

# جَنِي الثَّمَارِ

شَرْحُ صَحِيحِ الْأَذْكَارِ



## **JANYU ASSIMAR SHARHU SAHĪH AL-ADHKAR**

Reaping The Benefits; Explanation  
Of The Authentic Invocations

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**Translated By:**

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تَأْلِيفُ

السَّيِّحُ الدُّكْتُورُ خَالِدُ بْنُ مُحَمَّدٍ الْجُهَنِّي

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Translator's Introduction

**In the name of Allah, the Most Merciful, the Most Compassionate.**

Praise and thanks belong to Allah, the Lord of all creation. We thank Him, seek repentance, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the sins of our actions. Indeed, whoever Allah guides is truly guided, and whoever He allows to go astray, none among creation can guide them. Therefore, we beseech Allah, the Most Glorious and Exalted, to protect us from misguidance and to rectify our affairs in all aspects of life.

I testify that there is no deity worthy of worship except Allah, the Most Glorious and Exalted, and that Muhammad — may peace and blessings of Allah be upon him — is His servant and Messenger. Allah sent him with the truth, and he fulfilled his mission by conveying the message of Allah, leaving His followers (Muslims) upon the straight path. May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in truth and righteousness until the Day of Judgment?

**Thereafter**, this is the translation of the book **Janyu Assimar Sharhu Sahih Al-Adkhar**, written by the esteemed scholar Dr. Khalid Bin Mahmud Al-Juhani, a distinguished scholar in many religious fields. May Allah preserve his life.

This book **Janyu Assimar**, authored by this scholar, covers numerous supplications that are highly sought after to achieve a righteous and prosperous life in this world, to be protected from its harms, and to attain safety in religious and daily matters.

The author begins with an introduction, and then divided the book into twelve lessons, each containing one or two summarized benefits. Additionally, the scholar explains some ambiguous words found in the hadith, which may be difficult to understand due to the specific terminologies within sciences of hadith, distinct from other fields of knowledge. An example is the word



"الصلاة" (Salāh), which different scholars – whether from Arabic language, Fiqh (jurisprudence), or Hadith – may interpret with varying technical meanings. The author clarifies such terms to ensure an accurate and complete understanding of the hadith.

Indeed, this book differs in structure from **Hisnul Muslim** (The Fortress of the Believer), which primarily focuses on listing phrases of the adhikār (remembrance) without extensive explanations. In contrast, Janyu Assimar presents the full text of hadiths, along with citations of narrators from major scholars such as Imam Al-Bukhari, Imam Muslim, Imam Abu Dawud, Imam Tirmidhi, Imam Nasa'i, and Ibn Majah. It also includes references to the companions or Tābi'een (followers) from whom the hadiths were transmitted.

There is a great need to teach this book in schools, mosques, and educational platforms, and to spread its knowledge due to its immense importance and the way it presents beneficial explanations. May Allah reward the Author and those who teach, or financially help in distributing this work – with goodness.

I pray to Allah, the Most Glorious and Exalted, that out of His vast mercy toward His servants, and His special compassion for believers, He grants acceptance to this service for His true path. May He make it beneficial during my lifetime and after my passing. May He reward the one who wrote it, the one who published it in pursuit of Allah's pleasure, and those who spread and teach it within the community. Truly, our Lord, the Most Glorious, is the Protector and Ally of this effort and has absolute power over all things.

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*April 27<sup>th</sup> 2025 / Shawwal 29<sup>th</sup> 1446*

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## Author's Introduction

All praise is due to Allah, the One, the All-Powerful, the All-Forgiving, the Determiner of destinies, the Disposer of affairs, who alternates night with day, a reminder for those with hearts and sight. He awakened those He created and chose, and included them among the righteous. He guided those He selected from His servants, making them among the close and virtuous. He enlightened those He loves, encouraging them to renounce this world, so they strive for His pleasure and prepare for the eternal abode, avoiding what displeases Him and being cautious of the punishment of the Fire. They engaged themselves earnestly in His obedience and maintained His remembrance throughout the day and night, illuminating their hearts with the radiance of His light. I praise Him with the utmost praise for all His blessings and ask Him for more of His grace and generosity.

I bear witness that there is no deity except Allah, the Almighty, the Eternal, the All-Wise; and I bear witness that Muhammad is His servant and Messenger, His chosen one, His beloved, and His intimate friend, the best of creation, and the most honored of the earliest and the later generations. May the peace and blessings of Allah be upon him, all other prophets, and the family of each and every one, and all righteous people.

**Thereafter**, Allah, the Almighty, the All-Wise, says: '**So remember Me; I will remember you, and be grateful to Me and do not deny Me**' (Al-Baqarah: 152).

He also says: '**And I did not create the jinn and mankind except to worship Me**' (Adh-Dhariyat: 56)

From this, it is understood that one of the best states of a servant is their remembrance of the Lord of the worlds and their engagement in the remembrances narrated from the Messenger of Allah, the Master of the Messengers ﷺ.<sup>1</sup>

1. See: "Al-Athkar" by Al-Nawawi, p. 3.



The Messenger of Allah ﷺ said:

إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسَ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، وَذَكَرَ مِنْهَا: (وَأْمُرْكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مِثْلَ ذَلِكَ كَمِثْلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ، كَذَلِكَ الْعَبْدُ لَا يُحَرِّزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ

*Indeed, Allah commanded Yahya ibn Zakariya with five words to act upon and to instruct the Children of Israel to act upon them.' Among these, he mentioned: 'And I command you to remember Allah, for the example of this is like a man who fled from an enemy quickly until he reached a fortress and secured himself from them. Likewise, a servant cannot secure themselves from the devil except through the remembrance of Allah.'*<sup>1</sup>

Indeed, remembrance protects the servant and guards them from the devil in their times of ease and travel. Therefore, a servant should not let their tongue cease from the remembrance of Allah morning and evening, for the devil waits for the moments when the servant is neglectful of Allah's remembrance to lead them astray from the straight path.

Al-Mutarraf (may Allah have mercy on him) said:

نَظَرْتُ فِي بَدْءِ هَذَا الْأَمْرِ مِمَّنْ كَانَ، فَإِذَا هُوَ مِنَ اللَّهِ، وَنَظَرْتُ عَلَى مَنْ تَمَامُهُ فَإِذَا تَمَامُهُ عَلَى اللَّهِ، وَنَظَرْتُ مَا مَلَكَهُ فَإِذَا مَلَكَهُ الدُّعَاءُ

*I looked into the beginning of this matter and found that it is from Allah. I looked into its completion and found that its completion is with Allah. I looked into what its essence is, and I found that its essence is supplication.*<sup>2</sup>

Among the books that have focused on compiling authentic remembrances is the book of our esteemed scholar, the jurist and fundamentalist, Wahid Abdul Salam Bali – may Allah preserve him, prolong his life in obedience to Him, and grant him the highest paradise – titled '**Sahih Al-Athkar.**'

1. Authentic: Narrated by Al-Tirmidhi (2863) and Ahmad (17800) from Al-Harith Al-Ash'ari, and authenticated by Al-Albani.

2. See: "Musannaf Ibn Abi Shaybah" (35135), "Al-Mujalasatu wa Jawahir Al-'Ilm" by Al-Dinuri (43), and "Al-Ibanatu Al-Kubra" by Ibn Battah (1711).



I sought Allah's guidance to explain this blessed book, and Allah opened my heart for this matter, made it easy for me to compile it, and I requested permission from our Sheikh, may Allah preserve him, to explain it, and he granted me permission.

It is worth mentioning that the book '**Sahih Al-Athkar**' has several distinguishing features:

1. It often includes only one Hadith in each section.
2. If there are two or more Hadiths in a section, it focuses on the easier and shorter one to facilitate memorization and practice for the student.
3. It presents the complete Hadiths so that the student can understand the context of the narration.
4. The Hadiths are organized according to their authenticity, starting with the Hadiths from the two Sahihs (Al-Bukhari and Muslim), then Al-Bukhari's unique Hadiths, followed by those from Muslim, then Abu Dawood, then Al-Tirmidhi, then Ibn Majah, and so on.

### **My work in the book:**

1. I included an introduction containing the virtues of remembrance, its benefits, etiquettes, times of acceptance, and their conditions, etc.
2. I placed the complete Hadith at the top of the page before its explanation.
3. I explained the Hadiths in an accessible style that can be understood by anyone who reads it, **including:**
  - Explanation of ambiguous words.
  - A general explanation of the Hadith.
  - The benefits derived from each Hadith.
  - A brief biography of the narrator of the Hadith, which I included in the margins.



4. I provided a concise verification of the Hadiths mentioned in the book, relying on our Sheikh's verification within the text.

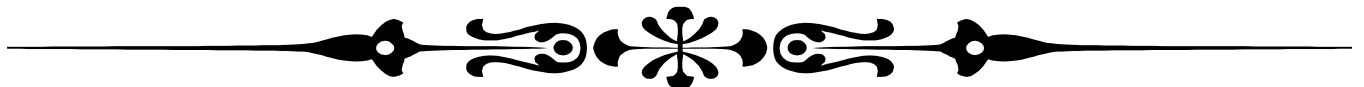
5. I based the correction and enhancement of the Hadiths on the rulings of Sheikh Al-Albani, may Allah have mercy on him.

I ask Allah, the Almighty, and Lord of the Mighty Throne, to purify our intentions and to fill our deeds with righteousness. Indeed, He is the best protector and the best supporter.

**Written by,**

Khalid Bin Mahmud Al-Juhani

Date: 22/6/1433 H



# Lesson One | الدَّرْسُ الْأَوَّلُ

**The Scholar said:** In this first lesson, we will directly read together in order to understand things such as the following:

1. A small portion of the virtues of remembering Allah (Dhikr).
2. The benefits and etiquette of remembering Allah and supplication.
3. The conditions for the acceptance of supplication.

## Virtues Of Remembering Allah (Dhikr).

فَمِنْ فَضَائِلِ الذِّكْرِ

### Among The Virtues Of Remembrance:

**First:** The one who remembers his Lord is steadfast, active, and obedient to the commands of Almighty Allah. Allah, the Exalted, says:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً﴾

*“And remember your Lord within yourself in humility and fear.” (7:205)*

**Second:** The remembrance of Allah is greater than the world and all that is in it, as the Prophet ﷺ said:

﴿لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ﴾

*“For me to say: SubhanAllah (Glory be to Allah), Alhamdulillah (Praise be to Allah), La ilâha illa Allah (There is no god but Allah), and Allahu Akbar (Allah is the Greatest) is more beloved to me than everything the sun has risen upon.”*



**Third:** Remembrance of Allah is a means of attaining forgiveness for sins. Therefore, if you want Allah to forgive your sins, you should consistently engage in the remembrance of Allah. The Messenger of Allah ﷺ said:

﴿مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِئَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ﴾

*“Whoever says 'Subhanallahi Wabihamdihi' (Glory be to Allah and praise be to Him) one hundred times in a day, his sins will be erased, even if they are as abundant as the foam of the sea.”*

**Fourth:** Dhikr is an easy act with immense rewards. This is illustrated in the hadith narrated by Sa'd Ibn Abi Waqqâs (may Allah be pleased with him), who said: We were with the Messenger of Allah ﷺ, and he ﷺ said:

﴿أَيَعْجزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ؟، فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَلْفَ حَسَنَةٍ يَا رَسُولَ اللَّهِ؟ قَالَ: يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ﴾

*“Is anyone among you incapable of earning one thousand good deeds every day?’ One of the companions asked: ‘How can one earn a thousand good deeds, O Messenger of Allah?’ He ﷺ replied: ‘By saying ‘Subhanallah’ (Glory be to Allah) one hundred times, one thousand good deeds will be recorded for him, or one thousand sins will be erased from him.”*

**Fifth:** By frequently remembering Allah, a palm tree will be planted for you in Paradise, as the Messenger of Allah ﷺ said:

﴿مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ﴾

*“Whoever says 'Subhanallahi Wabihamdihi' (Glory be to Allah, and praise be to Him), a palm tree will be planted for him in Paradise”.*



## The Benefits Of Remembering Allah

وَلِلذِّكْرِ فَوَائِدٌ كَثِيرَةٌ، مِنْهَا

**Remembrance Of Allah Has Many Benefits, Including:**

1. It repels Satan.
2. It pleases Allah, the Exalted and Glorified.
3. It brings sustenance (provisions).
4. It saves from the punishment of Allah on the Day of Judgment.

## Etiquette Of Remembrance And Supplication

وَلِلذِّكْرِ وَالِدُعَاءِ آدَابٌ يَنْبَغِي لِلذَّاكِرِ وَالِدَّاعِي أَنْ يَتَأَدَّبَ بِهَا، وَمِنْ هَذِهِ الْآدَابِ

**Remembrance (Dhikr) and supplication (Du'a) have etiquettes that the one who remembers and supplicates should adhere to. Among these etiquettes are:**

**Firstly:** Firstly: It is indeed desirable to bring to mind the greatness of Allah, the Exalted, during the remembrance of Allah, and that is because of the saying of Allah, the Most High:

﴿ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

*“That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.” (Qur'an 22:32)*

**Secondly:** Likewise, it is recommended (if you intend to make supplication) to begin by presenting your supplication with praise to Allah, the Exalted, because the Prophet heard a man supplicating in his prayer without glorifying Allah, and he did not send blessings upon the Prophet ﷺ, so the





Messenger of Allah ﷺ said: this man hastened, or rushed the supplication. Then the Messenger of Allah called him and said to him:

﴿إِذَا صَلَّى أَحَدُكُمْ - أَوْ إِذَا دَعَا أَحَدُكُمْ - فَلْيَبْدَأْ بِتَمْجِيدِ رَبِّهِ جَلَّ وَعَزَّ، وَالشَّاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُو بَعْدَ مَا شَاءَ﴾

*“If one of you prays (and intends to make supplication), then let him begin by glorifying his Lord, the Majestic, the Almighty, and praising Him, then let him send blessings upon the Prophet ﷺ, then let him ask for what he wants.”*

**Thirdly:** It is also desirable to supplicate for the believing men and women, and for yourself (but begin by supplicating for yourself, then supplicate for others afterwards), because Allah, the Mighty and Majestic, said:

﴿وَاسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

*“And ask forgiveness for your sin and for the believing men and believing women.” (Quran 47:19)*

**Fourthly:** It is also recommended to be persistent in supplication, that is because the Prophet ﷺ, when he would supplicate against some people or supplicate to bring about some good, he would repeat it three times. Among the evidence for repeating the supplication three times is that when a man asked the Prophet ﷺ to supplicate to Allah, the Glorified and Exalted, to send down rain, the Prophet ﷺ said:

﴿اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا﴾

*“O Allah, give us rain, O Allah, give us rain, O Allah, give us rain,” three times.*

**Fifthly:** It is also recommended when supplicating to raise both hands and face the qibla direction, because the Prophet ﷺ said:

﴿إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ، يَسْتَحْيِي مَنْ عَبْدُهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا﴾



*“Indeed, your Lord, Blessed and Exalted, is Shy and Generous. He is shy to turn away empty the hands of His servant when he raises them to Him.”*

*Meaning, He returns them to him like that, with nothing in them of acceptance and fulfillment of his needs.*

And indeed, Allah has encouraged His servants to supplicate, so Allah, the Most High, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ، أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ؛ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

*“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”*

And may He be glorified, He also said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

*“Call upon your Lord in humility and privately” wato asirce.*

## **Conditions (For the Acceptance) Of Supplication**

وَاعْلَمُوا أَيُّهَا الْإِخْوَةُ وَالْأَخَوَاتُ أَنَّ لِلدَّعَاءِ شُرُوطًا يَجِبُ أَنْ تَتَوَفَّرَ لِكَيِّ يَسْتَجِيبَ اللَّهُ عَزَّ وَجَلَّ لِلدَّاعِي، هَذِهِ الشَّرُوطُ أَرْبَعَةٌ.

**Know, dear brothers and sisters, that indeed supplication has conditions that must be met in order for Allah, the Mighty and Majestic, to accept the supplication of the supplicant. These conditions are four:**

**The First Condition: Sincerity (Ikhlâs):** And the meaning of sincerity is to purify the supplication, making it for Allah alone, without any showing off (riya'). It means that you intend, with your supplication, the pleasure of Allah, the Most High. Allah, the Most High, said:



﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

*“And they were not commanded except to worship Allah, [being] sincere to Him in religion.”*

Therefore, whoever calls upon Allah, the Mighty and Majestic, seeking something other than the pleasure of Allah, such as wanting people to praise him (putting himself under pressure to be eloquent in supplication and exaggerating), then Allah will not accept from him. (That is why it is recommended to supplicate with a humble tongue, showing need, not with an eloquent tongue or any embellishment, or showing off ability).

**The Second Condition:** Following the Guidance of the Messenger of Allah ﷺ: Therefore, one should not make a supplication that contains sin or contradicts the guidance of the Messenger of Allah ﷺ, because the Prophet ﷺ said:

﴿مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ﴾

*“Whoever introduces into this affair of ours (religion) something that is not from it (the Qur'an or Sunnah), it is rejected.”* Meaning it is invalid and futile, and it will be left for him on the Day of Resurrection.

**The Third Condition:** Having hope in Allah, along with certainty and firm resolve for acceptance: Some people, when they ask Allah, the Most High, for something, they do not have confidence in Allah's response to their supplication. And indeed, this is one of the reasons why Allah does not accept from them. The proof for this is the hadith of the Messenger of Allah ﷺ, who said:

﴿لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ﴾

*“The supplication of a servant will continue to be answered as long as he does not supplicate for something sinful or for severing family ties.”* Meaning there is no wrongdoing in it, or severing of family ties in the supplication. The Messenger of Allah ﷺ said:



﴿مَا لَمْ يَسْتَعْجِلْ﴾

*“As long as he does not seek haste”*

*It was said, "O Messenger of Allah ﷺ, what is meant by lack of patience?"  
The Messenger of Allah ﷺ said:*

﴿يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ اللَّهَ يَسْتَجِيبُ لِي،  
فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ﴾

*“He says: 'I have supplicated, and I have supplicated, but I do not see Allah answering my supplication.' Then, at that point, he becomes weary and abandons supplication.” So Allah refuses to accept his supplication.*

The Messenger of Allah ﷺ said:

﴿إِذَا دَعَا أَحَدُكُمْ فَلْيَعِزِّمِ الْمَسْأَلَةَ، وَلَا يَقُولَنَّ:  
اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ سُبْحَانَهُ وَتَعَالَى﴾

*“When one of you supplicates, let him be firm in his request, and let him not say: 'O Allah, if You will, then grant me,' for there is none who can compel Him, Glory be to Him, the Exalted.”*

Meaning Allah is Almighty, and there is no one among His creation who can force Him to do what He wills. Allah does what He pleases (based on justice, wisdom, knowledge, and suitability), glory be to Him. Therefore, if you are going to supplicate to Allah, then supplicate to Allah with the supplication of one who has a strong determination and certainty, one who is keen in his supplication, and one who is confident of acceptance.

**The Fourth Condition:** Presence of the heart with desire for what is with Allah, the Glorified and Exalted: For the one who supplicates to his Lord with a heedless heart will not feel (Allah in his heart) or what he is saying, which will cause Allah not to accept from him. The proof for this is the saying of the Messenger of Allah ﷺ:



﴿ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ،  
وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَهُ﴾

*“Supplicate to Allah while you are certain of being answered, and know that Allah does not answer a supplication from a heedless, inattentive heart.”*

## الدَّرْسُ الثَّانِي | Lesson Two

**The Scholar said:** In this second lesson, we will directly read together in order to understand things such as the following:

1. Times, Places, and Moments when Prayers (Du'a) are answered.
2. Circumstance under which Prayers are answered.
3. What is forbidden in Prayer?
4. Impediments or Obstacles to the Acceptance of Prayer.

