وألا يعتقد أنَّه مُستَحَقُّ لِلعِمْ، أو أنه أوتِيها بجهدِهِ، وجهادِهِ، وعملِهِ، وذهايِهِ ومجيبِهِ، بل هو فضلُ الله يوتيهِ مَنْ يشاء والله ذو الفضل العظيم؛ لأنَّ فعلَ العبدِ سببٌ، وهذا السببُ قد يتخلفُ، وقد يكون مؤثِّراً، ثمَّ إنَّه إذا أثَّرَ فلا يكون مؤثِّراً إلا بإذنِ الله - جلَّ وعلا - فرجع الأمرُ إلى أنَّه فضلُ الله يوتيهِ مَنْ يشاء. انتهى  
- في شرح هذا الحديث في دروس له أُلقيتْ، ثم طبعت باسم «التمهيد لشرح كتاب التوحيد» (الطبعة الأولى بدار التوحيد سنة 1424هـ، ص: (491-490)

قال الشيخ محمد بن إبراهيم آل الشيخ - رحمه الله:

« التوحيد قد يكفي وحده في إسلام العبد ودخوله الجنة ، فإنه إذا تكلم بكلمة التوحيد ثم توفي قيل وجوب شيء من الفروع عليه كفى التوحيد وحده ، فالتوحيد ليس فقيراً إليها ، بل هي الفقيرة إليه في صحتها .

[شرح كشف الشبهات من تقريرات الشيخ محمد بن إبراهيم آل الشيخ ص[95.

وقال الشيخُ صالح بن عبدالعزيز بن محمد بن إبراهيم آل الشيخ - حفظه الله - في شرح هذا الحديث في دروس له أُلقيتْ، ثم طبعت باسم «التمهيد لشرح كتاب التوحيد» (الطبعة الأولى بدار التوحيد سنة 1424 هـ، ص: (491-490)

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

Do Not Entrust Me to My Own Self

From Anas bin Malik رضى الله عنه who said  
that the Messenger of Allaah ﷺ said  
to Fatima رضى الله عنها

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

وَأُصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي

إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

Day

07

'O the Ever-Lasting, O the Sustainer & Protector  
of all that exists. I seek aid through Your  
Mercy; correct for me all my matters &  
do not entrust me to my own self  
even for the blink of an eye, ever.'

No. 7 Bite size Ramadan 1440-2019

## Do Not Entrust Me to My Own Self

لا تكلني إلى نفسي

Translated

by

Abbas Abu Yahya

From Anas bin Malik *-RadhiAllaahu anhu* who said that the Messenger of Allaah *sallAllaahu alayhi wa sallam* said to Fatima *-RadhiAllaahu anha*:

'What prevents you from listening to me with what I advise you with? That you should say in the morning and evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ أَبَدًا

'O the Ever-Lasting, O the Sustainer and Protector of all that exists.

I seek aid through Your Mercy; correct for me all my matters and do not entrust me to my own self even for the blink of an eye, ever.'

'Ya Hayyu Ya Qayyoom birahmatika astagheeth, ass-lih Lee Shahaani kullaahu, wa laa Takillni ila nafsee Tarfataa Ayyin abada.'

[Collected by Ibn as-Sunni in 'Amal al-Yawm wa Layla', Al-Bayhaqi in 'Al-Asma' & Albaani graded it Hasan in Saheehah no. 227]

In another similar wording:

From the hadeeth of Abu Bakra *RadhiAllaahu anhu* that the Prophet *SallAllaahu alayhi wa sallam* said:

The supplications for anxiety and grief is,

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَوْصَلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O Allaah I hope for Your Mercy, do not entrust me to my own self even for the blink of an eye, correct for me all my matters, there is none worthy of worship except You.'

Allaahumma Rahmataka Arjoo, falaa Takillni ila nafsee Tarfataa Ayyin asslihah

Lee Shahaani kullaahu, la illaah ila anta.'

[Collected by Ahmad, Abu Dawood and graded Hasan by al-Albaani in Saheeh al-Jamia]

Ibn al-Qayyim *Rahimahullaah* said:

إِنَّ الْعَبْدَ لَا يَسْتَعِينُ عَنْ تَثْبِيتِ اللَّهِ لَهُ طَرْفَةَ عَيْنٍ، فَإِنْ لَمْ يَثْبِتْهُ، زَالَتْ سَمَاءُ إِيْمَانِهِ وَأَرْضُهُ عَنْ مَكَانِهِمَا.

'Indeed a slave of Allaah cannot do without Allaah making him steadfast even for the blink of an eye. If Allaah does not make him steadfast then the heavens and earth of his Eemaan will be removed.'

[I'laam al-Muwaqa'een 1/136]

Ibn Taymeeyah *Rahimahullaah* said:



'When a slave of Allaah confides in his Lord at the last part of the night and seeks aid from Him and says:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيْثُ

O the Ever-Lasting O who protects all that exists. There is none worthy of worship except Allaah. I seek aid with Your Mercy.' Then Allaah grants him power and strength the amount which only Allaah knows.'

[Majmoo al-Fatawa 28/242]

Ibn al-Qayyim *Rahimuhullaah* said:

'This is where those who abandoned have been likewise abandoned, and those who were successful have been given success, so the person who is abandoned is veiled from his reality and he has even forgotten his own self, so he forgets his impoverished state, his need and his necessity of his Lord, so he oppresses and is arrogant and he is deserving of misery and wretchedness, Allaah Ta'ala said:

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي ( ) أَنْ رَأَهُ اسْتَغْنَى

«Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).

Because he considers himself self-sufficient.»

[Soorah Alaq: 6-7]

And Allaah said:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ( ) وَصَدَّقَ بِالْحُسْنَى ( ) فَسَنُيَسِّرُهُ لِلْيُسْرَى ( ) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى

( ) وَكَذَّبَ بِالْحُسْنَى ( ) فَسَنُيَسِّرُهُ لِلْعُسْرَى ( )

«As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna [Meaning la illaah ila Allaah], We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna [Meaning la illaah ila Allaah]; We will make smooth for him the path for evil. »

[Soorah Layl: 5-10]

So the most complete of the creation are those who are most complete in their worship and servitude to Allaah.

They are those who have the greatest acknowledgement of their impoverished state, their need and necessity of their Lord's help, and they cannot do without Allaah even for a blink of an eye.

This is why from the Dua of the Prophet was:

أَصْلِحْ لِي شَأْنِي كُلَّهُ , وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ , وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ

'Correct for me all my matters and do not entrust me to my own self even for the blink of an eye, nor to anyone from Your creation.'

The Prophet used to supplicate with:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

'O Turner of the hearts, make my heart firmly upon Your Deen.'

Know that his heart is in the Hand of ar-Rahman -Azza wa Jal, and that a person does not possess anything of his heart. Also, that Allaah Subhanahu turns it (his heart) as He wills. How can it not be while he recites the saying of Allaah Ta'ala:

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

«And had We not made you stand firm, you would nearly have inclined to them a little.» [17:74]

So the necessity of a person for his Lord and his need of Allaah is in accordance to how much a person knows Him, and in accordance to his closeness to Allaah and His status to Allaah.'

[Tareeq al-Hijratayyn p.25-26]

رقم 7 – فائدة رمضانية 1440هـ

لا تكني إلى نفسي

كان من دعاء النَّبِيِّ ﷺ:

«يا حيُّ يا قيُّوم برحمتك أستغيث، أصلح لي شأني كلَّه، ولا تكلني إلى نفسي طرفة عين.»

ابن القيم:

إنَّ العبد لا يستغني عن تثبيت الله له طرفة عينٍ، فإن لم يثبته، زالت سماء إيمانه وأرضه عن مكانهما.

إعلام الموقعين ١/١٣٦

- قال شيخ الإسلام ابن تيمية

- العبد إذا ناجى ربه في السحر واستغاث به وقال: يا حيُّ يا قيُّوم لا إله إلا أنت برحمتك أستغيث: أعطاه الله من التمكين ما لا يعلمه إلا الله.

مجموع الفتاوى ٢٨/٢٤٢

[المجلد: الجامع الصغير

رقم الحديث: 0

الحديث - 8908: كان إذا كربه أمر قال: يا حي يا قيوم برحمتك أستغيث) ت ( عن أنس . قال الشيخ الألباني

( حسن ) انظر حديث رقم 4777 : في صحيح الجامع

ورد هذا الدعاء في حديث صحيح عن أنس بن مالك رضي الله عنه قال : قال النبي صلى الله عليه وسلم لفاطمة رضي الله عنها :

(ما يمنعك أن تسمعي ما أوصيك به ، أو تقولي إذا أصبحت وإذا أمسيت : يا حي يا قيوم برحمتك أستغيث ، أصلح لي شأني كله ، ولا تكلني إلى نفسي طرفة عين)

رواه النسائي في " السنن الكبرى (6/147) " وفي " عمل اليوم والليلة " رق (46/، والحاكم في " المستدرک " (1/730)، والبيهقي في " الأسماء والصفات (112) " ، وغيرهم . ولفظه في بعض الروايات ) : أن تقولي إذا أصبحت وإذا أمسيت . )

قال المنذري في " الترغيب والترهيب : (1/313) "إسناده صحيح . وقال الشيخ الألباني في " السلسلة الصحيحة " (رقم : 227/إسناده حسن .

وقد ورد هذا الدعاء ، بلفظ مقارب للمذكور هنا ، من حديث أبي بكرة رضي الله عنه ، أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكُنِي إِلَيَّ نَفْسِي طَرْفَةَ عَيْنٍ أَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ . )

رواه أحمد (27898) ، وأبو داود (5090) ، وحسنه الألباني في صحيح الجامع . (3388)

يقول ابن القيم رحمه الله:

"من ههنا خذل من خذل ، ووقَّق من وُقِّق ، فحجب المخذول عن حقيقته ، ونسي نفسه ، فنسي فقره وحاجته وضرورته إلى ربه ، فطغى وعتا ، فحقت عليه الشقوة ، قال تعالى :

(كلا إن الإنسان ليطنى أن رءاه استغنى ( وقال ) : فأما من أعطى واتقى وصدق بالحسنى فسنيسره لليسرى  
وأما من بخل واستغنى وكذب بالحسنى فسنيسره للعسرى)

فأكمل الخلق أكملهم عبودية ، وأعظمهم شهودا لفقره وضرورته وحاجته إلى ربه ، وعدم استغنائه عنه طرفة  
عين.

ولهذا كان من دعائه ( : أصلح لي شأنى كله ، ولا تكلني إلى نفسي طرفة عين ولا إلى أحد من خلقك ) ،  
وكان يدعو : يا مقلب القلوب ثبت قلبي على دينك .

يعلم أن قلبه بيد الرحمن عز وجل ، لا يملك منه شيئا ، وأن الله سبحانه يصرفه كما يشاء ، كيف وهو يتلو  
قوله تعالى ) : ولولا أن ثبتناك لقد كدت تركن إليهم شيئا قليلا (

فضرورته إلى ربه وفاقته إليه بحسب معرفته به ، وحسب قربه منه ، ومنزلته عنده "  
انتهى.

"طريق الهجرتين . (25-26) "

## Prophetic Supplications

Give me life as long as You know life is good for me

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ  
أَحْيِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ  
،الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ  
وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ  
وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ  
وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ

Day  
08

O Allaah by Your knowledge of the unseen  
and Your strength and ability over the  
creation give me life as long as you know life is  
good for me. Cause me to pass away as  
long as You know death is good for me,

O Allaah indeed I ask of You to  
bestow on me fear of You in secret and in open

And I ask of You to give me the  
capability to adhere to the statement  
of truth [la illah il Allaah] while being  
pleased and in anger

Give me life as long as You know life is good for me

أحيني ما علمت الحياة خيرا لي

Translated

by

Abbas Abu Yahya

From Atta bin as-Sa'ib from his father who said: Amaar bin Yassir led us in prayer but made it short. Some of the people said to him: indeed you have prayed it short and light.

He replied: 'Can I not do so? Indeed I made a Dua in it which I heard from the Messenger of Allaah *SallAllaahu alayhi wa sallam*.'

When he stood to leave, a man from the people followed him. He was my father, but he did not say his name, he asked him about the Dua then he came and informed the people of it:

«اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي،  
وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ حَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ،  
وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ  
نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ،  
وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشُّوقَ إِلَى



لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً  
مُهْتَدِينَ»

O Allaah by Your knowledge of the unseen and Your strength and ability  
over the creation give me life as long as you know life is good for me. Cause  
me to pass away as long as You know death is good for me,

O Allaah indeed I ask of You to bestow on me fear of You in secret and in  
open

And I ask of You to give me the capability to adhere to the statement of  
truth [la illah il Allaah] while being pleased and in anger,

And I ask of You to make me balanced in poverty and richness,

And I ask of You for never ending blessings,

And I ask of You for continuous happiness and Delight,

And I ask of You for being content after fate took place,

And I ask of You ease after death,

And I ask of You for the delight at seeing Your face and a yearning to meet  
You not in a stressful state or condition nor with a misguiding trial at the  
time of death,

O Allaah beautify us with the beauty of Eemaan and make us rightly guided  
callers.'

Transliteration:

Allaahumma be'ilmika al-Ghayb wa Qudratak ala al- Khalq Ahyaani Maa  
alimta al- Hayya khairan Lee Wa tawaffani idha alimta al wafaat khairan  
Lee, Allaahumma inni asaluka khasheeyataq fil Ghaybi wa shahadati,  
Allaahumma inni asaluka kalimatul haqq fee ridaa wal Ghaddab, Wa  
asaluka al-Qasd fil Faqr wal Ghina, Wa asaluka Na'eeman laa yanfud, Wa  
asaluka Qurrat Ayyin laa Tanqata' Wa asaluka ar-Ridda ba'd al-Qadda, wa  
asaluka Bardd al-Aeesh ba'd al-Mawt Wa asaluka lithatu Nathar ila wajhak  
wa Shawq ila liqaiq fee ghayr Dhara Mudirah wa la Fitnatu Mudila,  
Allaahumma Zayinna bizeenatal Eemaan wajalna Hudatun Muhtadeen.'

[Collected by Nisa'ee, Ahmad, Ibn Hibban and authenticated by Albaani in Saheeh Nisa'ee 1/280  
& Saheeh al-Jama' no. 1301]

Ibn al-Qayyim *Rahimuhullaah* said:

'What is gathered in this Dua of great value and status, is between the finest  
matter in the Duniya, which is the earnest desire to meet Allaah Subhanahu,  
and the finest matter in the Hereafter, which is looking at His Face -far is He  
from imperfection.

Since perfection of that and its being complete is dependant upon those  
matters of harms in the Duniya and trials in the Deen, so the Messenger

*SallAllaahu alayhi wa sallam* said:

"في غير ضراء مضرة ولا فتنة مضلة."

'not in a stressful state or condition, nor with a misleading trial'

Since the perfection for the slave of Allaah is in him having knowledge of the truth and following it whilst teaching others and directing them to the truth, he says:

"وَجْعَلْنَا هُدَاةً مَهْتَدِينَ."

'and make us rightly guided callers.'

Since beneficial contentment leads you to your goal after fate takes place and not before, then it is having a resolve in being content, so if al-Qada occurs then having a resolve is abolished, then the Messenger asked for being content after fate takes place. Indeed the one who is in this state seeks assistance by two matters:

1 - Al-Istikhara before the situation takes place

2 - and being content after it occurs.

So it is from the delight for a slave of Allaah to combine between these two matters.

Since having awe of Allaah Azza wa Jal in the open and in secret, is at the head of all goodness, the Messenger asked for having awe of Allaah in secret and in open.

Since most of the people would indeed speak the truth when being content but when they get angry, their anger leads them to falsehood. Perhaps being over-pleased and over-content could also enter into falsehood. Therefore, he asks Allaah Azza wa Jal to give him the capability to speak the truth in anger and whilst being pleased.

This is why some of the Salaf said:

'Do not be from those whom when being over-pleased, leads them to falsehood, and when they get angry their anger exits them from the truth.'

Since poverty and richness are two tests and trials, with which Allaah trials His worshipper with, so the worshipper freely-spends whilst being rich and holds back when being poor. The Messenger asked Allaah Azza wa Jal to be balanced in both circumstances, which is being in the middle not having wastage nor being miserly.

Since blessings are of two types: A type for the body and a type for the heart and that is delight of the eyes, its perfection, continuity and perseverance is gathered between the two types of blessings in the saying of the Messenger:

"أسألك نعيما لا ينفد، وقرّة عين لا تنقطع."

‘And I ask of You for never ending blessings, And I ask of You for continuous happiness and Delight.’

Since beautification is of two types: beauty of the body and beauty of the heart. Beauty of the heart is the greater of the two in value and is the most magnificent of the two in danger, if in later life beauty of the body occurs, in all its complete ways, the person asks his Lord for the internal beauty and he says:

"زَيْنَا بِزِينَةِ الْإِيمَانِ."

'Beautify us with the beauty of Eemaan.'

Since life in this world is not easy for anyone, no matter who he is, rather it is satiated with agony, hardships and surrounded with apparent and hidden pains, so he asks for ease after death.

The purpose is that in this Dua there is gathered between the finest of what is in the Duniya and the finest of what is in the Hereafter.

Indeed the need of the slaves of Allaah of their Lord in their worship of Him and them taking Him as their Deity is like their need of Him in that He created them, His giving their provision and giving them healthy bodies and covering their private parts, and securing them from their fears, rather their need of His divinity and His love and servitude of worship of Him is greater, indeed this is their aim and purpose

There is no rectification for them, or bliss or success or delight, or happiness without that circumstance and this is why la illaah ila Allaah is the best of the good deeds.'

[Ighathaa al-Lahafaan 1/28-30]

رقم 8 – فائدة رمضانية 1440هـ

### أحيني ما علمت الحياة خيرا لي

عن عطاء بن السائب عن أبيه قال : صلى بنا عمار بن ياسر صلاة فأوجز فيها فقال له بعض القوم : لقد خففت وأوجزت الصلاة فقال أما علي ذلك , لقد دعوت فيها بدعوات سمعتهن من رسول الله صلى الله عليه وسلم فلما قام تبعه رجل من القوم هو أبي , غير أنه كنى عن نفسه , فسأله عن الدعاء ثم جاء فأخبر به القوم:

اللهم بعلمك الغيب وقدرتك على الخلق أحيني ما علمت الحياة خيرا لي وتوفني إذا علمت الوفاة خيرا لي اللهم وأسألك خشيتك في الغيب والشهادة وأسألك كلمة الحق في الرضى والغضب وأسألك القصد في الفقر والغنى وأسألك نعيما لا ينفد وأسألك قرة عين لا تنقطع وأسألك الرضى بعد القضاء وأسألك برد العيش بعد الموت وأسألك لذة النظر إلى وجهك والشوق إلى لقائك في غير ضراء مضرة ولا فتنة مضلة اللهم زينا بزينة الإيمان واجعلنا هداة مهديين. "

صححه الألباني . النسائي، كتاب السهو، نوع آخر، برقم 1305 ، والسنن الكبرى له، 1/ 387 ،

وأحمد، 30/265 ، برقم 18325 ، وابن حبان، 5/ 304 ، وأبو يعلى، 3/ 195 ، والحاكم، 1/ 425 ،

وابن أبي شيبه، 10/ 264 ، وصححه الألباني في صحيح النسائي، 1/280 ، برقم 1304 ، وفي صحيح الجامع، برقم 1301.

قال الإمام ابن القيم رحمه الله:

فجمع في هذا الدعاء العظيم القدر بين أطيب شيء في الدنيا، وهو الشوق إلى لقائه سبحانه، وأطيب شيء في الآخرة، وهو النظر إلى وجهه سبحانه.

ولما كان كمال ذلك وتمامه موقوفا على عدم ما يضر في الدنيا. ويفتن في الدين قال: "في غير ضراء مضرة ولا فتنة مضلة."

ولما كان كمال العبد في أن يكون عالما بالحق متبعا له معلماً لغيره، مرشدا له قال:

"وَأَجْعَلْنَا هُدَاةً مَهْتَدِينَ."

ولما كان الرضى النافع المحصل للمقصود هو الرضى بعد وقوع القضاء لا قبله، فإن ذلك عزم على الرضى، فإذا وقع القضاء انفسخ ذلك العزم، سأل الرضى بعده، فإن المقدور يكتنفه أمران: الاستخارة قبل وقوعه والرضى بعد وقوعه. فمن سعادة العبد أن يجمع بينهما، **كما في المسند وغيره عنه صلى الله تعالى عليه وآله وسلم** "إن من سعادة ابن آدم استخارة الله ورضاه بما قضى الله، وإن من شقاوة ابن آدم ترك استخارة الله، وسخطه بما قضى الله تعالى." **حديث موضوع.**

ولما كانت خشية الله عز وجل رأس كل خير في المشهد والمغيب، سألته خشيته في الغيب والشهادة.

