

Hadeeth #212

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ : "وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ " . . . إِلَى قَوْلِهِ : "مِنَ الْمُسْلِمِينَ , اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ , أَنْتَ رَبِّي وَأَنَا عَبْدُكَ . . .) إِلَى آخِرِهِ .
رَوَاهُ مُسْلِمٌ .

وَفِي رَوَايَةٍ لَهُ : أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ

Narrated 'Ali bin Abi Taalib (رضي الله عنه): Whenever Allah's Messenger (صلى الله عليه وسلم) stood for Salaat (prayer), he used to say: "I have turned my face as a monotheist towards Him who created the heavens and the earth and I am not from the polytheists. My prayer and my devotion, my life and my death belong to Allaah, the Lord of the universe, Who has no partner. That is what I have been commanded, and I am a Muslim. O Allaah, you are the King. There is no God by You. You are my Rabb and I am Your slave. I have wronged myself, but I acknowledge my sin, so forgive me all my sins, You alone can forgive sins; and guide me to the best qualities. I come to serve and please You. All good is in Your Hands and evil does not pertain to You. I seek refuge in You and turn to You, You are the Blessed and the Exalted. I ask Your forgiveness and turn to You in repentance." [Reported by Muslim]. And in another version of Muslim "he used to say in the night prayer.."

The section that reads **وَفِي رَوَايَةٍ لَهُ : أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ**, is a *wahm* from Al Hafidh. There is no narration in Muslim of it in the hadeeth of the Night Prayer.

Al Mubaraq Puri, in At-Tuhfatu Ahwazi Vol.2 P.46, regarding this statement of Al Hafidh ibn Hajar said, "فيه نضر".

Besides, this hadeeth is narrated in Saheeh Muslim in the hadeeth of the Night Prayer in two ways, neither of which (the narrations) mentioned it was in the night prayer.

The section that reads **وَجَّهْتُ وَجْهِي** means I turn my face (towards Allah) with my eebaadah.

In the section that reads **لِلَّذِي فَطَرَ السَّمَوَاتِ**, the word **فَطَرَ** means **خَلَقَ** (*khalaaqa*) - creator of the Heavens and Earth, as in the statement of Allah (سُبْحَانَ وَتَعَالَى):

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

All the praises and thanks be to Allāh, the (only) Originator [or the (only) Creator] of the heavens and the earth (Fatir 35:1).

Regarding the **حَنِيفًا** (*haneefah*), Imam An-Nawawee said, “The majority says that the meaning is to incline towards the religion of truth, Al-Islam.”

Regarding the word **نُسُكِي** (*Nusuki*), Imam As-San’ani, in *Subulus Salam* Vol.1 P.275, said, “*An-Nusuk* is eebaadah and everything that’s the closeness of Allah is sought with.”

Mentioning it with the salaah, *Ma'toof*, is from the way of mentioning the general with the specific.

ومحيائي ومماتي لله رب العالمين

This statement means, while in the state of life and the state of death I belong to Allah (*Azza wa jal*).

From this we benefit the obligation of preserving ones time and not to waste it with things that displease Allah (*سُبْحَانَ وَتَعَالَى*) since it's not permissible to used that which belongs to other (than oneself), except with the permission of its owner. Likewise, our time belongs to Allah (*Azza wa jal*) therefore it is not permissible to spend it in such things that displease Allah (*سُبْحَانَ وَتَعَالَى*).

رَبِّ means **الْمَلِكِ**, which means Owner.

العالمين is the plural of **العالم**, which means anything/everything other than Allah (*Azza wa jal*). In this great dua' is the affirmation of *Tawheed Al Uloohiyyah*, *Tawheed Ar-Ruboobiyah* and *Tawheed Al Asma Was Sifaat*.

وَأَنَا عَبْدُكَ

This phrase indicates the attribution of '*Uboodiyah* (worshiper) to oneself, which is the most noble of attributes. due to that, Allah (*سُبْحَانَ وَتَعَالَى*) attributed the Prophet (صلى الله عليه وسلم) with '*Uboodiyah* in the most honorable of occasions. He (*سُبْحَانَ وَتَعَالَى*) described the Prophet (صلى الله عليه وسلم) with it ('*Uboodiyah*) at the place of revelation in His statement in the Noble Qur'an:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

So did (Allāh) convey the Inspiration to His slave [Muhammad (صلى الله عليه وسلم) through Jibrael (Gabriel)]. (An-Najm 53:10)

He (سُبْحَانَ وَتَعَالَى) also described him with it at the place of Isra' (ascension):

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [Tafsir Qurtubî, Vol. 10, Page 204] Who took His slave (Muhammad (صلى الله عليه وسلم)) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to the farthest mosque (in Jerusalem). (Al-Isra 17:1)

And also in the place of challenge:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. (Al-Baqarah 2:23)

And in the place of victory and aid:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide. (Az-Zumar 39:36)

And other that that from the proofs.