### Times, Places, And Moments When Prayers Are Answered

Allah Almighty and His Messenger, peace and blessings be upon him, have guided us to specific times and designated places where prayers are answered.

Among these is that the prayer of a Muslim for his brother in his absence is answered. This is based on the saying of the Messenger of Allah, peace and blessings be upon him:

﴿مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلِ﴾

*“There is no Muslim servant who prays for his brother in his absence, but the angel says: 'And for you likewise.’”* Meaning, the angel prays for him with the same thing he prayed for his brother.



**Among the answered prayers are:** the prayer of a parent for their child (both for good and against), the prayer of a traveler, and the prayer of the oppressed. This is based on the saying of the Messenger of Allah, ﷺ:

﴿ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ﴾

*“Three prayers are answered without a doubt: the prayer of the oppressed, the prayer of the traveler, and the prayer of a parent against their child.”*

**Likewise, among the answered prayers** is the prayer of one who awakens from sleep and supplicates with the prescribed invocation. According to the Messenger of Allah, peace and blessings be upon him: Whoever awakens (meaning becomes alert and wakes up) during the night and says:

﴿لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾

*“There is no god but Allah alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He has power over all things. Praise be to Allah, and glory be to Allah, and there is no god but Allah, and Allah is the greatest, and there is no might nor power except with Allah,”*

Then says:

اللَّهُمَّ اغْفِرْ لِي

*“O Allah, forgive me,”*

*Or supplicates, it will be answered for him. If he performs ablution and prays, his prayer will be accepted.*

*So, whoever awakens from the night and says this prayer, and then calls upon Allah Almighty with any supplication, Allah Almighty will answer his prayer.*





**Among the times when prayers are answered** is the last third of the night.

This is based on the saying of the Messenger of Allah, peace and blessings be upon him:

﴿يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟﴾

*“Our Lord, Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains, saying: 'Who is calling upon Me that I may answer him? Who is asking of Me that I may give him? Who is seeking forgiveness that I may forgive him?'”*

أَمَّا أَحْوَالُ إِجَابَةِ الدُّعَاءِ فَهِيَ ثَلَاثَةٌ

**As For The Circumstance Under Which Prayers Are Answered, They Are Three:**

If a Muslim calls upon his Lord Almighty with a prayer, then either He will answer him in this world, or He will answer him in the Hereafter, or He will avert from him evil equivalent to what he prayed for. That is because the Prophet ﷺ, said:

﴿مَا مِنْ مُسْلِمٍ، يَدْعُو بِدَعْوَةٍ، لَيْسَ فِيهَا إِثْمٌ -أَيَّ مَعْصِيَةٍ- وَلَا قَطِيعَةً رَحِمٍ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعْجَلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا﴾، قَالُوا: إِذَا نُكْثِرُ يَا رَسُولَ اللَّهِ؟ قَالَ: «اللَّهُ أَكْثَرُ»

*“There is no Muslim who supplicates with a supplication in which there is no sin (i.e. disobedience) nor severing of kinship, but Allah will give him one of three things: either his supplication will be hastened for him, or He will store it up for him in the Hereafter, or He will avert from him evil like it.”*

They (the companions رضي الله عنهم) said: Then we should supplicate more, O Messenger of Allah? He said: Allah is more (generous).





## **What Is Forbidden In Prayer**

وَقَدْ نَهَاَنَا اللَّهُ وَرَسُولُهُ ﷺ عَنْ أَشْيَاءَ فِي الدُّعَاءِ

**Certainly, Allah and His Messenger ﷺ, have forbidden us from certain things in prayer, among these things are:**

**Firstly:** The prohibition of praying for something sinful or for the severing of kinship ties. That is, it is not permissible for anyone to pray for a sin, such as saying: “O Lord, help me to drink alcohol,” or “Help me to commit such and such a sin.”

**Secondly:** Likewise, it is not permissible for him to pray for the severing of kinship ties, such as saying, for example: “O Lord, distance me from my relatives,” or “Do not make me one who maintains ties with my relatives.” That is because the Prophet ﷺ, said: “The servant will continue to be answered as long as he does not pray for something sinful or for the severing of kinship ties.”

**Thirdly:** Likewise, the Messenger of Allah ﷺ forbade us from transgression in prayer. That is, it is not permissible for anyone to transgress in prayer. An example of that is saying: “O Allah, I ask You for Paradise and its blessings, its splendor, its fruits, and its rivers, and so on and so forth,” or saying: “I seek refuge in You from the Fire and its chains, its shackles, and so on and so forth.” That is because the Prophet ﷺ, said:

﴿سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ، أُعْطِيَتْهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ، أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ﴾

*“There will be a people who transgress in prayer, so beware of being among them. For if you are given Paradise, you are given it and all the good within it, and if you are protected from the Fire, you are protected from it and all the evil within it”*



**Fourthly:** Likewise, the Messenger of Allah, peace and blessings be upon him, forbade us from praying against ourselves, our children, and our wealth. The Messenger of Allah, peace and blessings be upon him, said:

﴿لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ﴾

*“Do not pray against yourselves, nor pray against your children, nor pray against your wealth.”*

### **Impediments Or Obstacles To The Acceptance Of Prayer**

وَقَدْ دَلَّتْ نُصُوصُ الْكِتَابِ وَالسُّنَّةِ عَلَى أَنَّ الدُّعَاءَ  
لَا يَقْبَلُهُ اللَّهُ عَزَّ وَجَلَّ فِي أَحْوَالٍ مُعَيَّنَةٍ: مِنْ هَذِهِ الْأَحْوَالِ

**The texts of the Quran and Sunnah indicate that prayer is not accepted by Allah Almighty in certain circumstances, among these circumstances are:**

**Firstly:** Praying for something sinful, or for the severing of kinship ties, and being hasty, and abandoning prayer, as mentioned in the hadith of the Messenger of Allah, peace and blessings be upon him:

﴿لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ﴾

*“The servant’s supplication will continue to be answered as long as he does not pray for something sinful or for the severing of kinship ties, and as long as he is not hasty.”*

*It was said: O Messenger of Allah, what is hastiness? He said:*

﴿يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ فَلَمْ أَرِ اللَّهَ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ﴾

*“He says: I have prayed, and I have prayed, but I do not see Allah answering me, so he becomes weary at that point and abandons prayer,” meaning he stops praying.*



**Secondly:** Likewise, among the impediments to the acceptance of prayer is indulging in forbidden things in food, drink, and committing sins and forbidden acts. That is because the Prophet ﷺ, said:

﴿أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ﴾

*“O people, Allah is good and only accepts what is good. And Allah commanded the believers with what He commanded the messengers”  
saying:*

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

*“O messengers, eat from the good things and do righteous deeds. Indeed, I, of what you do, am Knowing,” and He said:*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

*“O you who have believed, eat from the good things with which We have provided you.”*

Then he mentioned "a man who prolongs his journey, disheveled and dusty - **disheveled**: meaning his hair is unkempt, **dusty**: meaning he is covered in dust from the length of his journey - extending his hands to the sky, (saying)

﴿يَا رَبِّ! يَا رَبِّ!﴾

*“O Lord, O Lord!”*

But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished with the unlawful, so how can he be answered?"

*Meaning, how can Allah Almighty answer someone who is like this?*

### Lesson Three | الدَّرْسُ الثَّالِثُ



**The Scholar said:** In this third lesson, we will directly read together in order to understand things such as the following:

1. What is said when entering the restroom
2. Some of the remembrances (adhkar) before sleep
3. Supplication (du'a) for distress.
4. Supplication for condolence.

### **Our Sheikh Said. 1: دُعَاءُ دُخُولِ الْخَلَاءِ** **Supplication For Entering The Restroom:**

**Al-Khalâ'u:** The restroom is the place prepared for relieving oneself of waste, whether feces or urine.

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Anas bin Malik (may Allah be pleased with him), who said: When the Prophet, peace and blessings be upon him, entered the restroom, he would say:

﴿اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ، وَالْخَبَائِثِ﴾

*“(O Allah, I seek refuge in You from the male and female evil spirits).”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **فِي الصَّحِيحَيْنِ** means in the two authentic collections of Bukhari and Muslim.

The meaning of his statement: **أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ** I seek protection and refuge in You, O Allah, from the male and female jinns (evil spirits).

The meaning of his statement: **الْخُبْثُ** is the plural of Khabîth خَبِيثٌ, which refers to the male devil. And **الْخَبَائِثُ** is the plural of Khabîthah خَبِيثَةٌ, which refers to the female devil.

### **Among The Benefits Derived From This Hadith Are:**



**Firstly:** It is recommended to remember Allah Almighty with this supplication when entering the restroom.

**Secondly:** The Muslim should fortify himself with remembrance (dhikr) in all his situations so that Satan does not mislead him.

**Thirdly:** This hadith confirms to us that the Prophet ﷺ did not leave the Companions (may Allah be pleased with them), except on a clear path, its night like its day, especially in matters of creed.

## Our Sheikh Said. 2: اذْكَارُ النَّوْمِ Remembrances (Adhkâr) Before Sleep

In the two authentic books (Sahih Al-Bukhari and Sahih Muslim), Abu Huraira (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: When any of you goes to his bed, let him dust off his bed with the inner part of his garment, for he does not know what has come after him on it. Then let him say:

﴿بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ﴾

*“In Your name, my Lord, I lay down my side, and in Your name I raise it up. If You take my soul, then have mercy on it, and if You send it back, then protect it as You protect Your righteous servant.”*

### EXPLANATION OF TERMS

The meaning of his statement: إِذَا أَوَى means when he goes to.

The meaning of his statement: بَدَاخِلَتِ إِزَارَهُ means the edge of his garment that is closest to his body.

The meaning of his statement: مَا خَلَفَهُ عَلَيْهِ means what happened after him on the bed.



**The meaning of his statement:** **أَمَسَكْتَ** means if You cause me to die and take my soul while I am sleeping.

**The meaning of his statement:** **أَرْسَلْتَهَا** means if You return life to it and wake me up from sleep.

**The meaning of his statement:** **فَاَحْفَظْهَا** means protect it from sin and disobeying the command of Allah and the command of His Messenger ﷺ.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The recommendation to say this supplication before sleeping.

**Secondly:** The recommendation to sleep on the right side.

### **Our Sheikh (may Allah preserve him) Said:**

In the two authentic books (Sahih Al-Bukhari and Sahih Muslim), Bara'u Ibn Âzib (may Allah be pleased with him) reported that the Prophet ﷺ said: When you go to your bed, perform ablution as you would for prayer, then lie on your right side and say:

اللَّهُمَّ أَسَلْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ،

*“O Allah, I have submitted my face to You, and I have entrusted my affair to You, and I have turned my back to You, desiring and fearing You. There is no refuge or escape from You except to You. O Allah, I have believed in Your Book which You have revealed, and in Your Prophet whom You have sent.”*

*The Prophet ﷺ said: “If you die that night, you will die upon the fitrah (natural disposition /Islam), and make these the last words you speak.”*

**Bara'u Ibn Âzib said:** I repeated it to the Prophet ﷺ and when I reached: **اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ** (and in Your messenger). He ﷺ said: **لا**، **وَنَبِيِّكَ الَّذِي أَرْسَلْتَ** (and in Your Prophet) whom You've sent.





The meaning of his statement: **أَتَيْتَ مَضْجَعَكَ** means when you come to the place where you want to sleep.

The meaning of his statement: **رَغْبَةً وَرَهْبَةً إِلَيْكَ** means desiring Your reward and fearing Your wrath and Your punishment.

The meaning of his statement: **بِكِتَابِكَ الَّذِي أَنْزَلْتَ** means the Noble Quran.

The meaning of his statement: **فَأَنْتَ عَلَى الْفِطْرَةِ** is upon the religion of Islam.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The words of the Adhkar (remembrances) are Tauqîfiyyah (definitive from revelation), that is, it is not permissible for anyone to remember Allah Almighty with a remembrance that is not mentioned in His Book or the Sunnah of His Prophet, peace and blessings be upon him.

**Secondly:** The recommendation to perform ablution before sleeping.

### **Our Sheikh Said. 3: دُعَاءُ الْكَرْبِ Supplication (Du'a) For Distress**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Ibn Abbas (may Allah be pleased with them both), that the Messenger of Allah ﷺ, used to say in times of distress:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ  
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

*“There is no god but Allah, the Mighty, the Forbearing. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne.”*





The meaning of his statement: الْكَرْبُ means sadness and grief.

The meaning of his statement: لَا إِلَهَ إِلَّا اللَّهُ means there is no deity worthy of worship except Allah.

The meaning of his statement: الْحَلِيمُ means the One who does not hasten to punish His servants when they disobey Him.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to supplicate with this invocation during times of worry, grief, or sadness.

**Secondly:** The more a person praises Allah in supplication, the closer they are to having their prayers answered.

**Thirdly:** The believer must be tested in this world, and the test is according to the level of faith. Whoever has great faith will have a great test, and whoever has less faith will have a test according to his level.

### **Our Sheikh Said. 4: دُعَاءُ التَّعْزِيَةِ Supplication For Condolence**

**That is, what the Muslim says to his brother when offering condolences if he has lost a loved one.**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Usama bin Zaid (may Allah be pleased with them both), that a daughter of the Prophet ﷺ, sent to him ﷺ: We think that my daughter is dying, so please attend us. So he ﷺ sent her his greetings and said:

﴿إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى، فَلْتَحْتَسِبْ وَلْتَصْبِرْ﴾

*“Verily, to Allah belongs what He takes and what He gives, and everything with Him has an appointed term, so be patient and seek reward.”*



*But she sent him an oath to come, so the Prophet ﷺ got up and we got up, and the child was raised in the lap of the Prophet ﷺ, and his soul was rattling, so the eyes of the Prophet, ﷺ overflowed with tears. Sa'd said to him: What is this, O Messenger of Allah?! He said:*

﴿هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَلَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرَّحْمَاءُ﴾

***“This is mercy that Allah has placed in the hearts of whomever He wills of His servants, and Allah does not have mercy on His servants except the merciful”***

**The meaning of this hadith is:** Zainab, the daughter of the Messenger of Allah ﷺ, sent to her father that her daughter, Umainah, had died, so come to us. So the Prophet ﷺ, sent her his greetings and explained to her that this belongs to Allah Almighty and that He, glory be to Him, owns what He gives, and that everything with Allah Almighty is written, so seek reward from Allah Almighty. Then Zainab sent to her father, ﷺ swearing to him that he should come to her, so the Messenger of Allah ﷺ came to her and the child was placed in his lap ﷺ. His noble soul, ﷺ trembled, and his tears flowed ﷺ. Sa'd bin Ubadah, (may Allah be pleased with him), said to him: What is this, O Messenger of Allah? So the Messenger of Allah ﷺ explained to him that this is mercy that Allah has placed in the hearts of His servants, and that this is not from discontent with the decrees of Allah, and that Allah only has mercy on the merciful among His servants.

**Clarification:** The word الرَّحْمَاءُ is the plural of رَحِيمٌ, which is one of the forms of exaggeration. What is meant by it is that the mercy of Allah is specific to those who embody mercy and firmly establish it. Unlike those who only possess a little mercy alongside other qualities. As mentioned in the hadith of Abdullah ibn Amr (May Allah be pleased with him): الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ***“Those who show mercy among people, Allah, the Most Merciful, will be merciful to them.”***

**Among The Benefits Derived From This Hadith Are:**



**Firstly:** It is recommended to say this supplication when consoling someone who has lost a loved one.

**Secondly:** There is no harm in crying over the deceased as long as it does not involve prohibited actions.

**Thirdly:** It is forbidden to be discontent with the painful decrees of Allah.

## Lesson Four | الدَّرْسُ الرَّابِعُ

**The Scholar said:** In this fourth lesson, we will directly read together in order to understand things such as the following:

5. What a fasting person should say if someone insults him.
6. Supplication when approaching one's wife (for intercourse).
7. Supplication for anger.
8. Remembrance upon returning from travel.
9. How to return the greeting of Salam to a non-believer if he greets.
10. Du'a when hearing the crowing of a rooster and the braying of a donkey.
11. What a Muslim should say when praising another Muslim.
12. What is said when feeling frightened.
13. Virtue of Tasbîh (glorifying Allah) and Tahmîd (praising Allah).

**Our Sheikh Said: 5: مَا يَقُولُهُ الصَّائِمُ إِذَا شَتَّمَهُ أَحَدٌ**

**What A Fasting Person Should Say If Someone Insults Him**

**That is, if someone curses or insults him.**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Abu Hurairah, (may Allah be pleased with him), that the Messenger of Allah, peace and blessings be upon him, said:

﴿الصَّيَّامُ جُنَّةٌ، فَلَا يَرْفُثُ، وَلَا يَجْهَلُ، وَإِنْ امْرُؤُ قَاتَلَهُ أَوْ شَاتَمَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمَسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَّامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بَعِشْرُ أَمْثَالِهَا﴾

*“Fasting is a shield, so one should not engage in foul speech or ignorance. And if someone fights him or insults him, let him say, 'I am fasting, I am fasting', twice. By Him in Whose Hand is my soul, the odor of the mouth of the fasting person is better to Allah than the fragrance of musk. He leaves his food, his drink, and his desires for My sake. Fasting is for Me, and I will reward for it, and a good deed is multiplied tenfold.”*

### **EXPLANATION OF TERMS**

The meaning of his statement جُنَّتْ means protection, defense, and a cover.

The meaning of his statement فَلَا يَرْفُثْ means let him not say foul language.

The meaning of his statement وَلَا يَجْهَلْ means let him not do anything from the actions of the ignorant, such as shouting and the like.

The meaning of his statement لَخُلُوفُ means the change in the smell of the fasting person's mouth from the effect of fasting.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Fasting protects from the torment of the Fire in the Hereafter and from sins in this world.

**Secondly:** It is recommended for the fasting person to say, "I am fasting," if someone insults him.

### **Our Sheikh Said: 6: الدُّعَاءُ قَبْلَ إِتْيَانِ الزَّوْجَةِ : أَيُّ عِنْدَ جَمَاعِ الزَّوْجَةِ** **The Prayer Before Approaching One's Wife: During Intimacy**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Ibn Abbas, (may Allah be pleased with them both), that the Prophet ﷺ, said: If any of you, when approaching his wife, says:

﴿بِاسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا﴾

*“In the name of Allah, O Allah, keep us away from Satan, and keep Satan away from what You will grant us.”*



*And if it is decreed that they should have a child, Satan will never harm him.*

## **EXPLANATION OF TERMS**

The meaning of his statement: **أتى أهله** means if he wants to have intercourse with his wife.

The meaning of his statement: **جَنَّبَنَا** means turn away from us.

The meaning of his statement: **لَمْ يَضُرَّهُ** means Satan will never harm him in his body or in anything else.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The recommendation of mentioning Allah's name, making prayer, and maintaining this practice in all worldly and religious matters.