ولما كان أكثر الناس إنما يتكلم بالحق في رضاه، فإذا غضب أخرجته غضبه إلى الباطل، وقد يدخله أيضاً رضاه في الباطل، سأل الله عز وجل من توفيقه لكلمة الحق في الغضب والرضى. ولهذا قال بعض السلف: لا تكن ممن إذا رضى أدخله رضاه في الباطل، وإذا غضب أخرجته غضبه من الحق.

ولما كان الفقر والغنى محنتين وبليتين، يبتلئ الله بهما عبده .ففى الغنى يبسط يده، وفى الفقر يقبضها، سأل الله عز وجل القصد فى الحالين، وهو التوسط الذى ليس معه إسراف ولا تقتير.

ولما كان النعيم نوعين :نوعا للبدن، ونوعا للقلب، وهو قررة العين، وكماله بدوامه واستمراره، جمع بينهما فى قوله " أسألك نعيما لا ينفد، وقررة عين لا تنقطع."

ولما كانت الزينة زينتين :زينة البدن، وزينة القلب، وكانت زينة القلب أعظمهما قدرا وأجلهما خطرا، وإذا حصلت زينة البدن على أكمل الوجوه فى العقبى، سأل ربه الزينة الباطنة فقال: "زَيْنَا بِزِينَةِ الْإِيمَانِ."

ولما كان العيش فى هذه الدار لا يبرد لأحد كائنا من كان، بل هو محشو بالغصص والنكد، ومحفوف بالآلام الباطنة والظاهرة، سأل برد العيش بعد الموت.

والمقصود :أنه جمع فى هذا الدعاء بين أطيب ما فى الدنيا، وأطيب ما فى الآخرة.

فإن حاجة العباد إلى ربهم فى عبادتهم إياه وتأليهم له كحاجتهم إليه فى خلقه لهم ورزقه إياهم ومعافاة أبدانهم وستر عوراتهم وتأمين روعاتهم بل حاجتهم إلى تأليهه ومحبتة وعبوديته أعظم فإن ذلك هو الغاية المقصودة لهم ولا صلاح لهم ولا نعيم ولا فلاح ولا لذة ولا سعادة بدون ذلك بحال ولهذا كانت لا اله إلا الله أحسن الحسنات.



Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

A sign in my Ummah

From Ayesha رضى الله عنهما  
the Messenger of Allaah ﷺ used to say a lot:

، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ  
أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Day  
09

Far is Allaah from imperfection  
and Praise belongs to Him.

I seek forgiveness from  
Allaah and I repent to Him.

، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ [Collected by Muslim]

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

No. 9 Bite size Ramadan 1440-2019

## A sign in my Ummah

عَلَامَةٌ فِي أُمَّتِي

Translated

by

Abbas Abu Yahya

From Ayesha *RadhiAllaahu anha* the Messenger of Allaah *sallAllaahu alayhi wa sallam* used to say a lot:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Subhana Allaahi wa bihamdihi Astaghfirullaah wa Atoobu ilayhi

Far is Allaah from imperfection and Praise belongs to Him. I seek forgiveness from Allaah and I repent to Him.'

Ayesha said: I said: 'O Messenger of Allaah! I see that you say a lot:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Subhana Allaahi wa bihamdihi Astaghfirullaah wa Atoobu ilayhi

Far is Allaah from imperfection and Praise belongs to Him. I seek forgiveness from Allaah and I repent to Him?

The Messenger said:

'My Lord informed me that I will see a sign in my Ummah. And when I see it I should say a lot:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Far is Allaah from imperfection and Praise belongs to Him. I seek forgiveness from Allaah and I repent to Him.' I have indeed seen it. When comes the Help of Allaah to you, and the conquest of Makkah, And you see that the people enter Allaah's religion (Islaam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.'

[Collected by Muslim]

In the narration of both Bukhari & Muslim:

'From Ayesha *RadhiAllaahu anha* that the Messenger of Allaah *sallAllaahu alayhi wa sallam* used to say a lot before he passed away. . .'

In a narration from Bukhari & Muslim:

Ayesha *RadhiAllaahu anha* said that the Messenger of Allaah *sallAllaahu alayhi wa sallam* used to say a lot in his Ruku and Sajood:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي

Far are You O our Lord from imperfection and all praise is for You, O Allaah forgive me' and would explain the Qur'aan.'

[Bukhari & Muslim]

Imam Nawawi said:

‘the meaning of the statement: ‘and would explain the Qur’aan’ is that he would do that which the Qur’aan ordered in the saying of Allaah Ta’ala: <<so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.’>>

[Sharh Saheeh Muslim]

For further benefits see:

<https://followingthesunnah.com/2016/06/07/day-02-glorifying-allaah-seeking-his-forgiveness/>

رقم 9 – فائدة رمضانية 1440هـ

## عَلَامَةٌ فِي أُمَّتِي

عَنْ عَائِشَةَ ، قَالَتْ

: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يُكْتَبُ مِنْ قَوْلِ : “ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ ،

قَالَتْ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أَرَأَيْكَ تُكْتَبُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ ؟

فَقَالَ : “ خَبَرَنِي رَبِّي ، أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي ، فَإِذَا رَأَيْتُهَا ، أَكْثَرْتُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ،

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ ، فَقَدْ رَأَيْتُهَا إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ سِوَةَ النَّصْرِ آيَةَ 1 ، فَتُحِ مَكَّةَ ، وَرَأَيْتِ النَّاسَ

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا { 2 } فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا { 3 } سِوَةَ النَّصْرِ آيَةَ. “ 2-3

عن عائشة قالت :كان رسول الله ﷺ يكثر أن يقول قبل موته : سبحان الله وبحمده، أستغفر الله، وأتوب إليه.

متفق عليه

في رواية للبخاري ومسلم : كان رسول الله صلى الله عليه وسلم يُكثِرُ أن يقول في ركوعه وسجوده :

سبحانك اللهم ربنا وبحمدك اللهم اغفر لي . يتأول القرآن.

ومعنى يتأول القرآن : أي يفعل ما أمر به في قول الله عز وجل) : فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانََ

تَوَّابًا . (قاله النووي).

## Prophetic Supplications

### Asking for Allaah's Favour

From Abdullaah bin Mas'ood -RadhiAllaahu anhu- who said:

'A guest came to the Prophet ﷺ so he sent a message to his wives hoping they had some food, but there was no food with anyone of them, so the Prophet said:

Day

10

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ  
وَرَحْمَتِكَ ؛ فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ

'O Allaah indeed I ask of You for Your  
Virtue and Your Mercy, indeed  
no one possesses these except You.'

No. 10 Bite Size Ramadan 1440 -2019

## Asking for Allaah's Excellence

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translated

by

Abbas Abu Yahya

From Abdullaah bin Mas'ood -*RadhiAllaahu anhu*- who said:

'A guest came to the Prophet *sallAllaahu alayhi wa sallam*, so he sent a message to his wives hoping they had some food, but there was no food with anyone of them, so the Prophet said:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ؛ فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ»

'O Allaah indeed I ask of You for Your Virtue and Your Mercy, indeed no one possesses these except You.'

So I gave him a gift of roasted sheep. The Prophet said:

«هذه من فضل الله ونحن ننتظر الرحمة»

'This is from the excellence of Allaah and we await Mercy.'

[Collected by Abu Na'eem in *al-Hileeyaa* and *Tabraani* in *Muajm al-Kabeer* and *Albaani* graded it Saheeh in *Silsilah Saheehah* no. 1543]

'Ibn Abi Shaybah collected this hadeeth in his book 'al-Musanaf' under the chapter: 'What a person supplicates with when he is afflicted with hunger or his sustenance is constrained.'

The scholar, al-Ameer as-Sana'ani -Rahimahullaah- said:

'Regarding 'O Allaah indeed I ask of You for Your virtue and Your Mercy'

It could be that the things asked for are not mentioned, and it is possible that what was actually asked for was excellence and mercy. Since indeed no one possesses these except You [Allaah]' : so these two matters are not asked for, except from its possessor.'

[At-Tanweer Sharh al-Jami' as-Sagheer 3/163]

رقم 10 - لُقمة رمضانفة 1440هـ

### اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

عن عبد الله بن مسعود - رضي الله عنه - قال:

أصابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَيْقًا فَأَرْسَلَ إِلَى أَزْوَاجِهِ يَبْتَغِي عِنْدَهُنَّ طَعَامًا فَلَمْ يَجِدْ عِنْدَ وَاحِدَةٍ مِنْهُنَّ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ؛ فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ فَأُهِدَيْتَ لَهُ شَاةٌ مَصْلِيَّةٌ فَقَالَ هَذِهِ مِنْ فَضْلِ اللَّهِ وَنَحْنُ نَنْتَظِرُ الرَّحْمَةَ.

السلسلة الصحيحة ( ١٥٤٣ )

قال العلامة محمد بن إسماعيل الأمير الصنعاني

( - اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ )



يحتمل أنه حذف المسؤول ويحتمل أنه الفضل والرحمة ( فإنه لا يملكها إلا أنت ) فلا يسألان من غير مالتهما.

التنوير شرح الجامع الصغير

## Prophetic Supplications

O my Lord forgive me

From Aeysha who said I asked:

O Messenger of Allaah! Ibn Jaddan used to keep good relations with his relatives and feed the poor in pre-Islamic times,

will that benefit him?'

The Messenger ﷺ answered her:

Day

11

رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ

رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ  
رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ

'No, O Aeysha! He never one day said:

O my Lord forgive me my mistakes

on the Day of Judgement.'

No. II Bite size Ramadan 1440-2019

O my Lord forgive me

رب اغفر لي

Translated

by

Abbas Abu Yahya

From Aeysha who said I asked: O Messenger of Allaah! Ibn Jaddan used to keep good relations with his relatives and feed the poor in pre-Islamic times, will that benefit him?

The Messenger *sallAllahu alayhi wa sallam* answered her:

“لا يا عائشة , إنه لم يقل يوما : رب اغفر لي خطيئتي يوم الدين. “

‘No, O Aeysha! He never one day said: O my Lord forgive me my mistakes on the Day of Judgement.’

Rabbighfir li Khatte’ati yawm-uddeen

[Collected by Muslim, Abu Awaanah, Ahmad in 'al-Musnad' and researched by Albaani in Silsilah Saheehah no. 249]

Prophet Ibraheem –alayhi as-Salam- said:

وَالَّذِي أطمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

«And Who, I hope will forgive me my faults on the Day of Resurrection»

[Shu'ara: 82]

Shaykh Albaani said:

‘In this hadeeth there is a clear evidence that when the non-Muslim accepts Islaam then his righteous deeds which he did previously benefit him in contrast to if he died upon disbelief, since then this does not benefit him rather it is of no avail due to his disbelief.

There is also a proof that the people of Jahileeya who died before the sending of Muhammad *sallAllahu alayhi wa sallam* are not from the people upon the natural disposition whom the Dawa of the Messenger did not reach, since if that was the case Ibn Jaddan would not be deserving of punishment and his righteous actions would not have been futile.’

[Saheehah no. 249]

**[my Lord forgive me my mistakes on the Day of Judgement]**

Imam Nawawi *-Rahimahullah-* said:

‘Meaning, he did not have truthful belief in the day of judgment. Whoever does not believe in it is a non-Muslim, his deeds do not benefit him.’ Qadi Ayyad *-Rahimahullah-* said: ‘There is a consensus that the deeds of the non-Muslims do not benefit them, they are not rewarded for them of blessings, nor will their punishment be lessened however, some will be given severer punishments than others according to their crimes.’

[Sharh an-Nawawi 2/89]

## رب اغفر لي

عن " عائشة " قالت " : قلت : يا رسول الله ابن جدعان كان في الجاهلية يصل الرحم و يطعم المساكين , فهل ذلك نافعه ؟ قال " : لا يا عائشة , إنه لم يقل يوماً : رب اغفر لي خطيئتي يوم الدين . "

أخرجه مسلم ( 1 / 136 ) و أبو عوانة و أحمد في " المسند و السلسلة الصحيحة رقم الحديث 249 .

عن خليل الرحمن في قوله " : وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ .

سورة الشعراء، الآية. 82 :

قال الألباني

و في الحديث دلالة ظاهرة على أن الكافر إذا أسلم نفعه عمله الصالح في الجاهلية بخلاف ما إذا مات على كفره فإنه لا ينفعه بل يحبط بكفره , و قد سبق بسط الكلام في هذا في الحديث الذي قبله . و فيه دليل أيضا على أن أهل الجاهلية الذين ماتوا قبل البعثة المحمدية ليسوا من أهل الفترة الذين لم تبلغهم دعوة رسول , إذ لو كانوا كذلك لم يستحق ابن جدعان العذاب و لما حبط عمله الصالح , و في هذا أحاديث أخرى كثيرة سبق أن ذكرنا بعضها .

السلسلة الصحيحة رقم الحديث 249 :

(رب اغفر لي خطيئتي يوم الدين)) : ((أي لم يكن مصدقاً بالبعث، ومن لم يصدق به فهو كافر، ولا ينفعه عمل، قال القاضي عياض رحمه الله تعالى)) : وقد انعقد الإجماع على أن الكفار لا تنفعهم أعمالهم، ولا يثابون عليها بنعيم، ولا تخفيف عذاب، لكن بعضهم أشد عذاباً من بعض، بحسب جرائمهم.

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

Asking Allaah for Peace and Security

From Abu Hurairah رضي الله عنه who said that  
the Messenger of Allaah صلوات الله وسلامه said:

"There is no supplication which a slave  
of Allaah supplicates with, better than:

Day  
12

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمُعَافَاةَ  
فِي الدُّنْيَا وَالْآخِرَةِ

O Allaah indeed I ask of You for peace  
and security in the Duniya and the Hereafter.

O Allaah indeed I ask of You for peace  
and security in the Duniya and the Hereafter.

## Asking Allaah for Peace and Security

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَافَاةَ

Translated

by

Abbas Abu Yahya

From Abu Hurairah *RadhiAllaahu anhu* who said that the Messenger of Allaah ﷺ said:

مَا مِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ أَفْضَلَ مِنْ : اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

'There is no supplication which a slave of Allaah supplicates with, better than:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

'Allaahumma inni asaluka al-Mu'aafaat fee Duniya wal Akhirah.

O Allaah indeed I ask of You for peace and security in the Duniya and the  
Hereafter.

[Collected by Ibn Majah, Tabrani in al-Mua'jam al-Kabeer and Albaani graded it Saheeh in Saheeh Ibn Majah & researched in Silsilah Saheehah no. 1138]

Shaykh Albaani mentioned from the hadeeth of Abu Darda from the Prophet with the wording:

“ما سأل العباد شيئاً أفضل من أن يغفر لهم و يعافئهم.”

'The slaves of Allaah did not ask for anything better than that they are forgiven and, peace and security.'

[Collected by al-Bazzar and its narrators are those of Bukhari.]

From Mu'adh bin Rufa'ah from his father who said that Abu Bakr as-Siddeeq stood up on the Mimeter then cried and said:

‘the Messenger of Allaah *SallAllahu alayhi wa sallam* stood up on the Mimeter once, then cried and said: ‘Ask Allaah for security and goodness, since one of you is not given anything after Yaqeen (certainty) better than goodness.’

[Collected by Tirmidhi & Albaani graded it Hasan Saheeh in Saheeh Targheeb no. 3387]

From Ibn Umar *RadhiAllahu anhu* that he said: ‘The Messenger of Allaah *SallAllahu alayhi wa sallam* would not leave off this Dua during the morning and evening:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَتِي - وَقَالَ عُمَانُ : عَوْرَاتِي - وَأَمِنْ رُوعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظْمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي."

‘O Allaah indeed I ask of You of erasing sins and for security in my Deen and Duniya, my family and wealth. O Allaah conceal my deficiencies, secure my fears. O Allaah protect me from in front of me, from behind me, from my right side, from my left side, from above me. I seek refuge from being taken suddenly from underneath me.’

Wakeea’ said: ‘The ground splitting from underneath.’

[Collected by Abu Dawood and Authenticated by Albaani]

Ibn al-Qayyim *-Rahimahullaah-* said commenting:



'The two matters of peace and security in the Deen and the Duniya are combined. The rectification of a slave of Allaah cannot be complete in the two places [Deen and the Duniya] except with al-Yaqeen [certainty] and al-Afeeya [peace and security].

Therefore, certainty defends a person from punishments in the hereafter, and peace and security defends a person from the illness of this world in his heart and body. So the matter of the hereafter was gathered in one word and all the worldly matters in another word.'

[Tuhfat Thakireen p.305]

رقم 12 - لقمة رمضان 1440هـ

### اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَاوَةَ

عن أبي هريرة رضى الله عنه أنه قال: قال رسول الله صلى الله عليه وسلم ((ما من دعوة يدعو بها العبد، أفضل من: اللهم إني أسألك المعافاة في الدنيا والآخرة)).

ابن ماجه، والمعجم الكبير للطبراني، وصححه الألباني في صحيح ابن ماجه، 3/ 259، برقم 3841، وفي سلسلة الأحاديث الصحيحة، برقم 1138.

قَالَ ابْنُ الْقَيْمِ: فَجَمَعَ بَيْنَ عَافِيَتِي الدِّينِ وَالدُّنْيَا، وَلَا يَتِمُّ صَلاَحُ الْعَبْدِ فِي الدَّارَيْنِ إِلَّا بِالْيَقِينِ وَالْعَافِيَةِ، فَالْيَقِينُ يَدْفَعُ عَنْهُ عَقُوبَاتِ الْآخِرَةِ، وَالْعَافِيَةُ تَدْفَعُ عَنْهُ أَمْرَاضَ الدُّنْيَا فِي قَلْبِهِ وَبَدَنِهِ، فَجَمَعَ أَمْرَ الْآخِرَةِ فِي كَلِمَةٍ، وَأَمْرَ الدُّنْيَا كُلَّهُ فِي كَلِمَةٍ."

(تحفة الذاكرين) ص 305).

عن معاذ بن رفاعة عن أبيه قال قام أبو بكر الصديق على المنبر ثم بكى فقال قام فينا رسول الله صلى الله عليه وسلم عام أول على المنبر ثم بكى فقال سلوا الله العفو والعافية فإن أحدا لم يعط بعد اليقين خيرا من العافية .

رواه الترمذي من رواية عبد الله بن محمد بن عقيل وقال حديث حسن غريب و رواه النسائي من طرق وعن جماعة من الصحابة وأحد أسانيده صحيح

صحيح الترغيب و الترهيب رقم الحديث 3387 حسن صحيح

عَنْ ابْنِ عُمَرَ يَقُولُ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُ هُوَ لِأَيِّ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ :  
"اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي،  
اللَّهُمَّ اسْتُرْ عَوْرَتِي - وَقَالَ عُمَانُ : عَوْرَاتِي - وَأَمِنْ رَوْعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي،  
وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي ."

قَالَ أَبُو دَاوُدَ : قَالَ وَكَيْعٌ : يَعْنِي الْخَسْفَ.

وصحه الألباني في صحيح سنن أبي داود

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

All Power & Might is With Allaah

From Abu Dharr who said  
that the Messenger of Allaah ﷺ said:

Shall I not inform you of a statement,  
which is a treasure from the treasures of Paradise?'

I said: Yes O Messenger of Allaah, may my  
father and mother be sacrificed for you!

He said: 'Say:

لَا حَوْلَ وَلَا قُوَّةَ

إِلَّا بِاللَّهِ

There is no capability nor is there  
any power except with Allaah.

Day

13

No. 13 Bite size Ramadan 1440-2019

## All Power and Might is With Allaah

لا حول ولا قوة إلا بالله

Translated

by

Abbas Abu Yahya

From Abu Dharr who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

'Shall I not inform you of a statement, which is a treasure from the treasures of Paradise?'

I said: Yes O Messenger of Allaah, may my father and mother be sacrificed for you!

He said: 'Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no capability nor is there any power except with Allaah.

La hawla wa la quwwata illa billaa.

[Collected by Ahmad, Ibn Majah, Al-Bayhaqi, Ibn Hibban and Albaani graded it Hasan in Saheeh al-Jamia no. 7820]

From Abu Dharr, who said: 'My friend – Messenger of Allaah *-sallAllaahu alayhi wa sallam-* ordered me with seven things: He commanded me to love the poor, and to come close to them. And he commanded me to look at the one who is lower than me,

and not look at the one above me. And he commanded me to have good ties with my family even if they turn away. And he commanded me not to ask anyone for anything. And he commanded me to speak the truth even if it is bitter. And he commanded me not to fear for Allaah the blame of those who rebuke, and he commanded me to say:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ."

There is no capability nor is there any power except with Allaah, often, as it is indeed from the treasures from under the 'Arsh.'

[And in another narration: indeed it is a treasure from the treasures of Paradise.]

