

The meanings of supplications

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E-Book

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Introduction

All praise is for Allaah the Exalted and may peace be on the Messenger of Allaah, sallallaahu `alayhi wa sallam, and on his family, Companions, and those who follow him.

To proceed:

This is a brief, summarized, and short booklet regarding the meanings of the legislated supplications, chosen from the Prophetic *Hadeeth*, so that the one who uses these supplications can know what their tongue is saying, causing that to polish their heart and soul, since there is nothing more beneficial to the slave or more likely to save them from the punishment of Allaah the Exalted than the remembrance of Allaah the Exalted.

It is not good for the one supplicating to be heedless regarding what they are saying, because supplication and remembrance have been legislated in order to do away with heedlessness; they are legislated in order to give life to the heart. If the heart is heedless regarding what has been legislated for its life, and is covered with stains, it becomes hard and sick, and many diseases and sicknesses affect it.

As heedlessness that afflicts the heart and causes it to forget what the tongue is saying is one of its sicknesses that results in ailments of the heart, we realized the urgency of writing this summarized booklet, in order to bring attention to this fundamental principle, and to remind ourselves and our brothers of the appropriate etiquette to

adorn oneself with when we sit and remember Allaah the Exalted.

If the slave remembers their Lord with their tongue, their heart becomes aware of Allaah the Exalted and His Messenger, and their limbs become energetic in doing what has been legislated in terms of righteous actions, then the entire body becomes a body that



remembers Allaah, through statement, belief, and action. Whoever combines these things, and is steadfast on that, is a true person of remembrance of Allaah the Exalted.

The importance and status of remembrance

One of the greatest things that bring life and happiness to the soul is remembrance of its Creator, the High, the Most High. It is the ladder through which the soul ascends, the adornment through which the soul becomes beautiful, and the equipment through which the soul strengthens. Allaah the Exalted Says (what means): **{O you who have believed, remember Allaah with much remembrance And exalt Him morning and afternoon.}** [Qur'aan 33:41-42] Allaah the Exalted also Says (what means): **{Remember Allaah often that you may succeed.}** [Qur'aan 62:10]

Remembrance of Allaah the Exalted is the medicine that cleanses the heart. It is the greatest blessing, and the biggest favor that Allaah the Exalted has bestowed on us. Through remembrance, one can drive away hardships, bring about blessings, and attain the highest of levels. It is the provision of the heart, the comfort of the eye, the life of the soul, and the bliss of life.

Whenever it is separated from the heart, the body becomes its grave. It is the weapon through which robbers are fought. It is the water that puts out the burning sensation of a fire. It is the provision that brings life to the hearts. It is the means of connection between the believers and the One who knows all secrets. The believers fight diseases, remove calamities, and make disasters easier through it. Whenever tribulations overcloud them, to it is their return. If they are faced with hard situations, they run back to it. It is the garden of their Paradise, wherein they bask. It is the fund of their happiness, and with it they engage in trade. It causes a sad heart to laugh and be happy, makes the one remembering reach the One remembered,



making the remembering one someone that is remembering and remembered [by Allaah the Exalted], and raises their level, making them thanked and rewarded.¹

Remembrance purifies the heart, cleanses the soul, raises ranks, and saves one from being punished; there is nothing more beneficial to the heart of the slave than the remembrance of Allaah.

- Abu Bakr, may Allaah be pleased with him, said: “Those that remember Allaah have fled with all things good.”
- Mu`aath ibn Jabal, may Allaah be pleased with him, said: “There is nothing that saves from punishment of Allaah more than remembrance of Him.”
- Abu Ad-Dardaa’, may Allaah be pleased with him, said: “Everything has a polish, and the polish of the hearts is remembrance of Allaah the Exalted.”
- Ka`b ibn Maalik, may Allaah be pleased with him, said: “Whoever abundantly remembers Allaah will cure themselves of hypocrisy.”
- `Ubayd ibn `Umayr, may Allaah have mercy on him, said: “If the night is too great for you to struggle in [standing and praying in] it, you are too stingy with wealth to spend it, and you are too cowardly in facing the enemy to fight them, so, abundantly remember Allaah the Exalted.”
- Mak-hool, may Allaah have mercy on him, said: “Remembrance of Allaah the Exalted is a cure, and mentioning other people is a disease.”
- When a man complained to Al-Hasan Al-Basri, may Allaah have mercy on him, regarding his hard heart, he said to him: “Make it soft by remembering Allaah the Exalted.”²

¹ Refer to Madaarij As-Saalikeen (2/423).

² Refer to Al-Waabil As-Sayyib min Al-Kalim At-Tayyib (pg. 71-80).