**Secondly:** The recommendation of reciting the prescribed supplication before intimacy.

### **Our Sheikh Said: 7: دُعَاءُ الْغَضَبِ Supplication For Anger**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Sulaiman bin Surad, (may Allah be pleased with him), who said: I was sitting with the Prophet ﷺ, and two men were reviling each other. One of them became red in the face and his jugular veins swelled up. The Prophet ﷺ, said: "I know a word which, if he were to say it, would take away from him what he is feeling. If he were to say:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ﴾

***"I seek refuge in Allah from Satan"***

*It would take away from him what he is feeling. So they said to him: The Prophet ﷺ, said: "Seek refuge in Allah from Satan." So he said: Am I possessed?*



The meaning of his statement **يَسْتَبَان** is they were exchanging harsh words.

The meaning of his statement **اِنْتَفَخَتْ اَوْدَاجُهُ** i.e: **الْوَدَجُ** is a vein in the neck.

The meaning of his statement **اَعُوذُ** means I seek protection in Him.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended for the one who is angry to say: **اَعُوذُ بِاللّٰهِ مِنْ الشَّيْطَانِ** "I seek refuge in Allah from Satan"

**Secondly:** Warning against anger, because it is the source of all evil, and guarding against it is the source of all good.

### **Our Sheikh Said: 8: ذِكْرُ الرَّجُوعِ مِنَ السَّفَرِ** **Remembrance Upon Returning From Travel**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Abdullah bin Umar, (may Allah be pleased with them both), that the Messenger of Allah ﷺ, when returning from a military expedition, Hajj, or Umrah, would say Allahu Akbar (Allah is the Greatest) three times upon every high place on the earth, then he would say:

﴿لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ، تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ﴾

*“There is no god but Allah, alone, without partner. To Him belongs the dominion, and to Him belongs the praise, and He is capable of all things. We are returning, repenting, worshipping, and praising our Lord. Allah has fulfilled His promise, and supported His servant, and defeated the confederates alone.”*





The meaning of his statement قَطَلَ means coming back from a journey.

The meaning of his statement عَلَى كُلِّ شَرَفٍ is: upon every high place.

The meaning of his statement آيِبُونَ means returning to Allah Almighty.

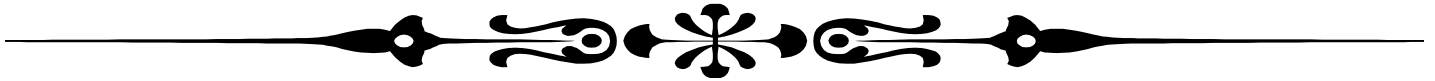
The meaning of his statement: نَصَرَ عَبْدَهُ is His Messenger Muhammad, ﷺ

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say Allahu Akbar (Allah is the greatest) when ascending anything high, such as a ladder, an elevator, an airplane, and the like.

**Secondly:** The servant should belittle himself before the greatness of Allah, and no matter how high a person rises, Allah is greater than him.

**Thirdly:** Most of the supplications of the Prophet, ﷺ were praises of Allah Almighty.



**Our Sheikh Said: 9: كَيْفَ يُرَدُّ السَّلَامُ عَلَى الْكَافِرِ إِذَا سَلَّمَ؟**

**How To Return The Greeting Of Salam To A Non-Believer If He Greets**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Anas bin Malik, (may Allah be pleased with him), who said: The Prophet ﷺ, said: "If the People of the Book greet you, then say:

﴿وَعَلَيْكُمْ﴾

*“And upon you”*

### **EXPLANATION OF TERMS**

The meaning of his statement سَلَّمَ means they offer you Assalamu Alaykum

The meaning of his statement أَهْلُ الْكِتَابِ is the Jews and the Christians.





**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is forbidden to initiate the greeting of peace to Jews and Christians, because of his saying ﷺ, in another hadith: “Do not initiate the greeting of Salam to them,” meaning do not initiate the greeting of Salam to the disbelievers.

**Secondly:** Clarification of what we should say to the Jews and Christians if they greet us.

**Our Sheikh Said: 10: الدُّعَاءُ عِنْدَ سَمَاعِ صِيَاحِ الدِّيَكِ وَنَهْيِ الْجِمَارِ**  
**Supplication When Hearing The Crowing Of A Rooster**  
**And The Braying Of A Donkey**

**That is, what should you, O Muslim man and O Muslim woman, say when you hear the crowing of a rooster or the braying of a donkey?**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Abu Hurairah, (may Allah be pleased with him), that the Prophet, ﷺ, said:

﴿إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

*“When you hear the crowing of roosters, ask Allah for His bounty,” for they have seen an angel.*

﴿وَإِذَا سَمِعْتُمْ نَهْيَ الْجِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ﴾

*“And when you hear the braying of a donkey, seek refuge in Allah from Satan.” for it has seen a devil.*

**EXPLANATION OF TERMS**

The meaning of his statement نَهْيَ الْجِمَارِ means the sound of the donkey.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to supplicate when hearing the crowing of roosters.

**Secondly:** One of the times when supplications are answered is when hearing the crowing of a rooster.

## Our Sheikh Said: 11: مَا يَقُولُ الْمُسْلِمُ إِذَا مَدَحَ الْمُسْلِمَ؟ What Should A Muslim Say When Praising A Muslim?

**That is, what is appropriate for you to say if you want to praise your Muslim brother?**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Abu Bakr al-Ra'zi, (may Allah be pleased with him), who said: A man praised another man in the presence of the Prophet ﷺ so he said: Woe to you, you have cut off your companion's neck, you have cut off your companion's neck, repeatedly. Then he said: Whoever among you is inevitably going to praise his brother, let him say:

﴿أَحْسِبُ فَلَانًا وَاللَّهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ﴾

*“I think so-and-so is such-and-such, and Allah is his reckoner, and I do not purify anyone before Allah. I think he is such-and-such if he knows that from him.”*

### EXPLANATION OF TERMS

The meaning of his statement: أَتَنِي means he wants to praise.

The meaning of his statement: وَيْلَكَ this word is used by the Arabs to support their speech, and they do not intend its meaning, like their saying لَا أُمُّكَ “May you have no mother”

The meaning of his statement: أَحْسِبُ means I assume or suppose or think

The meaning of his statement: لَا أُزَكِّي means I do not claim absolute righteousness for anyone.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is disliked for a Muslim to praise his brother to his face because of the conceit that may afflict him and destroy him.

**Secondly:** If one is compelled to praise his brother, then let him say: “I think so-and-so is such-and-such, and Allah is his reckoner, and I do not purify anyone before Allah. I think he is such-and-such if he sees that he deserves that praise.”

**Our Sheikh Said: 12: مَا يُقَالُ عِنْدَ الْفَرْعِ**  
**What Is Said When Feeling Frightened?**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Zainab bint Jahsh, (may Allah be pleased with her), that the Prophet ﷺ, entered upon her frightened, saying:

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

*“There is no deity worthy of worship except Allah!”*

*Woe to the Arabs from an evil that has drawn near. Today a hole like this has been opened in the dam of Gog and Magog, and he made a circle with his thumb and the finger next to it. Zainab bint Jahsh said: So I said: O Messenger of Allah, will we be destroyed while there are righteous people among us?! He said: "Yes, when corruption prevails.*

**EXPLANATION OF TERMS**

The meaning of his statement **فَرَعًا** is: his face had changed

The meaning of his statement **رَدْمٍ** is: a barrier.

The meaning of his statement **إِذَا كَثُرَ الْخَبَثُ** is: when sins and wrongdoings increase.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** If sins increase, general destruction may occur, even if there are righteous people.

**Secondly:** The obligation to enjoin good and forbid evil as much as possible.

**Our Sheikh Said: 13: فَضْلُ التَّسْبِيحِ وَالتَّحْمِيدِ**

## **Virtue of Tasbīh (Glorifying) And Tahmīd (Praising)**

In the two authentic books (Sahih al-Bukhari and Sahih Muslim), it is narrated from Abu Hurairah, (may Allah be pleased with him), that the Messenger of Allah ﷺ, said: Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

*“Glory be to Allah and praise be to Him.”*

*A hundred times a day, his sins will be erased, even if they are like the foam of the sea.*

### **EXPLANATION OF TERMS**

**The meaning of his statement:** سُبْحَانَ اللَّهِ is: the One who is free from all defects and imperfections.

**The meaning of his statement:** وَبِحَمْدِهِ is: with the perfection of His bounty and His goodness to His creation, glory be to Him.

**The meaning of his statement:** حُطَّتْ is: erase or wipe out.

**The meaning of his statement:** خَطَايَاهُ is: his wrongdoings.

**The meaning of his statement:** زَيْدِ الْبَحْرِ is: the froth of the sea, and this is a metaphor for abundance.

### **Among The Benefits Derived From This Hadith Are:**

**Na Farko:** It is recommended to increase the saying of "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ" because it is a reason for the forgiveness of sins.



**Na Biyu:** Allah Almighty is free from all imperfections and is characterized by all perfection.

## Lesson Five | الدرس الخامس

**The Scholar said:** In this fifth lesson, we will directly read together in order to understand things such as the following:

14. What is said in the Tashahhud during prayer
15. What one says when afflicted with whispers of doubt in faith
16. Virtue of Dhikr (remembrance of Allah).
17. Some supplications upon waking from sleep.
18. Supplication for going to the mosque.
19. Opening supplication (Istiftah) and the prayer when rising from bowing
20. Supplication in prostration (Sujud).
21. Sending blessings upon the Prophet ﷺ after the Tashahhud.

### Our Sheikh Said: 14: التَّشَهُّدُ The Tashahhud During Prayer

In the two Sahihs (Al-Bukhari and Muslim), it is narrated from Abdullah ibn Mas'ud (may Allah be pleased with him) who said: We used to say (our own form of) greetings (i.e. tashahhud), and we would mention names (i.e. we would send peace upon the angels and righteous people), and some of us would greet others directly. The Messenger of Allah ﷺ heard it and said: 'Say:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ



*“All greetings are for Allah, and prayers and good things. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.”*

*For if you do that, you have greeted every righteous servant of Allah in heaven and earth.*

## **EXPLANATION OF TERMS**

The meaning of his statement: **كُنَّا نَقُولُ التَّحِيَّاتِ** means the Tashahhud

The meaning of his statement: **وَنُسَمِّي** means we would mention names and say: Peace be upon Jibril (Gabriel), and peace be upon Mika'eel.

The meaning of his statement: **الصَّلَوَاتِ** means both ritual prayers (Salah) and linguistic prayers (Du'a).

**Ritual Prayers:** are the five prayers that we pray and the voluntary prayers.

**Linguistic Prayers:** they mean supplication. All of these are done for Allah Almighty, and it is not permissible for anyone to direct any of it to anyone other than Allah Almighty.

The meaning of his statement: **الطَّيِّبَاتِ** means that Allah Almighty has the best of descriptions, the best of actions, and the best of sayings. And He Almighty also has good verbal and practical deeds from the servants.

The meaning of his statement: **عِبَادَ اللَّهِ الصَّالِحِينَ** means those who worship Allah, humbling themselves to Him in obedience, complying with the command and avoiding the prohibition, and this includes the angels, the prophets, the companions, the followers, and the righteous.

## **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The words of the Tashahhud are Tauqîfiyyah (definitive from revelation), so it is not correct to recite the Tashahhud with other words.

**Secondly:** It is recommended to start with oneself when supplicating.





## Our Sheikh Said: 15: مَنْ بَلِيَ بِالْوَسْوَسَةِ One Afflicted With Doubts (Waswasa)

In the two Sahihs (Al-Bukhari and Muslim), it is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah ﷺ said: The devil will come to one of you and says: 'Who created this? Who created that? Who created this?' until he says: 'Who created your Lord?' When he reaches that point,

فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَنْتَهِ

*“Let him seek refuge in Allah (i.e. Say: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
“I seek refuge in Allah from satan the accursed devil)” and stop.*

### EXPLANATION OF TERMS

The meaning of his statement: مَنْ بَلِيَ بِالْوَسْوَسَةِ means one who is afflicted by whispers from the devil to make him doubt his faith.

The meaning of his statement: وَلْيَسْتَعِذْ means let him seek refuge in Allah from the accursed devil.

The meaning of his statement: وَلْيَنْتَهِ means he should stop thinking about this matter.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** The legitimacy of seeking refuge in Allah when experiencing doubt

**Secondly:** The coming of the devil to whisper to the servant is evidence of the strength of the servant's faith, because the devil does not whisper to non-believers.

## Our Sheikh Said: 16: فَضْلُ الذِّكْرِ Virtue Of Remembrance (Dhikr)

Imam Al-Bukhari narrated from Abu Musa (may Allah be pleased with him) who said: The Prophet ﷺ said:



مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ

*“The example of the one who remembers his Lord and the one who does not remember his Lord is like the living and the dead”*

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Remembering Allah brings life to the hearts.

**Secondly:** The one who does not remember his Lord, his heart and body dies.



**Our Sheikh Said: 17: اذْكَارُ الْإِسْتِيقَازِ مِنَ النَّوْمِ**  
**Supplications Upon Waking Up From Sleep**

**That is, what should a Muslim man and woman say when they wake up from sleep?**

Imam Al-Bukhari narrated from Hudhayfah (may Allah be pleased with him) who said: When the Prophet (ﷺ) wanted to sleep, he would say:

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

*“In Your name, O Allah, I die and I live”*

And when he woke up from his sleep, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*“Praise be to Allah who gave us life after He caused us to die, and to Him is the resurrection.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: أَمُوتُ means the death of sleep.

The meaning of his statement: النُّشُورُ means the resurrection of the dead on the Day of Judgment.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** The legitimacy of remembering Allah Almighty **when going to sleep by saying:** “Bismika Allahumma amutu wa ahyâ,” **and when waking up from sleep you say:** “Alhamdulillâhi Alladhi ahyâna ba'da ma amâtana wa ilayhin-nushur.”

**Secondly:** The greatness of the Companions' love for the Prophet (peace and blessings be upon him), which made them convey everything about him

**Our Sheikh Said: 18: دُعَاءُ الذَّهَابِ إِلَى الْمَسْجِدِ  
Supplication For Going To The Mosque:**

**That is, what should a Muslim say on his way to the mosque?**

Imam Al-Bukhari narrated from Abdullah ibn Abbas (may Allah be pleased with them both) that he stayed overnight with the Messenger of Allah ﷺ. He ﷺ woke up, used a tooth-stick (Siwak), and performed ablution (wudu) while saying:

(إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ)

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding” Q3: 190.*

*He recited these verses until he finished the surah (chapter), then he stood and prayed two rak'ahs (units of prayer), prolonging the standing, bowing, and prostration in them. Then he turned away and slept until he snored.*

*Then he did that three times, six rak'ahs, each time brushing his teeth, performing ablution, and reciting these verses. Then he prayed witr (an odd-numbered prayer) with three rak'ahs. Then the muazzin (caller to prayer) gave the call to prayer, and he went out to the prayer while saying:*

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا،  
اللَّهُمَّ اعْطِنِي نُورًا



*“O Allah, place light in my heart, and light in my tongue, and place light in my hearing, and place light in my sight, and place light behind me, and in front of me, and place light above me, and light beneath me. O Allah, give me light).”*

### **EXPLANATION OF TERMS**

The meaning of his statement: رَقَدَ means he slept.

The meaning of his statement: لآيَاتٍ means clear indications of the existence of Allah Almighty.

The meaning of his statement: لأولي الأبواب means for those with sound minds.

The meaning of his statement: نَفَخَ means he exhaled air from his mouth ﷺ

The meaning of his statement: أَوْتَرَ means he prayed the witr prayer.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Whoever sleeps from among all people until he snores, his ablution is invalidated, so it is not permissible for him to pray until he performs ablution.

**Secondly:** It is recommended to recite the last verses of Suratu Ala-Imran when waking up from sleep at night

**Our Sheikh Said: 19: دُعَاءُ الْإِسْتِفْتَا ح**  
**The Opening Supplication (Istiftah)**

**That is, what should the worshipper say between the Takbir (saying "Allahu Akbar") for prayer and the recitation of Al-Fatihah (the opening chapter of the Quran)?**

Imam Al-Bukhari narrated from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah ﷺ used to be silent between the takbir and the recitation, so I said: "May my father and mother be ransomed



for you, O Messenger of Allah, what do you say during your silence between the takbir and the recitation?" He said: "I say:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا، كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ، وَالثَّلْجِ، وَالْبَرَدِ.

*“O Allah, distance me from my sins as You have distanced the East from the West. O Allah, cleanse me of sins as a white garment is cleansed of dirt. O Allah, wash away my sins with water, snow, and hail.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **خَطَايَايَ** means my wrongdoings.

The meaning of his statement: **نَقِّنِي** means purify me.

The meaning of his statement: **الدَّنَسُ** means filth.

The meaning of his statement: **الْبَرَدُ** means frozen water that falls from the clouds in small pieces, and it is called **حَبُّ الْغَمَامِ** (cloud pellets).

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite the opening supplication between the takbir and the recitation (of Fatiha).

**Secondly:** The Muslim should ask Allah for forgiveness of his sins until he dies.

**Our Sheikh Said: 20: دُعَاءُ الرَّفْعِ مِنَ الرُّكُوعِ**  
**Supplication When Rising From Ruku' (Bowing)**

**That is, what should the worshipper say when he raises his head from bowing?**

Imam Al-Bukhari narrated from Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah ﷺ rode a horse and fell from it, and his right side was scratched.



He prayed one of the prayers while sitting, and we prayed behind him sitting. When he finished, he said: The Imam (leader) is only appointed to be followed. So if he prays standing, then pray standing. If he bows, then bow. If he raises (his head), then raise (your heads). And if he says:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

*“Allah hears the one who praises Him.”*

Then say:

رَبَّنَا وَلَكَ الْحَمْدُ

*“Our Lord, and to You be praise.”*

*And if he prays standing, then pray standing, and if he prays sitting, then pray sitting all together.*

### **EXPLANATION OF TERMS**

The meaning of his statement: صُرِعَ means he was thrown to the ground ﷺ

The meaning of his statement: فَجَحَشَ means he was injured ﷺ

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Affliction is an ongoing tradition until the Day of Judgment.

**Secondly:** The obligation to follow the Imam in every raising and lowering.

### **Our Sheikh (may Allah preserve him) Said:**

Imam Al-Bukhari narrated from Rifa'ata ibn Rafi'in al-Zuraqi' (may Allah be pleased with him) who said: One day we were praying behind the Prophet ﷺ When he raised his head from the bowing, he said:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

*“Allah hears the one who praises Him”*

A man behind him said:

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*“Our Lord, and to You be praise, much praise, good and blessed in it”*





When he finished, he ﷺ said: “Who was the speaker?” He said: “I was.”  
He ﷺ said: “I saw thirty-odd angels rushing to it, competing as to which of them would write it first.”

### **EXPLANATION OF TERMS**

The meaning of his statement: **بِضْعَةٍ** means the number from three to nine.  
(Thus, it starts from 33-39)

The meaning of his statement: **يَبْتَدِرُونَهَا** means they were hastening to it.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to add to the saying: “Rabbana Walakal-Hamdu”

**Secondly:** The obligation of praying in congregation.

**Our Sheikh Said: 21: دُعَاءُ السُّجُودِ**  
**Supplication in Prostration**

**That is, what should the worshipper say in his prostration?**

Imam Al-Bukhari narrated from A'isha (may Allah be pleased with her) who said: The Prophet ﷺ used to say in his bowing and prostration:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

*“Glory be to You, O Allah, our Lord, and with Your praise, O Allah, forgive me.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **سُبْحَانَكَ** means I declare You free from every defect and deficiency, and from resembling the creation.

The meaning of his statement: **بِحَمْدِكَ** means I affirm for You, O Lord, all attributes of perfection and beauty.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** The obligation to declare Allah Almighty free from every defect and deficiency.