[Collected by Imam Ahmad and this wording is from him, Ibn Hibban and Albaani said its Isnaad is Saheeh in Silsilah Saheehah no. 2166]

Shaykh ul-Islaam Ibn Taymeeyah *Rahimahullaah* said:

'This statement is a statement of seeking aid, not a statement of remorse and regret but many of the people say it for calamities at times of remorse and regret and they say it at times of being helpless and not for patience.'

[Al-Istiqama 2/81, al-Fatawa al-Kubra 2/390]

Ibn al-Qayyim *Rahimahullaah* said:

'This statement has an amazing affect upon seeking aid whilst being busied with difficult matters, bearing burdens, visiting kings, those who

are feared, and overcoming unexpected dangers, it also has an affect in repelling poverty.'

[Al-Waabil as-Sayyib 106]

Shaykh Muhammad bin Salih al-Uthaymeen *Rahimahullaah* said:

إذا أعياك الشيء وعجزت عنه فقل:

'When you face hardship, and lack the ability to complete it, then say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no capability nor is there any power except with Allaah.

'La hawla wa la quwwata illa billaa', and Allaah will make it easy for you.'

[Sharh Riyadh as-Saliheen 5/522]

رقم 13 – لقمة رمضانية 1440هـ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

أَعْنُ أَبِي دَرِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا أَبَا ذَرٍّ ! أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ ؟ " فُلْتُ : بَلَى ، يَا رَسُولَ اللَّهِ . قَالَ : " لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . "

حكم الحديث : صحيح سنن ابن ماجه | كِتَابُ الْأَدَبِ | بَابُ : مَا جَاءَ فِي لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عَنْ أَبِي دَرِّ قَالَ : أَمَرَنِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِ

أمرني بحب المساكين و الدنو منهم , و أمرني أن أنظر إلى من هو دوني و لا أنظر إلى من هو فوقني , و

أمرني أن أصل الرحم و إن أدبرت , و أمرني أن لا أسأل أحدا شيئا , و أمرني أن أقول بالحق و إن كان مرا

و أمرني أن لا أخاف في الله لومة لائم , و أمرني أن أكثر من قول “ لا حول و لا قوة إلا بالله , “ فإنهن  
من كنز تحت العرش ) , و في رواية : فإنها كنز من كنوز الجنة (

أخرجه الإمام أحمد ( 5 / 159 ) و السياق له و ابن حبان في “ صحيحه . قال الألباني قلت : و هذا إسناد  
صحيح . ( 2041 ) “ السلسلة الصحيحة رقم الحديث 2166

قال شيخ الإسلام ابن تيمية – رحمه الله : - هذه الكلمة كلمة استعانة لا كلمة استرجاع وكثير من الناس يقولها  
عند المصائب بمنزلة الاسترجاع ويقولها جزعا لا صبرا ( الاستقامة , 2/81 الفتاوى الكبرى (2/390)  
قال ابن القيم رحمه الله :

" لهذه الكلمة تأثير عجيب في معاناة الأشغال الصعبة، وتحمل المشاق، والدخول على الملوك ومن يخاف،  
وركوب الأهوال، ولها أيضا تأثير في دفع الفقر . "

الوابل الصيب(106)

قال الشيخ محمد بن صالح العثيمين رحمه الله:

● إذا أعياك الشيء وعجزت عنه فقل:

" لا حول ولا وقوة إلا بالله "يسر الله لك."

شرح رياض الصالحين(5/522)

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

Guidance & piety, chastity & contentment

From Abdullaah bin Mas'ood that the Prophet ﷺ

used to supplicate and say:

Day

14

اللَّهُمَّ إِنِّي أَسْأَلُكَ  
الهُدَى وَالتَّقَى  
وَالْعَفَافَ وَالغِنَى

'O Allaah I ask of You

guidance & piety,

chastity & contentment.'



## Guidance and piety, chastity and contentment

### الهُدَى وَالتَّقَى وَالْعَفَافَ وَالْغِنَى

Translated

by

Abbas Abu Yahya

From Abdullaah bin Mas'ood that the Prophet sallAllaahu alayhi wa sallam used to supplicate and say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى»

'O Allaah I ask of You guidance and piety, chastity and contentment.'

[Collected by Imam Muslim]

Allaahumma Inni Asalooka al Huda wal Tuqaa wal Afafa wal Ghina

Imam Sa'adi *Rahimahullaah* said:

'This Dua: 'O Allaah I ask of You guidance and piety' is from the most comprehensive and beneficial Dua. It includes asking for the best of the Deen and the best of the Duniya.

Indeed 'guidance' is beneficial knowledge.

'Piety' is doing righteous actions and leaving off what Allaah prohibited and what Messenger prohibited on His behalf.

By these two matters the Deen is rectified, since the Deen is beneficial knowledge and truthful information and that is guidance. As for undertaking obedience to Allaah and His Messenger then that is Taqwaa.

As for the words «Chastity and contentment» the meaning here for chastity includes not being in need of the creation and not attaching the heart to the creation.

Being content with Allaah, with what He provides, and being satisfied with the provision, achieving that with which the heart becomes content and sufficient, then with this happiness in the Duniya becomes complete, relaxation of the heart and that is a good and delightful life.

Therefore, whoever is provided with guidance, piety, chastity and contentment then he acquires the two delights and happiness. He acquires all that he desires and is saved from every fear and phobia and Allaah knows best.’

[Bahjatul Qalob al-Abraar 185]

<<Chastity>>

Shaykh Uthaymeen *-Rahimahullaah-* said:

As for «Chastity» then it is being free from that which is not permissible, being fortified from the cravings of the Duniya, so al-Ifafa with all its types

means being chaste from all types of Zina (evil sexual sins): the Zina of sight, Zina of touching, Zina of listening and Zina of the private parts.’

[Sharh Riyadh as-Saliheen 4/58]

Imam Ibn Al-Qayyim -Rahimahullaah- said:

‘The chaste person has sweetness on their face, have kindness and friendliness in their heart, whoever sits with them finds them to be friendly. As for the one who commits Zina then his face is overwhelmed with gloom and strangeness, whoever sits with him finds him to be peculiar and feels strangeness from him.’

[Rowdat al-Muhibbeen 1/361]

رقم 14 – لقمة رمضانية 1440هـ

### « الهدى والتقى والعفاف والغنى »

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو، فَيَقُولُ:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعِفَافَ وَالْغِنَى»

رَوَاهُ مُسْلِمٌ ٢٧٢١

قَالَ الْإِمَامُ السَّعْدِيُّ -رَحِمَهُ اللَّهُ:-

”هذا الدعاء «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى « من أجمع الأدعية وأنفعها. وهو يتضمن سؤال خير الدين

وخير الدنيا،

□فإنَّ "الهُدَى" هو الْعِلْمُ النَّافِعُ .

□و" التَّقَى " الْعَمَلُ الصَّالِحُ، وَتَرَكَ مَا نَهَى اللهُ وَرَسُولُهُ عَنْهُ.

□وَبِذَلِكَ يَصُلِحُ الدِّينُ، فَإِنَّ الدِّينَ عُلُومٌ نَافِعَةٌ، وَمَعَارِفٌ صَادِقَةٌ، فَهِيَ الْهُدَى، وَقِيَامُ بِطَاعَةِ اللهِ وَرَسُولِهِ، فَهُوَ التَّقَى.

□و« العَفَافُ وَالْغِنَى » يَتَضَمَّنُ الْعَفَافَ عَنِ الْخَلْقِ، وَعَدَمَ تَعْلِيْقِ الْقَلْبِ بِهِمْ. وَالْغِنَى بِاللَّهِ وَبِرِزْقِهِ، وَالْقَنَاعَةَ بِمَا فِيهِ، وَحُصُولَ مَا يَطْمَئِنُّ بِهِ الْقَلْبُ وَكِفَايَةَ.

□وَبِذَلِكَ تَتِمُّ سَعَادَةُ الدُّنْيَا، وَالرَّاحَةُ الْقَلْبِيَّةُ، وَهِيَ الْحَيَاةُ الطَّيِّبَةُ.

□فَمَنْ رُزِقَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى، نَالَ السَّعَادَتَيْنِ، وَحَصَلَ لَهُ كُلُّ مَطْلُوبٍ، وَنَجَّى مِنْ كُلِّ مَرْهُوبٍ. وَاللَّهُ أَعْلَمُ“

[بَهْجَةُ قُلُوبِ الْأَبْرَارِ] ( ١٨٥ ). ]

قوله): العفاف: (هو التنزه عما لا يباح، والصيانة عن مطامع الدنيا، فيشمل العفاف بكل أنواعه)) العفاف عن الزنا كله بأنواعه: زنى النظر، وزنى اللمس، وزنى الاستماع، وزنى الفرج ([3])((

[شرح رياض الصالحين للعلامة ابن عثيمين رحمه الله، 58/4]

قال الإمام ابن القيم رحمه الله تعالى:

"العفيف على وجهه حلاوة وفي قلبه أنس ومن جالسه استأنس به ، والزاني تعلو وجهه الوحشة ومن جالسه استوحش به ومنه. "

【 ٣٦١/١ المحببين روضة ]

## Prophetic Supplications

### Having very little & Poverty

From Abu Hurairah that the Prophet ﷺ used to say:

Day

15

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ  
وَالْفَقْرِ وَالذِّلَّةِ  
وَأَعُوذُ بِكَ أَنْ أَظْلِمَ  
أَوْ أُظْلَمَ

'O Allaah indeed I seek refuge with You from having very little, poverty, humiliation and I seek refuge with You that I oppress or be oppressed.'

## Having very little & Poverty

Translated

by

Abbas Abu Yahya

From Abu Hurairah that the Prophet *sallAllaahu alayhi wa sallam* used to say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ، وَالْفَقْرِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ."

'O Allaah indeed I seek refuge with You from having very little, poverty, humiliation and I seek refuge with You that I oppress or be oppressed.'

Allaahumma inni Aoothu bika min al-Qilah, wal Faqr, wa Dhillah, wa Aoothu  
bika un Athlima O Uthlum

[Collected by Nisa'ee, Ibn Majah, Ibn Hibban, al-Hakim and Ahmad and graded Saheeh by Albaani in  
Silsilah Saheeh no. 1445]

In other narrations:

'Seek refuge. ....'

[Collected by Tabrani and Albaani graded it Hasan.]

● The Messenger *sallAllaahu alayhi wa sallam* said:

((ليس الغنى عن كثرة العرض ولكن الغنى غنى النفس))

‘Being wealthy is not showing ones wealth; however it is having self satisfaction.’

[Collected by Muslim]

Allaah Azza wa Jal made most of the people poor:

(﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مِمَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾)

«And if Allah were to increase greatly the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).» [Surat Ash-Shura 27]

Allaah Ta'ala chose some over others to give wealth to:

(﴿ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴾)

« And Allah has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allah?»

[Surat An-Nahl 71]

From Abdullaah bin Amr -RadhiAllaahu anhu- that the Messenger of Allaah *sallAllaahu alayhi wa sallam* said:

((قد أفلح من أسلم ورزق كفافاً وقنعه الله بما آتاه))

'Indeed the one who accepts Islaam is successful, and is provided with just enough and Allaah makes him content with what what He gave him.'

[Collected by Muslim]

Ibn al-Qayyim -Rahimuhullaah- said:

"يكمل غنى القلب بغنى آخر هو غنى النفس وأيته سلامتها من الحظوظ وبراءتها من المراءاة"

'Contentment of the heart becomes complete with another contentment, which is contentment of the soul. Being free from showing off and hypocrisy and the opportunity of falling into them is its sign of the heart's security.'

[Tahdheeb Mudarij as-Salikeen 4741]

رقم 15 – لقمة رمضان 1440هـ

### الْقَلَّةُ

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ " : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ ، وَالْفَقْرِ وَالذَّلَّةِ ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ ."



أخرجه النسائي ( 2 / 315 ) و ابن ماجة ( 2 / 433 ) و ابن حبان ( 2442 ) و الحاكم ( 1 / 531 ) و أحمد ( 2 / 540 ) رقم 5462 : قال الشيخ الألباني : صحيح السلسلة الصحيحة 3 "

/ 430

( ﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مِمَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾ )

( وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ )

روى مسلم من حديث عبد الله بن عمرو رضي الله عنه أن رسول الله صلى الله عليه وسلم قال

((:قد أفلح من أسلم ورزق كفافاً وقنعه الله بما آتاه))

قال ابن القيم - رحمه الله " : - يكمل غنى القلب بغنى آخر هو غنى النفس وآيته سلامتها من الحظوظ وبراءتها من

المراة "

[انظر تهذيب مدارج السالكين] ( 4741 )

## Prophetic Supplications

This is for Allaah, What is for Me?

The Prophet ﷺ said:

اللَّهُمَّ اغْفِرْ لِي،  
وَارْحَمْنِي،  
وَعَافِنِي،  
وَارْزُقْنِي،  
وَاهْدِنِي

Day

16

'Say: O Allaah forgive me, and  
have mercy on me,  
and pardon me,  
and provide for me,  
and guide me.'

No. 16 Bitesizes Ramadan 1440 - 2019

## This is for Allaah, What is for Me?

Translated by

Abbas Abu Yahya

From Anas -*RadhiAllaahu anhu*- who said: 'A Bedouin came to the Prophet -*sallAllaahu alayhi wa sallam*- and said: 'O Messenger of Allaah! Teach me some goodness.'

So the Prophet -*sallAllaahu alayhi wa sallam*- took him by the hand and said:

"قل: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر.

'Say: 'Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest.'

(*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar.*)'

The Bedouin counted them on his hand, when he finished he began to reflect then came back to the Prophet.

The Prophet -*sallAllaahu alayhi wa sallam*- smiled and said:

'The desperate one has reflected.'

Then the Bedouin came and said:

'O Messenger of Allaah! 'Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest.' This is for Allaah, what is for me?'

The Prophet - *sallAllahu alayhi wa sallam* - said:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي، وَارْزُقْنِي، وَاهْدِنِي

'Say: O Allaah forgive me, and have mercy on me, and pardon me, and provide for me, and guide me.'

The Prophet - *sallAllahu alayhi wa sallam* - said to him:

'O Bedouin! If you say: 'SubhanAllah', Allaah says: 'you have spoken the truth,

If you say: 'Alhamdulillah', Allaah says: ' you have spoken the truth, If you say: 'La ilaha 'illa Allaah', Allaah says: 'you have spoken the truth,

If you say: *Allaahu Akbar*, Allaah says: 'you have spoken the truth, If you say: O Allaah forgive me, Allaah says: I have done so,

If you say: O Allaah have mercy on me, Allaah says: I have done so, If you say: O Allaah give me provision, Allaah says: I have done so, Then the Bedouin counted it seven times on his fingers, then went away.'

Shaykh al-Muhaddith al-Albaani -*Rahimullaah*- said :

Collected by al-Bayhaqi in 'Shuab al-Eemaan', and this *Isnaad* is *Jayyid* (good) its narrators are trustworthy as for al-Hasan bin Tawab; then I had become exhausted searching about him until I found who he was. So I performed a *Sajdah* to Allaah thankful for His success and I ask Him for an increase in His excellence.'

[Taken from : 'Silsilah Saheehah' No. 3336 by the Shaykh al-Muhaddith al-Albaani -Rahimullaah]

رقم 16 - لفة رمضانة 1440هـ

## هذا لله، فما لي؟

عن أنس قال: جاء أعرابي إلى النبي - صلى الله عليه وسلم -، فقال: يا رسول الله! علمني

خيراً، فأخذ النبي - صلى الله عليه وسلم - بيده فقال:

(قل: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر. فعقد الأعرابي على يده، وقضى

وتفكر ثم رجع، فتبسم النبي - صلى الله عليه وسلم - قال: تفكر البائس.

فجاء فقال: يا رسول الله! سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر؛ هذا لله، فما

لي؟ فقال له النبي - صلى الله عليه وسلم -:

يا أعرابي! إذا قلت: سبحان الله، قال الله: صدقت، وإذا قلت: الحمد لله، قال الله:

صدقت، وإذا قلت: لا إله إلا الله، قال الله: صدقت، وإذا قلت: الله أكبر؛ قال الله:

صدقت.

وإذا قلت: اللهم! اغفر لي، قال الله: قد فعلت، وإذا قلت: اللهم! ارحمني؛ قال الله: [قد]

فعلت، وإذا قلت: اللهم! ارزقني، قال الله: قد فعلت. فعقد الأعرابي على سبع في يده، ثم

وَلَّى).

قال الشيخ الألباني أخرجه البيهقي في "شعب الإيمان" (431/1 - 619/432)

قلت: وهذا إسناد جيد، رجاله ثقات، وأما الحسن بن تواب؛ فقد أضناني البحث عنه حتى

وجدته، فسجدت لله شكراً على توفيقه، فأساله المزيد من فضله،

:صحيح السلسلة الصحيحة 3336

## Prophetic Supplications

What is a Complete & Comprehensive Dua?

The Messenger of Allaah ﷺ said: 'Say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ  
مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنْ  
الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ  
وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا  
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ  
مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا

Day  
17

○ Allaah indeed I ask of You for all goodness  
in the present and the future what  
I know of and that which I do not know of  
and I seek refuge with You from all evil  
in the present and the future what  
I know of and that which I do not know of.

○ Allaah, I ask of You from the good . . . . .

No. 17 Bite size Ramadan 1440-2019

What is a Complete and Comprehensive Dua?

وَمَا جُمِلُ الدُّعَاءِ وَجَوَامِعُهُ؟

Translated by

Abbas Abu Yahya

From Ayesha the mother of the believers - *RadhiAllaahu anha* - that Abu Bakr visited the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and wanted to talk to him but Aeysha was praying, so the Messenger said to her:

‘You should say the small broad Duas’ – or he mentioned another word.

In another narration: ‘You should say the small broad and comprehensive Duas’

When Aeysha finished her prayer, she asked him about it? So the Messenger said to her:

‘Say.....’

In another narration the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said:

( يا عائشة ؛ عليك بِجُمَلِ الدُّعَاءِ وَجَوَامِعِهِ )



'O Ayesha you should say complete supplications and the comprehensive ones.'

I asked 'O Messenger of Allaah what are complete supplications and the comprehensive ones?'

He said: 'Say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ

بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ

خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي

أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا

مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا»

'O Allaah indeed I ask of You for all goodness in the present and the future what

I know of and that which I do not know of and I seek refuge with You from all

evil in the present and the future what I know of and that which I do not know

of .

O Allaah, I ask of You from the good of what Your worshipper and Prophet asked for. I seek refuge with You from the evil of what Your worshipper and Prophet sought refuge from.

O Allaah, I ask of You for Paradise and that which brings me closer to it of statements or actions. I seek refuge with You from the Hell-fire and that which takes me closer to it of statements or actions.

I ask of You to place all of my fate to be good which You have destined for me.’

[Collected by Ibn Majah, Ibn Hibban, Abu Ya’la & graded Saheeh by Al-Albaani in Silsilah Saheehah no. 1542, & also with a different wording by al-Hakim and Ahmad & Authenticated by Albaani in Saheeh Ibn Majah 2/327 & in al-Adab al-Mufrad 639.]

Allaahumma inni asaluka min al-khayr kullihi Aa’jilihi wa Ajilihi Maa ‘Alimtu minhu wa Maa lum Aa’lam wa Audhubika min sharri kullihi Aa’jilihi wa Ajilihi Maa ‘Alimtu minhu wa Maa lum Aa’lum. ‘Allaahumma innee as-aluka min Khayri maa Saalaka Abduka wa Nabiyuka. Wa Audhubika min sharri maa ‘Aadha bihi Abduka wa Nabiyuka. ‘Allaahumma innee as-aluka al – Jannah, wa maa qarraba ilayhaa min qawl aw ‘amal, wa Audhubika min an-Naar wa maa qarraba ilayhaa min qawl aw ‘amal. Wa assaluka an taj’al kulla Qada Qadaytahu lee khairan.

## Recommendation of Comprehensive Duas

From Abu Nawful from Aeysha who said: ‘that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – used to recommend the comprehensive Duas and leave off other than that.’

[Collected by Abu Dawood, Ahmad & Al-Albaani said its Isnaad is Saheeh upon the conditions of Muslim, in Asal Sifat Salat an-Nabi -*SallAllaahu alayhi wa Sallam*. 3/1012 & researched in Silsilah Saheehah no. 1542]

## Benefits from the Hadeeth

Shaykh Muhammad bin Salih al-Uthaymeen said:

‘This hadeeth has many benefits:

Firstly, the good way in which the Prophet - *sallAllaahu alayhi wa sallam* – looked after his family, whereby he taught Aeysha this comprehensive, beneficial Dua. The Messenger of Allaah - *sallAllaahu alayhi wa sallam* – said: ‘The best of you is he who is best to his family and I am the best of you to my family.’