Perhaps the slave will come on the Day of Resurrection with sins the height of mountains, but find that their tongue had destroyed those mountains because it constantly remembered Allaah the Exalted and did things pertaining to remembrance of Allaah the Exalted.¹

Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, said: “Remembrance [of Allaah the Exalted] for the heart is similar to water for fish: what would be the condition of the fish if it left the water?”²

Remembrance of Allaah the Exalted has no limit

Ibn `Abbaas, may Allaah be pleased with him, said: “For every obligation that Allaah the Exalted obligated on His slaves, He made a known limit, and then pardoned those who have viable excuses, except remembrance. Allaah the Exalted did not give it a limit that one may reach, and no one is pardoned for abandoning it, unless someone is completely unable to do it. Allaah the Exalted Says (what means): **{Remember Allaah standing, sitting, or [lying] on your sides.}** [Qur’aan 4:103] As well as by day, by night, on land, on the ocean, when traveling, when home, when rich, when poor, when sick, when healthy, in secret, in public, and in every situation.”³

Therefore, remembrance is the worship that is required without any limit that one can reach. Allaah the Exalted Says (what means): **{O you who have believed, remember Allaah with much remembrance}** [Qur’aan 33:41]

Also, it does not have a specific timing to it, as Allaah the Exalted Says (what means): **{Exalt [Allaah] with praise of your Lord before the rising of the sun and before its setting; and during periods of**

¹ Al-Jawaab Al-Kaafi (pg. 161).

² Al-Waabil As-Sayyib (pg. 42).

³ Tafseer Ibn Katheer (6/386).



the night [exalt Him] and at the ends of the day, that you may be satisfied.} [Qur'aan 20:130]

Also, it does not have any exceptions wherein a person is no obliged to remember Allaah the Exalted, as He the Exalted Said (what means): **{Who remember Allaah while standing or sitting or [lying] on their sides}** [Qur'aan 3:191]

The characteristics of the Muslim men and women, and the believing men and women were ended off with beautiful praise of those men and women who remember Allaah the Exalted frequently. Allaah the Exalted Says (what means): **{Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allaah often and the women who do so - for them Allaah has prepared forgiveness and a great reward.}** [Qur'aan 33:35]

Ibn `Abbaas, may Allaah be pleased with him, said: "They remember Allaah the Exalted after prayers, by day and by night, when in bed, when they wake up, when they go out from their homes or go back from their homes; they are always remembering Allaah the Exalted."¹

When would a person be considered someone who frequently remembers Allaah the Exalted ?

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, and Abu Hurayrah, may Allaah be pleased with him, both reported that the Messenger of Allaah, sallallahu `alayhi wa sallam, said: "If a man

¹Al-Athkaar by An-Nawawi (pg. 10).



wakes up by night, and wakes his family, and they pray, or he prays, two units of prayer, they are mentioned among those men and women who frequently remember Allaah the Exalted.”¹

Abu `Amr ibn As-Salaah, may Allaah have mercy on him, was asked about the limit or amount of remembrance one must do in order to be considered one of the men and women that frequently remember Allaah the Exalted, and he said: “If a person constantly engages in the remembrances that are narrated and established during the morning and night, as well as during the various times and situations during the night and day, they will be among the men and women who frequently remember Allaah.”²

The people of remembrance are foremost

Remembrance is bigger, its reward is greater, and its people are foremost, as has been narrated in the Hadeeth of Abu Hurayrah, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: “The unique ones are foremost.” It was said: “Who are the unique ones, O Messenger of Allaah?” He, sallallaahu `alayhi wa sallam, said: “Those men and women who frequently remember Allaah.”³

The meaning and intent behind: “The unique ones,” are those men and women that frequently remember Allaah, as the Prophet, sallallaahu `alayhi wa sallam, explained. They are the ones that are attached and devoted to remembrance.

The word in Arabic, ‘Al-Mutafarridoon,’ can be used in a plethora of connotations. For example, at times it can be used to mean unique,

¹ Reported by Abu Daawood (1309) and Ibn Maajah (1335) and Al-Albaani ruled it is as authentic in his book Saheeh Abu Daawood, and in other books.

² Al-Athkaar by An-Nawawi (pg. 11).

³ Reported by Muslim (2676).



and at times it can be used for someone who earned understanding of the religion, then abandoned the people, and secluded themselves to doing the orders and abstaining from prohibitions.¹

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said: “The more apparent meaning is that the intent by saying they are unique is that they are unique in doing this action, and it is that they abundantly remember Allaah, not with the meaning of physical solitude, either through companionship or mixing with people in general.”²

The people of remembrance are loftier

The people of remembrance do not only supersede mankind, rather, they are in a position similar to the noble angels, because the people of remembrance are in a high position, to the point that Allaah the Exalted boasts regarding them to the angels. Ibn Al-Qayyim, may Allaah have mercy on him, said: “It is enough of an honor for remembrance that Allaah the Exalted boasts regarding those who constantly do it, as is in Saheeh Muslim³ from Mu`aawiyah who reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, came out to a group of his Companions sitting with one another and said: ‘What has made you sit here?’ They said: ‘We are sitting remembering Allaah and praising Him because He guided us to Islaam and bestowed on us.’ The Prophet, sallallaahu `alayhi wa sallam, said: ‘By Allaah, is this the only thing that has made you sit here with one another?’ They said: ‘By Allaah, nothing has made us sit here other than that.’ He said: ‘I did not ask you to swear because I am accusing

¹ Refer to An-Nihaayah (3/425).