**Secondly:** The legitimacy of supplicating for forgiveness of sins during bowing and prostration.

**Our Sheikh Said: 22:** الصَّلَاةُ عَلَى النَّبِيِّ ﷺ بَعْدَ التَّشَهُّدِ

**Sending Blessings Upon The Prophet After The Tashahhud**

Imam Al-Bukhari narrated from Ka'b ibn Ujah (may Allah be pleased with him): It was said: "O Messenger of Allah, we know how to greet you, but how should we send blessings upon you?" He said: "Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،  
إِنَّكَ حَمِيدٌ مَّجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ  
إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ

*“O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: اللَّهُمَّ صَلِّ means the prayer from Allah upon the servant is His praise of him in the highest assembly (of angels).

The meaning of his statement: آلِ مُحَمَّدٍ means all his followers upon his religion.

The meaning of his statement: حَمِيدٌ means praiseworthy.

The meaning of his statement: مَّجِيدٌ means glorified, and glory is greatness, authority, honor, and power.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** Acts of worship are Tauqîfiyyah (definitive) from Allah Almighty, so it is not permissible for anyone to bring anything into them from himself.

**Secondly:** The obligation of sending blessings upon the Prophet ﷺ in the final Tashahhud.

## Lesson Six | الدرس السادس

**The Scholar said:** In this sixth lesson, we will directly read together in order to understand things such as the following:

23. Supplication for seeking guidance (Istikharah)
24. Some of the morning and evening remembrances (Adhkar).
25. Supplication for meeting the enemy or a person of authority.
26. Supplication for settling debt.
27. What is used to seek protection for children.
28. Supplication when rain falls.
29. Supplication upon finishing food.
30. Supplication for sneezing.
31. Supplication when ascending and descending.
32. How does the pilgrim (Muhrim) recite the Talbiyah in Hajj and Umrah?
33. Supplication for astonishment and a pleasing matter.

### **Our Sheikh Said: 23: دُعَاءُ الْإِسْتِخَارَةِ** **Supplication For Seeking Guidance (Istikhârah)**

Imam Al-Bukhari narrated from Jabir ibn Abdullah (may Allah be pleased with them both) who said: The Prophet ﷺ used to teach us Istikhârah in all matters, like a surah (chapter) from the Quran: (he says): When one of you intends to do something, let him pray two rak'ahs (units of prayer), then say:



اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ،  
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ  
هَذَا الْأَمْرَ، خَيْرٌ لِي فِي دِينِي، وَمَعَاشِي وَعَاقِبَتِ أَمْرِي - **أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ** -  
فَاقْدُرْهُ لِي. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي، وَمَعَاشِي، وَعَاقِبَتِ أَمْرِي، -  
**أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ** - فَاصْرِفْهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ  
كَانَ، ثُمَّ رَضِّنِي بِهِ، وَيُسَمِّي حَاجَتَهُ

*“O Allah, I seek guidance from You through Your knowledge, and I seek strength from You through Your power, and I ask You from Your great bounty. For You are capable and I am not, and You know and I do not know, and You are the Knower of the unseen. O Allah, if You know that this matter [mention your needs] is good for me in my religion, my livelihood, and the outcome of my affair’ – (or he said: ‘in my immediate and deferred affairs)’ - ‘then decree it for me. And if You know that this matter [mention your needs] is evil for me in my religion, my livelihood, and the outcome of my affair’ – (or he said: ‘in my immediate and deferred affairs)’ - ‘then turn it away from me and turn me away from it, and decree for me the good wherever it may be, then make me pleased with it),’ and he mentions his need.*

### **EXPLANATION OF TERMS**

The meaning of his statement: **فِي الْأُمُور كُلِّهَا** means in matters of this world. As for matters of the Hereafter, such as prayer, fasting, and the like, there is no Istikhara in them (to perform them or not to perform them).

The meaning of his statement: **أَسْتَخِيرُكَ** means I ask for goodness, that You choose for me what is most suitable and beneficial.

The meaning of his statement: **عَاقِبَتِ أَمْرِي** means the end of my affair.

The meaning of his statement: **وَاصْرِفْنِي عَنْهُ** means do not make it easy for me nor facilitate it for me to do it.

**Among The Benefits Derived From This Hadith Are:**



**Firstly:** The legitimacy of Istikhara in all worldly matters.

**Secondly:** The extent of the Prophet's ﷺ eagerness to teach his companions to rely on God in all matters.

### Our Sheikh Said: 24: أَذْكَارُ الصَّبَاحِ وَالْمَسَاءِ Morning And Evening Remembrances (Adhkar)

Imam Al-Bukhari narrated from Shaddad ibn Aws (may Allah be pleased with him), from the Prophet ﷺ who said: "The best of supplications for forgiveness is to say:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا  
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي،  
فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*“O Allah, You are my Lord, there is no god but You. You created me, and I am Your servant, and I am upon Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I acknowledge my sin. So forgive me, for no one forgives sins except You).”*

*He said: 'Whoever says it during the day, believing in it, and dies on that day before evening, then he is among the people of Paradise. And whoever says it during the night, believing in it, and dies before morning, then he is among the people of Paradise.*

### EXPLANATION OF TERMS

The meaning of his statement: سَيِّدُ الاستِغْفَارِ means the best form of seeking forgiveness.

The meaning of his statement: أَبُوءُ means I confess and acknowledge.

**Among The Benefits Derived From This Hadith Are:**





**Firstly:** The virtue of this supplication in the morning and evening.

**Secondly:** The virtue of confessing one's sin to Allah Almighty in supplication.

### **Our Sheikh (may Allah preserve him) Said:**

In the two Sahihs (Al-Bukhari and Muslim), from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah ﷺ said: Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*“There is no god but Allah, alone, without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things competent).”*

*One hundred times in a day, it will be equivalent to freeing ten slaves, and one hundred good deeds will be written for him, and one hundred bad deeds will be erased from him, and it will be a protection for him from the devil on that day until evening. And no one will come with anything better than what he has come with, except someone who has done more than that.*

### **EXPLANATION OF TERMS**

The meaning of his statement: عَدْلٌ means equal to.

The meaning of his statement: عَشْرَ رِقَابٍ means freeing ten slaves.

The meaning of his statement: حِزْبًا means a shield.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The virtue of (reciting) this supplication in the morning & evening.

**Secondly:** Among the virtues of this nation is that it does little work and receives great reward for it.

**Our Sheikh Said: 25:** دُعَاءُ لِقَاءِ الْعَدُوِّ وَذِي السُّلْطَانِ

**Supplication For Meeting The Enemy Or A Person Of Authority**





Imam Al-Bukhari narrated from Ibn Abbas (may Allah be pleased with them both, that the following statement):

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

**“(Sufficient for us is Allah, and [He is] the best Disposer of affairs.”**

*Prophet Ibrahim (peace be upon him) said it when he was thrown into the fire, and Muhammad ﷺ said it when they said: "Indeed, the people have gathered against you, so fear them." But it increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs.*

### **EXPLANATION OF TERMS**

The meaning of his statement: حَسْبُنَا اللَّهُ means Allah Almighty is sufficient for us in everything.

The meaning of his statement: فَاخْشَوْهُمْ means be afraid of them.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Allah is the Guarantor of all sustenance, so a person should be reassured about his sustenance, for no one else will take it.

**Secondly:** The greatness of this phrase حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ as Ibrahim (peace be upon him) said it when he was thrown into the fire, and our Messenger Muhammad ﷺ said it when the polytheists united against him.

**Our Sheikh Said: 26: دُعَاءُ قَضَاءِ الدَّيْنِ  
Supplication For Settling Debt:**

**That is, what should a Muslim say in order for Allah Almighty to settle his debt?**

Imam Al-Bukhari narrated from Anas ibn Malik (may Allah be pleased with him) who said: The Messenger of Allah ﷺ used to say:

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



*“O Allah, I seek refuge in You from anxiety and sorrow, and weakness and laziness, and miserliness and cowardice, and the burden of debt, and the overpowering of men.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: ضَلَع means the heaviness of debt.

The meaning of his statement: غَلَبَتِ الرِّجَال means their oppression and dominance.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The believer should supplicate to Allah Almighty to protect him from vices.

**Secondly:** The Prophet ﷺ is the closest of people to Allah, yet he supplicates to Him Almighty to protect him from the perils of the soul.

**Our Sheikh Said: 27: مَا يُعَوِّذُ بِهِ الْأَوْلَادُ**

**What Is Used To Seek Protection For Children**

Imam Al-Bukhari narrated from Ibn Abbas (may Allah be pleased with them both) who said: The Prophet ﷺ used to seek protection for Al-Hasan and Al-Hussain, and he would say: "Your father (i.e. Grandfather Prophet Ibrahim) used to seek protection with them for Ismaeel and Is'hâq:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

*“I seek refuge in the perfect words of Allah from every devil and poisonous creature, and from every evil eye.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: يُعَوِّذُ is from التَّعْوِيذِ which is seeking refuge and protection.



**The meaning of his statement:** **كَلِمَاتِ اللَّهِ التَّامَّةِ** means the complete words that have no deficiency in any way, and they are the names of Allah Almighty and His revealed scriptures.

**The meaning of his statement:** **هَامَّةً** means every insect with poison.

**The meaning of his statement:** **وَمِنْ كُلِّ عَيْنٍ لَامَةٍ** means from every disease and affliction that befalls a person, and from every eye that harms a person with evil.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to seek protection for children with this mentioned remembrance.

**Secondly:** The Prophet's (peace and blessings be upon him) eagerness to teach his nation everything that stands between them and the devil.

### **Our Sheikh Said: 28: الدُّعَاءُ عِنْدَ تَزُولِ الْمَطَرِ Supplication When Rain Falls**

Imam Al-Bukhari narrated from A'isha that the Messenger of Allah (peace and blessings be upon him) used to say when he saw rain:

اللَّهُمَّ صَيِّبًا نَافِعًا

*“O Allah, [make it] a beneficial downpour”*

### **EXPLANATION OF TERMS**

**The meaning of his statement:** **صَيِّبًا** means abundant, flowing rain.

**The meaning of his statement:** **نَافِعًا** means beneficial, not harmful.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to supplicate with this remembrance when seeing rain.

**Secondly:** Rain may come for benefit if it is a mercy, and it may come for harm if it is a punishment.



## Supplication Upon Finishing Food

Imam Al-Bukhari narrated from Abu Umamah (may Allah be pleased with him) that the Prophet ﷺ used to say when he raised his table:

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلَا مُودَّعٍ، وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا

*“Praise be to Allah, much, good, and blessed in it, without being unneeded, nor abandoned, nor can we do without it, our Lord.”*

**Arabic Benefit:** His saying رَبَّنَا comes in the accusative (مَنْصُوبٌ) meaning it's a vocative phrase (نِدَاءٌ مُضَافٌ), where the vocative particle يَا رَبَّنَا (O Our Lord) has been omitted. Its implied form would be يَا رَبَّنَا (O Our Lord). We can also say: رَبَّنَا (nominative case), meaning we treat it as nominative رَفْعٌ considering it a delayed subject مُبْتَدَأٌ مُؤَخَّرٌ. Thus, its implied form would be: رَبَّنَا غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَغْنَى عَنْهُ (Our Lord is not unneeded, nor abandoned, nor can we do without Him).

### EXPLANATION OF TERMS

The meaning of his statement: غَيْرَ مَكْفِيٍّ means not ended.

The meaning of his statement: لَا مُودَّعٍ means not abandoned or farewell.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to supplicate with this remembrance upon finishing food.

**Secondly:** Calling to Allah Almighty through action is better than mere words devoid of action.

## Our Sheikh Said: 30: دُعَاءُ الْعُطَاسِ Supplication For Sneezing



Imam Al-Bukhari narrated from Abu Hurairah (may Allah be pleased with him), from the Prophet ﷺ who said: When one of you sneezes, let him say:

الْحَمْدُ لِلَّهِ

*“Praise be to Allah”*

And let his brother or companion say to him:

يَرْحَمُكَ اللَّهُ

*“May Allah have mercy on you”*

And when he says to him then let him say:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَأْكُمْ

*“May Allah guide you and set your affairs right.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: أَخُوهُ means his brother in Islam.

The meaning of his statement: بَأْكُمْ means your affairs.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say: يَرْحَمُكَ اللَّهُ to the sneezer.

**Secondly:** Islam calls for the cohesion and harmony of all members of society.

### **Our Sheikh Said: 31: الدُّعَاءُ عِنْدَ الصُّعُودِ وَالْهَبُوطِ Supplication When Ascending and Descending**

Imam Al-Bukhari narrated from Jabir ibn Abdullah (may Allah be pleased with them both) who said:

كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا

*“When we ascended, we said 'Allahu Akbar (Allah is the Greatest),' and when we descended, we said 'Subhânallah (Glory be to Allah).”*



The meaning of his statement: صَعِدْنَا means we went up and rose.

The meaning of his statement: كَبَرْنَا means we said: Allâhu Akbar.

The meaning of his statement: سَبَّحْنَا means we said: Subhânallah

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say “Allahu Akbar” when ascending and “Subhanallah” when descending.

**Secondly:** People must declare Allah Almighty free from every deficiency and defect.

**Our Sheikh Said: 32: كَيْفَ يُلَبِّي الْمُحْرِمُ فِي الْحَجِّ وَالْعُمْرَةِ؟**  
**How Does The Pilgrim (Muhrim) Recite The Talbiyah In Hajj & Umrah?**

Imam Al-Bukhari narrated from Abdullah ibn Umar (may Allah be pleased with them both) that the Talbiyah of the Messenger of Allah ﷺ was:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ  
وَالْمُلْكَ، لَا شَرِيكَ لَكَ

*“Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Indeed, all praise, grace, and sovereignty belong to You. You have no partner.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ means response after response.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite the Talbiyah for Hajj at the Mîqât (designated station: Dhul-Hulayfa, Al-Juhfa, Yalamlam, etc) in this manner.





**Secondly:** The greatness of the Companions' love (may Allah be pleased with them) for the Prophet ﷺ as they conveyed from him all his movements and stillness.

**Our Sheikh Said: 33: دُعَاءُ التَّعَجُّبِ وَالْأَمْرِ السَّارِّ**

### **Supplication For Astonishment And A Pleasing Matter**

Imam Al-Bukhari narrated from Anas (may Allah be pleased with him) that the Prophet ﷺ went out to Khaybar and came to it at night. When he came to a people at night, he would not attack them until morning. When morning came, the Jews came out with their spades and baskets. When they saw him, they said: "Muhammad, by Allah, Muhammad and the army!" The Prophet (peace and blessings be upon him) said:

اللَّهُ أَكْبَرُ

*“Allah is the Greatest.”*

*Khaybar is ruined! Verily, when we descend upon the courtyard of a people, then evil is the morning of those who were warned.*

### **EXPLANATION OF TERMS**

**The meaning of his statement:** لَا يُغِيرُ means he would not raid.

**The meaning of his statement:** بِمَسَاحِيهِمْ the word الْمَسَاحِيُّ means the spades are the tools used to level the ground.

**The meaning of his statement:** مَكَاتِلُهُم the word الْمَكَاتِلُ means the baskets are the tools used to measure grains.

**The meaning of his statement:** الْخَمِيسُ means the military force; because they are divided into five sections like this (there are: مُقَدَّمَتِ vanguard, مُؤَخَّرَةِ rearguard, قَلْبِ center, مَيْمَنَتِ right flank, مَيْسَرَةِ left flank)

**The meaning of his statement:** بِسَاحَتِهِ means upon the land.



**Among The Benefits Derived From This Hadith Are**

**Firstly:** The extent of the Prophet's ﷺ mercy towards his enemies.

**Secondly:** It is recommended to say “Allahu Akbar” when astonished and for a pleasing matter.

## Lesson Seven | الدرس السابع

**The Scholar said:** In this seventh lesson, we will directly read together in order to understand things such as the following:

34. Supplication for purifying the soul.
35. Remembrance after ablution.
36. Remembrance upon entering the home.
37. Supplication for entering the mosque.
38. Remembrances during the call to prayer.
39. Supplication after the final Tashahhud before the Salam.
40. Remembrances after the Salam in prayer.
41. What to do if one sees a vision or a dream.
42. Supplication for expelling the devil from the house.

### Our Sheikh Said: 34: دُعَاءُ تَزْكِيَةِ النَّفْسِ Supplication For Purifying The Soul

Imam Muslim narrated from Zaid ibn Arqam (may Allah be pleased with him) who said: I will not say to you except what the Messenger of Allah ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ  
آتِ نَفْسِي تَقْوَاهَا، وَرُكَّهًا؛ أَنْتَ خَيْرُ مَنْ رُكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا



*“O Allah, I seek refuge in You from helplessness and laziness, and cowardice and miserliness, and decrepitude and the torment of the grave. O Allah, grant my soul its piety, and purify it, for You are the best of those who purify it. You are its guardian and its master. O Allah, I seek refuge in You from knowledge that does not benefit, and from a heart that does not fear, and from a soul that is never satisfied, and from a supplication that is not answered.”*

### **SHARHIN KALMOMI**

The meaning of his statement: **الْهَرَمَ** means weakness after old age.

The meaning of his statement: **زَكَّاهَا** means cleanse it.

The meaning of his statement: **أَنْتَ خَيْرُ مَنْ زَكَّاهَا** means there is no purifier for it except You.

The meaning of his statement: **أَنْتَ وَلِيُّهَا وَمَوْلَاهَا** means You are the One who takes care of it with preservation and care.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The Muslim must be in need of Allah Almighty.

**Secondly:** Among the reprehensible things that the Muslim man and woman should beware of are: knowledge that is not acted upon, a heart that does not fear Allah, and a soul that is not satisfied and content with Allah's provision.

### **Our Sheikh Said: 35: الذِّكْرُ بَعْدَ الْوُضُوءِ** **Remembrance After Ablution**

Imam Muslim narrated from Uqbah ibn Amir (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: "There is no one among you who performs ablution and perfects the ablution, then says:

**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ**

*“I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is the servant of Allah and His Messenger.”*



Except that the eight gates of Paradise will be opened for him, and he may enter through whichever of them he wishes.

## **EXPLANATION OF TERMS**

The meaning of his statement: يُسَبِّحُ means completes it in the best manner.

The meaning of his statement: أَشْهَدُ means I acknowledge in my heart, speaking with my tongue.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say this supplication after ablution.

**Secondly:** The hadith contains a refutation of those who have neglected the right of the Prophet ﷺ by not following his law, not complying with his command, and not refraining from what he forbade ﷺ.

### **Our Sheikh Said: 36: الذِّكْرُ عِنْدَ دُخُولِ الْمَنْزِلِ Remembrance Upon Entering The Home**

Imam Muslim narrated from Jabir ibn Abdullah (may Allah be pleased with them both) that he heard the Prophet (peace and blessings be upon him) say:

إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ. وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ

*“When a man enters his house and remembers Allah upon entering and upon eating, the devil says: 'There is no lodging for you and no dinner.' And when he enters and does not remember Allah upon entering, the devil says: 'You have found lodging.' And when he does not remember Allah upon eating, he says: 'You have found lodging and dinner.’”*

## **EXPLANATION OF TERMS**

The meaning of his statement: فَذَكَرَ اللَّهَ means he says: Bismillah!



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to mention the name of Allah Almighty upon entering the house and when eating.

**Secondly:** The Muslim should not be heedless of seeking refuge from the devil always, because he lies in wait for him at all times.