From the benefits is, that it is necessary for a person to teach his family that which will benefit them in their Deen and their Duniyaa, firstly, so that they will be upon knowledge in their Deen. Secondly, so that he will continuously have reward for it after his death. Thirdly, who are the people who have the most right

to benefit from you? Your relatives. Allaah the Most High said: «And warn your tribe of near kindred. » [Shu'ara: 214]

From the benefits of the hadeeth, that it is necessary that a person makes Dua to Allaah with this Dua for two previous reasons: firstly, what it contains of a great benefit and advantage. Secondly, following the Prophet - *sallAllaahu alayhi wa sallam*, here it is not by the action of the Messenger but by his statement.

From the benefits of the hadeeth, that it is essential to extend wordings in Dua, this is because the wording of the Prophet, 'from all goodness....', dispenses with the wording, '...in the present and the future....' However, to extend wordings in Dua is from those matters which were brought by the Sharia as long as it does not go over the limit to excessiveness. This is why if a person made an extensive Dua exceeding the limit then it becomes a disliked Dua.

From the benefits of the Hadeeth, that it is not a problem if a person asks his Lord a general request due to the saying of the Prophet, 'what I know of and that which I do not know of...' It could be that a person wants a specific goodness so he asks Allaah for it, and this is also allowed. A person could want a beneficial matter however, he remains undecided of its benefit, will it be good for him or not? Then this person is ordered to pray al-Istikhara.

From its benefits: that in the saying of the Prophet: ‘O Allaah, I ask of You from the good of what Your worshipper and Prophet asked for’, here also it is permissible to make a general Dua. However, it is limited with the one who is known for correctness, so if you said: ‘O Allaah, I ask of You from the good of what so and so asked You....’ And you know that this man asks for correctness, then what is apparent is that there is nothing wrong with this. However, we say, indeed what is better than that is you say, ‘what Your Prophet asked for’.

From the benefits of this hadeeth is, the affirmation for the Messenger - *sallAllaahu alayhi wa sallam* - of his Prophethood and that he carried out servitude of Allaah. It is affirmation of his Prophethood which refutes those who belie him. It is the performing of the servitude of Allaah which refutes those who go to extreme about the Prophet - *sallAllaahu alayhi wa sallam*. This is also said regarding the wording of the Dua, ‘I seek refuge with You from the evil of what Your worshipper and Prophet sought refuge from.’

From the benefits of the hadeeth is, asking ‘for Paradise and that which brings a person closer to it of statements or actions.’ As for the wording, ‘statements’ then this includes statements with the tongue, and statements of the heart. As for ‘actions’ then this includes actions with the limbs and actions of the heart. So, what is statements of the heart and actions of the heart?

The statements of the heart are its Eemaan and its acknowledgement of matters. Its actions are its movements which is love, it loves matters. It has hate so it hates matters. It has hope, so it hopes [in Allaah]. It has fear, meaning it fears things, awe etc. The important point is that actions of the heart are movements of the heart. As for the statements of the heart then it is acknowledgement and its Eemaan. As for actions of the limbs then that is clear, and statements of the tongue is also clear.

From the benefits of the hadeeth are: Seeking refuge with Allaah from the Hell-fire and that which draws a person close to it from statements and actions. This is because the hell-fire has statements which cause a person to be dragged closer to it and likewise it has actions which also cause this.

As for the rest of the Hadeeth where the Prophet said: 'I ask of You to place all of my fate to be good which You have destined for me.' These are comprehensive words, and Allaah Ta'ala destines for the worshipper that which harms and which benefits him, that which causes him to do evil and not to commit evil. Therefore, you ask Allaah to make what He destines for you to be good. As for the destine of that which does not make a person delight and does not benefit then what is apparent is that it is goodness, however, how can what harms and what is evil be good?

If Allaah afflicts you with harm and you were patient and sought reward from Allaah then what will this harm be? It will be goodness. This is because the

reward of the Hereafter is better than the Duniyaa. Likewise, if a matter comes in opposition to what you want, then this also may be good for you. Allaah may turn away some evil from you that which you did not know about and you dislike that it occurs, this is why it is mentioned in the noble Qur'aan:

« (Fighting in Allaah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know.» [Baqarah: 216]

Therefore, the meaning would be, 'I ask of You to place all of my fate to be good which You have destined for me, whether this destined matter is from that which delights or causes evil or harms or benefits.'

[Fath Dhil Jeelal wal-Ikraam bisharh Baloogh al-Maraam 6/516-518]

رقم 17 - لقمة رمضانية 1440هـ

وَمَا جُمِلُ الدُّعَاءِ وَجَوَامِعُهُ؟

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ:

أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَرَادَ أَنْ يَكَلِّمَهُ، وَعَائِشَةُ

تَصَلَّى؛ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" عليك بالكوامل - أو كلمة أخرى - ". وفي رواية:

" عليك من الدعاء بالكوامل الجوامع " .

فَلَمَّا انْصَرَفْتُ، قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَا جُمَلُ الدُّعَاءِ وَجَوَامِعُهُ؟ قَالَ: " قُولِي:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ

بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ

خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي

أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا

مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا»



أخرجه ابن ماجة (2 / 433 - 434 - التازية) وابن حبان (2413) وأحمد

(6/ 134) وأبو يعلى في " مسنده " ، فالحق أن الحديث صحيح - كما قال

الحاكم، والذهبي - . {وقد خرجته في " الصحيحة " (1542) } .

وروى أبو داود (1/ 233) ، وأحمد (6/ 189) عن أبي نوفل عن عائشة قالت:

كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يستحب الجوامع من الدعاء، ويدع ما سوى

ذلك.

وسنده صحيح على شرط مسلم.

الكتاب: أصل صفة صلاة النبي صلى الله عليه وسلم

المؤلف: محمد ناصر الدين الألباني (المتوفى: 1420هـ) 3ظ1012

## في هذا الحديث فوائد

قال محمد بن صالح العثيمين

في هذا الحديث فوائد: أولاً حسن رعاية النبي صلى الله عليه وسلم لأهله, حيث

علم عائشة هذا الدعاء الجامع النافع, وقد قال صلى الله عليه وسلم: «خيركم

خيركم لأهله وأنا خيركم لأهلي».

ومنها: ينبغي للإنسان أن يعلم أهله ما ينفعهم في دينهم ودنياهم أولاً: ليكونوا

على بصيرة في دينهم, وثانياً: ليجري أجره عليه بعد موته, وثالثاً: من أحق الناس

بمنفعتك؟ أقاربك, قال الله تعالى: {وأندر عشيرتك الأقربين} [الشعراء: 214].

ومن فوائد الحديث: أنه ينبغي للإنسان أن يدعو الله بهذا الدعاء للسببين

السابقين: أولاً: ما فيه من المصلحة العظيمة, وثانياً: التأسى بالنبي صلى الله عليه

وسلم, وهنا ليس من فعل الرسول لكنه من قوله.

ومن فوائد الحديث: أنك تقول: أسألك الخير كله أو تقول: من الخير؛ لأن "من"

هنا للتبعيض والخير كله لا يكون لأحد, الخير كله إنما هو بيد الله عز وجل, فلا

يمكن أن يحصل للإنسان كل خير بل يحصل له من الخير.

ومن فوائد الحديث: أنه ينبغي البسط في الدعاء؛ لأن قوله: من الخير كله يغني عن

قوله: عاجله وآجله, لكن البسط في الدعاء من الأمور التي جاءت بها الشريعة ما

لم يخرج عن حده إلى الأسراف, ولهذا لو دعا دعاء مفصلاً خرج عن حده صار

مكروهاً.

ومن فوائد الحديث: أنه لا بأس أن يسأل الإنسان ربه سؤالاً مجملاً لقوله: "ما

علمت منه وما لم أعلم", وقد يريد الإنسان خيراً معيناً يسأل الله إياه, وهذا أيضاً

جائز, وقد يريد الإنسان شيئاً نافعاً لكن يتردد في منفعته هل يكون خيراً له أو لا؟

فهذا يؤمر بصلاة الاستخارة.

ومن فوائد الحديث: الاستعاذة بالله تعالى من الشر كله عاجله وآجله, وهنا نقول:

من الشر ليس للتبعيض, ولكنها للتعدية أي تعدية العامل؛ ولهذا نقول: إن

الإنسان يستعيز من الشر كله قليلاً وكثيرة, ففرق بينها وبين السؤال, أسألك من

الخير, من هنا للتبعيض, أعوذ بك من الشر, قلنا هذه للتعدية أي تعدية الفعل

ويقال في عاجله وآجله ما سبق.

ومن فوائده: أنه في قوله: "اللهم إني أسألك من خير ما سألك ... إلخ", أيضاً فيه

جواز الدعاء بالإجمال, ولكن يقيد بمن يعرف بالصلاح لو قلت: اللهم إني أسألك

من خير ما سألك فلان وأنت تعرف أن الرجل هذا يسأل الله الصلاح فالظاهر أنه

لا بأس به, لكن نقول: إن خيراً من ذلك أن تقول: ما سأل نبيك.

ومن فوائد الحديث: إثبات النبوة والعبودية للرسول صلى الله عليه وسلم ففيه إثبات

نبوته رداً على من كذبه, وفيه إثبات عبوديته رداً على من غلا فيه صلى الله عليه

وسلم, ويقال أيضاً في أعوذ بك من شر ما عاذ منه عبدك ونبيك.

ومن فوائد الحديث: سؤال الجنة وكل ما يقرب إليها من قول وعمل, ومن قول:

يشمل قول اللسان, وقول القلب والعمل: يشمل عمل الجوارح وعمل القلب, فما

هو قول القلب وما هو عمل القلب؟

قول القلب هو إيمانه واعترافه بالشيء, وعمله هو حركته محبة, يعني: أن يحب

الشيء بغضاً يبغض الشيء, رجاء يرجو الشيء, خوفاً يعني: أن يخاف الشيء,

خشية وما أشبه ذلك, المهم أن عمل القلب حركة القلب, أما قوله فهو إقراره

وإيمانه أما عمل الجوارح فواضح, وقول اللسان واضح أيضاً.

ومن فوائد الحديث: الاستعاذة بالله من النار وما قرب إليها من قول وعمل؛ لأن

النار لها قوال تقرب إليها وأعمال تقرب إليها أما بقية الحديث وقال: "وأسألك أن

تجعل كل قضاء قضيته لي خيراً" هذه كلمة جامعة, والله تعالى يقضي على العبد

بما يضره وبما ينفعه بما يلائمه وبما لا يلائمه, فأنت تسأل الله أن يجعل قضاء قضاه

خيراً لك أما قضاء ما يسر وما ينفع فظاهر أنه خير, ولكن ما يضر وما يسوء

كيف يكون خيراً؟

إذا أصابك الله بضر وصبرت واحتسبت الأجر من الله ماذا يكون هذا الضرر؟

يكون خيراً؛ لأن ثواب الآخرة خير من الدنيا, كذلك أيضاً إذا جاء الأمر على

خلاف ما تريد فهذا أيضاً قد يكون خيراً لك, قد يصرف الله عنك من السوء ما

لا تعلمه وأنت تكره أن يقع, ولهذا جاء في القرآن الكريم: { الله عليكم القتال

وهو كره لكم وعسى أن تكرهوا شيئاً وهو خير لكم وعسى أن تحبوا شيئاً وهو شر

لكم والله يعلم وأنت لا تعلمون } [البقرة: 216]. إذن يكون معنى: وأسألك أن

تجعل كل قضاء قضيته لي خيراً سواء كان هذا القضاء مما يسر أو يسوء أو يضر أو

ينفع.

الكتاب: فتح ذي الجلال والإكرام بشرح بلوغ المرام 518-516/6

## Prophetic Supplications

The Difficulties of Trials and Tribulations

أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ

وَدَرَكِ الشَّقَاءِ

وَسُوءِ الْقَضَاءِ

وَشِمَاتَةِ الْأَعْدَاءِ

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أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ

وَدَرَكِ الشَّقَاءِ

وَسُوءِ الْقَضَاءِ

وَشِمَاتَةِ الْأَعْدَاءِ

'Seek refuge with Allaah from the difficulties of trials and tribulations, and not to face being destroyed, and an evil fate, and the enemy being pleased with what I am afflicted with.'



No. 18 Bite size Ramadan 1440-2019

## The Difficulties of Trials and Tribulations

### جَهْدُ الْبَلَاءِ

Translated by

Abbas Abu Yahya

From Abu Hurairah *RadhiAllaahu anhu* that the Prophet *sallAllaahu alayhi wa sallam* said:

تَعَوَّدُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ ، وَدَرَكِ الشَّقَاءِ ، وَسُوءِ الْقَضَاءِ ، وَشَمَاتَةِ الْأَعْدَاءِ .

'Seek refuge with Allaah from the difficulties of trials and tribulations, and not to face being destroyed, and an evil fate, and the enemy being pleased with what I am afflicted with.'

[Collected by Bukhari and Muslim]

Al-Imam Ibn al-Qayyim *-Rahimahullaah-* said:

'If it were not that Allaah Subhanahu remedied His worshippers with the medication of trials and tribulations, then they would have transgressed, oppressed and been arrogant. When Allaah Subhanahu wants good for His worshipper then He gives him medication to drink of trials and tests according to his situation. Allaah makes him vomit out the destructive medication until He refines that person cleanses and purifies him. Allaah qualifies him for the most noble of levels of the Duniyaa, which is servitude

of Allaah and the highest reward in the hereafter which is seeing and being close to Him.’

[Zad al-Ma’ad 4/195]

Shaykh AbdulAziz bin Baz *-Rahimahullaah-* commented:

‘A person should seek refuge with Allaah from these matters, perhaps he may be trialled with something which may harm him, a test which may harm him. Seeking refuge from, not to face being destroyed, perhaps something occurs and falls him into being destroyed, into sinning and Shirk. We ask Allaah for pardon.

A person pursues the means of success and he seeks refuge with Allaah from the difficulties of trials and tribulations, and not to face being destroyed, the enemy being pleased with what I am afflicted with and an evil fate.

This is how a believer is, he strives and asks his Lord for pardon, because the enemies are pleased when he falls into that which harms him. However, he seeks pardon for himself from the difficulties of trials and tribulations, and the evil of tests and trials which befall the people.

Likewise, seeking refuge from that which is destructive, perhaps something overcomes him and throws him into sinning or evil, or major Shirk, we ask Allaah for pardon.

An evil fate, likewise a person falling into sin and is trialled with that which Allaah has made Haraam for him.

The enemy being pleased with what he is afflicted with, - like what has preceded that a person falls into the enemy being pleased with what he is afflicted with.

Therefore, the believer, seeks pardon from these matters. He seeks refuge with Allaah from the difficulties of trials and tribulations, not to face being destroyed, an evil fate and the enemy being pleased with what he is afflicted with, meaning he keeps away from all these means. So, he does not subject himself to trials which cause him to fall into sin and evil. He does not subject himself to matters which cause the enemies to be pleased with his harm. He does not also subject himself to that which Allaah has prohibited him from, since this would be from an evil fate which he is trialled with. Indeed, Allaah the Magnificent and Most High- destines good and evil, sinfulness with fate and obedience with fate. A person asks His Lord that Allaah protects him from an evil fate which has in it sin, evil and deeds of Shirk etc, we ask Allaah for pardon.'

<https://binbaz.org.sa/old/39797>

## تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ

عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم قال:

(تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ ، وَدَرَكِ الشَّقَاءِ ، وَسُوءِ الْقَضَاءِ ، وَشَمَاتَةِ الْأَعْدَاءِ.)

روى البخاري، كتاب الدعوات، باب التعوذ من جهد البلاء، برقم 6347، ومسلم،

كتاب الذكر والدعاء والتوبة والاستغفار، باب في التعوذ من سوء القضاء ودرك

الشقاء وغيره، برقم 2707

قال الإمام ابن القيم رحمه الله تعالى :

فلولا أنه سبحانه يداوي عباده بأدوية المحن والابتلاء ، لطغوا وبغوا وعتوا..

والله سبحانه إذا أراد بعبد خيراً سقاه دواء من الابتلاء والامتحان على قدر حاله ، يستفرغ به

من الأدواء المهلكة حتى إذا هدّبه ونقاه وصفاه أهله لأشرف مراتب الدنيا ، وهي عبوديته ،

وأرفع ثواب الآخرة وهو رؤيته وقربه.

زاد المعاد) ٤/١٩٥ . (

قال الشيخ عبدالعزيز بن باز رحمه الله:

يستعيز بالله من هذا لعله يبتلى بشيء يضره، بلاء يضره، درك الشقاء أن يدركه

شيء يوقعه في الشقاء، في المعاصي والشرك، نسأل الله العافية، الإنسان يتحرى

أسباب النجاة ويستعيز بالله من جهد البلاء، ومن درك الشقاء، ومن شماتة الأعداء،  
ومن سوء القضاء، هكذا المؤمن يتحرى ويسأل ربه العافية، فإن الأعداء يشمتون به  
إذا وقع فيما يضره، ولكنه يتحرى العافية من جهد البلاء وهو ما يسوءه من البلى  
والمحن التي تنزل به الناس، ودرك الشقاء قد يدركه شيء يشقيه ويوقعه في  
المعاصي أو الشرور، أو في الشرك الأكبر نسأل الله العافية، وسوء القضاء كذلك  
كونه يقع في المعاصي ويبتلى بما حرم الله عليه، وشماتة الأعداء مثل ما تقدم كونه  
يقع في شيء يشمت به الأعداء، فالمؤمن يتحرى العافية من هذه الأشياء، ويستعيز  
بالله من جهد البلاء، ومن درك الشقاء ومن سوء القضاء ومن شماتة الأعداء، يعني  
يحذر كل هذه الأسباب، فلا يتعرض للبلاء الذي يوقعه في المعاصي والشرور، ولا  
يتعرض للأشياء التي تشمت به الأعداء، ولا يتعرض أيضاً لشيء مما حرم الله عليه،  
فإن هذا يكون من سوء القضاء الذي ابتلي به، فإن الله يقضي الخير والشر - جل وعلا -  
، فالمعاصي بقدر والطاعات بقدر، يسأل ربه أن الله يقيه شر القضاء الذي فيه  
المعاصي والشرور والشركيات ونحو ذلك، نسأل الله العافية

<https://binbaz.org.sa/old/39797>

## Prophetic Supplications

Weakness & Laziness الْعَجْزِ وَالْكَسَلِ

The Messenger of Allaah ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ  
وَأَعُوذُ بِكَ مِنَ الْقَسْوَةِ وَالْغَفْلَةِ وَالْعَيْلَةِ وَالذِّلَّةِ  
وَالْمَسْكِنَةِ وَأَعُوذُ بِكَ مِنَ الْفُسُوقِ وَالشَّقَاقِ  
وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ

Day

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'O Allaah I seek refuge with You from weakness & laziness, & I seek refuge with You from being hard hearted, negligence, of not having the capability to do what I need, / poverty, & looking down upon people, little wealth & in bad circumstances, & I seek refuge from sinning, & opposing the truth & becoming weak, hypocrisy, & wanting the people to hear about my good deeds & to show off with deeds.'

## Weakness & Laziness

العَجْزِ وَالْكَسَلِ

Translated

by

Abbas Abu Yahya

From Anas bin Malik *-Radi Allaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam* used to say:

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْقَسْوَةِ، وَالْعَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ،

وَالْمَسْكِنَةِ، وَأَعُوذُ بِكَ مِنَ الْفُسُوقِ، وَالشِّقَاقِ، وَالتَّقَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ))

'O Allaah I seek refuge with You from weakness and laziness, And I seek refuge with You from being hard hearted, negligence, of not having the capability to do what I need, / poverty, and looking down upon people, little wealth and in bad circumstances, and I seek refuge from sinning, and opposing the truth and becoming weak, hypocrisy, and wanting the people to hear about my good deeds and to show off with deeds.'

[Collected by Tabarani in Mu'ajm al-Kabeer, al-Hakim, Deeyaa al-Maqdasi in 'al-Mukhtaar', Ibn Hibban and authenticated by Albaani in 'Irwaa al-Ghaleel' 3/357 & Saheeh al-Jamia as-Sagheer no. 1285]

## Dispraise of Weakness

Allaah the Most High says:

صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ

«Allaah puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any

sort» [Nahl: 75]

## Strong believer & weak believer

From Abu Hurairah - *Radi Allaahu anhu* – the Prophet -*sallAllaahu alayhi wa sallam*- said:

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل لو أني فعلت كذا لكان كذا ولكن قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان

‘The strong believer is good and more beloved to Allaah than the weak believer, be dedicated to that which will benefit you, and seek aid from Allaah and do not weaken. Even though you are afflicted by what you are afflicted with. Do not say ‘if only I had done such and such it would have been such and such.’ But rather say Qadr Allaah and whatever He wills will happen, since ‘if’ opens the door to the action of the Shaytaan.’

[Collected by Ahmad & Muslim.]



Ibn al-Qayyim-Rahimahullaah- said:

‘A person is entrusted with seeking refuge with Allaah the Most High from weakness and laziness. Weakness is the incapability of beneficial strength. Laziness is the absence of the will to carry it out. Therefore, the weak person does not have the power and the lazy one does not want to.’