² Jaami` Al-`Uloom wa Al-Hikam (2/512).

³ Saheeh Muslim (2701).



you of lying, but rather, Jibreel came to me and said: 'Allaah boasts regarding you to the angels.'"¹

There is a strong connection of remembrance to worship

Remembrance of Allaah is the core of actions of obedience, and the essence of worship. It is the root of many apparent obligations and rituals. Before the worship, it would be a preparation to doing it, would accompany the actions throughout, as being one of its actions and pillars, and would also be after the worship, as a completion and seal of it. For example, prayer is preceded by remembrance by way of the Athaan (call to prayer) and repetition thereof, the remembrance of walking to the mosque, the remembrance of entering the mosque, and that is so that you can be with Allaah and prepare to enter on Allaah by way of prayer.

Likewise, regarding fasting, Allaah the Exalted Says (what means): **{To complete the period and to glorify Allaah for that [to] which He has guided you; and perhaps you will be grateful.}** [Qur'aan 2:185]

The beginning of Hajj is remembrance of Allaah, announcing monotheism, responding to the Lord of earth and heavens. Circumambulation around the Ka`bah, pacing between Safa and Marwah contain remembrances, declaring Allaah the greatest, and declaring that there is no deity worthy of worship except Him. Also, throwing of the pebbles was legislated in order to establish remembrance of Allaah the Exalted, and the ending of Hajj contains an advice that one should remember Him, as Allaah the Exalted Says (what means): **{And when you have completed your rites, remember Allaah like your [previous] remembrance of your fathers or with [much] greater remembrance.}** [Qur'aan 2:200]

¹Madaarij As-Saalikeen (2/400).



Also, in Jihaad, there is an order that one remember Allaah the Exalted as He the Exalted Says (what means): **{O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allaah much that you may be successful.}** [Qur'aan 8:45]

Remembrance is tranquility and serenity

Allaah the Exalted Says (what means): **{Those who have believed and whose hearts are assured by the remembrance of Allaah. Unquestionably, by the remembrance of Allaah hearts are assured.}** [Qur'aan 13:28] So, this is Allaah the Exalted informing regarding the believers, that their hearts feel secure and tranquil when remembering Him: “Meaning, its worries and disturbance are removed, and its happiness and pleasure is brought about. It is suitable that the heart does not feel tranquil towards anything else besides remembrance of Him, because there is nothing more pleasurable or blissful for the heart than loving its Creator, finding solace in Him, and knowing Him. Based its level of knowledge and love of Allaah the Exalted is how much it would remember Him.”¹

Therefore: “Tranquility is when the heart is at ease towards something, and does not feel disturbed or worried. Of this is the famous narration that states: **‘Truthfulness brings about ease, and lying is doubtful,’**² meaning, the listener would find that truthfulness makes them feel at ease with what is said, and they would be tranquil when hearing it, but lying contains disturbance and doubts. Likewise, included is when the Prophet, sallallaahu `alayhi wa sallam,

¹Tafseer As-Si`di (pg. 417).

² Reported by At-Tirmithi (2518) from the Hadeeth of Al-Hasan ibn `Ali, may Allaah be pleased with him, from the Prophet, sallallaahu `alayhi wa sallam, and it was ruled as authentic by Al-Albaani.



said: ‘Piety is what the heart feels tranquil doing,’¹ meaning, feels at ease when doing it, and all disturbance or worry [of punishment] are removed [when doing the action].”²

Abu Hurayrah, may Allaah be pleased with him, and Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that they both witnessed the Prophet, sallallaahu `alayhi wa sallam, saying: “There is not a group of people who sit to remember Allaah the Exalted except that the angels surround them, mercy envelops them, tranquility descends on them, and Allaah the Exalted mentions them with those with Him.”³

Remembrance is a blessing and a favor

Allaah the Exalted Says (what means): **{And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’}** [Qur’aan 14:7] Also, Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Allaah is Pleased with the slave that they eat a bite and thank Him for it, or drink a sip and thank Him for it.”⁴

This is with all food that a person eats and all drinks a person drinks, they remember the One who provided for them, gave them food, and gave them drink. So, they would continuously remember Him through praise and thanks, as well as keeping in mind the Greatness of the One who has bestowed, the Exalted.