**Our Sheikh Said: 37: دُعَاءُ دُخُولِ الْمَسْجِدِ**  
**Supplication for Entering The Mosque**

Imam Muslim narrated from Abu Humaid, or from Abu Usaid, who said: The Messenger of Allah ﷺ said: When one of you enters the mosque, let him say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ،

*“(O Allah, open for me the doors of Your mercy.”*

And when he leaves, let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

*“O Allah, I ask You from Your bounty.”*

**EXPLANATION OF TERMS**

The meaning of his statement: أَبْوَابَ رَحْمَتِكَ is the means and ways of Your mercy.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say this supplication when entering the mosque and when leaving it.

**Secondly:** The Muslim is always in need of Allah Almighty, asking Him to give him from His bounty.



## Our Sheikh Said: 38: اذكار الأذان Remembrances During The Call To Prayer

Imam Muslim narrated from Abdullah ibn Amr ibn al-Aas (may Allah be pleased with them both) that he heard the Prophet ﷺ say:

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ؛ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا. ثُمَّ سَأَلُوا اللَّهَ لِي الْوَسِيلَةَ؛ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ. فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ

*“When you hear the Mu'azzin (caller to prayer), then say what he says, then send blessings upon me, for whoever sends blessings upon me once, Allah will send blessings upon him tenfold. Then ask Allah for me for al-Wasîla, for it is a station in Paradise that is not befitting except for one servant of Allah, and I hope that I am he. So whoever asks for al-Wasîla for me, intercession becomes permissible for him.”*

### EXPLANATION OF TERMS

The meaning of his statement:: حَلَّتْ لَهُ الشَّفَاعَةُ means my intercession becomes obligatory for him on the Day of Resurrection.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to repeat the Adhan in the same way that the Mu'azzin says it, except when he says: حَيِّ عَلَى الصَّلَاةِ (Hurry to prayer) and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (Hurry to success), one should say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (There is no might nor power except with Allah).

**Secondly:** The Prophet's ﷺ intercession on the Day of Resurrection is confirmed.

### **Our Sheikh (may Allah preserve him) Said:**

Imam Muslim narrated from Umar ibn al-Khattab (may God be pleased with him) who said: The Messenger of Allah ﷺ said: When the Mu'azzin says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ،





***“Allah is the Greatest, Allah is the Greatest”***

And one of you says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

***“Allah is the Greatest, Allah is the Greatest”***

Then he (the Mu’azzin) says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

***“I bear witness that there is no god worthy of worship but Allah”***

And he (the listener) says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

***“I bear witness that there is no god worthy of worship but Allah”***

Then he (the Mu’azzin) says:

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

***“I bear witness that Muhammad is the Messenger of Allah”***

And he (the listener) says:

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

***“I bear witness that Muhammad is the Messenger of Allah”***

Then he (the Mu’azzin) says:

حَيَّ عَلَى الصَّلَاةِ،

***“Hurry to prayer”***

And he (the listener) says:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

***“There is no might nor power except with Allah”***

Then he (the Mu’azzin) says:

حَيَّ عَلَى الْفَلَاحِ

***“Hurry to success”***

And he (the listener) says:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



***“There is no might nor power except with Allah”***

Then he (the Mu’azzin) says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

***“Allah is the Greatest, Allah is the Greatest”***

And he (the listener) says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

***“Allah is the Greatest, Allah is the Greatest”***

Then he (the Mu’azzin) says:

لَا إِلَهَ إِلَّا اللَّهُ

***“Bâbu abin bautâwa da gaskiya sai Allah”***

Sai shi ma (mai sauraron sa) yace:

لَا إِلَهَ إِلَّا اللَّهُ

***“There is no god worthy of worship but Allah”***

The Prophet ﷺ said: *مَنْ قَلْبِهِ دَخَلَ الْجَنَّةُ* (repeating what the Mu’azzin says) from his heart, he will enter Paradise.

### **EXPLANATION OF TERMS**

The meaning of his statement: **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** means there is no transformation or power except with the help of Allah.

The meaning of his statement: **حَيَّ** means approach, come forward.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** The virtue of this nation; as it works little and earns much.

**Secondly:** The more the servant's faith increases, the greater his fear and hope in what is with Allah Almighty.



## Our Sheikh Said: 39: الدَّعَاءُ بَعْدَ التَّشَهُّدِ الْآخِرِ قَبْلَ السَّلَامِ Supplication After The Final Tashahhud Before The Salam

Muslim narrated from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: "When one of you finishes the Tashahhud, let him seek refuge with Allah from four things, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،  
وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

*“(O Allah, I seek refuge in You from the torment of Hell, and from the torment of the grave, and from the trials of life and death, and from the evil of the trial of the Messiah, the False Christ.”*

### EXPLANATION OF TERMS

The meaning of his statement: تَشَهُّدَ means he has finished the greetings (Tashahhud) at the end of the prayer

The meaning of his statement: مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ means the trials of life include doubts and desires, and the trial of death is the questioning of the two angels (Munkar and Nakir) in the grave.

**Doubt (Shubha):** A type of confusion that mixes truth with falsehood, making it difficult to discern the true nature of a matter. **In terminology,** it refers to questioning the validity of something (whether it is true or false).

**Desire (Shahwa):** This includes the desire for personal gratification and succumbing to sin, which can lead to spiritual harm, the corruption of the heart, and neglect of worship or obedience to Allah. Additionally, the trial of death refers to the questioning by the two angels in the grave.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to say this supplication after the final Tashahhud.



**Secondly:** The hadith is evidence of the prophethood of the Prophet ﷺ because he informed of something unseen, and this is not known except by revelation from Allah Almighty..

## Our Sheikh Said: 40: الأذكارُ بَعْدَ السَّلَامِ مِنَ الصَّلَاةِ Remembrances After The Salam In Prayer

Imam Muslim narrated from Thawban (may Allah be pleased with him) who said: The Messenger of Allah ﷺ when he finished his prayer, would ask for forgiveness three times, (saying: اَسْتَغْفِرُ اللهَ ) and say:

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

*“O Allah, You are Peace, and from You is peace, blessed are You, Possessor of Majesty and Honor.”*

### EXPLANATION OF TERMS

**The meaning of his statement:** السَّلَامُ means the One free from every deficiency and defect.

**The meaning of his statement:** تَبَارَكْتَ means exalted and magnified are You.

**The meaning of his statement:** ذَا الْجَلَالِ وَالْإِكْرَامِ means the One who deserves to be feared for His power and majesty.

## Our Sheikh (may Allah preserve him) Said:

Imam Muslim narrated from Abu Hurairah (may Allah be pleased with him), from the Messenger of Allah ﷺ, he said:

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِئَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ



*“Whoever glorifies Allah thirty-three times (say: **سُبْحَانَ اللَّهِ**) after every prayer, and praises Allah thirty-three times (say: **الْحَمْدُ لِلَّهِ**), and magnifies Allah thirty-three times (say: **اللَّهُ أَكْبَرُ**), so that is ninety-nine, and says to complete the hundred: **لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** (There is no god but Allah, alone, without partner, to Him belongs the dominion, and to Him belongs the praise, and He is over all things competent);*

*His sins will be forgiven, even if they are like the foam of the sea.”*

### **SHARHIN KALMOMI**

The meaning of his statement: **دُبْرُ كُلِّ صَلَاةٍ** means after every obligatory prayer.

The meaning of his statement: **زَيْدِ الْبَحْرِ** means the froth of the sea, and this is a metaphor for abundance.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to remember Allah Almighty with this supplication after the Salam in prayer.

**Secondly:** Each one of us should look at his worship, no matter how good he makes it, with a look of deficiency; therefore, seeking forgiveness after every act of worship is prescribed.

### **Our Sheikh Said: 41: مَا يَفْعَلُ مَنْ رَأَى الرُّؤْيَا وَالْحُلُمَ** **What To Do If One Sees A Vision Or A Dream**

Imam Muslim narrated from Abu Qatada (may Allah be pleased with him) who said: I heard the Prophet ﷺ say: A good vision (Ru'ya) is from Allah, and a bad dream (Hulum) is from the devil. So if one of you sees something he dislikes:

**فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ؛ وَيَتَعَوَّذُ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ**



*“Let him spit lightly to his left three times when he wakes up, and seek refuge from its evil, for it will not harm him.”*

**Abu Salamah** (may Allah be pleased with him), **remarked:** “I used to see a vision that was heavier on me than a mountain, but as soon as I heard this hadith, I no longer cared about them.

### **EXPLANATION OF TERMS**

**The meaning of his statement:** فَلْيَنْفِثْ means let him blow a gentle puff, and this puff may be accompanied by a little saliva.

**The meaning of his statement:** فَمَا أَبَالِيهَا means I did not give them any importance.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended for the one who sees something in his dream that he dislikes to spit lightly three times and seek refuge with Allah from the evil of what he saw.

**Secondly:** The Prophet's ﷺ eagerness to teach his nation and his care for them.

**Our Sheikh Said: 42:** الدُّعَاءُ لِطَرْدِ الشَّيْطَانِ مِنَ الْبَيْتِ

### **Supplication for Expelling the Devil from the House**

Imam Muslim narrated from Jabir (may Allah be pleased with him) who said: I heard the Prophet (peace and blessings be upon him) say:

إِنَّ الشَّيْطَانَ إِذَا سَمِعَ الدُّعَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ

*“When the devil hears the call to prayer (Adhan), he goes away until he is in ar-Rawha”*

*The narrator was asked about ar-Rawha', and he said: "It is thirty-six miles (36miles) from Madinah.*





Imam Muslim narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said:

لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ

*“Do not make your houses graves, for the devil flees from the house in which Surat al-Baqarah is recited.”*

### **EXPLANATION OF TERMS**

**The meaning of his statement:** **مَيْلًا** A mile is a unit for measuring distances, and it is equal to approximately one thousand six hundred meters (1,600mt).

**The meaning of his statement:** **يَنْفِرُ** means runs away.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** Among the reasons for expelling devils from the house are calling the Adhan for prayer and reciting Surat al-Baqarah (Chapter 2).

**Secondly:** The remembrance of Allah and the devil do not coexist in one place.

## **Lesson Eight | الدَّرْسُ الثَّامِنُ**

**The Scholar said:** In this eighth lesson, we will directly read together in order to understand things such as the following:

43. Du'a when something undesirable occurs or overcome by circumstances
44. What is said to a dying person
45. Supplication for someone afflicted with calamity
46. Supplication when closing the eyes of the deceased
47. Supplication for the deceased during the funeral prayer
48. Supplication when visiting graves
49. Supplication during strong winds



50. Supplication of a guest for the host
51. Supplication of a fasting person when food is presents, but do not break
52. Supplication upon seeing the first fruit of the season.

**Our Sheikh Said: 43: الدُّعَاءُ عِنْدَمَا يَقَعُ مَا لَا يَرْضَاهُ، أَوْ غَلَبَ عَلَى أَمْرِهِ**  
**Supplication When Something Undesirable Occurs Or Is**  
**Overcome By Circumstances**

Imam Muslim narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: The strong believer is better and more beloved to Allah than the weak believer, though both have good. Strive for that which benefits you, seek help from Allah, and do not be weak. If something afflicts you, do not say:

لَوْ أَنِّي فَعَلْتُ، كَانَ كَذَا وَكَذَا

*“If only I had done such-and-such, it would have been this and that.”*

Instead, say:

قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ

*“It is Allah's decree, and He does what He wills,”*

*For ‘if’ opens the door to Satan's work.*

### **EXPLANATION OF TERMS**

The meaning of his statement: **الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ** The intended meaning of strength here refers to determination and perseverance in matters of faith and the afterlife.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** A strong believer, who takes initiative and perseveres, is better than one who is lazy.

**Secondly:** - A Muslim is encouraged to say: "It is Allah's decree, and He does what He wills" when faced with undesirable events.



## What Is Said To A Dying Person: Giving Him The Shahâda

Imam Muslim narrated from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said:

لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ

*“Teach your dying ones: Lâ’ilâha illallâh (i.e There is no god but Allah).”*

### EXPLANATION OF TERMS

The meaning of his statement: الْمُحْتَضِرُ refers to one who is near death.

The meaning of his statement: لَقِّنُوا means to dictate, instruct and repeat the Shahâdah (testimony of faith) to them until they articulate it.

The meaning of his statement: مَوْتَاكُمْ refers to those at the time of death.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** One of the etiquettes to observe with the dying is to guide them to (say) the Shahâdah (testimony of faith).

**Secondly:** Whoever's last words in this world is Lâ’ilâha illallâh (There is no god but Allah) will enter Paradise.

Our Sheikh Said: 45: دُعَاءُ مَنْ أَصِيبَ بِمُصِيبَةٍ

### Supplication For One Who Has Suffered A Calamity

Imam Muslim narrated from Umm Salamah, the wife of the Prophet (peace be upon him), who said: I heard the Messenger of Allah (peace be upon him) say: Whenever a servant is afflicted by a calamity and says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي، وَخَلِّفْ لِي خَيْرًا مِنْهَا

*“Indeed, we belong to Allah and indeed, to Him we will return. O Allah, reward me in my calamity and give me something better in return.”*



*Except that Allah rewards him in his calamity and grants him something better.*

*She said: When Abu Salamah passed away, I said as the Messenger of Allah (peace be upon him) commanded me, and Allah granted me something better than him, the Messenger of Allah (peace be upon him).*

### **EXPLANATION OF TERMS**

**The meaning of his statement:** مُصِيبَةٌ refers to any misfortune that befalls a person, whether in religion or worldly matters.

**The meaning of his statement:** أَجَرَهُ اللَّهُ means He grants him a reward.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this du'a when faced with a calamity.

**Secondly:** There is virtue in following the guidance of the Messenger of Allah (peace be upon him).

**Our Sheikh Said: 46:** الدُّعَاءُ عِنْدَ إِغْمَاضِ الْمَيِّتِ

**Supplication When Closing The Eyes Of The Deceased**

Imam Muslim narrated from Umm Salamah (may Allah be pleased with her) who said: The Messenger of Allah (peace be upon him) entered upon Abu Salamah, and his sight had become fixed, so he closed his eyes. Then he said: Indeed, when the soul is taken, the sight follows it. The people from his family cried out, and he said: Do not invoke for yourselves except for good, for the angels say 'Ameen' to what you say. He then said:

اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمُهْدِيِّينَ، وَاخْلُضْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ،  
وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنُورْ لَهُ فِيهِ

*“O Allah, forgive Abu Salamah, elevate his rank among the guided, replace him in his offspring among those who remain, and forgive us and him, O Lord of the worlds. Expand his grave and illuminate it for him.”*



The meaning of his statement: شَقَّ means opened.

The meaning of his statement: فَضَّجَ نَاسٌ means their voices were raised.

The meaning of his statement: الْغَابِرِينَ refers to those who are left behind.

The meaning of his statement: أَخْلَفَهُ فِي عَقِبِهِ means compensate him through his descendants.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to pray for good at the time of death, as the angels say "Ameen" to the supplication made for the deceased.

**Secondly:** One of the etiquettes to observe at the time of a dying person after their death is to close their eyes.

### **Our Sheikh Said: 47: الدُّعَاءُ لِلْمَيِّتِ فِي الصَّلَاةِ عَلَيْهِ Supplication For The Deceased In The Funeral Prayer**

Imam Muslim narrated from Awf ibn Malik (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) prayed over a funeral, and I memorized his supplication as he said:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ  
وَتَلْجُ وَبَرْدٍ، وَنَقِّهِ مِنَ الْخَطَايَا، كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا  
مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ

*“O Allah, forgive him and have mercy on him, pardon him and grant him well-being, honor his abode, expand his entrance, wash him with water, snow, and hail, cleanse him of sins as a white garment is cleansed of dirt, and replace his home with a better home, his family with a better family, and his spouse with a better spouse. Protect him from the trial of the grave and the torment of the Fire.”*

He (Awf ibn Malik) said: “I wished that I were that deceased person.”



The meaning of his statement: **وَاعْفُ عَنْهُ** means do not hold him accountable for his sins.

The meaning of his statement: **نُزْلُهُ** refers to his grave.

The meaning of his statement: **نَقَّه** means purify him.

The meaning of his statement: **الدَّنَسُ** refers to filth.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is obligatory to pray for the deceased in the funeral prayer, especially with the supplication mentioned in this hadith.

**Secondly:** It affirms the principle of punishment and reward in the Hereafter.

### **Our Sheikh Said: 48: دُعَاءُ زِيَارَةِ الْقُبُورِ Supplication For Visiting Graves**

Imam Muslim narrated from Buraidah ibn al-Husayb (may Allah be pleased with him) who said: The Messenger of Allah ﷺ used to teach them when they went out to the graves, and the one among them would say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ لَلَاحِقُونَ، أَسْأَلُ  
اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

*“Peace be upon you, O inhabitants of the dwellings, from among the believers and Muslims. Indeed, we, if Allah wills, shall join you. I ask Allah for us and for you well-being.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **أَهْلَ الدِّيَارِ** refers to the people of the graves.

The meaning of his statement: **لَلَاحِقُونَ** means we'll follow you when we die





**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication upon entering the graves.

**Secondly:** It is preferable for a Muslim to first pray for themselves, then for others.

**Our Sheikh Said: 49: دُعَاءُ الرِّيحِ**  
**Supplication For The Wind**

Imam Muslim narrated from Aisha, the wife of the Prophet (peace be upon him), who said: When the wind starts to blow, the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ

*“O Allah, I ask You for its good, the good that is in it, and the good for which it has been sent. And I seek refuge in You from its evil, the evil that is in it, and the evil for which it has been sent.”*

A'isha said: And when the sky would cloud over, his color would change, and he would come and go, and when it rained, he would feel relief, and I recognized that in his face. A'isha said: So I asked him, and he said: "Perhaps, O A'isha, as the people of 'Âd said: 'When they saw it as a cloud approaching their valleys, they said: This is a cloud bringing us rain.'"

### **EXPLANATION OF TERMS**

The meaning of his statement: عَصَفَتْ means it has started to blow.

The meaning of his statement: تَخَيَّلَتْ means it became cloudy.

The meaning of his statement: رَأَوْهُ عَارِضًا means when they saw the punishment approaching them, they thought it was a rain cloud, so they rejoiced and were glad, because they were in drought, badly in need of rain.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication when the wind blows.

**Secondly:** A Muslim should not feel secure from the plot of Allah.

**Our Sheikh Said: 50: دُعَاءُ الضَّيْفِ لِصَاحِبِ الطَّعَامِ**  
**Supplication Of The Guest For The Host**

Muslim narrated from Abdullah ibn Busr (may Allah be pleased with him) who said: The Messenger of Allah ﷺ stayed with my father. We brought him food and a dish, and he ate from it. Then dates were brought to him, and he would eat them, tossing the pits between his fingers, gathering his index and middle fingers. Then a drink was brought to him, and he drank it and passed it to the one on his right. My father then said, while holding the reins of his mount: Pray for us. He ﷺ said:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفُ رُفْقَتَهُمْ، وَارْحَمْهُمْ

*“O Allah, bless them in what You have provided them, forgive them, and have mercy on them.”*

**EXPLANATION OF TERMS**

The meaning of his statement: وَطَبَتْ refers to food made from dates, dried milk, and ghee.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to pray for the host.

**Secondly:** One of the etiquettes of eating is not to place the pits with the dates in the same container after eating.