[I'alam al-Muwaqq'een 3/336]

Ibn al-Qayyim described these two characteristics as: ‘the key to all evil’.

[Zad al-Ma'ad 2/358]

## Laziness

Allaah the Most High said:

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

«that they came not to the prayer except in a lazy state» [Tawbah: 54]

## Hard hearted

Allaah the Most High said:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

« Then, after that, your hearts were hardened and became as stones or even worse in hardness.» [Baqarah: 74]

## Negligence

Allaah the Most High says:

اقتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

« The reckoning of mankind draws near, while they turn away in heedlessness.» [Anbiyaa: 1]

رقم 19 - نفمة رمضانفة 1440هـ

## العجز والكسل

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ، يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْقَسْوَةِ، وَالْغَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفُسُوقِ، وَالشِّقَاقِ، وَالنِّفَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ)).

المعجم الصغير للطبراني، 1/ 199، والحاكم، 1/ 530، والضياء المقدسي في المختارة، 6/ 344، وابن حبان، برقم 2446، وصححه الألباني في إرواء الغليل، 3/ 357، ((...والحاكم من طريقين عن قتادة به، وقال الحاكم: "صحيح على شرط الشيخين"، ووافقه الذهبي. قلت [الألباني]: إسناده عند الحاكم على شرط البخاري فقط))، وفي صحيح الجامع الصغير، برقم 1285.

وقد ذم الله جلّ وعلا العاجز في كتابه، قال عز شأنه: "ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ. ([3])" سورة النحل، الآية: 75.

وذكر من صفاتهم الكسل: "وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى. ([4])" سورة التوبة، الآية: 54.

كما قال تعالى: "وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ" سورة الأنبياء، الآية: 1.

ثُمَّ فَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً سورة البقرة, الآية: 74

قال ابن القيم رحمه الله:

"الإنسان مندوب إلى استعاضته بالله تعالى من العجز والكسل ، فالعجز عدم القدرة على الحيلة النافعة ،

والكسل عدم الإرادة لفعلها ، فالعجز لا يستطيع الحيلة ، والكسلان لا يريدونها"

انتهى من "إعلام الموقعين. (3/336) "

ووصف ابن القيم هذين الخلقين في " زاد المعاد " (358/2) أنهما " مفتاح كل شر. "

Miraath Bite Size Ramadan 1440 A.H.

# Prophetic Supplications

## Anxiety & Sadness

اللهم والحنين

The Prophet ﷺ used to say a lot.

Day

20

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الِأَهَمِّ وَالْحَزَنِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الِأَهَمِّ وَالْحَزَنِ  
وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ

وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ  
وَضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ

وَضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ

‘O Allaah indeed I seek refuge with You from anxiety and sadness and weakness and laziness and being miserly and being cowardly and having a burdensome debt and being overpowered by people.’

[Collected by Bukhari]

Anxiety & Sadness

# الهم والحزن

Translated by

Abbas Abu Yahya

From Anas bin Malik *-Radhi Allaahu anhu-* said: 'I used to serve the Prophet *-sallAllaahu alayhi wa sallam-* and when he would take a break on his journey, I would hear him saying a lot:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

'O Allaah indeed I seek refuge with You from anxiety and sadness and weakness and laziness and being miserly and being cowardly and having a burdensome debt and being overpowered by people.'

[Collected by Bukhari]

Allaahumma inni Audhubika min al-Humm wal Huznn wal Ajz Wal Kasl wal Bukhl wal Jubnn wa Dhalla' ad-Dayyn wa Ghalabut ar-Rijjal.

[The Complete Narration]

From Anas bin Malik –*Radhi Allaahu anhu*– that the Prophet –*sallAllaahu alayhi wa sallam* – said to Abu Talha: ‘Seek out a young person from among your youngsters who can serve me until we go out to Khaybar.’

Abu Talha left accompanying me and I was approaching the age of maturity, so I would serve the Messenger of Allaah –*sallAllaahu alayhi wa sallam* – and when he would take a break on his journey, I would hear him saying a lot:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ

‘O Allaah indeed I seek refuge with You from anxiety and sadness and weakness and laziness and being miserly and being cowardly and having a burdensome debt and being overpowered by people.’

Then we reached Khaybar and when Allaah gave victory over the fort, the beauty of Saffeeyah bint Huyyayi bin Akhtab was mentioned to the Prophet. Her husband had been killed and she was still a bride, so the Messenger of Allaah –*sallAllaahu alayhi wa sallam* – chose her for himself. He went out with her until we reached a place between Khaybar and Madinah, when she came off her menstruation, he consummated, then prepared Haysan (a mix of dates and butter) on a small leather mat. The Messenger of Allaah –*sallAllaahu alayhi wa sallam* – said: ‘Call those around you.’

That was the wedding party of the Messenger of Allaah –*sallAllaahu alayhi wa sallam* – for Saffeeyah. Then we left for Madinah. Anas said I saw the Messenger of Allaah –*sallAllaahu alayhi wa sallam* – prepare a saddle for her on the

camel's hump with a cloth. After that he knelt down next to his camel and placed his knee and Saffeeyah placed her foot upon his knee so she could mount the camel.

We travelled until we were in sight of Madinah and the Messenger looked at Uhud and said: 'This mountain loves us and we love it.'

Then he looked at Madinah and said: 'O Allaah indeed I regard sacred what is between the two the two ends of Madinah the like of what Ibraheem regarded sacred for Makkah, O Allaah bless them in their Mudd and Sa'a (certain measurements of food)'

[Collected by Bukhari]

### [Eight Matters]

Ibn al-Qayyim commented on this Dua:

'The Messenger sought refuge from eight matters, and every two have an affiliate: Anxiety and sadness have a connection and they are both, pain of the soul and they torture it. The difference between them is:

Anxiety is expecting evil in the future, and sadness is feeling pain for a disliked matter which occurred in the past or missing out on a precious opportunity. Both anxiety and sadness are painful and punishment which befall the soul, so if it is connected to the past then it is called sadness and if it is connected to the future it is called anxiety.

Incapability and laziness are affiliated and they are both from the means of pain, because they both necessitate missing out on a precious opportunity.

Incapability dictates not having the ability. Laziness dictates not having the intent, so the soul feels pain due to missing out on a precious opportunity. Its amount is relative to how much the soul is attached to that opportunity that it missed out on, and the delight for it when it is attained and from its sweetness.

Being cowardly and miserly are affiliated because they do not benefit with wealth and physically, and they are from the means of pain. This is because a cowardly person misses out on beloved matters, happiness and great delight which cannot be acquired except with sacrifice and courage. Miserliness also prevents that which is much lesser than delight etc. These two characteristics are the greatest means for pains.

A burdensome debt and being overpowered by people are affiliated and they are painful for the soul and torture it. One is a truthful overpowering, which is being burdened with a debt and the second is a false overpowering, which is being overpowered by people. Also, a burden of debt is overpowering, generally due to reasons by the worshipper, the overwhelming of being overpowered by people is without choice.'

[Badai' al-Fawaid 2/207]



## الهم والحزن

عن أنس بن مالك رضي الله عنه قال : كثيرا ما كنت أسمع النبي صلى الله عليه وسلم يدعو بهؤلاء الكلمات:

« اللهم إني أعوذ بك من الهَمِّ، والحَزَن، والعجز، والكسل، والبُخل،  
وضلع الدين، وقهر الرجال »

رواه البخاري ومسلم والنسائي. قال أبو عيسى هذا حديث غريب من هذا الوجه من حديث عمرو بن أبي عمرو قال الترمذي : حديث غريب . حسنه الترمذي قال الشيخ الألباني : صحيح

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي طَلْحَةَ " : التَّمَسْ غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي حَتَّى أَخْرُجَ إِلَى حَيْبَرَ. "

فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي وَأَنَا غُلَامٌ رَاهِقْتُ الْحُلْمَ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ،  
وَضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ .

ثُمَّ قَدِمْنَا حَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ  
أَخْطَبٍ، وَقَدْ قُتِلَ زَوْجُهَا، وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا، ثُمَّ صَنَعَ  
حَيْسًا فِي نِطْعٍ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : آذِنُ مَنْ  
حَوْلَكَ .

فَكَانَتْ تِلْكَ وَلِيْمَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى  
الْمَدِينَةِ قَالَ : فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَوِّي لَهَا وَرَاءَهُ بَعْبَاءَةً،  
ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ، فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى  
تَرَكَبَ، فَسِرْنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَيَّ أَحَدٌ، فَقَالَ " : هَذَا جَبَلٌ  
يُحِبُّنَا وَنُحِبُّهُ . " ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ، فَقَالَ " : اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا  
بِمِثْلِ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدَّهِمْ وَصَاعِهِمْ . "

الكتاب: الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه = صحيح البخاري

قال الإمام ابن قيم الجوزية رحمه الله في تفسيره القيم:

((ومن ذلك قوله اللهم إني أعوذ بك من الهم والحزن والعجز والكسل والجبن والبخل وضلع الدين وغلبة الرجال))

رواه البخاري ومسلم والنسائي.

فاستعاذ من ثمانية أشياء كل اثنين منها قرينان:

فالهـم والحزن قرينان وهما من آلام الروح ومعذباتها والفرق بينهما:

أن الهم توقع الشر في المستقبل والحزن التألم على حصول المكروه في الماضي أو فوات المحبوب وكلاهما تألم وعذاب يرد على الروح فإن تعلق بالماضي سمي حزناً وإن تعلق بالمستقبل سمي همّاً.

والعجز والكسل قرينان وهما من أسباب الألم لأنهما يستلزمان فوات المحبوب فالعجز يستلزم عدم القدرة والكسل يستلزم عدم إرادته فتألم الروح لفواته بحسب تعلقها به والتذاذها بإدراكه لو حصل.

والجبين والبخل قرينان لأنهما عدم النفع بالمال والبدن وهما من أسباب الألم لأن الجبان تفوته محبوبات ومفرحات وملذوذات عظيمة لا تنال إلا بالبذل والشجاعة والبخل يحول بينه دونها أيضا فهذان الخلقان من أعظم أسباب الآلام.

وضلع الدين وقهر الرجال قرينان وهما مؤلمان للنفس معذبان لها أحدهما قهر بحق وهو ضلع الدين والثاني قهر بباطل وهو غلبة الرجال وأيضا فضلع الدين قهر بسبب من العبد في الغالب وغلبة الرجال قهر بغير اختياره.

بدائع الفوائد 2/207

## Prophetic Supplications

Seek refuge with You from going back to a senile age

أَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْدَلِ الْعُمُرِ

From Mus'aab who said: 'Sa'ad used to order with saying five matters, which he would mention from the Prophet ﷺ that he used to order with saying:

Day

21

اللهم! إني أعوذُ بك من البخلِ وأعوذُ بك من الجُبْنِ  
وأعوذُ بك أن أَرُدَّ إلى أَرْدَلِ الْعُمُرِ  
وأعوذُ بك من فتنة الدنيا وأعوذُ بك من عذاب القبر

'O Allaah indeed I seek refuge with You from being miserly and I seek refuge with You from being cowardly and I seek refuge with You from going back to a senile age and I seek refuge with You from the Fitnah of the Duniya [Meaning: the Fitnah of the Dajjal] And I seek refuge with You from the punishment of the grave.'

## Seek refuge with You from going back to a senile age

أَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْذَلِ الْعُمُرِ

Translated

by

Abbas Abu Yahya

From Mus'aab who said: 'Sa'ad used to order with saying five matters, which he would mention from the Prophet *-sallAllaahu alayhi wa sallam-* that he used to order with saying:

(اللهم! إِنِّي أَعُوذُ بِكَ مِنَ الْبَخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أَرُدَّ

إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ) .

'O Allaah indeed I seek refuge with You from being miserly and I seek refuge with You from being cowardly and I seek refuge with You from going back to a senile age and I seek refuge with You from the Fitnah of the Duniya [Meaning: the Fitnah of the Dajjal] And I seek refuge with You from the punishment of the grave.'

[Collected Bukhari, Nisa'ee, Ahmad & al-Albaani in Silsilah Saheehah no. 3937]

Allaah Ta'ala says:

«O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known»[Hajj: 5]

From Abdullaah bin Basr al-Maazani who said:

‘Two Bedouins came to the Messenger of Allaah –*sallAllaahu alayhi wa sallam* –, one of which said, ‘O Messenger of Allaah, who of the people are the best?’

He –*sallAllaahu alayhi wa sallam* – replied:

‘Tooba (a tree in Paradise) for the one whose life is lengthened and his deeds are good.’

The other Bedouin asked, which deed is the best?

He –*sallAllaahu alayhi wa sallam* – replied:

‘That you leave this Duniyaa (die) whilst your tongue is moist with the remembrance of Allaah.’

[Collected by Abu Na’eem inn ‘al-Hileeyah’, al-Bagawi in ‘Sharh as-Sunnah’ & Al-Albaani said this Isnaad is Saheeh. Saheehah no. 1836]

Muhammad bin ash-Shawkaani *-Rahimahullaah-* presented a Hadeeth with similar wording and explained its wording.

From Sa’ad bin Abu Waqqas that he would teach his young children these statements as an instructor would teach young children writing. Sa’ad would say: ‘Indeed the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to seek refuge using these statements at the end of the prayer:

‘O Allaah indeed I seek refuge with You from being miserly and I seek refuge with You from being cowardly and I seek refuge with You from going back to a senile age and I seek refuge with You from the Fitnah of the Duniya [Meaning: the Fitnah of the Dajjal] And I seek refuge with You from the punishment of the grave.’

[Collected by Bukhari, Tirmidhi and he authenticated it.]

Regarding saying: ‘going back to a senile age’ – it is reaching a level of old age whereby a person returns back to like being a child in possessing a feeble-minded intellect, little understanding and weakness in strength.



Regarding saying: ‘.....from the Fitnah of the Duniya,’ – means being deceived with its desires which result in leaving off fulfilling obligatory duties, because the Fitnah of the Duniya is the Fitnah of life.

Regarding ‘from the punishment of the grave.’ –

The Prophet –sallAllaahu alayhi wa sallam –specified seeking refuge from these matters because they are the greatest means which lead to destruction, due to what they cause of different types of sins.’

[Nail al-Awtaar 2/357]

رقم 21 – فائدة رمضانة 1440هـ

### أَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْدَلِ الْعُمْرِ

عن مصعب قال: كان سعد يأمر بخمسٍ، ويذكرهن عن النبي – صلى الله عليه وسلم – أنه كان يأمر بهن (اللهم! إني أَعُوذُ بِكَ مِنَ الْبَخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ).

أخرجه البخاري ، والنسائي ، وأحمد السلسلة الصحيحة 3937

قَوْلُهُ تَعَالَى: { يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا

نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ  
مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا { الحج: 5 }

عبد الله بن بسر المازني قال:

" جاء أعرابيان إلى رسول الله صلى الله عليه وسلم فقال أحدهما: يا رسول الله! أي  
الناس خير؟ قال طوبى لمن طال عمره وحسن عمله. وقال الآخر: أي العمل خير؟  
قال: " خير العمل أن تفارق الدنيا ولسانك رطب من ذكر الله ".

أخرجه أبو نعيم في " الحلية " والبغوي في " شرح السنة " قلت: وهذا إسناد  
صحيح،: سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها 1836

قال محمد بن علي بن محمد بن عبد الله الشوكاني

(قوله والهرم) هُوَ الْبُلُوغُ فِي الْعُمُرِ إِلَى سِنِّ تَضَعُ فِيهِ الْحَوَاسِ وَالْقَوَى وَيَضْطَرِبُ فِيهِ  
الْفَهْمُ وَالْعَقْلُ وَهُوَ أَرْدَلُ الْعُمُرِ وَأَمَّا مُجَرَّدُ طَوْلِ الْعُمُرِ مَعَ سَلَامَةِ الْحَوَاسِ وَصِحَّةِ  
الادْرَاكِ فَذَلِكَ فَمَا يَنْبَغِي الدُّعَاءَ بِهِ لِأَنَّ بِهِ مُتَمَتِّعًا بِحَوَاسِهِ قَائِمًا بِمَا يَجِبُ عَلَيْهِ  
متجنبًا لما لا يحلُّ لَهُ فِيهِ حُصُولُ الثَّوَابِ وَزِيَادَةُ الْخَيْرِ

الكتاب: تحفة الذاكرين بعدة الحصن الحصين من كلام سيد المرسلين 417/1

قال محمد بن علي بن محمد بن عبد الله الشوكاني

807 - (وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ كَانَ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ  
الْمُعَلِّمُ الْغُلَمَانَ الْكِتَابَةَ وَيَقُولُ: «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ  
يَتَعَوَّدُ بِهِنَّ دُبْرَ الصَّلَاةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُحْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،

وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ  
عَذَابِ الْقَبْرِ» رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ وَصَحَّحَهُ .

قَوْلُهُ: (إِلَى أَرْدَلِ الْعُمْرِ) هُوَ الْبُلُوغُ إِلَى حَدِّ فِي الْهَرَمِ يَعُودُ مَعَهُ كَالطِّفْلِ فِي سَخْفِ  
الْعَقْلِ وَقِلَّةِ الْفَهْمِ وَضَعْفِ الْقُوَّةِ

قَوْلُهُ: (مِنْ فِتْنَةِ الدُّنْيَا) هِيَ الْإِعْتِرَازُ بِشَهَوَاتِهَا الْمُفْضِي إِلَى تَرْكِ الْقِيَامِ بِالْوَاجِبَاتِ،  
لِأَنَّ فِتْنَةَ الدُّنْيَا هِيَ فِتْنَةُ الْمَحْيَا.

قَوْلُهُ: (مِنْ عَذَابِ الْقَبْرِ) قَدْ تَقَدَّمَ شَرْحُهُ فِي شَرْحِ حَدِيثِ التَّعُوذِ مِنَ الْأَرْبَعِ أَيْضًا  
وَإِنَّمَا خَصَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ الْمَذْكُورَاتِ بِالتَّعُوذِ مِنْهَا لِأَنَّهَا مِنْ  
أَعْظَمِ الْأَسْبَابِ الْمُؤَدِّيَةِ إِلَى الْهَلَاكِ بِاعْتِبَارِ مَا يَنْسَبُّ عَنْهَا مِنَ الْمَعَاصِي الْمُتَنَوِّعَةِ

الكتاب: نيل الأوطار 357/2

## Prophetic Supplications

### Amassing Gold & Silver

The Messenger of Allaah ﷺ said:

Day  
22

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى  
الرُّشْدِ وَأَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ  
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ  
وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ  
مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا  
تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

‘O Allaah verily I ask of You for strength of perseverance of obedience on the Deen, and determination in practicing of the Deen and goodness. And I ask of You for that which obligates Your mercy and resolutions for Your forgiveness.

## Amassing Gold & Silver

Translated by

Abbas Abu Yahya

Shaddad bin Aws *-Radhi Allaahu anhu-* said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said to me:

'O Shaddad bin Aws! If you see the people amassing gold and silver then say these statements a lot:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ،  
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا  
تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

'O Allaah verily I ask of You for strength of perseverance of obedience on the Deen, and determination in practicing of the Deen and goodness. And I ask of You for that which obligates Your mercy and resolutions for Your forgiveness.

And I ask of You for the capability to be thankful for Your blessings and to worship you in a correct and good way.

And I ask of You for a heart which is purified in belief and free from  
desires and a truthful tongue.

And ask of You for the best of what You know, and I seek refuge with  
You from the evil of what You know and I seek forgiveness for that  
which You know.

Indeed You are the One who knows the unseen.'

## **2 - Transliteration**

'Allaahumma innee as-alooka ath-Thabat fil Amr Wa as-Alooka azzeemata  
Rushd, wa as-alooka Shukra Na'maatuk , Wa husn ibadaateeka, wa as-alooka  
Lisaanan Saddiqu Wa Qalbun Saleeeman, wa Audhubika min Sharee ma  
tallumm, Wa as-Alooka min khairi ma Ta'lum, wa astaghfiruka mima Ta'lum,  
Innaka Anta Alam al- Ghayob'.

## **3 - Tahkreej:**

Collected by Tabraani in 'Mu'ajam al-Kabeer' (7/335-336), Abu Na'eem in 'al-  
Hileeyah' (1/266), Ibn Aasakir in 'Tareekh Damishk'. Albaani said this Isnaad is  
Jayyid, in 'Silsilah Saheehah' No. 3228.

Ahmad & an-Nisae, from 'Silsilah Saheehah' No. 3228. Shaykh Albaani  
originally declared it to be weak in 'Tammam al-Mina' p.225, 'Kalima Tayyib'

105 and 'Da'eef al-Jamia' 1190 then he declared it to be Saheeh lighayrihi in 'Silsilah Saheehah' No. 3228 and 'Taleeqat al-Hasaan' 931,'al-Mishkat' 955.

