

Hadeeth #251

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ (أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي . قَالَ قُلْ : " اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا , وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ , فَاعْفُورٌ لِي مَغْفِرَةٌ مِنْ عِنْدِكَ , وَارْحَمْنِي , إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ) مُتَّفَقٌ عَلَيْهِ

Abu Bakr As-Saddique is Abdullah ibn 'Uthamaan. He is one of ten that were given glad tidings of entering Jannah. He is the first Khalifah after the Messenger of Allah ﷺ. He used to be first in competing for good. Whenever Umar wanted to race in good, except that he finds Abu Bakr already preceded him to it. In Muslim, from the hadeeth of Abu Hurayrah: The Prophet ﷺ said: Is there anyone amongst you who fasted today, Abu Bakr said me. He asked any of you follow the Janaza, He said me. He asked is there anyone who visited the sick, he said me...whoever has these four qualities except then he will enter Jannah.

The section that reads عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي

In it is seeking knowledge from its people. As asking the People of Knowledge is that which Allah (عز وجل) has commanded:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not. (An-Nahl 16:43)

الظلم (Ad-Dhulm) is to put a thing in other than its place in the Shar'.

In it is that committing sin is oppressing oneself. Even if you reach to the higher level a sin could still reach you. The slaves have their own abundance of sins. None, from among the people, can be free from it except those Allah has protected. In the hadeeth al-Qudsi, which is recorded in Muslim, from the hadeeth of Abee Dharr that the Prophet ﷺ said: that Allaah, the Exalted and Glorious, said, "... O my servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon..." [The Book of Righteousness, Good Manners, Join Ties of Kinship, NO. 6246]

The section that reads وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ: In it is that the one who forgives sins is Allah (عز وجل) and this is the like of the statement of Allah (عز وجل):

وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ

...and none can forgive sins but Allâh... (Aali Imran 3: 135)

The section that reads **فَاغْفِرْ لِي**:

In it is repentance and returning to Allah (عز وجل) from the sin. They used to count for the Prophet ﷺ in one sitting, 100 times the Prophet saying, **اللهم ثب عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيم** - “O Allah accept our repentance, surely You are the One Who accepts repentance, the Most Merciful.”

The section that reads **إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ**:

In it is the affirmation of the two names of Allah (عز وجل). Al-Ghafoor consists of the attribution of *Ghufraan* and Ar-Rahim consists of the attributes of *Ar-Rahma*. Al-Ghafoor is parallel with *Faghfirli Maghfira*, Ar-Rahim is parallel to his statement *Ir-Hamni* and this is from the manner of du'aa, ending it with that which is suitable.

We know that we are drowned in sins and if the Prophet ﷺ taught Abu Bakr, who is the best of the Ummah after the Prophet ﷺ, how about us? Therefore it is upon us to return to Allah (عز وجل), to repent to Him and to return (to Him) so that Allah (عز وجل) will save us from the sins, which are a humiliation. The sins do humiliate as Allah has said:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces)... (Yunus 10:27)

And there are other proofs that clarify the danger of the sins.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. (Ra'd 13:11)

The Prophet ﷺ clarified the danger of the sin upon the slave, he ﷺ says: *Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allah: يَكْسِبُونَ* [Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)]. [At-Tirmidhi]

The enemies of Allah, from the Yahood, Nasaarah, Socialists, Communist, Ba'thiyah and Nasiriyah would not have power over the Muslims except because of their sins. Allah (عز وجل) says in His Noble Book:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

*And whatever of misfortune befalls you, it is because of what your hands have earned.
And He pardons much. (Ash-Shura 42:30)*

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

And thus We do make the Zâlimûn (polytheists and wrong-doers, etc.) Auliya' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn. (Al-An'am 6:129)

Likewise, the evil that is spread and the acts of disobedience are as Allah (عز وجل) said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). (Ar-Rum 30:41)

In allowing infliction to befall mankind, Our Lord (عز وجل) created wisdom, for their own benefit and so that they will return to Him.

Hadeeth #252

وَعَنْ وَاَيْلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ : " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ " وَعَنْ شِمَالِهِ : " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ") رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ صَحِيحٍ

It is in his Sunan (Abu Dawood) Vol.1 N0.997, and its chain is hasan. However, in this edition, there is no addition of *wa barakatu* after the *tasleematain*. Nevertheless, it is affirmed in some of the copies of Abu Dawood, which are dependable, as Mubarakfuri (رحمه الله) has mentioned and Shaykhul Basam (رحمه الله) has quoted from him in his explanation of Bulugh al Maraam.

There are many forms of the tasleem in the salaah. They are as follows:

1. One of them is that which is in the hadeeth of Wail ibn Hujr: **As-salamu 'Alaikum Wa-Rahmatullahi Wa-Barakatuh for (both sides)**.
2. The second form is that the one who prays says **As-salamu 'Alaikum Wa-Rahmatullah to the right said and likewise (when turning) to the left**, this form is recorded in Abee Dawood from the hadeeth of 'Ammar bin Yasir and in an-Nasai'i from the hadeeth of ibn 'Umar.

3. The third form is saying, **As-salamu 'Alaikum Wa-Rahmatullahi Wa-Barakatuh when turning to the right without the left**, it is recorded in Abu Dawood refer to Al Jami'us Saheeh Vol. 2 P.126.
4. The fourth is to say the **tasleem on the right side alone**.
5. And the fifth form is to say **As-salamu 'Alaikum Wa-Rahmatullah when turning to the right and As-salamu 'Alaikum when turning to the left**.

These are the five ways of saying the tasleem in the salah.

The first tasleema (the tasleem we say when turning to the right) is a pillar from the pillars of the salah because of the statement of the Prophet ﷺ, “*The key to prayer is purification; its beginning is Takbir and its end is tasleem.*” [Sunan Abu Dawood, Book 1 NO. 61] As for the second tasleema, then it is desirable. The Prophet ﷺ used to turn, when saying the tasleem, until the whiteness of his cheek was seen. He used to turn to the right and to the left. It is desirable to turn when saying tasleem in the salaah and it is not wajib. However, there is reward for it, as well as virtue because the Prophet ﷺ did it and he is our example.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much. (Al-Ahzab 33:21)

He is the one who said in that which was recorded in Al-Bukharee from the hadeeth of Malik ibn Huwairith: “*pray as you have seen me praying.*” [The Book of the Call to Prayer, NO.605] It's desirable for the imam, when he says the tasleem, to face the followers because the Prophet ﷺ when he completed his salah, he used to face the people by his face.

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