Blessing occurs through remembrance by preventing things that eradicate blessing, and by making a person safe from being

¹ Reported by Ahmad (17288) and Al-Albaani ruled it as authentic in his book Saheeh At-Targheeb wa At-Tarheeb (1734).

² Madaarij As-Saalikeen (2/479-480).

³ Reported by Muslim (2700).

⁴ Reported by Muslim (2734).



controlled by Satan and his indulging in the food and drink of the person with them. Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that he heard the Prophet, sallallaahu `alayhi wa sallam, say: “If a person enters their home and remembers Allaah when entering and when eating, Satan says: ‘There is no refuge or food for you here today,’ and if they enter but do not remember Allaah the Exalted when entering, Satan says: ‘You have a place to sleep,’ and if they do not remember Allaah when eating, Satan says: ‘You have somewhere to sleep and something to eat.’”¹

It is the advice of the Messenger of Allaah, sallallaahu `alayhi wa sallam, to the one for whom the legislations of Islaam have become too much:

`Abdullaah ibn Busr, may Allaah be pleased with him, reported that a man said: “O Messenger of Allaah, the legislations of Islaam have become too much for me, so tell me of something I can adhere and stick to.” The Prophet, sallallaahu `alayhi wa sallam, said: “Let your tongue be continuously moist with the remembrance of Allaah.”²

At-Teebi, may Allaah have mercy on him, said: “The wetness of the tongue is a way of expressing that it easily flows, just as dryness expresses the opposite. Further, wetness of the tongue, then, refers to continuous remembrance of Allaah.”³

Remembrance is the life of the heart

Abu Moosa, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: “The similitude of the one that remembers their Lord and the one that does not is that of the one that

¹Reported by Muslim (2018).

² Reported by At-Tirmithi (3375) and Al-Albaani ruled it as authentic.

³Daleel Al-Faaliheen (7/237).



is alive and the one that is dead.”¹ It was also collected by Muslim, and his wording is: “The similitude of the house wherein Allaah is remembered and the one that Allaah is not being remembered is that of the one that is alive and the one that is dead.”²

If the heart is alive, it is filled with faith, as Allaah the Exalted Says (what means): **{Allaah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allaah. That is the guidance of Allaah by which He guides whom He wills. And one whom Allaah leaves astray - for him there is no guide.}** [Qur’aan 39:23] Also, whoever’s heart is hardened against remembrance of Allaah, their heart dies, so woe to them. Allaah the Exalted Says (what means): **{Then woe to those whose hearts are hardened against the remembrance of Allaah.}** [Qur’aan 39:22] A man came to Al-Hasan, may Allaah have mercy on him, and complained that his heart was hard, and Al-Hasan, may Allaah have mercy on him, replied: “Dissolve it through remembrance of Allaah.” That is because the more severe the heedlessness of the heart is, the more severe is the hardness of the heart, but if one remembers Allaah, that hardness becomes dissolved.³

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“There is no doubt that the heart rusts just as brass, silver, and other metals rust. The removal of such rust is through remembrance of Allaah, because it clears it, making it like a white mirror. If it is left [without remembrance] then it becomes rusty.

Rust of the heart occurs through two things: heedlessness and sins, and cleansing it occurs through two things: seeking forgiveness and remembrance. So, whoever’s heart is heedless most of the time, then

¹Reported by Al-Bukhaari (6407).

²Reported by Muslim (779).

³ Al-Waabil As-Sayyib (pg. 71).



the rust overlaps their heart, and their rust is in accordance with their heedlessness.”¹

Remembrance is reward without limits

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever glorifies Allaah the Exalted [says Subhaan Allaah] thirty-three times after every prayer, praises Allaah [says Al-HamduLillaah] thirty-three times, and declares Allaah as the greatest [says Allaahu Akbar] thirty-three times, then that is ninety-nine. If they were to say to complete the hundred: ‘There is no deity worthy of worship but Allaah, Alone, and without partners. To Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaah Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay’in Qadeer],’ then their sins will be forgiven, even if they were like the foam that floats on the sea.”²

This means that through remembrance, Allaah the Exalted wipes out sins and does away with them for the one who did them, even if they are abundant and plenty as foam at the top of the sea. The foam that is intended is what floats on top when the sea has a strong tide.³

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “For me to say: ‘Glorified is Allaah, all praise is for Allaah, there is no deity of worship besides Allaah, and Allaah is the greatest [Subhaana Allaah wa al-Hamdu Lillaah wa La Ilaaha Illallaah wa Alllaahu Akbar],’ it is more beloved to me than everything that the sun has risen on.”⁴

¹ Al-Waabil As-Sayyib (pg. 40).

² Reported by Muslim (597).

³ Murqaat Al-Mafaateeh (4/54).

⁴ Reported by Muslim (2695).