**[a heart which is purified in belief]**

Similar to this is what is mentioned in the Hadeeth of Umm Salamah *-Radhi Allaahu anha-* who said: 'The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to say this Dua' a lot:

'O Turner of hearts, turn my heart to be upon Your obedience.'

She said: I mentioned to the Messenger of Allaah: 'You make a lot of supplication with this Dua, do not the hearts go back and fro?'

The Messenger said:

'Yes, there is no heart except that it is between the two Fingers from the Fingers of Ar-Rahmaan (The Most Merciful) He turns them whichever way He wants, if He wants He makes it steadfast and if He wants He causes it to deviate.'

[Collected by Tirmidhi & authenticated by Albaani]

Allaah Ta'ala said:

« The Day whereon neither wealth nor sons will avail, except him who brings to Allaah a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].»

[Shu'ara: 88-89]

From an-Num'an bin Basheer, who said: I heard the Messenger of Allaah -sallAllaahu  
alayhi wa sallam- say:

' . . . . Truly in the body there is a morsel of flesh which, if it be whole, all the body  
is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.'

[Bukhari and Muslim]

رقم 22 - لقمة رمضانية 1440هـ

## اكتنوا الذهب والفضة

عن شداد بن أوس قال: قال لي رسول الله - صلى الله عليه وسلم - :  
(يا شداد بن أوس! إذا رأيت الناس قد اكتنوا الذهب والفضة، فأكثر هؤلاء  
الكلمات: اللهم! إني أسألك الثبات في الأمر، والعزيمة على الرشد،  
وأسألك موجبات رحمتك، وعزائم مغفرتك، وأسألك شكر نعمتك، وحسن  
عبادتك، وأسألك قلباً سليماً، ولساناً صادقاً، وأسألك من خير  
ما تعلم، وأعوذ بك من شرِّ ما تعلم، وأستغفرُك لما تعلم؛ إنك أنت  
علامُ الغيوب) .

أخرجه الطبراني في "المعجم الكبير" (335/7 - 336) ، ومن طريقه: أبو نعيم في  
"الحلية" (266/1) ، وكذا ابن عساكر في "تاريخ دمشق"  
قال الألباني: وهذا إسناد جيد، 3228 السلسلة الصحيحة



قلت لأُم سلمة: يا أم المؤمنين! ما كان أكثر دعاء رسول الله صلى الله عليه وسلم إذا كان عندك؟ قالت: " كان أكثر دعائه: يا مقلب القلوب! ثبت قلبي على دينك. فقيل له في ذلك. فقال: إنه ليس آدمي إلا وقلبه بين إصبعين من أصابع الله، فمن شاء أقام ومن شاء أزاغ ".

أخرجه الترمذي (3517) وابن أبي شيبة في " الإيمان " وقال الترمذي: " حديث حسن ". قال الألباني وإسناده صحيح. السلسلة الصحيحة 2091

قوله تعالى:

«يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ( ) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ»

النُّعْمَانُ بْنُ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
" ..... أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ "

صحيح البخاري ومسلم

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

### Dua of Yunus عليه السلام

From Sa'ad bin Abee Waqqas رضي عنه who said that the Messenger of Allaah صلى الله عليه وسلم said:

‘The Dua of Yunus when he made Dua whilst in the stomach of the whale:

Day

23

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is none worthy of worship except You, free are You from imperfection & indeed I am from the oppressors.’

A Muslim person does not make Dua for something except that Allaah answers his Dua.’

## Dua of Yunus -Alayhi as-Salam

Translated

by

Abbas Abu Yahya

From Ibraheem bin Muhammad bin Sa'ad from his father from his grandfather who said: 'We were sitting with the Prophet – *sallAllaahu alayhi wa sallam*– and he said:

«أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِذَا نَزَلَ بِرَجُلٍ مِنْكُمْ كَرِبٌ، أَوْ بَلَاءٌ مِنْ بَلَايَا الدُّنْيَا دَعَا بِهِ

يُفَرِّجُ عَنْهُ؟»

'Shall I not inform you with a matter, that if a calamity or a trial from the trials of the Duniya befall a person and then he makes Dua with this matter he will be free from that calamity?

It was said to him: Of course.

He said:

دُعَاءُ ذِي النُّونِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ



‘The Dua of Yunus : There is none worthy of worship except You, free are You from imperfection and indeed I am from the oppressors.’

La ilaha ila anta Subhanaka Innee Kuntoo min athalimeen’

[Collected by al-Hakim & Albaani declared it to be Hasan in his research in Silsilah Saheehah no. 1744]

From Sa’ad bin Abee Waqqas -*RadhiAllaahu anhu*- who said that the Messenger of Allaah *sallAllaahu alayhi wa sallam* said:

‘The Dua of Yunus when he made Dua whilst in the stomach of the whale:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is none worthy of worship except You, free are You from imperfection and indeed I am from the oppressors.’ A Muslim person does not make Dua for something except that Allaah answers his Dua.’

[Collected by Tirmidhi, Nisa’ee, al-Hakim & Al-Albaani graded it Saheeh in ‘Saheeh al-Targheeb al-Tarheeb’ no. 1826]

Shaykh ul Islaam Ibn al-Qayyim – *Rahimuhullaah*- said:

‘As for the Dua of Dhi noon (Yunus), it has from the completion of Tawheed, Negating all deficiencies from Allaah, and the acknowledgment of the worshipper of his own oppression and sin.



It is the most far reaching medication for difficulties, anxiety and grief.

This Dua is the most far reaching means to Allaah -far is He from imperfection – in fulfilment of needs. Indeed, Tawheed and negating all deficiencies from Allaah includes affirming all perfection for Allaah, Pure from all deficiency, defects and giving a similitude for Allaah's Characteristics with the characteristics of the creation.

The acknowledgment of the worshipper's oppression, includes that he has Eeman in the Sharia, reward and punishment.

This Dua obligates a person feeling weak and in a dire need turning to Allaah and requesting Allaah to pardon his mistakes. And acknowledgement with the servitude of worship of Allaah and the great need of a person of his Lord, Here, there are four things with which a closeness and a means occurs: Tawheed, freeing Allaah from imperfection, servitude of worship and acknowledgment.'

[Zaad al-Ma'ad 4/208]

رقم 23 - فائدة رمضانية 1440 هـ

## دعوة ذي النون

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِذَا نَزَلَ بِرَجُلٍ مِنْكُمْ كَرْبٌ،



أَوْ بَلَاءٌ مِنْ بَلَايَا الدُّنْيَا دَعَا بِهِ يُفْرَجُ عَنْهُ؟» فَقِيلَ لَهُ: بَلَى، فَقَالَ: " دُعَاءُ ذِي

النُّونِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ "

أخرجه الحاكم وقال: " صحيح الإسناد ". ووافقه الذهبي، وهو كما قال.

الكتاب: سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها 1744 -

وعن سعد بن أبي وقاص رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

"دعوة ذي النون إذ دعا وهو في بطن الحوت: (لا إله إلا أنت سبحانك إني كنت من الظالمين)؛ فإنه لم يدع بها رجل مسلم في شيء قط، إلا استجاب الله له".

رواه الترمذي -واللفظ له- والنسائي، والحاكم وقال: "صحيح الإسناد".

1826 - (7) [صحيح] الكتاب: صحيح الترغيب والترهيب

قَالَ الْإِمَامُ ابْنُ الْقَيِّمِ -رَحِمَهُ اللهُ:-

وَأَمَّا دَعْوَةُ ذِي النُّونِ: فَإِنَّ فِيهَا مِنْ كَمَالِ التَّوْحِيدِ وَالتَّنْزِيهِ لِلرَّبِّ تَعَالَى،  
وَاعْتِرَافِ الْعَبْدِ بِظُلْمِهِ وَذَنْبِهِ، مَا هُوَ مِنْ أْبْلَغِ أَدْوِيَةِ الْكُرْبِ، وَالْهَمِّ، وَالْغَمِّ،  
وَأْبْلَغِ الْوَسَائِلِ إِلَى اللَّهِ - سُبْحَانَهُ - فِي قَضَاءِ الْحَوَائِجِ، فَإِنَّ التَّوْحِيدَ وَالتَّنْزِيهِ  
يَتَضَمَّنَانِ إِثْبَاتَ كُلِّ كَمَالِ اللَّهِ، وَسَلْبَ كُلِّ نَقْصٍ وَعَيْبٍ وَتَمَثِيلٍ عَنْهُ.

وَالِاعْتِرَافُ بِالظُّلْمِ



يَتَضَمَّنُ إِيمَانَ الْعَبْدِ بِالشَّرْعِ وَالْثَّوَابِ وَالْعِقَابِ، وَيُوجِبُ انْكِسَارَهُ وَرُجُوعَهُ إِلَى

اللَّهِ وَاسْتِقَالَتَهُ عَشْرَتُهُ، وَالْإِعْتِرَافَ بِعُبُودِيَّتِهِ، وَافْتِقَارَهُ إِلَى رَبِّهِ، فَهَاهُنَا أَرْبَعَةُ أُمُورٍ

قَدْ وَقَعَ التَّوَسُّلُ بِهَا: التَّوْحِيدُ، وَالتَّنْزِيهُ، وَالْعُبُودِيَّةُ، وَالْإِعْتِرَافُ.

زاد المعاد : ( ٢٠٨/٤ )

## Prophetic Supplications

Knowledge of which there is no Benefit

إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

The Messenger of Allaah ﷺ used to say

Day

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اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَى  
وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ  
وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَوَآءِ الْأَرْبَعِ

'O Allaah indeed I seek refuge with You from a heart which does not have humility of You, and a supplication which is not responded to, and a soul which is not satisfied, and knowledge which is not beneficial and I seek refuge with You from all these four things.'



No. 24 – Bite size Ramadan 1440-2019

I Seek refuge with You from Knowledge of which there is no Benefit

إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

Translated by

Abbas Abu Yahya

From Abdullaah bin Amr who said the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - used to say:

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا

تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ))

'O Allaah indeed I seek refuge with You From a heart which does not have humility of You, and a supplication which is not responded to, and a soul which is not satisfied, and knowledge which is not beneficial and I seek refuge with You from all these four things.'

Allaahumma Innee Aoodhu bika min Qalbin laa Yakhshaa', wa min Duaain Laa Yussmaa', wa min Naffssin Laa Tasshbaa', wa min Ilmin Laa Yanfaa', Aoodhu bika min Hahoolaa al-Arbaa'

[Collected by Tirmidhi & authenticated by Albaani in 'Saheeh Abi Dawood no. 1384-1385' & 'Saheeh al-Jama' no. 1297]

In another wording:

From Zayed bin Arqam who said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ  
نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَسْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

‘O Allaah indeed I seek refuge with You from weakness and laziness, miserliness and old age, punishment of the grave.

O Allaah give my soul piety, purify it, You are the best to purify my soul, You are its Guardian and its Protector.

O Allaah I seek refuge with You from knowledge which does not benefit, from a heart which does not have humility of You, a soul which is not satisfied, and a supplication which is not responded to.’

[Collected by Muslim]

Al-Hafidh Ibn Rajab said in his introduction to the beneficial book titled ‘The Excellence of the Knowledge of the Salaf over that of the knowledge of the Khalaf’:

‘These are brief statements about the meaning of knowledge and its division into beneficial knowledge and knowledge which does not benefit. It is bringing attention to the excellence of the knowledge of the Salaf over the knowledge of the Khalaf, so we say, seeking aid with Allaah and there is no might or power except with Allaah.

Allaah the Most High mentions knowledge in His Book, sometimes with the status of praise and that is beneficial knowledge, and sometimes with the status of dispraise and that is knowledge which is not beneficial.

As for the first type, that is like the saying of Allaah Ta’ala:

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ)

« Are those who know equal to those who know not? » [Zumar : 9]

Allaah said:

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ)

« Allaah bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. »

[al-Imran: 18]

Allaah said:

(وَقُلْ رَبِّ زِدْنِي عِلْمًا)

« say My Lord! Increase me in knowledge.» [Ta-ha :114]

Allaah said:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

« It is only those who have knowledge among His slaves that fear Allaah.»

[Fatir: 28]

Also, from what Allaah Subhanahu narrates of the story of Adam and teaching him the names of everything and presenting it to the Angels and when they said:

(سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ)

« They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." »

[Baqarah: 32]

Also from what Allaah Subhanahu wa Ta'ala narrates of the story of Musaa - Alayhi as-Salam- and what he said to Khidr:

(هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا)

« Musa said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allaah)?" » [Kahf: 66]

This is beneficial knowledge.

Allaah informs us about a people who were given knowledge but their knowledge did not benefit them. This knowledge is beneficial in itself however, its possessor did not benefit from it.

Allaah the most High said:

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا)

«The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). » [Juma: 5]

Allaah said:

(وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ)

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

« And recite to them the story of him to whom We gave Our *Ayaat* (proofs, signs), but he threw them away, so *Shaytaan* followed him up, and he became of those who went astray.

And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. » [A'raaf: 175-176]

Allaah Ta'ala said:

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ

سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ إِلَّا يَقُولُوا

عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَى خَيْرٌ لِلَّذِينَ يُتَّقُونَ)

«Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allaah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). » A'raf: 169

Allaah said:

(وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ)

« and Allaah knowing (him as such)»

[T.N. - The whole Ayaah is: « Have you seen him who takes his own lust (vain desires) as his *ilaaah* (god), and Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember? » [Jathiyaa: 23] ]

This is based upon the interpretation according to the those who interpreted the Ayaah about knowledge of those who were unguided by Allaah.

As for knowledge which Allaah the most-High mentioned as being dispraised is like His saying about magic:

(وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ)

« And they learn that which harms them and profits them not. And indeed they knew that the buyers of magic would have no share in the Hereafter. »

[Baqarah: 102]

Allaah said:

(فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِم مَا كَانُوا بِهِ يَسْتَهْزِئُونَ)

« Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things):



And that at which they used to mock, surrounded them (i.e. the punishment).»

[Ghafir: 83]

Allaah the Most High said:

(يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ)

«They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.» [ar-Rum: 7]

This is why the Sunnah came dividing knowledge into beneficial and not beneficial, and seeking refuge from knowledge which is not beneficial, and asking for beneficial knowledge. From Saheeh Muslim from From Zayed bin Arqam that the Prophet - *sallAllaahu alayhi wa sallam* - used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَتَّبِعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

‘O Allaah I seek refuge with You from knowledge which does not benefit, from a heart which does not have humility of You, a soul which is not satisfied, and a supplication which is not responded to.’

This was collected by the authors of the Sunnan books from a number of different narrations from the Prophet - *sallAllaahu alayhi wa sallam* -, in some of the narrations it mentions:

وَمِنْ دُعَاءٍ لَا يُسْمَعُ

‘and a supplication which is not responded to’.

In some narrations:

أَعُوذُ بِكَ مِنْ هَوَآءِ الْأَرْبَعِ

‘I seek refuge with You from these four matters.’

An-Nisa’ee collected from the hadeeth of Jabir that the Prophet - *sallAllaahu alayhi wa sallam* - used to say:

((اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ))

‘O Allaah indeed I ask You for beneficial knowledge, and I seek refuge with You From knowledge which does not benefit.’

Collected by Tirmidhi from the hadeeth of Abu Hurairah that the Prophet - *sallAllaahu alayhi wa sallam* - used to say:

اللهم انفعني بما علمتني وعلمني ما ينفعني وزدني علماً

‘O Allaah benefit me with what You have taught me, and teach me that which will benefit me and increase me in knowledge.’

Collected by an-Nisa’ee from the Hadeeth of Anas that the Prophet - *sallAllaahu alayhi wa sallam* - used to make a Dua saying:

اللهم انفعني بما علمتني وعلمي ما ينفعني وارزقني علماً تنفعني به

‘O Allaah benefit me with what You have taught me, and teach me that which will benefit me and provide me knowledge which will benefit me.’<sup>1</sup>

Abu Dawood collected from the Hadeeth of Buraidah from the Prophet - *sallAllaahu alayhi wa sallam* - who said:

إِنَّ مِنْ الْبَيَانِ سِحْرًا وَإِنَّ مِنَ الْعِلْمِ جَهْلًا

‘Indeed a way in which a person speaks and explains there is magic and indeed from knowledge is ignorance.’<sup>2</sup>

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<sup>1</sup> Shaykh Al-Albaani said: ‘Collected by al-Hakim, al-Bayhaqi. Al-Hakim said it was authentic upon the conditions of Muslim and Dhahabi agreed with him and al-Albaani said it is as they said.’ Saheehah no. 3151

<sup>2</sup> From Ikrima from Ibn Abbas that a Bedouin came to the Prophet -*SallAllaahu Alayhi wa Sallam*- and said something (in a narration by Ahmad: ‘He began praising the Prophet) so the Prophet -*SallAllaahu Alayhi wa Sallam*- said:

إن من البيان سحرا وإن من الشعر حكما

Sa'sa'ah bin Sowhaan explained this saying 'Indeed there is ignorance from knowledge.'

This is when a person burdens a scholar of his knowledge with that which he does not know then he says oh he's ignorant. It is also explained as knowledge, which harms and does not benefit, is regarded as ignorance. This is because being ignorant of knowledge which does not benefit is better than having knowledge which harms. Therefore, if ignorance of knowledge which does not benefit is better, then this is eviler than ignorance. This is like magic and other matters of non-beneficial knowledge for the Deen or for the Duniyaa.'

[Fadl Ilm as-Salaf ala Ilm al-Khalf p.1]

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'Indeed in speech is magic and indeed there is wisdom in poetry.' Collected by Bukhari in 'Adab al-Mufrad', Abu Dawood, Ibn Majah, Ibn Hibban, Ahmad & Al-Albaani said 'This Isnaad is Hasan & it is upon the conditions of Muslim.'

[Saheehah no. 1731]

As for the wording: and indeed from knowledge is ignorance.' It is declared weak by Albaani in 'Da'eef Jamia as-Sagheer no. 4804.

## إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ))

الترمذي، كتاب الدعوات، باب حدثنا أبو كريب، برقم 3482، وأبو داود، كتاب الوتر، باب في الاستعاذة، برقم 1549، والنسائي، كتاب الاستعاذة، الاستعاذة من الشقاق والنفاق، برقم 5470، وأحمد، 11 / 120، برقم 6561، وابن أبي شيبة، 10 / 192، وعبدالرزاق، 10 / 439، وصححه العلامة الألباني في صحيح سنن أبي داود، برقم 1384 - 1385، وفي صحيح الجامع، برقم 1297.

وَعَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَرُكَّهَهَا أَنْتَ حَيْرٌ مَنْ رُكَّهَهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا رَوَاهُ مُسْلِمٌ.

ابن رجب رحمه الله بعنوان (فضل علم السلف على علم الخلف)

أما بعد فهذه كلمات مختصرة في معنى العلم وانقسامه إلى علم نافع. وعلم غير نافع. والتنبيه على فضل علم السلف على علم الخلف فنقول وبالله المستعان ولا حول ولا قوة إلا بالله. قد ذكر الله تعالى في كتابه العلم تارة في مقام المدح وهو العلم النافع. وتارة في مقام الذم وهو العلم الذي لا ينفع. فأما الأول فمثل قوله تعالى (قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ) وقوله (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ) وقوله (وَقُلْ رَبِّ زِدْنِي عِلْمًا) وقوله (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) وما قص سبحانه من قصة آدم وتعليمه الأسماء. وعرضهم على الملائكة وقولهم (سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ). وما قصه سبحانه وتعالى من قصة موسى عليه السلام وقوله للخضر (هَلْ أَتَّبَعَكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا) فهذا هو العلم النافع.

وقد أخبر عن قوم أنهم أوتوا علماً ولم ينفعهم علمهم. فهذا علم نافع في نفسه لكن صاحبه لم ينتفع به. قال تعالى (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا) وقال (وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ) وقال تعالى (فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ إِلَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَى حَيْرٌ لِلَّذِينَ يُتَّقُونَ) الآية وقال (وَأُضِلَّهُ اللَّهُ عَلَى عِلْمٍ) على تأويل من تناول الآية على علم عند من أضله الله.

وأما العلم الذي ذكره الله تعالى على جهة الذم له. فقوله في السحر (وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ) وقوله (فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ) وقوله تعالى (يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ).

ولذلك جاءت السنة بتقسيم العلم إلى نافع وإلى غير نافع. والاستعاذة من العلم الذي لا ينفع. وسؤال العلم النافع ففي صحيح مسلم عن زيد بن أرقم أن النبي صلى الله عليه وسلم كان يقول (اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع ومن نفس لا تشبع ومن دعوة لا يستجاب لها). وخرجه أهل السنن من وجوه متعددة عن النبي صلى الله عليه وسلم. وفي بعضها ومن دعاء لا يسمع. وفي بعضها أعوذ بك من هؤلاء الأربع وخرج النسائي من حديث جابر أن النبي صلى الله عليه وسلم كان يقول (اللهم إني أسألك علماً نافعاً وأعوذ بك من علم لا ينفع) وخرجه الترمذي من حديث أبي هريرة أن النبي صلى الله عليه وسلم كان يقول (اللهم انفعني بما علمتني وعلمني ما ينفعني وزدني علماً) وخرج النسائي من حديث أنس أن النبي صلى الله عليه وسلم كان يدعو (اللهم انفعني بما علمتني وعلمني ما ينفعني وارزقني علماً تنفعني به)<sup>3</sup> (وخرج أبو نعيم من حديث أنس أن النبي صلى

3 - " إن من البيان سحراً وإن من الشعر حكماً " .