## Our Sheikh Said: 51: دُعَاءُ الصَّائِمِ إِذَا حَضَرَ الطَّعَامُ، وَلَمْ يُمْطَرْ Supplication Of The Fasting Person When Food Is Present

Imam Muslim narrated from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said:

إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا؛ فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا؛ فَلْيَطْعَمْ

*“When one of you is invited (i.e. to a meal), he should respond (and go). If he is fasting, then he should pray, (i.e. should make supplication for the people of the house). And if he is not fasting, then he should eat.”*

### EXPLANATION OF TERMS

The meaning of his statement: فَلْيُصَلِّ means he should make supplication.

The meaning of his statement: فَلْيَطْعَمْ means he should partake in the meal.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to respond to an invitation.

**Secondly:** It is preferred for the one who responds to the invitation and is fasting to pray for the host.

## Our Sheikh Said: 52: الدُّعَاءُ عِنْدَ رُؤْيَا بَاكُورَةِ الثَّمَرِ Supplication Upon Seeing The First Fruits

Muslim narrated from Abu Hurairah (may Allah be pleased with him) who said: When the people saw the first fruits, they would bring them to the Prophet (peace be upon him). When the Messenger of Allah (peace be upon him) took them, he would say:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدَنَّا



***“O Allah, bless our fruits, bless our city, bless our sa'e (a measure), and bless our mudd (a smaller measure)”***

*“O Allah, indeed, Ibrahim was Your servant, Your friend, and Your prophet. And I am Your servant and Your prophet. He called You for Makkah, and I call You for Madinah, with that which he called You for Makkah, and with similar blessings.” Then he would call for the smallest child among them and give him the fruit.*

### **EXPLANATION OF TERMS**

The meaning of his statement: صَاعًا the sa'e equals four mudd.

The meaning of his statement: مُدًّا the mudd is the amount that fills a moderate man's two hands.

The meaning of his statement: أَصْغَرَ وَلِيدٍ refers to the youngest child.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to make this supplication upon seeing the first fruits.

**Secondly:** It is recommended for the one who sees the first fruits to pray for the owner, the fruits, and the city, as well as for the sa' and mudd.

## **Lesson Nine | الدَّرْسُ التَّاسِعُ**

**The Scholar said:** In this ninth lesson, we will directly read together in order to understand things such as the following:

53. Supplication for Travel.
54. Supplication when arriving at a place during travel or otherwise.
55. Spreading the Salam (Greetings of peace)
56. What to say when one feels pain in his body.
57. Supplication during bowing.



58. Remembrance upon leaving the house.
59. What should someone who has committed a sin say or do?
60. Supplication when placing the deceased in the grave.
61. Supplication after burying the deceased.
62. Supplication when breaking the fast.

### Our Sheikh Said: 53: دُعَاءُ السَّفَرِ Supplication For Travel

Imam Muslim narrated from Ibn Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) would, when he mounted his camel for travel, say three times:

اللَّهُ أَكْبَرُ

*“Allah is the Most Greatest”*

Then he would say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

*“Glory be to Him who has subjected this to us, and we were not able to do it. And indeed, we will return to our Lord. O Allah, we ask You for righteousness and piety on this journey, and for deeds that please You. O Allah, make this journey easy for us and shorten its distance. O Allah, You are the Companion on the journey and the Guardian of the family. O Allah, I seek refuge with You from the hardships of travel, from a bad sight, and from a bad return in wealth and family.”*

When he returned, he would repeat these words and add:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

*“We are returning, repenting, worshipping our Lord, and praising Him.”*



**EXPLANATION OF TERMS**

The meaning of his statement: مَقْرِنِينَ means made manageable.

The meaning of his statement: لَمُنْقَلِبُونَ means we are returning to Him.

The meaning of his statement: وَعَتَاءَ means fatigue.

The meaning of his statement: كَاَبَتْ means severe worry and sadness.

The meaning of his statement: آيَبُونَ means coming back.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication when traveling and upon returning from travel.

**Secondly:** It shows the great mercy of Allah and His care for His creation, as He has subjected many things to them.

**Our Sheikh Said: 54:** الدُّعَاءُ إِذَا نَزَلَ مَنْزِلًا فِي سَفَرٍ أَوْ غَيْرِهِ

**Du'a When Arriving At A Place During Travel Or Otherwise**

Imam Muslim narrated from Khawlatu bint Hakim al-Sulamiyyah, who said she heard the Messenger of Allah ﷺ say: When one of you arrives at a place, let him say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*“I seek refuge in the perfect words of Allah from the evil of what He has created,”*

*For nothing will harm him until he departs from it.*

**EXPLANATION OF TERMS**

The meaning of his statement: مَنْزِلًا means a location or a dwelling place

The meaning of his statement: أَعُوذُ means I seek refuge.

The meaning of his statement: بِكَلِمَاتِ اللَّهِ refers to the Glorious Quran and the names and attributes of Allah.





The meaning of his statement: التَّامَّاتِ means complete without any deficiencies.

The meaning of his statement: يَرْتَجِلَ means to leave.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say these words when arriving at any place where one does not feel safe.

**Secondly:** It affirms the attribute of speech for Allah in a manner befitting His majesty.

### **Our Sheikh Said: 55: إفشاء السلام Spreading The Salam (Greetings Of Peace)**

Imam Muslim narrated from Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something that if you do it, you will love one another?

أَفْشُوا السَّلَامَ بَيْنَكُمْ

*“Spread Salam (greetings of peace) among yourselves.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: لَا تَدْخُلُونَ الْجَنَّةَ refers to entering it from the very first time.

The meaning of his statement: أَفْشُوا refers to spreading and promoting peace

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to spread peace to those you know and those you do not know.



**Secondly:** One of the reasons for love among people is the frequent exchange of Salam (greetings of peace).

**Our Sheikh Said: 56: مَا يَقُولُ مَنْ أَحْسَّ وَجَعًا فِي جَسَدِهِ**  
**What To Say When One Feels Pain In His Body**

Imam Muslim narrated from Uthman ibn Abi al-As as-Thaqafi (may Allah be pleased with him) who complained to the Messenger of Allah ﷺ about a pain he felt in his body since he embraced Islam. The Messenger of Allah ﷺ said to him: Place your hand on the area of pain in your body and say:

بِاسْمِ اللَّهِ

*“In the name of Allah”*

Three times, and then say seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

*“I seek refuge in Allah and His power from the evil of what I feel (of pain), and I am afraid (of its occurrence in the future).”*

**EXPLANATION OF TERMS**

The meaning of his statement: ضَعُ يَدَكَ عَلَى الَّذِي تَأْلَمُ means to put your hand on the spot that hurts.

The meaning of his statement: أُحَازِرُ means I am cautious.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to place the hand on the area of pain and recite this remembrance.

**Secondly:** The completeness of the Prophet's (peace be upon him) supplication in saying: "from the evil of what I feel and fear.



## Our Sheikh Said: 57: دُعَاءُ الرُّكُوعِ Supplication During Bowing

Imam Muslim narrated from A'isha (may Allah be pleased with her) that the Messenger of Allah ﷺ would say in his bowing and prostration:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*“Glory and holiness belong to the Lord of the angels and the Spirit.”*

### EXPLANATION OF TERMS

The meaning of his statement: سُبُّوحٌ means I glorify Allah, the Exalted, from what is not befitting Him.

The meaning of his statement: الرُّوحُ refers to Jibreel (peace be upon him).

### Our Sheikh (may Allah preserve him) Said:

Imam Muslim narrated from Ali ibn Abi Talib (may Allah be pleased with him) that the Messenger of Allah ﷺ would say when he stood for prayer:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي  
وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ  
الْمُسْلِمِينَ.

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي،  
فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ؛ لَا  
يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا؛ لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ.  
لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ،  
تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

*“I have directed my face toward Him who created the heavens and the earth, inclining toward the truth, and I am not of the polytheists. Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allah,*



*Lord of the worlds. He has no partner, and this I have been commanded, and I am of the Muslims.”*

*“O Allah, You are the King; there is no deity except You. You are my Lord and I am Your servant. I have wronged myself and acknowledged my sin, so forgive me all my sins; indeed, none can forgive sins except You. Guide me to the best of morals; none guides to the best of them except You. Turn away from me the evil ones; none can turn them away from me except You.”*

*“Here I am at Your service, and all good is in Your hands, and evil is not attributed to You. I am by You, and to You, blessed and exalted are You. I seek Your forgiveness and turn to You.”*

When he bowed, he would say

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي وَمُخِّي، وَعَظْمِي وَعَصْبِي.

*“O Allah, to You I have bowed, and in You I have believed, and to You I have submitted. My hearing, my sight, my mind, my bones, and my nerves have humbled themselves to You.”*

When he raised his head, he would say:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

*“O Allah, our Lord, to You belongs all praise, filling the heavens, filling the earth, and filling what is between them, and filling whatever You will of anything after that.”*

When he prostrated, he would say:

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

*“O Allah, to You I have prostrated, and in You I have believed, and to You I have submitted. My face has prostrated to the One who created it,*



*fashioned it, and opened its hearing and sight. Blessed is Allah, the Best of Creators.”*

Then, among the last things he would say between the testimony and the salutation:

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 Allah, forgive me what I have done in the past and what I will do in the future, what I have concealed and what I have revealed, and what I have exceeded in, and what You know better than me. You are the First and the Last; there is no deity except You.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **فَطَرٌ** means invented.

The meaning of his statement: **حَنِيفًا** means turning away from falsehood to the true religion.

The meaning of his statement: **مَحْيَايَ** refers to how I live in faith and good deeds.

The meaning of his statement: **وَمَمَاتِي** refers to how I die in faith and good deeds.

The meaning of his statement: **لَبَّيْكَ** means I am committed to Your obedience.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to vary the supplications during bowing and prostration, saying this at one time and that at another.

**Secondly:** It is recommended to make the mentioned supplications when rising from bowing and between the two prostrations.



## Our Sheikh Said: 58: الذِّكْرُ عِنْدَ الْخُرُوجِ مِنَ الْمَنْزِلِ Remembrance Upon Leaving the House

Imam Abu Dâwud narrated with a good chain from Anas ibn Malik (may Allah be pleased with him) that the Prophet (peace be upon him) said: When a man leaves his house and says:

بِاسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*“In the name of Allah, I place my trust in Allah; there is no power and no strength except by Allah.”*

*It is said to him: 'You have been guided, sufficed, and protected.' The devils move away from him, and another devil says: 'How can you deal with a man who has been guided, sufficed, and protected?'*

### EXPLANATION OF TERMS

The meaning of his statement: تَوَكَّلْتُ عَلَى اللَّهِ means I entrust all my affairs to Allah.

The meaning of his statement: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ means there is no ability or strength except with Allah's help.

The meaning of his statement: فَتَتَنَحَّى لَهُ means they distance themselves from him.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to mention Allah when leaving the house with this specific remembrance.

**Secondly:** The devil strives hard to prevent a person from obeying Allah, so we should seek protection from him.

## Our Sheikh Said: 59: مَا يَقُولُ أَوْ يَفْعَلُ مَنْ أَذْنَبَ ذَنْبًا What To Say Or Do When One Commits A Sin





Imam Abu Dâwud narrated with a good chain from Abu Bakr (may Allah be pleased with him) that he said: I heard the Messenger of Allah ﷺ say:

مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا، فَيُحْسِنُ الطَّهَّورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ،  
إِنَّا غُفِرَ اللَّهُ لَهُ

*“No servant commits a sin, then perfects his ablution, then stands and prays two units of prayer, then seeks forgiveness from Allah, except that Allah will forgive him.”*

He then recited this verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

*“And those who, when they commit an immorality or wrong themselves, remember Allah.” (Al-Imran: 135) until the end of the verse.*

### **EXPLANATION OF TERMS**

The meaning of his statement: يُحْسِنُ means he completes it well.

The meaning of his statement: الطَّهَّورُ refers to the Ablution before prayer.

The meaning of his statement: فَاحِشَةً means a major sin.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to perform ablution, pray two units of prayer, and seek forgiveness after committing a sin.

**Secondly:** One of the traits of the righteous servants of Allah is that they seek forgiveness after every sin that their souls overcome.

**Our Sheikh Said: 60:** الدَّعَاءُ عِنْدَ إِدْخَالِ الْمَيِّتِ الْقَبْرِ

**Supplication When Placing The Deceased In The Grave**

Imam Abu Dâwud narrated with an authentic from Ibn Umar that the Prophet ﷺ would say when placing the deceased in the grave:



*In the name of Allah, and according to the Sunnah of Allah Messenger ﷺ*

## **EXPLANATION OF TERMS**

The meaning of his statement: سُنَّتْ means way or method, or pattern

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to mention the name of Allah when placing the deceased in the grave and to say: upon the Sunnah of Allah's Messenger ﷺ.

**Secondly:** The Prophet ﷺ was keen to teach his nation both in words and actions.

**Our Sheikh Said: 61: الدُّعَاءُ بَعْدَ دَفْنِ الْمَيِّتِ  
Supplication After Burying The Deceased**

Imam Abu Dâwud narrated, and Al-Hakim authenticated it, and Al-Dhahabi agreed, from Uthman ibn Affan (may Allah be pleased with him), who said: Whenever the Prophet (peace and blessings be upon him) finished burying the deceased, he would stand by the grave and say:

اسْتَغْفِرُوا لِأَخِيكُمْ، وَسَلُّوا لَهُ بِالتَّثْبِيتِ، فَإِنَّهُ الْآنَ يُسْأَلُ

*“Ask forgiveness for your brother and ask for him to be firm, for he is now being questioned.”*

## **EXPLANATION OF TERMS**

The meaning of his statement: بِالتَّثْبِيتِ means to pray for Allah to grant him firmness during the questioning by the angels (Munkar and Nakîr)

The meaning of his statement: يُسْأَلُ refers to the angels asking him three questions: Who is your Lord? What is your religion? Who is the prophet sent among you?



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to pray for the deceased for forgiveness and firmness after burial.

**Secondly:** A Muslim should fear the punishment of the grave and strive sincerely in obedience to Allah to be granted firmness in the grave.

**Our Sheikh Said: 62: الدُّعَاءُ عِنْدَ إِفْطَارِ الصَّائِمِ**  
**Supplication When Breaking the Fast**

Imam Abu Dâwud narrated, and Al-Albani graded it as good, from Ibn Umar (may Allah be pleased with him) who said: When the Messenger of Allah (peace be upon him) would break his fast, he would say:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَّتَ الثَّجَرُ إِنْ شَاءَ اللَّهُ

*“The thirst has gone, the veins are moistened, and the reward is established, if Allah wills.”*

**EXPLANATION OF TERMS**

The meaning of his statement: وَثَبَّتَ الثَّجَرُ means the reward with Allah, the Exalted.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication when breaking the fast.

**Secondly:** A Muslim must dedicate their worship sincerely to Allah, the Mighty and Majestic.

**Lesson Ten | الدَّرْسُ الْعَاشِرُ**



**The Scholar said:** In this tenth lesson, we will directly read together in order to understand things such as the following:

63. Supplication upon marriage or when purchasing something new.
64. Supplication for someone who says: I love you for the sake of Allah
65. Supplication if the animal stumbles
66. Supplication for someone who hears the barking of dogs at night.
67. Supplication for seeking rain
68. How the Prophet ﷺ used to do Tasbîh (Glorification).
69. What one should begin with when making a supplication.
70. Supplication for the sick during a visit.
71. Supplication when leaving the restroom
72. Dhikr (remembrance) before ablution
73. Supplication while sitting between the two prostrations.

### **Our Sheikh Said: 63: الدُّعَاءُ عِنْدَ الزَّوْجِ أَوْ شِرَاءِ الشَّيْءِ الْجَدِيدِ** **Supplication Upon Marriage Or Purchasing Something New**

Imam Abu Dâwud narrated with a good chain from Amr ibn Shu'aib, from his father, from his grandfather, that the Prophet (peace be upon him) said: When one of you marries a woman or buys a servant, let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ

*“O Allah, I ask You for her goodness and for the goodness You created her with, and I seek refuge with You from her evil and from the evil You created her with.”*

*And if he buys a camel, let him take hold of the top of its hump and say something similar.*

### **EXPLANATION OF TERMS**

The meaning of his statement: جَبَلْتَهَا عَلَيْهِ means You fashioned her with good morals.



The meaning of his statement: **بَذْرُوءَ سَنَامِهِ** refers to the highest part of the camel's hump. **وَالسَّانَمُ** the hump is the raised portion on its back.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended for a Muslim to make this supplication upon marriage or when purchasing something new (like a car, motor, bicycle etc).

**Secondly:** It is essential to seek refuge in Allah in all matters.

**Our Sheikh Said: 64: الدُّعَاءُ لِمَنْ قَالَ: إِنِّي أُحِبُّكَ فِي اللَّهِ**

**Supplication For Someone Who Says: I Love You For The Sake Of Allah**

Imam Abu Dâwud narrated with a good chain from Anas ibn Malik (may Allah be pleased with him) that a man was with the Prophet ﷺ when another man passed by. The first man said: "O Messenger of Allah, I love this man." The Prophet ﷺ asked him: "Have you informed him?" He said: "No." The Prophet ﷺ said: "Then inform him." So he caught up with him and said:

**إِنِّي أُحِبُّكَ فِي اللَّهِ**

*"I love you for the sake of Allah"*

*The man replied:*

**أَحَبُّكَ الَّذِي أَحَبَّبْتَنِي لَهُ**

*"May the One whom you love me for love you."*

### **EXPLANATION OF TERMS**

The meaning of his statement: **أَعْلَمْتَهُ** means did you tell him that you love him?

The meaning of his statement: **فَلَاحِقَهُ** means he reached him.

### **Among The Benefits Derived From This Hadith Are:**



**Firstly:** It is recommended for a Muslim to inform his fellow Muslim that he loves him for the sake of Allah if he truly loves him

**Secondly:** It is recommended for the one who is told: "I love you for the sake of Allah" to respond: "May the One whom you love me for love you."

## Our Sheikh Said: 65: الدُّعَاءُ إِذَا تَعَثَّرَتِ الدَّابَّةُ Supplication When An Animal Stumbles

**What should a Muslim say if his animal stumbles, whether it is a beast, a car, or something similar?**

Imam Abu Dâwud narrated with an authentic chain from Abu Al-Malih, from a man who said: "I was riding behind the Prophet ﷺ when the animal stumbled. I said: 'May Satan perish! The Prophet ﷺ said: 'Do not say: " May Satan perish, for when you say that, he becomes proud until he is like a house, saying: 'It was by my strength.' Instead, say:

بِسْمِ اللَّهِ

*"In the name of Allah."*

*For when you say that, he becomes small until he is like a fly.*

### **EXPLANATION OF TERMS**

The meaning of his statement: رَدِيف means riding at the back.

The meaning of his statement: تَعَسَّ means destroyed, perished.

The meaning of his statement: بِقُوَّتِي means because of my power.

The meaning of his statement: تَصَاغَرَ means feels diminished and humiliated.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to mention Allah when an animal stumbles.

**Secondly:** The humility of the Prophet (peace be upon him).





## Our Sheikh Said: 66: الدَّعَاءُ لِمَنْ سَمِعَ نُبَاحَ الْكِلَابِ بِاللَّيْلِ Supplication For Someone Who Hears The Barking Of Dogs At Night

Imam Abu Dâwud narrated, with good chains, from Jabir ibn Abdullah who said: The Messenger of Allah (peace be upon him) said:

إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهْيَقَ الْحُمْرِ بِاللَّيْلِ، فَتَعَوَّذُوا بِاللَّهِ؛ فَإِنَّهُمْ يَرِينَا مَا لَا تَرَوْنَ

*“When you hear the barking of dogs and the braying of donkeys at night, seek refuge in Allah; for they see what you do not see.”*

### EXPLANATION OF TERMS

The meaning of his statement: **نُبَاحُ الْكِلَابِ** refers to the sound of dogs.