It was said that perhaps what is intended is that these phrases are more beloved to me than owning the entire world and giving it in charity, making the reward that results from saying this speech more than that of giving everything in the world in charity.¹

Remembrance results in safety and preservation

‘Abdullaah ibn Khubayb, may Allaah be pleased with him, said: “We went out one night when it was raining and severely dark, seeking the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, so that he may lead us in prayer. He said: ‘Have you prayed?’ I did not say anything, but he said: ‘Speak.’ I did not say anything, but he repeated himself, saying: ‘Speak.’ I did not say anything but he said: ‘Speak.’ I said: ‘O Messenger of Allaah, what should I say?’ He said: ‘Say Soorat Al-Ikhlaas, Soorat An-Naas, and Soorat Al-Falaq when you sleep and when you wake, three times each, and that would suffice you of everything.’”²

At-Teebi, may Allaah have mercy on him, said: “Meaning, it will do away and protect you from every evil. The meaning could also be that it would suffice you from anything besides those three Soorahs.”³

‘Uthmaan ibn ‘Affaan, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: “If a slave that says during every day and night: In the Name of Allaah, through whose Name, nothing in the earth or heavens can harm, and He is the all-Hearing, the all-Seeing [Bismillaahi Allathi La Yadhurru Ma`a ismihi

¹ Tuhfat Al-Ahwathi (10/40).

² Reported by Abu Daawood (5082), At-Tirmithi (3575) and An-Nasaa’i (5428) and Al-Albaani ruled it as acceptable.

³ Murqaat Al-Mafaateeh (7/29).



Shay'un fi al-Ardhi wa la fi as-Samaa' wa Huwa as-Samee' Al-'Aleem],¹
then they will not be harmed by anything.”¹

Therefore, through remembrance, Allaah the Exalted protects His slave from all evils. He the Exalted preserves their heart from Satan sneaking into it, and preserves their soul and body from harmful situations.

The sign of loving Allaah is abundant remembrance of Him

Ar-Rabi` ibn Anas, may Allaah have mercy on him, reported from some of his companions as saying: “The sign that one loves Allaah is that they frequently remember Him. If you love something, you would constantly think of and remember it.” Fat-h Al-Moosili, may Allaah have mercy on him, said: “The one that loves Allaah is never heedless from remembering Allaah, even for the blink of an eye.” Others said:

“Whoever keeps their heart and tongue busy with remembrance, Allaah the Exalted places in their heart a light and a longing for Him.” Ibraaheem ibn Junayd, may Allaah have mercy on him, said: “It used to be said: ‘One of the signs that one loves Allaah the Exalted is that they frequently mention Him with their heart and tongue. It is rare that a person frequently indulges in remembrance of Allaah the Exalted except that they gain love of Allaah.’”

Some of the pious predecessors used to say when calling on Allaah the Exalted: “If those who do not do deeds become bored due to their inactivity, then those that love You will never become bored from calling on You and remembering You.” Abu Ja`far Al-Muhawwali, may Allaah have mercy on him, said: “The one that loves

¹ Reported by Abu Daawood (5088), At-Tirmithi (3388) and he ruled it as authentic, and Ibn Maajah (3869) and Al-Albaani ruled it as authentic.



Allaah the Exalted never has their heart empty in terms of remembrance of their Lord, and never get bored from obeying Him.”¹

Remembrance is servitude and is an aid

When Faatimah, may Allaah be pleased with her, asked her father, sallallaahu `alayhi wa sallam, for a servant, she complained to him regarding what she suffers from in terms of actions of the household. He, sallallaahu `alayhi wa sallam, said to her and her husband, `Ali, may Allaah be pleased with him: “**Shall I not tell you of something better for you than a servant? If you go to your bed, say Subhaana Allaah thirty-three times, Al-Hamdu Lillaah thirty three times, and Allaahu Akbar thirty three times, because that is better for you than a servant.**”²

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“Remembrance gives strength to the memory, to the point that the person would do, while maintaining remembrance, what they never thought they could accomplish when they were not remembering Allaah. I have witnessed the strength of Shaykh Al-Islam Ibn Taymiyyah in his method, speech, progress, and books, and it has been an amazing thing. He would write books in one day what a professional copyist would write in a week. The army also saw his amazing strength. The Prophet, sallallaahu `alayhi wa sallam, taught his daughter Faatimah and `Ali to say Subhaan Allaah thirty-three times, Al-HamduLillaah thirty three times, and Allaahu Akbar thirty three times, when she asked him for a servant and complained to him regarding the difficulties of grinding, walking, and serving. So, he taught them both those supplications, and said: ‘**that is better for you than a servant,**’ so, it was said that whoever is constant in doing that,

¹Jaami` Al-`Uloom wa Al-Hikam (2/516).