أخرجه البخاري في " الأدب المفرد " (872) وأبو داود (5011) وابن ماجه (3756) الشطر الثاني فقط - وابن حبان (2009) وأحمد (1 / 269 و 273 و 303 و 309 و 313 و 327 و 332) من طرق عن سماك بن حرب عن عكرمة عن ابن عباس : " أن أعرابياً جاء إلى النبي صلى الله عليه وسلم فتكلم بكلام بين (وفي رواية لأحمد: فجعل يثني عليه) ، فقال النبي صلى الله عليه وسلم: " . فنذكره. قلت: وهذا إسناد حسن، وهو على شرط مسلم

الكتاب: سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها 1731

الله عليه وسلم كان يقول) اللهم إنا نسألك إيماناً دائماً فرب إيمان غير دائم وأسألك علماً نافعاً فرب علم غير نافع  
(وخرج أبو داود من حديث بُريدة عن النبي صلى الله عليه وسلم قال) إِنَّ مِنَ الْبَيِّنَاتِ سِحْرًا وَإِنَّ مِنَ الْعِلْمِ جَهْلًا  
(وإن صعصعة بن صوحان فسر قوله) إن من العلم جهلاً (أن يتكلف العالم إلى علمه مالا يعلم فيجهله ذلك.  
ويُفسر أيضاً بأن العلم الذي يضر ولا ينفع جهل. لأن الجهل به خير من العلم به. فإذا كان الجهل به خيراً منه  
فهو شر من الجهل. وهذا كالسحر وغيره من العلوم المضرة في الدين أو في الدنيا.

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4804 - [22] (ضعيف)

وَعَنْ صَخْرِ بْنِ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ مِنَ الْبَيِّنَاتِ سِحْرًا وَإِنَّ مِنَ الْعِلْمِ جَهْلًا وَإِنَّ  
مِنَ الشُّعْرِ حُكْمًا وَإِنَّ مِنَ الْقَوْلِ عَيْلًا». رَوَاهُ أَبُو دَاوُدَ الْكَنْبَازِيُّ: ضَعِيفُ الْجَامِعِ الصَّغِيرِ وَزِيَادَتُهُ

## Prophetic Supplications

Rectify my Hearing & Sight

اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي

The Messenger of Allaah ﷺ used to say

Day

25

اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي  
وَاجْعَلْهَا الْوَارِثِينَ مِنِّي وَانصُرْنِي  
عَلَى مَنْ ظَلَمَنِي وَأُرِنِي مِنْهُ تَارِي

‘O Allaah rectify for me my hearing, my sight and make them both healthy and strong until old age.

Make me victorious over the one who oppressed me and show me his destruction and do not make me an oppressor.



## Rectify my Hearing & Sight

اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي

Translated

by

Abbas Abu Yahya

From Jabir *-RadhiAllaahu anhu-* who said that the Messenger of Allaah used to say:

(اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وَانصُرْنِي عَلَى مَنْ ظَلَمَنِي، وَأَرِنِي مِنْهُ ثَأْرِي)

‘O Allaah rectify for me my hearing, my sight and make them both healthy and strong until old age. Make me victorious over the one who oppressed me and show me his destruction and do not make me an oppressor.’

[Saheehah no. 3606 & graded Saheeh by al-Albaani]

In another narration from the hadeeth of Abu Huriarah *-RadhiAllaahu anhu-* who said that the Prophet *sallAllaahu alayhi wa sallam* used to supplicate his Lord saying:

اللَّهُمَّ! مَتَّعْنِي بِسَمْعِي وَبَصْرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَانصُرْنِي عَلَى مَنْ ظَلَمَنِي،  
وَخُذْ مِنْهُ بَثْأْرِي

‘O Allaah give me enjoyment with my hearing and eyesight, make them both healthy and strong until old age. Make me victorious over the one who oppressed me and take revenge for me.’

[Collected by al-Hakim, Tirmidhi & researched by al-Albaani in Saheehah 3170 & he authenticated it. Shaykh Al-Albaani said: ‘This has been narrated from a group of Companions, from them Abu Hurairah, Jabir bin Abdullaah, Ali bin Abu Taalib, Aeysha, Sa’ad bin Zarrarah, Anas bin Malik and Abdullaah bin ash-Shikheer.’ He continued: ‘So in summary, the hadeeth with all these narrations is Saheeh especially since some of them are Hasan li-Dhatihi. And Allaah knows best. Saheehah no. 3170]

Imam Nawawi said:

‘The scholars said the meaning of ‘make them both healthy and strong until old age’ is, make them remain healthy and secure until I die.

It has been said: ‘that their strength remains in old age, when the limbs weaken and also the rest of the senses.’ Meaning, make them strong and they strengthen the other limbs, and make my hearing and sight remain strong after my other limbs.

It has been said the meaning of ‘hearing’ is that a person retains that which he hears and acts upon it. As for ‘sight’, that he takes heed of what he sees.’

[Adhkaar by Nawawi 1/94]

## Abu Bakr & Umar – RadhiAllaahu anhumma

From AbdulAziz bin al-Mutalib from his father from his grandfather –  
Abdullaah bin Hantub that the Prophet *sallAllaahu alayhi wa sallam* saw Abu Bakr and  
Umar and said:

" هذان السمع والبصر. يعني أبا بكر وعمر "

‘These two are my hearing and sight.’ Meaning Abu Bakr and Umar.’

[Collected by Tirmidhi & al-Albaani said: ‘The Isnaad is Saheeh to me as al-Hakim said it was.’  
Saheehah no. 814]

From Jabir bin Abdullaah who said: the Messenger of Allaah *sallAllaahu alayhi wa sallam*  
said:

" أبو بكر وعمر من هذا الدين كمنزلة السمع والبصر من الرأس "

‘Abu Bakr and Umar are at the status of the Deen like the status of hearing and  
sight is for the head.’

[Collected by Tabarani, Khateeb in ‘Tareekh Bagdad’ & al-Albaani said: ‘This Isnaad is Hasan.’]

In another narration of this Hadeeth:

From Ibn Umar that the Prophet *sallAllaahu alayhi wa sallam* wanted to send a man for  
an important purpose, whilst Abu Bakr was on his right hand side and Umar  
was on his left. Ali bin Abi Taalib said to him: ‘You are not sending one of these  
two?’

The Prophet replied:

" أبو بكر وعمر من هذا الدين كمنزلة السمع والبصر من الرأس "

'Abu Bakr and Umar are at the status of the Deen like the status of hearing and sight is for the head.'

[Collected by Ibn Shahayn in 'Fadail al-Ashratul Mubashireen bil-Jannah' & in his book 'as-Sunnah', it has two supporting narrations collected by al-Haythami in 'Majma' al-Zaid'. In Silsilah Saheehah no. 815]

رقم 25 – لقمة رمضان 1440هـ

### أَصْلِحْ لِي سَمْعِي وَبَصْرِي

عن جابر رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (اللَّهُمَّ أَصْلِحْ لِي سَمْعِي وَبَصْرِي واجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وانصُرْنِي عَلَى مَنْ ظَلَمَنِي، وَأَرِنِي مِنْهُ ثَأْرِي) صحيح . «الصحيحة» (3606) , «الروض النضير» (690)

عن أبي هريرة رضي الله عنه قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو رَبَّهُ فَيَقُولُ: اللَّهُمَّ! مَتَّعْنِي بِسَمْعِي وَبَصْرِي، واجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي، وانصُرْنِي عَلَى مَنْ ظَلَمَنِي، وخذ منه بثأري) . صحيح . - رواه الترمذي «الصحيحة» (3171) .

أخرجه الترمذي، كتاب الدعوات، باب اللهم متعني بسمعي، برقم 3604، والبخاري في الأدب المفرد، برقم 650، والحاكم، 1/ 523، وصححه ووافقه الذهبي، وحسنه الألباني في صحيح الترمذي، 188/3.

قال الألباني: روي عن جمع من الصحابة، منهم أبو هريرة، وجابر بن عبد الله، وعلي بن أبي طالب، وعائشة، وسعد بن زرارة، وأنس بن مالك، وعبد الله بن الشَّحِيرِ.

قال الألباني: وبالجملة، فالحديث بمجموع هذه الطرق صحيح، ولا سيما وبعضها حسن لذاته كما تقدم. والله أعلم.

قال النووي

قال العلماء: معنى اجعلهما الوارث مني: أي: أبقهما صحيحين سليمين إلى أن أموت، وقيل: المراد: بقاؤهما وقوتهما عند الكبر وضعف الأعضاء وباقي الحواس: أي اجعلهما وارثي قوّة باقي الأعضاء والباقيين بعدها، وقيل: المراد بالسمع: وعي ما يسمع والعمل به، وبالبصر: الاعتبار بما يرى.

الكتاب: الأذكار 94/1

المؤلف: أبو زكريا محيي الدين يحيى بن شرف النووي (المتوفى: 676هـ)

أبو بكر وعمر

عن عبد العزيز بن المطلب عن أبيه عن جده - عبد الله بن حنطب. " أن النبي صلى الله عليه وسلم رأى أبا بكر وعمر، فقال " هذان السمع والبصر. يعني أبا بكر وعمر ".

قال الألباني: أخرجه الترمذي فالإسناد عندي صحيح كما قال الحاكم «الصحيحة» (814)

عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم:

" أبو بكر وعمر من هذا الدين كمنزلة السمع والبصر من الرأس ".

قال الألباني: أخرجه الطبراني والخطيب في " تاريخ بغداد " قلت: وهذا إسناد حسن

عن ابن عمر.

" أن النبي صلى الله عليه وسلم أراد أن يبعث رجلا في حاجة مهمة وأبو بكر عن يمينه وعمر عن

يساره، فقال له علي بن أبي طالب: ألا تبعث أحد هذين؟ فقال

" أبو بكر وعمر من هذا الدين كمنزلة السمع والبصر من الرأس ".

قال الألباني: وأخرجه ابن شاهين في " فضائل العشرة المبشرين بالجنة " من " السنة " له (رقم 70

- نسختي) وله شاهدان آخران من حديث عمرو بن العاص وحذيفة بن اليمان، أخرجهما الهيثمي

في " مجمع الزائد "

«الصحيحة» (815)

## Prophetic Supplications

O Allaah You Love to Pardon

From Aeysha who said: I said O Messenger of Allaah what if I knew what night the night of Laytal Qadr was, then what should I say on that night?' He said: say

Day

26

اللَّهُمَّ إِنَّكَ عَفُوٌّ

تُحِبُّ الْعَفْوَ

فَاعْفُ عَنِّي

اللَّهُمَّ إِنَّكَ عَفُوٌّ

تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allaah, indeed You pardon  
& You love pardoning so pardon me.

No. 26 Bite size Ramadan 1440-2019

## O Allaah You Love to Pardon

«اللهم إنك تحب العفو»

Translated

by

Abbas Abu Yahya

From Aeysha who said: I said O Messenger of Allaah what if I knew what night the night of Laytal Qadr was, then what should I say on that night?

He said: say

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

«O Allaah, indeed You pardon and You love pardoning so pardon me. »

Allaahumma Innaka Affuwwun, tuhibbu al Affwa, Fa'afu 'annee

[Collected by Tirmidhi, Nisae in 'Amal al-Yawm wa Layla', Tirmidhi said: this hadeeth is Hasan Saheeh.' Al-Mundhiri agreed with him in 'Targheeb' and Nawawi in 'al-Adhkaar' & 'al-Majmoo' & Al-Albaani in Silsilah Saheehah no. 3337. Also See: <https://followingthesunnah.com/2017/06/14/the-intent-of-laylatal-qadr/>]

## Sifat Allaah

Ibn al-Qayyim -Rahimuhallaah- said:



‘Allaah Subhanahu loves His Sifat, as the Prophet *-sallAllaahu alayhi wa sallam-* said: ‘O Allaah, indeed You pardon and You love pardoning so pardon me.’ He also said: ‘Indeed Allaah is Beautiful and loves beauty’, ‘indeed Allaah is Pure and loves purity’, ‘indeed Allaah is Witr and loves Witr’; it is narrated that ‘indeed I am All-knowing I love everyone who has knowledge’. If Allaah loves His Attributes which are established by Himself so how about His love for His Own Self.’

[Saawaiq al-Mursalah fee Radd ala al-Jahmeeyah wal Mu’attalah 4/1458]

Ibn al-Qayyim *-Rahimuhallaah-* said:

‘Allaah divided His creation into two divisions which does not have a third, those who repent and those who are oppressors:

{ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ }

« And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.). » Hujarat: 11

He placed them into two divisions, those punished, and those having repented, so whoever did not repent then he is punished and that is a must.

Allaah Ta’ala said:

{لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَىٰ}

{الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ}

« So that Allaah will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikoon*. And Allaah will pardon (accept the repentance of) the true believers of the Islaamic Monotheism, men and women. »

[Ahzab: 73]

He ordered all the believers from the first to the last of them with repentance without an exception of anyone of them, He attached success to it.

Allaah Ta'ala said:

{وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ}

« And all of you beg Allaah to forgive you all, O believers, that you may be successful. »

Allaah -Subhanahu- enumerated a number of His blessings upon the best of His creation and the most noble of them to Allaah, the most obedient of them to Him, the one who feared Allaah the most of them, that Allaah turns to him and his specific followers.

Allaah said:

{لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ

بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ}

« Allaah has forgiven the Prophet, the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. »

[Tawbah: 117]

Then Allaah repeats that He turned to them again, and Allaah said:

{ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رُؤُوفٌ رَحِيمٌ}

« Certainly, He is unto them full of Kindness, Most Merciful. »

[Tawbah: 117]

Allaah preceded His turning to them, above that of the repentance of the three who remained behind during the expedition, and Allaah Subhanahu informs in the Taurat and Injeel of the Paradise which He has prepared for the repentant. Allaah mentions the repentant firstly, then He specified the Prophet, Muhajiroon and the Ansaar, after that He specified the three who remained behind from the

expedition, so it is known from this the needs of all the creation for Allaah to accept their repentance and His forgiving them, and pardoning them.

Allaah Ta'ala said to the leader of the sons of Adam and the most beloved of His creation to Him, 'Allaah pardoned you' and this is evidence from Allaah.

Allaah is the most-Truthful of speakers, or that the Messenger made Dua to Allaah for His pardon, which was a request from himself. The Prophet *sallAllaahu alayhi wa sallam* used to say in his Sajood whilst being the closest to his Lord:

«اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ»

'I seek refuge with Your Pleasure from Your Anger, I seek refuge with Your Pardon from Your punishment, I seek refuge with You from You, I cannot enumerate the praise upon You, You are as You have praised Yourself.'

[Saheeh Muslim]

The Prophet said to the most obedient of the women of the Ummah, the most virtuous and the best of them, as-Siddeeqah bint as-Siddeeq when she said to the Messenger of Allaah, if I come across Laylatul Qadr, what should I supplicate with, he replied:

'Say O Allaah, indeed You pardon and You love pardoning so pardon.'

Tirmidhi said the Hadeeth is Hasan Saheeh.

Allaah Subhanahu whilst His love for pardoning and repentance, created His creation upon characteristics, forms and circumstances which necessitate them repenting to Allaah, them seeking forgiveness, their requesting Allaah's pardon and His forgiveness.'

[Shifa al-Aleel fee Mas'ail al-Qada wal Qadr wal Hikmah wa Ta'aleel 1/116]

### «اللهم إنك تحب العفو»

عن عائشة رضي الله عنها قالت: قلت: يارسول الله إن علمت ليلة القدر ما أقول فيها؟ قال: "قولي: اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي" قال الترمذي: حديث حسن صحيح.  
أخرجه الترمذي والنسائي في "عمل اليوم والليلة"، ومن طريقه ابن السني، وابن ماجه، والبيهقي في "شعب الإيمان"، و"الأسماء والصفات"، والأصبهاني في "الترغيب"

### صفات الله

قال الامام ابن قيم الجوزية:

أنه سبحانه يحب صفاته كما قال النبي صلى الله عليه وسلم: "اللهم إنك عفو تحب العفو" وقال: "إن الله جميل يحب الجمال"، "وإن الله نظيف يحب النظافة"، "وإن الله وتر يحب الوتر"، "وإن الله طيب لا يقبل إلا طيباً" وروي "إني عليم أحب كل عليم" وإذا كان يحب صفاته وهي قائمة بذاته فكيف بمحبته لذاته  
الكتاب: الصواعق المرسله في الرد على الجهمية والمعطلة 1458/4

المؤلف: محمد بن أبي بكر بن أيوب بن سعد شمس الدين ابن قيم الجوزية (المتوفى: 751هـ)

قال الامام ابن قيم الجوزية:

وقد قسم الله خلقه إلى قسمين لا ثالث لهما تائبين وظالمين فقال: {وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ} وكذلك جعلهم قسمين معذبين وتائبين فمن لم يتب فهو معذب ولا بد قال تعالى: {لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ { وأمر جميع المؤمنين من أولهم إلى آخرهم بالتوبة ولا يستثنى من ذلك أحد وعلق فلاحهم بها

قال تعالى: { وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ } وعدد سبحانه من جملة نعمه على خير خلقه وأكرمهم عليه وأطوعهم له وأخشاهم له

أن تاب عليه وعلى خواص أتباعه فقال: { لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ } ثم كرر توبته عليهم فقال: { ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رُؤُوفٌ رَحِيمٌ } وقدم توبته عليهم على توبة الثلاثة الذين خلفوا وأخبر سبحانه أن الجنة التي وعدا أهلها في التوراة والإنجيل أنها يدخلها التائبون فذكر عموم التائبين أولاً ثم خص النبي والمهاجرين والأنصار بها ثم خص الثلاثة الذين خلفوا فعلم بذلك احتياج جميع الخلق إلى توبته عليهم ومغفرته لهم وعفوه عنهم وقد قال تعالى لسيد ولد آدم وأحب خلقه إليه عفا الله عنك فهذا خبر منه وهو أصدق القائلين أو دعاء لرسوله بعفوه عنه وهو طلب من نفسه وكان صلى الله عليه وسلم يقول في سجوده أقرب ما يكون من ربه: "أعوذ برضاك من سخطك وأعوذ بعفوك من عقوبتك وأعوذ بك منك لا أحصي ثناء عليك أنت كما أثنيت على نفسك" وقال لأطوع نساء الأمة وأفضلهن وخيرهن الصديقة بنت الصديق وقد قالت له يا رسول الله لئن وافقت ليلة القدر فما أدعو به قال: "قولي اللهم إنك عفو تحب العفو فاعف عني" قال الترمذي حديث حسن صحيح وهو سبحانه لمحبه للعفو والتوبة خلق خلقه على صفات وهيئات وأحوال تقتضي توبتهم إليه واستغفارهم وطلبهم عفوه ومغفرته.

الكتاب: شفاء العليل في مسائل القضاء والقدر والحكمة والتعليل 116/1

المؤلف: محمد بن أبي بكر بن أيوب بن سعد شمس الدين ابن قيم الجوزية (المتوفى: 751هـ)

## Prophetic Supplications

مُصَرِّفَ الْقُلُوبِ O Turner of Hearts

The Messenger of Allaah ﷺ said:

مُصَرِّفَ الْقُلُوبِ صَرِّفْ

قُلُوبَنَا عَلَى طَاعَتِكَ

'O Turner of hearts, turn our hearts to Your Obediance.'

يَا مُقَلِّبَ الْقُلُوبِ

ثَبِّتْ قَلْبِي عَلَى دِينِكَ

'O Turner of the hearts, make my heart firm upon Your Deen.'

Day

27

## O Turner of Hearts

يَا مُقَلِّبَ الْقُلُوبِ

Translated by

Abbas Abu Yahya

From Abdullaah bin Amr bin Al-Aas -*RadhiAllaahu anhu*- that he heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

‘Indeed all the hearts of the sons of Adam are between the two Fingers from the Fingers of Ar-Rahmaan (The Most Merciful) like one heart, He turns it whichever way He wants.’

Then the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

‘O Turner of hearts, turn our hearts to Your Obedience.’

[Collected by Muslim]

Shaykh AbdurRazzaq bin AbdulMuhsin al-Badr -*HafidhAllaahu*- said:





‘The Prophet *-sallAllaahu alayhi wa sallam-* explained the strong call to this Dua ‘O Turner of hearts, turn our hearts to Your obedience’ and the obligation to have concern for it and to say it a lot, because of what he said before it: ‘Indeed all the hearts of the sons of Adam are between the two Fingers from the Fingers of Ar-Rahmaan (The Most Merciful) like one heart, He turns it whichever way He wants.