The meaning of his statement: **فَتَعَوَّذُوا بِاللَّهِ** means to say: **أَعُوذُ بِاللَّهِ مِنْ** الشَّيْطَانِ الرَّجِيمِ “I seek refuge in Allah from the accursed devil.”

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to seek refuge in Allah when hearing the sound of dogs and donkeys.

**Secondly:** There are creatures in the universe that humans do not see.

## Our Sheikh Said: 67: مِنْ أَدْعِيَةِ الاسْتِسْقَاءِ

### Among The Supplications For Seeking Rain

Imam Abu Dâwud narrated with an authentic chain from Jabir ibn Abdullah (may Allah be pleased with him) who said: The Prophet (peace be upon him) was approached by weeping women, and he said:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا مَرِيئًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ

*“O Allah, send us a beneficial rain, a nourishing rain, a useful rain that is not harmful, quickly and not delayed.”*

*Jabir Ibn Abdillah said: Then the sky was filled with clouds.*



The meaning of his statement: **الاستِسْقَاءُ** means seeking rainfall, meaning that when people experience drought, it is prescribed for them to supplicate to Allah, asking Him to send down rain.

The meaning of his statement: **بَوَاكِي** refers to women who were crying due to the lack of rain.

The meaning of his statement: **غَيْثًا** refers to water.

The meaning of his statement: **مُغِيثًا** means wholesome and good

The meaning of his statement: **أَجَلَ** means postponed.

The meaning of his statement: **فَأُطْبِقَتْ** means it was filled with clouds.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It clarifies how to make supplication during the request for rain..

**Secondly:** This hadith is a miracle from the miracles of the Prophet ﷺ.

**Our Sheikh Said: 68: كَيْفَ كَانَ النَّبِيُّ ﷺ يُسَبِّحُ؟**

**How The Prophet ﷺ Used To Do Tasbîh (Glorification)**

Imam Abu Dâwud narrated, and Al-Albani authenticated it, from Abdullah ibn Amr (may Allah be pleased with him) who said:

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ بِيَمِينِهِ

*“I saw the Messenger of Allah ﷺ counting the Tasbîh with his right hand.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **يَعْقِدُ** means to keep track.

The meaning of his statement: **بِيَمِينِهِ** means using his right hand



**Our Sheikh (may Allah preserve him) Said:**

Imam Abu Dâwud also narrated, and Al-Albani graded it as good, from Yusairah (may Allah be pleased with her), who was one of the emigrants. She said: The Messenger of Allah (peace be upon him) said to us:

عَلَيْكُمْ بِالتَّسْبِيحِ، وَالتَّهْلِيلِ، وَالتَّقْدِيسِ، وَاعْقِدْنَ بِأَثَانِمِلْ؛ فَإِنَّهُنَّ مَسْئُولَاتٌ  
مُسْتَنْطَقَاتٌ، وَلَا تَغْفُلْنَ فَتَنْسِينَ الرَّحْمَةَ

*“You should engage in Tasbîh (i.e. سبحان الله), Tahlil (i.e. لا إله إلا الله), and sanctification, and count them on your fingers, for they will be questioned on the Day of Judgment and will speak. Do not be neglectful, lest you forget the mercy.”*

**EXPLANATION OF TERMS**

The meaning of his statement: **اعْقِدْنَ** means to keep track of the number of Tasbîh (glorification).

The meaning of his statement: **مَسْئُولَاتٌ** means they will be asked on the Day of Judgment.

The meaning of his statement: **مُسْتَنْطَقَاتٌ** means they will articulate.

The meaning of his statement: **لَا تَغْفُلْنَ** means do not abandon the remembrance

The meaning of his statement: **فَتَنْسِينَ الرَّحْمَةَ** means due to negligence; and what it meant by: **نَسِيَانِ الرَّحْمَةِ** forgetting the means to attain mercy; and what it meant by: **لَا تَتْرُكْنَ الذِّكْرَ** for if you abandon the remembrance, you will be deprived of its reward, as if you have abandoned mercy itself.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to glorify Allah on the fingers of the right hand.

**Secondly:** It is recommended to engage in abundant glorification, declaration of faith, and sanctification.



## Our Sheikh Said: 69: بِمَ يَبْدَأُ عِنْدَ الدُّعَاءِ؟ What To Begin With When Making Supplication

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Fadâlatu ibn Ubaid (may Allah be pleased with him) who said: The Prophet ﷺ heard a man making supplication in his prayer without sending blessings upon the Prophet. The Prophet ﷺ said: "This man is hasty." Then he called him and said, or said to someone else:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَدْعُ بَعْدَ بَمَا شَاءَ

*"When one of you prays, let him begin by praising Allah and glorifying Him, then let him send blessings upon the Prophet ﷺ, and then let him supplicate afterward with whatever he wishes."*

### EXPLANATION OF TERMS

The meaning of his statement: إِذَا صَلَّى أَحَدُكُمْ means when he supplicates.

The meaning of his statement: عَجَلَ means he hastened.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to begin with praise and glorifying Allah, and sending blessings upon the Prophet ﷺ when making supplication.

**Secondly:** Among the reasons for the acceptance of supplication is to begin with praising Allah, glorifying Him, and sending blessings upon the Prophet ﷺ in the supplication.

## Our Sheikh Said: 70: الدُّعَاءُ لِلْمَرِيضِ فِي عِيَادَتِهِ Supplication For The Sick During A Visit

Imam Al-Tirmidhi narrated, and graded it as good, from Ibn Abbas (may Allah be pleased with him) that the Prophet ﷺ said: There is no Muslim who



visits a sick person who has not reached his appointed time, and says seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ

*“I ask Allah, the Mighty, Lord of the Mighty Throne, to cure you.”*

*Except that he will be granted health.*

### **EXPLANATION OF TERMS**

The meaning of his statement: يَعُودُ means to go and see the sick.

The meaning of his statement: لَمْ يَحْضُرْ أَجَلُهُ means he is not in the illness of death.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to visit the sick.

**Secondly:** It is recommended to pray for the sick, especially with the prescribed supplication ﷺ.

### **Our Sheikh Said: 71: دُعَاءُ الْخُرُوجِ مِنَ الْخَلَاءِ Supplication When Exiting The Restroom**

Imam Al-Tirmidhi narrated, and graded it as good, from Aisha (may Allah be pleased with her), who said: When the Prophet (peace be upon him) would leave the restroom, he would say:

غُفْرَانِكَ

*“O Allah, I seek Your forgiveness”*

### **EXPLANATION OF TERMS**

The meaning of his statement: الْخَلَاءِ refers to the place of relieving oneself.

The meaning of his statement: غُفْرَانِكَ is: I ask You, O Lord, to forgive me.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say: غُفْرَانُكَ upon exiting the restroom.

**Secondly:** A believer always seeks Allah's forgiveness for their sins.

**Our Sheikh Said: 72: الذِّكْرُ قَبْلَ الْوُضُوءِ**  
**Remembrance Before Ablution**

Imam Al-Tirmidhi narrated, and it is good with its supporting evidence, from Sa'id ibn Zayd (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say:

لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ

*“There is no (valid) ablution for the one who does not mention the name of Allah upon it.”*

**EXPLANATION OF TERMS**

The meaning of his statement: لَا وُضُوءَ means incomplete ablution.

The meaning of his statement: لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ means he did not say: بِسْمِ اللَّهِ ‘In the name of Allah.’

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to mention the name of Allah when performing ablution.

**Secondly:** The Prophet (peace be upon him) emphasized the completeness of the believers' worship.

**Our Sheikh Said: 73: دُعَاءُ الْجَلَسَةِ بَيْنَ السَّجْدَتَيْنِ**  
**Supplication Between The Two Prostrations**





Imam Al-Tirmidhi narrated, and Al-Albani authenticated it, from Ibn Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) would say between the two prostrations:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي

*“O Allah, forgive me, have mercy on me, provide for me, guide me, and grant me sustenance.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **اجْبُرْنِي** is to fulfill my needs and enrich me.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to make this supplication during the sitting between the two prostrations.

**Secondly:** A servant should ask Allah for forgiveness, even if he is among the most pious of people.

## **Lesson Eleven | الدَّرْسُ الْحَادِي عَشَرَ**

**The Scholar said:** In this eleventh lesson, we will directly read together in order to understand things such as the following:

74. Supplication during prostration of recitation
75. Supplication for distress or anxiety during sleep
76. Supplication upon sighting the new moon.
77. Supplication before eating
78. What to say to a non-Muslim when he sneezes and praised Allah
79. Supplication for the newly married
80. Supplication for someone afflicted with misfortune (hardship, sickness)
81. Expiation for gatherings (What to say to expiate sins that occurred in it)
82. Supplication for someone who has done a favor for you
83. Supplication for riding a mount



## 84. Supplication of a resident for a traveler

## Our Sheikh Said: 74: دُعَاءُ سُجُودِ التَّلَاوَةِ Supplication During Prostration Of Recitation

Imam Al-Tirmidhi narrated, and graded it as good, from Ibn Abbas (may Allah be pleased with him) who said: A man came to the Prophet (peace be upon him) and said: O Messenger of Allah, I saw in my sleep last night as if I were praying behind a tree, and I prostrated, and the tree prostrated with me. I heard it saying:

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا،  
وَتَقَبَّلْهَا مِنِّي، كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

*“O Allah, grant me a reward for this with You, and remove my burden because of it, and make it a treasure for me with You, and accept it from me as You accepted it from Your servant Dawud.”*

*Ibn Abbas said: The Prophet ﷺ recited a prostration, then prostrated. Ibn Abbas said: I heard him saying what the man reported about the tree.*

### EXPLANATION OF TERMS

The meaning of his statement: ضَع means to take away.

The meaning of his statement: وَزْرًا means sin.

The meaning of his statement: ذُخْرًا means a reward.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to perform prostration of recitation and to mention Allah with this prescribed remembrance from the Messenger of Allah (peace be upon him).



## Our Sheikh Said: 75: وَدُعَاءُ الْفَرْعِ، أَوِ الْقَلَقِ فِي النَّوْمِ Supplication For Distress Or Anxiety During Sleep



Imam Al-Tirmidhi narrated with a good chain from Amr ibn Shu'aib, from his father, from his grandfather (may Allah be pleased with them), that the Messenger of Allah ﷺ said: If one of you is frightened in his sleep, let him say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُون

*“I seek refuge in the complete words of Allah from His wrath and punishment, from the evil of His servants, from the whispers of the devils, and from their presence.”*

*For they will not harm him.*

### **EXPLANATION OF TERMS**

The meaning of his statement: هَمْزَاتِ الشَّيَاطِينِ refers to the instigations of the devils.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication when experiencing fear or anxiety during sleep.

**Our Sheikh Said: 76: دُعَاءُ رُؤْيَةِ الْهَلَالِ**

**Supplication Upon Sighting The New Moon**

Imam Al-Tirmidhi narrated, and graded it as good, from Talhatu ibn Ubaidullah (may Allah be pleased with him) that when the Prophet (peace be upon him) saw the new moon, he would say:

اَللّٰهُمَّ اَهْلِلْهُ عَلَيْنَا بِاَلْيَمْنٍ وَّاَلْاِيْمَانِ، وَاَلْسَّلَامَةِ وَاَلْاِسْلَامِ، رَبِّيْ وَرَبُّكَ اَللّٰهُ

*“O Allah, let it appear upon us with goodness, faith, safety, and Islam. My Lord and your Lord is Allah.”*



The meaning of his statement: **أَهْلَهُ** means to reveal or make it appear

The meaning of his statement: **بِأَيْمَن** refers to blessing or prosperity

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication upon sighting the new moon.

### **Our Sheikh Said: 77: الدُّعَاءُ قَبْلَ الطَّعَامِ Supplication Before Eating**

Imam Al-Tirmidhi narrated, and said it is good and authentic, from A'isha (may Allah be pleased with her) who said: The Messenger of Allah ﷺ said: When one of you eats food, let him say:

**بِاسْمِ اللَّهِ**

*“In the name of Allah.”*

If he forgets (to say it) at the beginning, let him say:

**بِاسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ**

*“In the name of Allah at the beginning and the end.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا** when he intends to eat.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say the name of Allah before eating.

**Secondly:** If someone forgets to say it at the beginning, he should say: **بِاسْمِ اللَّهِ** ‘In the name of Allah at the beginning and the end.’



## Our Sheikh Said: 78: مَا يُقَالُ لِلْكَافِرِ إِذَا عَطَسَ فَحَمِدَ اللَّهَ What To Say To A Non-Muslim When He Sneezes And Praised Allah

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Abu Musa (may Allah be pleased with him) who said: The Jews would sneeze in the presence of the Prophet ﷺ hoping that he would say to them: “May Allah have mercy on you.” Instead, he would say:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ

*“May Allah guide you and set your affairs right.”*

### EXPLANATION OF TERMS

The meaning of his statement: يَتَعَاطَسُونَ means pretending to sneeze or forcing a sneeze.

The meaning of his statement: يُصْلِحْ بَالَكُمْ refers to improving your affairs and condition in both religion and worldly matters.

The meaning of his statement: يَرْجُونَ means they desired.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is permissible to say: يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ “May Allah guides you and set your affairs right” to a non-Muslim who sneezes.

الدُّعَاءُ لِلْمُتَزَوِّجِ

### Our Sheikh Said: 79: Supplication For The Newly Married

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Abu Huraira (may Allah be pleased with him) that when the Prophet (peace be upon him) congratulated someone at their marriage, he would say:

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي الْخَيْرِ

*“May Allah bless you and may He bless upon you, and may He unite you both in goodness.”*



The meaning of his statement: رَفًّا means to offer congratulations.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to make this supplication for someone who has just married.

### **Our Sheikh Said: 80: الدُّعَاءُ لِمَنْ رَأَى مُبْتَلًى Supplication For Someone Afflicted With Misfortune**

Imam Al-Tirmidhi narrated, and graded it as good, from Abu Huraira (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: Whoever sees someone afflicted (with hardship and calamity) and says:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

*“Praise be to Allah who has granted me well-being from what He has afflicted you with, and favored me over many of His creation in distinction.”*

*That affliction will not befall him.*

### **EXPLANATION OF TERMS**

The meaning of his statement: مُبْتَلًى is afflicted by hardship or calamity.

The meaning of his statement: ابْتَلَاكَ means has caused you trouble.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication when seeing someone afflicted.

**Secondly:** Whoever makes this supplication upon seeing someone in distress will not experience that same hardship.





**Our Sheikh Said: 81: كَفَّارَةُ الْمَجْلِسِ****Expiation For Gatherings (Expiating Sins That Occured In It)**

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Abu Huraira (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: Whoever sits in a gathering and there is much of his idle talk, then before he stands up from that gathering he said:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*“Glory be to You, O Allah, and praise be to You. I bear witness that there is no deity but You. I seek Your forgiveness and turn to You in repentance.”*

*Then his sins will be forgiven for what occurred in that gathering.*

**EXPLANATION OF TERMS**

The meaning of his statement: لَفْظُهُ refers to meaningless chatter

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication before standing up from a gathering.

**Our Sheikh Said: 82: الدُّعَاءُ لِمَنْ صَنَعَ إِلَيْكَ مَعْرُوفًا****Supplication For Someone Who Has Done A Favor For You**

Imam Al-Tirmidhi narrated, and graded it as good, from Usama ibn Zaid (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: Whoever is done a favor and says to the doer:

جَزَاكَ اللَّهُ خَيْرًا

*“May Allah reward you with goodness.”*

*Has certainly expressed his gratitude fully.*



The meaning of his statement: **أَبْلَغَ فِي الشَّاءِ** means to be excessive or thorough in expressing gratitude.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to make this supplication for someone who has done you a favor.

### **Our Sheikh Said: 83: دُعَاءُ رُكُوبِ الدَّابَّةِ Supplication For Riding A Mount**

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Ali ibn Rabi'a who said: I witnessed Ali (may Allah be pleased with him) being brought an animal to ride. When he placed his foot in the stirrup, he said:

بِسْمِ اللَّهِ ثَلَاثًا

*“In the name of Allah.” Three times.*

*When he settled on its back, he said:*

الْحَمْدُ لِلَّهِ

*“Praise be to Allah.”*

*Then he recited:*

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

*“Glory be to Him who has subjected this to us, and we were not able to do it, and verily, we are returning to our Lord.” (Qur'an 43:13-14)*

*Then he said:*

الْحَمْدُ لِلَّهِ ثَلَاثًا، وَاللَّهُ أَكْبَرُ ثَلَاثًا، سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي، فَاعْفُ رِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*“Praise be to Allah (three times), and Allah is the Greatest (three times). Glory be to You, I have wronged myself, so forgive me, for none forgives sins except You.”*



Then he laughed. I said: What made you laugh, O Commander of the Believers? He said: "I saw the Messenger of Allah (peace be upon him) do as I did, and then he laughed. I said: 'What made you laugh, O Messenger of Allah?' He said: 'Indeed, your Lord marvels at His servant when he says:

رَبِّ اغْفِرْ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ

*"O my Lord, forgive my sins, for none forgives sins except You."*

### **EXPLANATION OF TERMS**

The meaning of his statement: اسْتَوَى means settled or became stable.

The meaning of his statement: سَخَّرَ means made ready and subdued.

The meaning of his statement: مُقْرِنِينَ means capable or able to manage

The meaning of his statement: لَمُنْقَلِبُونَ means coming back to Him in the Hereafter.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to say this supplication when riding any mount, whether it be a car, bicycle, or animal.

### **Our Sheikh Said: 84: دُعَاءُ الْمُقِيمِ لِلْمَسَافِرِ Supplication Of A Resident For A Traveler**

Imam Al-Tirmidhi narrated, and said it is good and authentic, from Ibn Umar (may Allah be pleased with them) who would say to a man when he intended to travel: Come closer so I can bid you farewell as the Messenger of Allah (peace be upon him) used to bid us farewell. He would then say:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

*"I entrust to Allah your religion, your trust, and the last of your deeds."*

### **EXPLANATION OF TERMS**

The meaning of his statement: ادْنُ means to approach. Draw near.



The meaning of his statement: **أَمَانَتُكَ** refers to your family and wealth.

The meaning of his statement: **خَوَاتِيمَ عَمَلِكَ** means the final actions you perform in this world.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended for the resident to make this supplication for the traveler at the time of their departure.

## Lesson Twelve | الدَّرْسُ الثَّانِي عَشَرَ

**The Scholar said:** In this twelve lesson, we will directly read together in order to understand things such as the following:

85. What to do when something that pleases him comes to him
86. What to say at the time of slaughtering or sacrificing (i.e. Camel)
87. Supplication for someone who says, "May Allah bless you."
88. Remembrance after concluding the Witr prayer
89. Supplication for someone who lends (you money) when repaying debt
90. Supplication when leaving the mosque
91. What to say when something that pleases or displeases him comes to him
92. Supplication for anxiety and sadness
93. Supplication for fear of polytheism
94. Supplication for who fears to harm something with his evil eye
95. What is said to repel the cunning of the rebellious devils
96. What a Muslim should say when praised by someone
97. Supplication for someone who finds a matter difficult upon him
98. Supplication upon entering a village or town

**Our Sheikh Said: 85: مَا يَفْعَلُ مَنْ آتَاهُ أَمْرٌ يَسُرُّهُ**

**What To Do When Something That Pleases Him Comes To Him**



Imam Al-Tirmidhi narrated, and graded it as good, from Abu Bakr atah (may Allah be pleased with him):

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا آتَاهُ أَمْرٌ يَسُرُّهُ أَوْ بُشِّرَ بِهِ، خَرَّ سَاجِدًا شُكْرًا لِلَّهِ تَبَارَكَ وَتَعَالَى

*“That the Prophet ﷺ happened whenever something pleasing comes to him or he is given good news, he prostrates in gratitude to Allah, Blessed and Exalted.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: **يَسُرُّهُ** means something that brings happiness.