ظَلَمْتُ نَفْسِي

Oppressing oneself is by falling into sin. He who disobeys Allah (سُبْحَانَ وَتَعَالَى) is the one who oppresses himself.

وَأَهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ

In this statement is the belief in *Al-Qadar* and that Allah is the one who guides and He is the one who fortifies from sin/sinful acts.

لَبَّيْكَ وَسَعْدَيْكَ

The word لَبَّيْكَ means to remain (firmly) upon the obedience of Allah (سُبْحَانَ وَتَعَالَى) and continuously responding to his command. And the word سَعْدَيْكَ means extremely

happy (under Your order). The word **سَعَدَيْكَ** does not come except after the word **لَبَّيْكَ**. The phrase **لَبَّيْكَ وَسَعَدَيْكَ** appears in a dual form. However, what is intended by them is abundance, and repetition in the obedience of Allah, as the People of Knowledge have mentioned.

Grammar rule: They are *masoobataan 'alal mastariya*.

و خَيْرٌ كُلُّهُ بِيَدَيْكَ

And the good is in Your two hands (Allah's), as Allah (سُبْحَانَ وَتَعَالَى) said:

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ
وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say (O Muhammad (صلى الله عليه وسلم)): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. (Aali Imran 3:26)

وَالشَّرُّ لَيْسَ إِلَيْكَ

The People of Knowledge have different opinions regarding this statement. From among them are those who said, "closeness is not sought to You (Allah) through evil."

What is meant by **وَالشَّرُّ** is pure evil. Meaning pure evil does not belong to You (Allah) since there is there is always wisdom behind the action of Allah and this is the belief of *Ahlu Sunnah wal Jama'a*. Based on this principle, all the actions of Allah are good, as for the creation of good and the evil He is the one who created them, as Allah said:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfûz).
(Al-Qamar 54:49)

And He (سُبْحَانَ وَتَعَالَى) said,

مِنْ شَرِّ مَا خَلَقَ

"From the evil of what He has created; (Al-Falaq 113:2)

It was also said other than that, as Imam An-Nawawee (رحمه الله) and others have mentioned.

أَنَا وَبِكَ وَإِلَيْكَ

Regarding the meaning of the above statement, Imam An-Nawawee (رحمه الله) said, "My return and my destination is to You, as my success is from You."

تَبَارَكَتَ means تَعَضَّمْتَ. (*Sabbihisma*)

تَعَالَيْتَ means تَنَزَّهْتَ which means, "Surely, You (Allah) are High and free from all defects."

This hadeeth is from that which contains the opening dua'(s). The opening dua' are *mustahab* among the *Jamhoor* (Majority) of the People of Knowledge. However, Imam Malik (رحمه الله) from that which is attributed to him went onto saying that it is not legislated because of the hadeeth of Anas ibn Malik (رضي الله عنه), which is agreed upon. (Hadeeth NO.219, Buloogh Al Maraam)

There is no contradiction between this hadeeth and the opening dua', since it is explained that the opening of the Salaah with *Al-Fatiha* is after the opening dua'.

Hadeeth #213

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَيْئَةً , قَبْلَ أَنْ يَقْرَأَ , فَسَأَلْتُهُ , فَقَالَ : "أَقُولُ : اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ , اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى التُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ , اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالنَّجِّ وَالْبَرَدِ) مُتَّفَقٌ عَلَيْهِ

Narrated Abu Huraira (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) used to keep silent between the Takbir of prayer and the recitation of the Qur'an for a short while. Then, I asked him (about that) and he replied, "I say, 'O Allaah! Keep me apart from my sins (faults) as you have kept apart the east and west. O Allaah clean me from my sins as a white garment is cleaned from dirt. O Allaah wash me off my sins with water, snow and hail." [Agreed upon]

إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَيْئَةً

The word هُنَيْئَةً mean to stay silent for a short period of time. In it, is the desirability of staying silent for a short period of time after Takbiratul Ihraam to recite the opening dua'.

فَسَأَلْتُهُ

In this is the endeavor of Abu Hurayrah (رضي الله عنه) in seeking knowledge and understanding the religion of Allah.

Regarding the word **بَاعِدْ**, Al-Hafidh, in Fath Al-Baree Vol.2 P.230, said, "What is intended by **مَبْعَدٌ** is to erase that which had happened to him and to be protected from upcoming ones."

The word **خَطَايَا** is the plural of the word **خَطِيءٌ**, which means sin/sinful acts.

الدَّنَسُ means **الْوَسِخُ**, which means dirty (things). The white *Thawb* is specifically mentioned, and not the other, because dirt is more obvious on it than any other color.

اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالثلْجِ وَالْبَرَدِ

From this we learn that snow and hail are *Tahir* (pure) (as) snow and hail are *Tahir* (pure) and *Mutahir* (purify). However, the condition for it to be *Mutahir* is that it be melted so that some of the water can reach the skin.

Al-Hafidh ibn Hajar (رحمه الله) mentioned, in Fath Al Baree V.11 P177, the wisdom of diverting from hot to snow and hail. Although the hot water generally is more powerful in removing dirt better than the two (snow and hail). It (also) indicates that the snow and hail are pure water that weren't touched nor used so mentioning them is more deserving to mention them in this situation, as Al-Khattabi has mentioned.

Al Karmani said that there is another explanation for it, which is comparing sin to fire, since sinning leads to it. Therefore, (the similie) here extinguishing heat is expressed by washing. [To confirm] its extinguishment, it even went further by using snow and then that which starting with water, then to that which is colder (which is snow) and that which is even colder than it (hail). Since it becomes solid and it remains hard as opposed to snow which melts.

Hadeeth #214

وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ : (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ , تَبَارَكَ إِسْمُكَ ,
وَتَعَالَى جَدُّكَ , وَلَا إِلَهَ غَيْرُكَ) رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ , وَالذَّارِقُطْنِيُّ مَوْصُولاً وَهُوَ
مَوْفُوفٌ

وَنَحْوُهُ عَنْ أَبِي سَعِيدٍ مَرْفُوعًا عِنْدَ الْخَمْسَةِ.
وَفِيهِ : وَكَانَ يَقُولُ بَعْدَ التَّكْبِيرِ : (أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ
هَمَزِهِ , وَتَفْخِهِ , وَتَقْتِهِ)

Narrated 'Umar (رضي الله عنه): He (صلى الله عليه وسلم) used to say, "O Allaah, glory and gratitude is to You, Blessed is Your Name and Exalted is Your Majesty and there is no God besides You." [Reprted by Muslim with a Munqati' chain. And in the version of Ad-Daaraqutni, it is Mawsul and also Mawquf].

Narrated Abu Sa'id Al-Khudri (رضي الله عنه): He (صلى الله عليه وسلم) used to say after the Takbir (for prayer), "I seek refuge in Allaah, the All-Hearing and the All-Knowing from the accursed devil, from his madness or evil suggestion (Hamz), from his puffing up (Nafkh), and from his witchcraft (Nafth)."

رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ

The disconnectiveness (in this hadeeth) is from the way of 'Abda ibn Abee Lubaba from 'Umar ibn Khattab.

'Abda ibn Abee Lubaba did not meet (did not hear it from) 'Umar therefore the athar (narration) in this way is disconnected.

وَالدَّارِقُطْنِيُّ مَوْصُولًا وَهُوَ مَوْقُوفٌ

Mawsoolan meaning it's marfoo', and it is in the Sunan of Daaraqutni Vol.1 N0.6. Regarding the marfoo' Ad-Daaraqutni said, "He made a mistake in that and what is preserved from Umar is that it's his own wording."

Al-Hafidh ibn Hajar, in Al Mustadrak Vol.1 P.349 Darul Harmain Publication, said, "This hadeeth is recorded as musnad but it's not Saheeh."

As for Mawqoof, Ad-Daaraqutni recorded it, Vol.1 P.299-300, from different ways as well as Hakim.

This hadeeth is *Mawqoof Saheeh*.

The five and others have recorded the hadeeth of Abee Sa'eed Al Khudri.

It's from the way of Ja'far ibn Sulayman, from Ali ibn Ali Ar-Rifa'ee from Abee Mutawkil from Abee Sa'eed Al Khudri. Imam At-Tirmidhi (رحمه الله) commented after it that there were negative comments regarding its chain. Yahya ibn Sa'eed use to say negative things regarding Ali inb Ali Ar-Rifa'ee.

Imam Ahmad (رحمه الله) said, “This hadeeth is not authentic” refer to At-Talkheesul Hadeer Vol.1 P.413, Irwal Ghalyi, Vol.2 P.50, by ‘Allaama Shaykhul Al Albaani (رحمه الله), and Tahqeeq Musnad Ahmad Vol.18 P.25 Muassasatur Risaalah Publication.

It has other ways that require research. In shaa’Allah, we’ll end with the conclusion soon.

هَمَز is a kind of mental illness.

وَنَفْخِهِ, one of the narrators described it as arrogance.

وَنَفْخِهِ was translated as a poem that is dispraised because of the statement of the Prophet (صلى الله عليه وسلم) in the hadeeth which Imam Al Bukharee (رحمه الله) recorded, “Verily, from among the poems is that which has wisdom.”

The Prophet (صلى الله عليه وسلم) had poets and this indicates that poems are of two kinds:

1. **The dispraised:** that which is based on falsehood and gives victory to falsehood
2. **The praised:** that which is based on truth and gives victory to the truth.

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