What is also similar to this is in the hadeeth of Anas *-RadhiAllaahu anhu -* who said: ‘the Messenger of Allaah used to say a lot:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

‘O Turner of the hearts, make my heart firm upon Your Deen.’

I said: ‘O Messenger of Allaah, we have believed in you and with what you have, so do you fear for us?’

He *-sallAllaahu alayhi wa sallam-* replied:

‘Yes, Indeed the hearts are between the two Fingers from the Fingers of Allaah, He turns them whichever way He wants.’

[Collected by Tirmidhi, Ibn Majah & authenticated by al-Albaani in ‘Saheeh Sunnan Tirmidhi’ 2/444]

Likewise, from the hadeeth of Aeysha *-RadhiAllaahu anha -* who said: ‘From the Dua that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to supplicate a lot with was:



## يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

'O Turner of the hearts, make my heart firm upon Your Deen.'

She said, I asked: 'O Messenger of Allaah, you supplicate a lot with this Dua?'

He replied:

'Indeed the heart of a person is between the two Fingers from the Fingers of Allaah Azza wa Jal, if He wants He will cause it to go astray and if He wants He makes it steadfast.'

[Collected by Ahmed & authenticated by Al-Albaani with supporting narrations in Saheehah no. 2091]

Al-Bagawi -Rahimuhullaah- said:

'This hadeeth is an explanation that the worshipper has no authority over himself in regards to the matter of his happiness or wretchedness. In fact, if he is guided then it is because Allaah guided him. If he is firm upon Eemaan then it is because Allaah made him firm upon it. If he is misguided then it is because he turned away from guidance.'

Allaah -Subhanahu wa Ta'ala- said:

« Nay, but Allaah has conferred a favour upon you, that He has guided you to the

Faith » [Hujaraat: 17]



Allaah -Subhanahu wa Ta'ala- said about the praise the people of Paradise send:

«"All the praises and thanks be to Allaah, Who has guided us to this, never could we have found guidance, were it not that Allaah had guided us! »»

[Al A'raf: 43]

Allaah Azza wa Jal said:

« Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter. »»

[Ibrahim: 27]

It becomes clear from this that Allaah Ta'ala is the One who is in command of the hearts of His slaves, He turns them as He wants. There is nothing at all that which can refrain Him from that, nothing can escape what He wants, Allaah does not give the responsibility of the hearts to anyone from His creation.

It is upon the slave of Allaah to seek refuge and turn to Allaah Ta'ala and to say this Dua a lot, just as the Messenger of Allaah -sallAllahu alayhi wa sallam- used to say this Dua a lot. This Dua is a notification for the Ummah that if a purified soul [that of the Prophet] is in need of seeking refuge and turning to Allaah -Subhanahu- to make his heart firm then how about the matter of the person who is lesser than him, all of the slaves are lesser than him [the Prophet].



How great is the need of the Muslim in that Allaah makes him firm upon His upright and true Deen, which is the means for success, prosperity and a prevention from sins and its calamities.

Allaah says:

« Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter. And Allaah will cause to go astray those who are *Zalimoon* (polytheists and wrong-doers, etc.), and Allaah does what He wills. » [Ibraheem: 27]

Along with all this the worshipper is in need of making beneficial efforts and to follow righteous paths to obtain the pleasure of Allaah, His guidance and for Allaah to give him success.

« While as for those who accept guidance, He increases their guidance, and bestows on them their piety.» [Muhammad: 17]

[Fiqh al-Adeeyah wal Adhkaar 4/p.483-485]

يا مقلب القلوب  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: «يَقُولُ إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ  
الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يَصْرِفُهُ حَيْثُ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ



عَلَيْهِ وَسَلَّمَ اللَّهُ مُصَرِّفَ الْقُلُوبِ صَرَّفَ قُلُوبَنَا عَلَى طَاعَتِكَ». رَوَاهُ  
مُسْلِمٌ

683/528 (صحيح) عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُكْثِرُ أَنْ يَقُولَ: "اللَّهُمَّ! يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ".

الكتاب: صحيح الأدب المفرد للإمام البخاري  
المؤلف: محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، أبو عبد الله (المتوفى: 256هـ)

قَالَ الشَّيْخُ الْإِمَامُ: فِيهِ بَيَانٌ أَنَّ الْعَبْدَ لَيْسَ إِلَيْهِ شَيْءٌ مِنْ أَمْرِ سَعَادَتِهِ  
أَوْ شَقَاوَتِهِ، بَلْ إِنْ اهْتَدَى، فَبِهَدَايَةِ اللَّهِ إِيَّاهُ، وَإِنْ ثَبَّتَ عَلَى الْإِيمَانِ  
فَبِتَثْبِيتِهِ، وَإِنْ ضَلَّ فَبِصَرْفِهِ عَنِ الْهُدَى.

قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى: {بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ {  
[الحجرات: 17] ، وَقَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى إِخْبَارًا عَنْ حَمْدِ أَهْلِ  
الْجَنَّةِ: {الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ {  
[الأعراف: 43] وَقَالَ اللَّهُ عَزَّ وَجَلَّ: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ  
الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إِبْرَاهِيمَ: 27] .

الكتاب: شرح السنة

المؤلف: محيي السنة، أبو محمد الحسين بن مسعود بن محمد بن الفراء البغدادي الشافعي  
(المتوفى: 516هـ)



Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

### Being Correct

From Ali -RadhiAllaahu anhu- who said the  
Messenger of Allaah ﷺ said to me:

Day

28

اللَّهُمَّ  
اهْدِنِي  
وَسَدِّدْنِي

اللَّهُمَّ  
اهْدِنِي  
وَسَدِّدْنِي

‘Say O Allaah guide me and make me correct.’

Remember with guidance how you were guided  
to the path and with correctness  
how an arrow hits the target correctly.’

In another narration:

‘O Allaah indeed I ask You for guidance and being correct.’

[Collected by Muslim]

No. 28 Bitesize Ramadan 1440 ~ 2019

## Being Correct

Translated

by

Abbas Abu Yahya

From Ali *-RadhiAllaahu anhu-* who said the Messenger of Allaah *-sallAllaahu alayhi wa  
sallam-* said to me:

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

‘Say O Allaah guide me and make me correct.’ Remember with guidance how you were guided to the path and with correctness how an arrow hits the target correctly.’

In another narration:

‘O Allaah indeed I ask You for guidance and being correct.’

[Collected by Muslim]

### [Being Correct]

Shaykh Uthaymeen said:

‘As for ‘being correct’ it means that a person is correct in his statements, his deeds and his Aqeedah.

‘Tasdeed’ [being correct] – means that a person is given success to be correct whereby he will not become misguided.

Allaah Ta'ala said:

يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم ذنوبكم

<< O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

He will direct you to do righteous good deeds and will forgive you your sins.>> [Ahzaab:70-71]

<< قولاً سديداً >> << and speak (always) the truth >> meaning being correct.

Allaah Ta'ala mentioned about 'and speak (always) the truth.' two benefits:

First: Correct Deeds

Second: Forgiveness of Sins

Therefore, it is necessary for a person to ask Allaah this Dua 'O Allaah I ask You for guidance and correctness' or he says: 'O Allaah guide me and correct me.' The meaning is the same.'

[From Sharh Riyadh as-Saliheen 6/30]

رقم 28 - لقمة رمضانية 1440 هـ

السداد



عَنْ عَلِيٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«قُلِ اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، وَادْكُرْ، بِأَهْدَىٰ هِدَايَتِكَ الطَّرِيقَ، وَالسَّدَادَ، سَدَادَ

السَّهْمِ»

رَوَاهُ مُسْلِمٌ

قال محمد بن صالح بن محمد العثيمين

وأما السداد فهو تسديد الإنسان في قوله وفعله وعقيدته والتسديد معناه أن يوفق الإنسان

إلى الصواب بحيث لا يضل وقد قال تعالى يا أيها الذين آمنوا اتقوا الله وقلوا قولا سديدا

يصلح لكم أعمالكم ويغفر لكم ذنوبكم قولا سديدا أي صوابا فذكر الله تعالى في القول

السديد فائدتين

أولا: صلاح الأعمال

والثانية: مغفرة الذنوب

فينبغي للإنسان أن يسأل الله هذا الدعاء اللهم إني أسألك الهدى والسداد أو يقول اللهم

اهدني وسددني المعنى واحد

الكتاب: شرح رياض الصالحين

المؤلف: محمد بن صالح بن محمد العثيمين (المتوفى: 1421هـ)

## Prophetic Supplications

Praise be to Allaah **الحمد لله**

The Messenger of Allaah ﷺ said:

Day

29

أفضل الذكر

لا إله إلا الله

و أفضل الشكر

الحمد لله

أَفْضَلُ الذِّكْرِ

لَا إِلَهَ إِلَّا اللَّهُ

وَأَفْضَلُ الدُّعَاءِ

الْحَمْدُ لِلَّهِ

'The best Dhikr is La ilaha illa Allah  
& the best gratitude is Alhamdulillah.'

No. 29 Bite sizes Ramadan 1440 - 2019

## Praise be to Allaah

لله الحمد

Translated

By

Abbas Abu Yahya

From Talha bin Kharash al-Ansaari who said I heard Jabir bin Abdullaah saying I heard the Messenger of Allaah *sallAllaahu alayhi wa sallam* saying:

“ الله دمحا ركشلا لضافاً و الله لا إله إلا لا ركذلا لضافاً ”

'The best Dhikr is La ilaha illa Allah and the best gratitude is Alhamdulillah.'

[Collected by Ibn Hibban, al-kharaiti in 'Fadl shukr', Baghawi in 'Sharh as-Sunnah' & Al-Albaani graded it Hasan in Saheehah no. 1497]

Allaah Ta'ala said:

[3: رصنلا] \*هز فَعْتَسَاوْ كَبِرَ دُمَحِبِ نَحْبَسَفَ .

So glorify the Praises of your Lord, and ask for His Forgiveness. >>[Nasr: 3]

Allaah Ta'ala said:

لَأَزِيدَنَّكُمْ شَكَرْتُمْ لَيْنَ

«If you give thanks (by accepting Faith and worshipping none but Allah), I will

give you more (of My Blessings) » [Ibraheem: 7]

## Other Ahadeeth about al-Hamd

كثيراً لله الحمد

From Abu Sa'eed al-Khudri *-RadhiAllaahu anhu-* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said

كثيراً رحمتي لعبدي اكتبوا : تعالى الله قال -كثيراً لله الحمد : العبد قال إذا “

'When the slave of Allaah says: 'Alhamdulillah Katheera' [Praise be to Allaah a lot], Allaah Ta'ala says: 'Write a lot of my Mercy for My slave.'

[Saheeh Targheeb 1578 & graded Hasan Lighayrihi by Al-Albaani]

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

اهبتكابل اقف ل جو ز ع هبر اهيف ع جار فء، اهبتكين أن ك لملما اهمظ عأفء، أريتك لله دمحا: بل جر ل اء

أريتك ي دبء ل اء اء

'A man said 'Alhamdulillah Katheera' [Praise be to Allaah a lot] the Angel saw this as a great matter so he went to check with his Lord -Azza wa Jal. Allaah said: 'Write it as my slave said it, 'Katheer'.'

[Saheeh Targheeb wa Tarheeb 1577 & researched in Saheehah no.3452]

From Abu Ummamah *-RadhiAllaahu anhu-* said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

«ما أنعم الله على عبد نعمة فحمد الله عليها إلا كان ذلك الحمد أفضل من تلك النعمة .. ...» .

'Allaah did not give a blessing to a worshipper and he says 'Alhamdulillah' for that blessing except that the Hamd [Praise for Allaah] was better than that blessing.'

[Collected by Tabarani & Al-Albaani graded it Hasan. As well as another narration from Anas collected by Ibn Sunni, al-Kharaiti as in Saheeh al-Jamia as-Sagheer no. 5562]

From Anas that the Prophet *-sallAllaahu alayhi wa sallam-* said:

«الحمد من الله إلى أحب شيء وما، الله من معاذير أكثر شيء وما، الشيطان من والعجلة، الله من التاني»

'Being patient and gentle is from Allaah, haste is from the Shaytaan. There is nothing more as a pardon from Allaah and nothing more beloved to Allaah than 'al-Hamd'. [Praise for Allaah].

[Collected by al-Bayhaqi in Shu'ab al-Eemaan and graded Hasan by Al-Albaani in Silsilah Saheehah no. 1795, Saheeh Targheeb No. 1572]

From Mus'ab bin Sa'ad from his father: that a Bedouin said to the Prophet *-sallAllaahu alayhi wa sallam-* : "Teach me a Dua, perhaps Allaah will benefit me by it?"

The Prophet said:

"قُلْ: اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ".  
'Say: O Allaah all praise is for You and all commands are for You.'

[Collected by al-Bayhaqi & Al-Albaani graded it Hasan in Saheeh Targheeb no. 1576]

Miraath Bite Size Ramadan 1440 A.H.

## Prophetic Supplications

Seeking forgiveness for  
believing men & believing women

From Ubadah bin as-Samitt –Radhi Allaahu anhu– who said:

I heard the Messenger of Allaah ﷺ saying:

مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
كَتَبَ اللَّهُ لَهُ بِكُلِّ  
مُؤْمِنٍ وَمُؤْمِنَةٍ  
حَسَنَةً

‘Whoever sought forgiveness for believing men and believing women, Allaah writes a good deed for him for every believing man and woman.’

No. 30 Bitesize Ramadan

Seeking forgiveness for believing men and believing women

Translated

by

Abbas Abu Yahya

From Ubadah bin as-Samitt *-Radhi Allaahu anhu-* who said: I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying:

«مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

حَسَنَةً» 'Whoever sought forgiveness for believing men and believing women,

Allaah writes a good deed for him for every believing man and woman.'

[Collected by Tabrani and Albaani declared it to be Hasan in Saheeh al-Jamia no. 6026]

Seeking forgiveness for believing men and believing women is from the Dua of the Noble Prophets and Messengers.

Prophet Nuh's *-alayhi as-Salam-* Dua:

( رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ) نوح/28

«My Lord! Forgive me, and my parents, and him who enters my home as a

believer, and all the believing men and women. » [Nuh: 28]



Prophet Ibraheem's -alayhi as-Salam- Dua:

( رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ) إبراهيم/41

«Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.» [Ibraheem: 41]

Prophet Muhammad -sallAllaahu alayhi wa sallam- was ordered with Tawheed and seeking forgiveness for the believers:

( فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ) محمد/19

«So know that La ilaha ill-Allah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. » [Muhammad: 19]

Making Dua for the Muslims who preceded

( وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا

لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ) الحشر/10

«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.» [Hashr: 10]

Ibn al-Qayyim said:

‘Everyone is a participant in having a need, in fact a necessity for the forgiveness of Allaah, His pardon and His Mercy. So just as a Muslim loves that his Muslim brother seeks forgiveness for him, likewise, it is necessary that he also seeks forgiveness for his Muslim brother, so he becomes like his travelling companion.

O my Lord forgive me, my parents, the male Muslims, the female Muslims, the male believers and the female believers.

Some of the Salaf used to recommend for a person to be continuous upon this Dua daily seventy times, so he takes it as a regular Dua and does not leave it.

I heard our Shaykh – Ibn Taymeeyah – mention this, and he mentioned a great excellence which I did not memorise, perhaps it was from his general regular Dua which he did not leave off. I heard him saying: that it is permissible to say it during the sitting between the two Sajdas. Therefore, if a worshipper of Allaah sees that his Muslim brothers have been afflicted with what he has been afflicted with, that they are in need of what he is in need of, then he cannot be prevented from aiding them, except due to his excessive ignorance of the forgiveness of Allaah and His virtue, and the reality of this person is that he is also not aided, since verily rewards are dependent on their actions.’

[Miftah Dar as-Sa'ada 1/298-299]

### In the Janaza Prayer

From Abu Hurairah -*RadhiAllaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- would say when praying a Janazah prayer,

"اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا  
وَذَكَرْنَا وَأُنْتَنَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ  
مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ".

‘O Allaah forgive our living and our dead, our present ones and absent ones, our young and senior, our males and females. O Allaah, those whom You have kept alive, keep them alive upon Islaam and those whom You have caused to die let them die upon Eemaan. O Allaah, do not prohibit us from his reward nor let us be misguided after him.’

[Collected by Ibn Majah, al-Bayhaqi, Abu Dawood, Tirmidhi and authenticated by al-Hakim, Dhahabi agreed with him and Al-Albaani said it is as they said it is. Ahkam al-Janaiz p.124]

### Making Dua in Someone's Absence

From Umm Darda who said: ‘My husband informed me that he heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam* - saying:

دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل

كلما دعا لأخيه بخير، قال الملك الموكل به: آمين ولك بمثل

‘If a Muslim makes Dua’ for his brother in his absence then it is answered.

There is an Angel near his head who has been deputed that every time a

Muslim makes Dua for his brother for goodness, the deputised Angel says:

‘Ameen, and the same for you.’

[Collected by Muslim & Abu Dawood in ‘Saheeh Targheeb wa Tarheeb’ No. 3131]

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ ،

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

O Allaah forgive Muslim men and Muslim women, believing men and

believing women, those alive from them and the dead.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace

and blessings be upon our final

Prophet Muhammad, his

family, his companions

and all those who

follow his

guidance.

رقم 30 – فائدة رمضانية 1440 هـ

استغفر للمؤمنين و للمؤمنات

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً»

رَوَاهُ الطَّبْرَانِيُّ

الاستغفار للمؤمنين و المؤمنات من دعاء الرسل و الأنبياء الكرام ، فقد دعا به نوح عليه السلام:

( رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ) نوح/28  
ودعا به إبراهيم - عليه السلام - قائلاً: ﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴾ [إبراهيم: 41]،

وَلِهَذَا كَانَ الدِّينُ مَجْمُوعًا فِي التَّوْحِيدِ وَالِاسْتِغْفَارِ قَالَ تَعَالَى : { فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } . [محمد: 19].

الدعاء الدائب لملائكة الرحمن الحاملة لعرشه و المقربين حوله، كما قال تعالى: ﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ

وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿ غافر: 7 ] .

يقول ابن القيم في "مفتاح دار السعادة: (299-1/298) "

"والجميعُ مشتركون في الحاجة بل في الضرورة إلى مغفرةِ الله وِعفوهِ ورحمتهِ ،  
فكما يُحبُّ - أي المسلم - أن يَسْتَغْفِرَ له أخوه المسلمُ ، كذلك هو أيضاً ينبغي أن  
يستغفَرَ لأخيه المسلم ، فيصير هَجِيرَاهُ : رَبِّ اغْفِرْ لي ولوالديَّ وللمسلمين  
والمسلمات وللمؤمنين والمؤمنات ، وقد كان بعضُ السلفِ يستحبُّ لكلِّ أحدٍ أن يُداوم  
على هذا الدعاء كلَّ يوم سبعين مرَّةً ، فيجعل له منه ورداً لا يُخلُّ به

وسمعتُ شيخنا - أي ابن تيمية - يذكره ، وذكر فيه فضلاً عظيماً لا أحفظه ، وربَّما  
كان من جملة أوراده التي لا يُخلُّ بها ، وسمعتُه يقول : إِنَّ جعله بين السجدين جائزٌ  
، فإذا شهدَ العبدُ أن إخوانه مصابون بمثل ما أُصيب به ، محتاجون إلى ما هو محتاجٌ  
إليه لم يمتنع من مساعدتهم إلا لفرطِ جهله بمغفرةِ الله وفضلِهِ ، وحقيقٌ بهذا أن لا  
يُسَاعَدَ ، فإنَّ الجزاءَ من جنس العمل " انتهى

عن أبي هريرة رضي الله عنه.

أن رسول الله صلى الله عليه وسلم " كان إذا صلى على جنازة يقول:

اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكرنا وأنثانا، اللهم  
من أحييته منا فأحيه على الاسلام، ومن توفيته منا فتوفه على الايمان، اللهم لا  
تحرمننا أجره، ولا تضلنا بعده " .

أخرجه ابن ماجه (1 / 456) والبيهقي وأبو داود (2 / 68) والترمذي (2 / 141)  
وابن حبان في صحيحه (757 - موارد) والحاكم (1 / 358) والبيهقي أيضا  
وأحمد

الكتاب: أحكام الجنائز ص124

المؤلف: أبو عبد الرحمن محمد ناصر الدين الألباني (المتوفى: 1420هـ)

يقول النبي صلى الله عليه وسلم: " دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل كلما دعا لأخيه بخير، قال الملك الموكل به: آمين ولك بمثل " رواه مسلم؛

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ ،

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

O Allaah forgive Muslim men and Muslim women, believing men and believing women, those alive from them and the dead.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace

and blessings be upon our final

Prophet Muhammad, his

family, his companions

and all those who

follow his

guidance.