²Reported by Al-Bukhaari and Muslim.



they would find strength in their day that would make them self-sufficient, not needing a servant.”¹

Allaah the Exalted Says (what means): **{The remembrance of Allaah is greater}** [Qur’aan 29:45]

Therefore, the remembrance of Allaah is greater than everything, than every action, its reward is above all rewards; it is not only great, but it is the greatest.

Scholars and exegetes have mentioned many meanings that should be paid heed, in clarification of how remembrance is greatest, among such examples:

- Remembrance of Allaah the Exalted is better than all things, making it the best type of worship.
- That the meaning is that if you remember Allaah the Exalted He will remember you, so, His remembrance of you is greater than your remembrance of Him.
- Remembrance of Allaah the Exalted is greater than for a person to remain constant in a sin or something reprehensible, rather, if he engages in remembrance, it clears a person from all mistakes and sins.

Ibn Al-Qayyim, may Allaah have mercy on him, said: “I heard Shaykh Al-Islam Ibn Taymiyyah say: ‘The meaning of the verse: **{Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allaah is greater.}** [Qur’aan 29:45] is that in prayer there are two great benefits, and the first of them is that it prevents immorality and wrongdoing, and secondly, that it comprises of remembrance of Allaah, and the fact that it comprises of remembrance of Allaah is greater than the fact that it prevents immorality and wrongdoing.”²

¹ Al-Waabil As-Sayyib (pg. 77).

² Madaarij As-Saalikeen (2/398).



Remembrance is the greatest and more pure actions to Allaah the Exalted

Abu Ad-Dardaa', may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "Shall I not tell you of the best action you could do, as well as the most pure actions to Your Owner, the highest in your levels, and the action that is better for you than spending gold and paper currencies in charity, as well as better than meeting your enemy in battle, causing you to strike their necks, and them to strike yours?" It was said: "Of course." He, sallallaahu `alayhi wa sallam, said: "Remembrance of Allaah the Exalted."¹

Therefore, look at this comparison with something tangible to actions that are known for their greatness and the great reward associated with them. He, sallallaahu `alayhi wa sallam, made remembrance greater than those things in reward, saying: "The action that is better for you than spending gold and paper currencies in charity, as well as better than meeting your enemy in battle." So, he compared remembrance and the reward associated to it with spending wealth in charity, which is one of the actions of worship that benefits many people, and has great reward, due to it requiring fighting one's own soul and overpowering its stinginess and desires to hoard and increase in wealth. Likewise, he compared it to action-based Jihaad, wherein hearts and souls are given in sacrifice. However, remembrance of Allaah is loftier and has greater reward.

A complication and its answer: How can remembrance of Allaah be greater than Jihaad?

Al-Haafith, may Allaah have mercy on him, said:

¹ Reported by At-Tirmithi (3377) and Al-Albaani ruled it as authentic.



“I have referred to it in seeing a complication, during the first parts of the Jihaad chapter, along with what has been narrated in terms of the virtues of the one who performs Jihaad, and that they are like a fasting person who does not break their fast and a standing person in prayer who never gets tired, as well as other evidences that show their virtue above all other righteous actions. The way to reconcile these evidences, and Allaah knows best, is that the intent behind remembrance of Allaah that is mentioned in the Hadeeth of Abu Ad-Dardaa’ is that it is remembrance that is complete, as in, comprises of remembrance of the tongue and heart, as well as reflecting on the meaning, and feeling and realizing the greatness of Allaah. If this occurs for a particular person, then it is better for them than fighting the disbelievers without having spirituality in doing so.

Further, the preference of Jihaad is given to when the remembrance is only of the heart. So, whoever combines between all of that, such as someone who remembers Allaah with their tongue, heart, and through realization of Him, and all of that during times of prayer, fasting, charity, or fighting disbelievers, for example, then they have reached the utmost pinnacle, and knowledge belongs to Allaah.

Al-Qaadhi Abu Bakr ibn Al-`Arabi responded by saying that there is not a righteous action except that remembrance is a condition for its correctness. Whoever does not remember Allaah with their heart when giving charity, or fasting, for example, then their action is not complete, making remembrance the best of actions from this standpoint.”¹

Remembrance when passing the houses of Allaah or assemblies wherein Allaah is being remembered

¹Fat-h Al-Baari (11/210).



Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“If you pass the gardens of Paradise then enjoy and bask in them.”** It was said: **“What are the gardens of Paradise?”** He said: **“The sittings of remembrance.”**¹

At-Tirmithi reported with a chain of narration that has a weakness from Abu Hurayrah, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“When you pass the gardens of Paradise, then bask in them.”** He said: **“O Messenger of Allaah, what are the gardens of paradise?”** He, sallallaahu `alayhi wa sallam, said: **“Mosques.”** He said: **“In what manner should one bask?”** He, sallallaahu `alayhi wa sallam, said: **“By saying: glorified is Allaah, all praise is for Allaah, there is no deity worthy of worship besides Allaah, and Allaah is the greatest [Subhaan Allaah wa al-Hamdu Lillaah wa la Ilaaha Illallaah wa Allaahu Akbar].”**²

There is no conflict between when the Prophet, sallallaahu `alayhi wa sallam, said: **“Sittings of remembrance,”** and when he said: **“Mosques”** if the latter is authentic, because the sittings of remembrance can occur in mosques and other places, making it more general. Mosques were given specific mention because they are better, and because they are the places of remembrance, originally.