The meaning of his statement: **خَرَّ** means to perform sujud (prostration).

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to prostrate in gratitude when something pleasing occurs.

**Our Sheikh Said: 86:** مَا يُقَالُ عِنْدَ الذَّبْحِ، أَوِ النَّحْرِ

**What To Say At The Time Of Slaughtering Or Sacrificing**

Imam Al-Tirmidhi narrated, and authenticated by Al-Albani from Jabir ibn Abdullah (may Allah be pleased with them) who said: I witnessed the Prophet (peace be upon him) during the Eid al-Adha at the prayer ground. When he finished his sermon, he descended from the pulpit, and a ram was brought to him, which he slaughtered with his own hand, saying:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

*“In the name of Allah, and Allah is the Greatest.”*

*This is on my behalf and on behalf of those of my nation who have not sacrificed.*

### **EXPLANATION OF TERMS**

The meaning of his statement: **قَضَى** means he completed.

The meaning of his statement: **يُضَحِّ** means to slaughter the offering.



**Among The Benefits Derived From This Hadith Are:**

**Firstly:** The permissibility of mentioning Allah's name and proclaiming His greatness at the time of slaughtering.

**Secondly:** The recommended practice of performing the Eid prayer in an open area.

**Our Sheikh Said: 87:** الدُّعَاءُ لِمَنْ قَالَ بَارَكَ اللَّهُ فِيكَ

**Supplication For Someone Who Says, May Allah Bless You**

Imam An-Nasa'i narrated in his Sunan Al-Kubrah, and was graded as good by Al-Albani, from A'isha (may Allah be pleased with her) who said: A sheep was gifted to the Messenger of Allah ﷺ and he said: "Distribute it." A'isha would ask the servant when she returned: 'What did they say to you?' The servant would reply with what they said, saying: 'They said, 'May Allah bless you.' A'isha would respond:

وَفِيهِمْ بَارَكَ اللَّهُ

*"And may Allah bless them as well."*

*Replying to them with the same words so that our reward remains complete.*

**Meaning of the Hadith:** The Prophet ﷺ was given a sheep as a gift, so he said to A'isha (may Allah be pleased with her): 'Distribute it.' A'isha would ask the servant upon returning from distributing the sheep about what the recipients had said. The servant would respond they said: بَارَكَ اللَّهُ فِيكُمْ 'May Allah bless you.' A'isha would then reply; وَفِيهِمْ بَارَكَ اللَّهُ 'And may Allah bless them as well' ensuring that the reward remained complete and nothing was diminished.

**Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to respond to someone who says "May Allah bless you" with similar words..





## Our Sheikh Said: 88: الذِّكْرُ عَقِبَ السَّلَامِ مِنَ الْوُتْرِ Remembrance After Concluding The Witr Prayer

Imam An-Nasa'i narrated with a good chain from Abdur Rahman ibn Abza from his father that the Messenger of Allah (peace be upon him) would pray Witr with قُلْ هُوَ اللَّهُ أَحَدٌ and قُلْ يَا أَيُّهَا الْكَافِرُونَ and سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى He would say upon completing the prayer:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

*“Glory be to the Sovereign, the Holy One.”*

*Three times, raising his voice on the third repetition.*

### EXPLANATION OF TERMS

The meaning of his statement: يُوتِرُ refers to the Witr prayer.

The meaning of his statement: سُبْحَانَ means to exalt Allah above all deficiencies and similarities to His creation.

The meaning of his statement: الْقُدُّوسُ means free from defects and shortcomings.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to recite Surah Al-A'la (Chapter 87), Al-Kafirun (Chapter 109), and Al-Ikhlās (Chapter 112), in Witr.

**Secondly:** It is recommended to say: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ‘Glory be to the Sovereign, the Holy One free from defects and shortcomings’ three times after the salutation from Witr, raising our voices on the third repetition.

Our Sheikh Said: 89: الدُّعَاءُ لِمَنْ أَقْرَضَ عِنْدَ الْقَضَاءِ

### Supplication For Someone Who Lends When Repaying Debt

Imam An-Nasa'i narrated with a good chain from Abdullah ibn Abi Rabi'a Al-Makhzumi (may Allah be pleased with him) who said: The Prophet ﷺ

borrowed forty thousand and when wealth came to him, he gave it to me, saying:

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّائِفِ الْحَمْدُ وَالْأَدَاءُ

*“May Allah bless you in your family and your wealth. The reward for a loan is gratitude and repayment.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: اسْتَقْرَضَ means to request a loan.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to make Supplication for a lender when repaying a debt using the dhikr that has been narrated from the Messenger of Allah ﷺ.

**Our Sheikh Said: 90: دُعَاءُ الْخُرُوجِ مِنَ الْمَسْجِدِ  
Supplication When Leaving The Mosque**

Ibn Majah narrated, and it was authenticated by Al-Albani from Abu Huraira (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: When one of you enters the mosque, let him send Salam upon the Prophet (peace be upon him) and say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*“O Allah, open for me the doors of Your mercy.”*

And when he exits, let him greet the Prophet (peace be upon him) and say:

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

*“O Allah, protect me from the accursed devil.”*

### **Among The Benefits Derived From This Hadith Are:**



**Firstly:** It is recommended to say upon entering the mosque: **السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ** “Peace be upon the Prophet, and Allah's mercy and blessings, O Allah, open for me the doors of Your mercy.”

**And upon exiting, say:** **السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ** “Peace be upon the Prophet, and Allah's mercy and blessings, O Allah, protect me from the accursed devil.”

### **Our Sheikh Said: 91: مَا يَقُولُ مَنْ آتَاهُ أَمْرٌ يَسُرُّهُ، أَوْ يَكْرَهُهُ** **What To Say When Something That Pleases Or Displeases Him Comes To Him**

Imam Ibn Majah narrated, and it is good through its supporting evidences from A'isha (may Allah be pleased with her) who said: When the Messenger of Allah ﷺ saw something he liked, he would say:

**الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ**

*“Praise be to Allah, by whose grace righteous deeds are completed.”*

When he saw something he disliked, he would say:

**الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**

*“Praise be to Allah in all circumstances.”*

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to praise Allah, the Exalted, during times of blessings and in times of dislike.

### **Our Sheikh Said: 92: دُعَاءُ الْهَمِّ وَالْحُزْنِ** **Supplication For Anxiety And Sadness**



Imam Ahmad narrated with a good chain from Abdullah ibn Mas'ud (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: No one ever experiences worry or sorrow, and then says:

اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ؛ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَتُورِثَ صَدْرِي، وَتَجْلِيَ حُزْنِي، وَتَذْهَبَ هَمِّي.

*“O Allah, I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your hand. Your decree over me prevails, and Your judgment concerning me is just. I ask You by every name that is Yours, which You have named Yourself, or taught to one of Your creation, or revealed in Your Book, or kept hidden with Yourself in the knowledge of the unseen, that You make the Qur'an the spring of my heart, the light of my chest, the removal of my sorrow, and the departure of my worry”*

*Except that Allah will remove his worry and sorrow and replace it with relief. It was said: "O Messenger of Allah, should we not learn this?" He replied: "Yes, it is appropriate for whoever hears it to learn it.*

### **EXPLANATION OF TERMS**

The meaning of his statement: مَاضٍ means executed or fulfilled.

The meaning of his statement: عَدْلٌ فِي قَضَائِكَ means Your decree is just.

The meaning of his statement: جَلَاءَ حُزْنِي means the clearing of my sadness.

The meaning of his statement: فَرَجًا means relief or expansion.

The meaning of his statement: يَنْبَغِي means it is encouraged.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication during times of worry and sorrow.



## Our Sheikh Said: 93: دُعَاءُ الْخَوْفِ مِنَ الشَّرْكِ Supplication For Fear Of Polytheism

Imam Ahmad narrated with a sound chain from Abu Musa Al-Ash'ari (may Allah be pleased with him) who said: The Messenger of Allah ﷺ addressed us one day, saying: O people, beware of this polytheism; it is subtler than the creeping of ants. Someone asked: How can we avoid it when it is subtler than the creeping of ants, O Messenger of Allah? He said: Say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

*“O Allah, we seek refuge in You from associating anything with You knowingly, and we seek Your forgiveness for what we do not know.”*

### EXPLANATION OF TERMS

The meaning of his statement: تَتَّقِيهِ means to refrain from it.

### Among The Benefits Derived From This Hadith Are:

**Firstly:** It is recommended to supplicate to Allah with this prayer out of fear of falling into polytheism.



## Our Sheikh Said: 94: دُعَاءُ مَنْ خَشِيَ أَنْ يُصِيبَ شَيْئًا بَعِيْنَهُ Supplication For Who Fears To Harm Something With His Evil Eye

Imam Ahmad narrated with a good chain from Sahl ibn Hunayf (may Allah be pleased with him) that the Messenger of Allah ﷺ went out, and they traveled with him towards Makkah. When they were at the valley of Khazzâr from Al-Juhfa, Sahl ibn Hunayf bathed, and he was a handsome, fair-skinned man. Amir ibn Rabi'a, from Banu Adi ibn Ka'b, looked at him while he was bathing and said: I have never seen such a complexion, not even that of a hidden maiden. Sahl suddenly fell unconscious, and they brought him to the Messenger of Allah ﷺ They said: O Messenger of Allah, do you have concern for Sahl? By Allah, he cannot lift his head and he is not regaining consciousness He asked: Do you suspect anyone in this



matter? They replied: Âmir ibn Rabi'a looked at him while he was bathing. The Messenger of Allah ﷺ called for Âmir and got angry with him, saying: Why would one of you kill his brother?

هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَكْتَ

*“If you see something that pleases you, then ask for blessings upon it. (Meaning you should say: Tabâarakallah ‘Maa Shaa Allah).”*

He then said to him: Wash for him (your joints for him to be cured)

فَغَسَلَ وَجْهَهُ، وَيَدَيْهِ، وَمِرْفَقَيْهِ، وَرُكْبَتَيْهِ، وَأَطْرَافَ رِجْلَيْهِ، وَدَاخِلَتَا إِزَارِهِ فِي قَدَحٍ

*“Âmir washed his face, hands, elbows, knees, feet, and the inner part of his garment into a vessel.”*

Then that water was poured over Sahl. A man poured it over his head and back from behind him, turning the vessel upside down behind him. This was done, and Sahl recovered completely and was able to continue with the people without any harm.

### **EXPLANATION OF TERMS**

The meaning of his statement: **مُحِبَّاتٌ** A beautiful, young unmarried woman

The meaning of his statement: **فَلُبِطَ** means he was struck & fell unconscious

The meaning of his statement: **فَتَغَيَّرَ** means he expressed his anger verbally

The meaning of his statement: **بَرَكَتَ** means you invoked blessings on him.

The meaning of his statement: **يُكْفَى** means turning it over, upside down.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to invoke blessings for someone who fears to affect something with his evil eye.

**Secondly:** It is recommended for the envious person to perform ablution and give the water used for ablution to the one being envied for him to wash with.





## Our Sheikh Said: 95: مَا يُقَالُ لِرَدِّ كَيْدِ مَرَدَةِ الشَّيَاطِينِ

### What Is Said To Repel The Cunning Of The Rebellious Devils

Imam Ahmad narrated, and was authenticated by Al-Albani from Abu Al-Tayyah, who said: I asked Abdur Rahman ibn Khanbashinit-Tamimi' (may Allah be pleased with him), who was elderly: Did you meet the Prophet ﷺ? He said: Yes. I asked: What did the Messenger of Allah ﷺ do the night the devils attempted to harm him? He replied: The devils descended upon the Messenger of Allah ﷺ that night from the valleys and hills, and among them was a devil holding a flame of fire intending to burn the face of the Messenger of Allah ﷺ. Jibreel (peace be upon him) descended to him and said: 'O Muhammad, say.' He asked: 'What should I say?' He said: Say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ فِتْنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

*“I seek refuge in the complete words of Allah from the evil of what He created, and from the evil of what descends from the sky, and from the evil of what ascends therein, and from the evil of the trials of night and day, and from the evil of every visitor except a visitor who comes with good, O Most Merciful.”*

*The fire was extinguished, and Allah defeated them, Blessed and Exalted.*

### **EXPLANATION OF TERMS**

The meaning of his statement: تَحَدَّرَتْ means they came down, descended.

The meaning of his statement: كَلِمَاتِ اللَّهِ التَّامَّةِ refers to Allah's names and His revealed scriptures.

The meaning of his statement: ذَرَأَ means brought into existence.

The meaning of his statement: بَرَأَ means to create.

The meaning of his statement: يَعْرُجُ means to rise.



The meaning of his statement: شَرُّ كُلِّ طَارِقٍ refers to the dangers that come at night.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to recite this supplication to repel the cunning of the devils.

**Our Sheikh Said: 96:** مَا يَقُولُ الْمُسْلِمُ إِذَا مَدَحَهُ أَحَدٌ  
**What A Muslim Should Say When Praised By Someone**

Imam Al-Bukhari narrated in Al-Adab Al-Mufrad, and was authenticated by Al-Albani from Adi ibn Artah, who said: When one of the companions of the Prophet (peace be upon him) was praised, he would say:

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ

*“O Allah, do not hold me accountable for what they say, and forgive me for what they do not know (of mistakes, deficiency, sins known by You).”*

### **EXPLANATION OF TERMS**

The meaning of his statement: زَكِيٌّ means to be commended.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended for someone who is praised to supplicate to Allah with this prayer.

**Our Sheikh Said: 97:** دُعَاءُ مَنْ اسْتَصْعَبَ عَلَيْهِ أَمْرٌ  
**Supplication For Someone Who Finds A Matter Difficult Upon Him**

Imam Ibn Hibban narrated, and it was authenticated by Al-Hafiz from Anas (may Allah be pleased with him), that the Messenger of Allah ﷺ said:



اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ

*“O Allah, there is no ease except what You have made easy, and You make the difficult easy if You wish.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: سَهْلٌ means simple, ease.

The meaning of his statement: الْحَزْنَ means something hard, difficult.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** A Muslim should ask Allah with this supplication to facilitate all his matters.

### **Our Sheikh Said: 98: دُعَاءُ دُخُولِ الْقَرْيَةِ أَوْ الْبَلَدَةِ Supplication Upon Entering A Village Or Town**

Imam Al-Hakim narrated, and it was authenticated and agreed upon by Al-Dhahabi, and was graded as good by Al-Hafiz from Suhayb (may Allah be pleased with him) that the Prophet (peace be upon him) would not see a village he intended to enter except that when he saw it, he would say:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ، فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا

*“O Allah, Lord of the seven heavens and what they shade, and Lord of the seven earths and what they carry, and Lord of the devils and what they mislead, and Lord of the winds and what they scatter. We ask You for the good of this village and the good of its people, and we seek refuge in You from its evil and the evil of its people, and the evil of what is in it.”*

### **EXPLANATION OF TERMS**

The meaning of his statement: مَا أَظْلَلْنَ means what is above the ground.



The meaning of his statement: أَقْلَنْ means what rises.

The meaning of his statement: أَضَلَّ refers to straying from guidance.

The meaning of his statement: ذَرَيْن means to disperse.

### **Among The Benefits Derived From This Hadith Are:**

**Firstly:** It is recommended to supplicate to Allah with this mentioned prayer upon entering a town or village.

### **The Author's Will**

#### **Our Sheikh (may Allah preserve him) Said:**

With this, we have, by the grace of Allah, completed the explanation of this blessed book (**Janyu Assimar Sharhu Sahîh Al-Adhkâr**). I hope that every brother and sister will act upon what we have learned and then spread this knowledge among all people, so that we may be among those whom Allah, the Exalted, has mentioned when He said:

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*“By Al-Asr (the time). ○ Indeed, mankind is in loss.”*

*Meaning all people are in misguidance and destruction.*

إِلَّا الَّذِينَ آمَنُوا

*“Except for those who have believed”*

*This is knowledge.*

وَعَمِلُوا الصَّالِحَاتِ

*“And done righteous deeds”*

*This is action.*



وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

*“And advised each other to truth and advised each other to patience”*

*This is Da'awah (Calling, Conveying, Preaching).*

Therefore, whoever wants to be among the saved and successful in this world and the Hereafter must achieve these three matters:

**Firstly:** Knowledge

**Secondly:** Action

**Thirdly:** Calling to (the path of) Allah, the Exalted.

This is, and all praise is due to Allah, by whose grace righteous deeds are completed.

### Special Thanks From The Translator

This book, titled **“Janyu Assimar Sharhu Sahîh Al-Adhkâr,”** is one of the 40 books I studied under the esteemed scholar Dr. Khalid Ibn Mahmud Al-Juhani’ (may Allah protect and preserve him). I also took an exam on it, as Dr. Khalid would regularly test students after completing a book with him.

I greatly benefited from my studies with Dr. Khalid, covering various studies, including Sîrah (Prophetic Biography), Arabic, Hadith, Hadith Terminology (Mustalah Al-Hadith), Fiqh (Islamic Jurisprudence), Usul Al-Fiqh (Principles of Islamic Law), Islamic Legal Maxims (Al-Qawâ'idul-Fiqhiyya), Islamic Ethics (Al-Âdab Al-Islamiyyah), Islamic Inheritance (Al-Mawarîth), Creed (Al-Aqîdah), and Quranic Sciences (Ulm Al-Qur'an).

After successfully completing my exam on this book, I realized the importance of translating it into English so that the English-speaking world could benefit from it. I immediately wrote a letter to the esteemed scholar (May Allah protect and preserve him) requesting permission to carry out



this translation. I sincerely hoped that Allah would accept my effort with good and bless it during my life and after I passed away from this world.

The scholar responded with a letter, granting me full permission to proceed with the translation, as documented in his letter dated April 20, 2025 (Shawwal 22, 1446). He stated:

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، وعلى آله وصحبه أجمعين، وبعد:

فقد أذنت لأخي الأستاذ: جلال الدين عمر، الجنسية: غاني، بترجمة كتابي: "جني الثمار شرح صحيح الأذكار" بلغة الهوسا.

أسأل الله أن يبارك في المترجم والمترجم، وأن ينفع به كل مسلم ومسلمة. وصل اللهم وسلم وبارك على سيدنا محمد، وعلى آله وصحبه أجمعين.

وكتب

د. خالد بن محمود الجهني

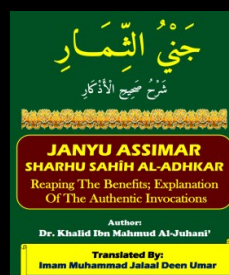
شوال ١٤٤٦ هـ جريا ٢٢

I express my sincere gratitude to Allah – Who inspired my heart to undertake this work until fruition. I glorify and send my endless gratitude to Him (the Most High) for making this endeavor easy for me. After that, I extend my utmost respects and appreciation to this esteemed scholar for granting me permission to present this translation for the benefit of people worldwide. May Allah accept it from him and reward him abundantly.

And Finally, Every effort has been made to ensure that the original meaning of the book is preserved, and thorough revision and review have been conducted to maintain the accuracy of the translation. Wassalamu Alaykum.







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