So remember Me, and I shall remember you

The thing that is greater than all that has been mentioned in when Allaah the Exalted Says (what means): **{So remember Me; I will remember you. And be grateful to Me and do not deny Me.}** [Qur’aan 2:152]

¹ Reported by Ahmad (12114) and At-Tirmithi (3510) and Al-Albaani ruled it as acceptable in his book As-Saheehah (2562).

² Reported by At-Tirmithi (3509).



So, Allaah the Exalted ordered the believers to remember Him, and promised the greatest of recompense for that, that being, that He praise those that remember Him in the best of company. So, what honor is greater than that, and what pride is bigger than being mentioned by the Lord of all in existence? In the Hadeeth Qudsi (where the Prophet, sallallaahu `alayhi wa sallam, narrates from Allaah) that Abu Hurayrah, may Allaah be pleased with him, reported, that the Prophet, sallallaahu `alayhi wa sallam, said that Allaah the Exalted Said: **“I am as My slave thinks of me, and I am with them if they remember Me. If they remember Me in their selves, I remember them in My Self. If they remember Me in a group, I remember them in a group that is better than that group. If they get closer to Me by a hand span, I get close them by an arm span. If they get closer to Me by an arm span, I get closer to them by a span of outstretched arms. If they come to Me walking, I go to them running.”**¹

Had there not been for remembrance of Allaah the Exalted anything besides this virtue, it would have been enough as an honor and virtue. The issue is not that a poor person mentions the rich, or the weak mentions the strong, but rather, the issue is that the Rich remembers the poor, and the Strong remembers the weak.

If a rich, generous master remembers a poor slave, his remembrance is a sign that he will connect them, be good to them, and show His generosity to them. So, how about the Most Generous, the Most Bountiful, if He remembers His slave and is pleased with them?

Ibn Al-Qayyim, may Allaah have mercy on him, said: “I asked Shaykh Al-Islam Ibn Taymiyyah one day, saying: ‘If the Lord the Exalted is pleased with obedience of the slave, is happy with their repentance, and is angry when they contradict Him, then is it permissible for the one performing the action to affect Allaah, by making Him love, hate, happy, and so forth?’ He said to me: ‘The Lord the Exalted is the One that created means to pleasure, anger, and happiness, and that is by

¹Reported by Al-Bukhaari and Muslim.



His Will and creation. The effect did not occur from others, but rather, is from Himself. It is impossible for others to affect Him; this is something inconceivable. As for Him creating means that He Wills and predestined that necessitate His Pleasure, Love, Happiness, and Anger, then this is not impossible, because that began from Him, and to Him is returns.”¹

How great is the regret of the people of heedlessness !

Heedlessness away from remembrance of Allaah the Exalted is a great loss, as well as what results from it, in terms of regret, and what it leads to, in terms of hardening of the hearts.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “There is not a group that sat in a sitting and did not remember Allaah or send blessings on their Prophet except that it is a regret for them; if Allaah the Exalted Wishes, He punishes them, and if He wishes, He forgives them.”²

When the Prophet, sallallaahu `alayhi wa sallam, said: “If Allaah the Exalted Wishes, He punishes them,” meaning, due to their previous sins, and their added negligence. At-Teebi, may Allaah have mercy on him, said: “When he, sallallaahu `alayhi wa sallam, said: ‘If Allaah the Exalted Wishes, He punishes them,’ it is a type of harshness and severity. It can also mean that those in the sitting do things that necessitate punishment, in terms of [the evils] their tongues have sown.”³

That is because if the people of the sitting are heedless against remembrance, then it makes it more likely for them to fall into

¹Madaarij As-Saalikeen (2/405).

² Reported by At-Tirmithi (3380) and he ruled it as authentic. Likewise, Al-Albaani ruled it as authentic.

³ Murqaat Al-Mafaateeh (8/37).



something with their tongues that necessitates punishment, and therefore, it would be regret for them.

So, one of the virtues of remembrance is that it prevents the tongue from falling into destructive things that cause a person to perish. The Prophet, sallallaahu `alayhi wa sallam, said: **“Would people be thrown into Hellfire on their faces or noses except due to what their tongues have sown?”**¹

The benefits of remembrance

Remembrance has many benefits that benefit the one remembering, in terms of increasing them in goodness and blessings in this life and the next. Among such benefits are:

- It expels, restrains, and breaks Satan.
- It pleases Ar-Rahmaan the Exalted.
- It removes worries and sadness from the heart.
- It brings happiness, joy, and delight to the heart.
- It makes the heart happy and strong.
- It makes the face and heart bright.
- It brings sustenance.
- It adorns the one who remembers with veneration, beauty, and brightness.
- It results in love [of Allaah], as in, the spirit of Islaam.
- It results in watchfulness, entering them into the station of Ihsaan.
- It results in Inaabah, which is, turning back to Allaah the Exalted frequently.
- It results in respect and veneration of their Lord the Exalted.
- It results in cleansing the heart from any stains and rust.
- It destroys and does away with mistakes, because it is one of the best good deeds, and good deeds do away with bad deeds.

¹ Reported by At-Tirmithi (2541) and Al-Albaani ruled it as authentic in his book As-Saheehah (1122).



- It removes the estranged feeling a slave has between them and their Lord the Exalted.
- It brings about blessings and drives away hardships. No blessing has been brought about, and no hardship has been driven away with anything greater.
- It is safety from hardships.
- It is safety from regret on the Day of Regret (the Day of Judgement).
- It is the easiest of worships, but of the loftiest and most virtuous.
- The reward and blessing that results from it does not similarly result from any other action.
- Constant remembrance of the Lord the Exalted necessitates safety from ever forgetting Him, which is the cause behind a slave's misery.
- There is no other action that similarly fills all times and situations.
- Remembrance gives strength to the memory, to the point that someone would be able to do something, while maintaining remembrance, what they would be unable to do without remembrance.¹

¹ Refer to Al-Waabil As-Sayyib (pg. 41-82).



Issues and rulings pertaining to remembrance

► The meaning of Thikr (remembrance):

Thikr is the opposite of heedlessness and forgetfulness.

Heedlessness is to abandon remembrance purposely, while forgetfulness is when it is not on purpose.

That is why heedlessness is mentioned in the Qur'aan by way of prohibition and warning, as when Allaah the Exalted Says (what means): **{Do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.}** [Qur'aan 18:28]

However, forgetfulness was not mentioned in such instance, because it does not emanate on purpose. From here is the advice mentioned in the Noble Qur'aan (what means): **{And remember your Lord when you forget.}** [Qur'aan 18:24]

Ibn Al-Qayyim, may Allaah have mercy on him, said: "The difference between heedlessness and forgetfulness is that heedlessness is abandoning something through the choice of the person, but forgetfulness is to abandon something without them choosing to do so. That is why Allaah the Exalted Says (what means): **{And do not be among the heedless.}** [Qur'aan 7:205] Allaah the Exalted did not say: 'Do not be of the forgetful,' because forgetfulness is not included under the umbrella of responsibility, therefore, is not prohibited."¹

¹Madaarij As-Saalikeen (2/405-406).



► Remembrance comprises of two meanings:

First: Remembering and realizing something in one's mind: It is similar to when one says: 'I remember such-and-such incident happening,' when they remember and realize it in their minds, and its happenings reoccur in one's psyche. This is the opposite of forgetfulness.

So, the root of remembrance is when the heart is aware and realizes the thing or the one being remembered. Of this is when Allaah the Exalted Says (what means): **{Remember My favor which I have bestowed upon you.}** [Qur'aan 2:40] Meaning, recollect it.¹

The intent is that one remembers Allaah, and realizes His greatness, while having fear of Him, awareness of Him and His blessings, so that the heart glorifies Him, is fearful and aware of Him, and is thankful towards Him.

Second: Uttering with the tongue: It is a predominant usage. If one says, 'So-and-so is constant in their remembrances,' meaning, they pronounce and utter them. Of this is when Allaah the Exalted Says (what means): **{O you who have believed, remember Allaah with much remembrance.}** [Qur'aan 33:41]

So, remembrance with the tongue is the fruit of remembrance of the heart, evidence to it, and translates it. Whoever honors Allaah the Exalted in their heart, they would say Tasbeeh [Subhaan Allaah], Takbeer [Allaahu Akbar] and Tahleel [La Ilaaha Illallaah] with their tongues. Also, whoever fears Allaah the Exalted would humble themselves to Him and supplicate. "Uttering with the tongue has been called Thikr because it is evidence that the heart remembers, except that Thikr has been predominantly used to refer to utterances of the tongue, to the point that it is what one understands [when the work Thikr is mentioned]."²

¹ Al-Mufhim (7/6).

² Al-Mufhim (7/6).



► Remembrance (Thikr) has two usages:

The first: General usage: It includes and comprises of all types of worship, including prayer, fasting, pilgrimage, recitation of the Qur'aan, praise of Allaah, supplication, glorification, thanking Allaah, honoring Allaah, as well as other actions of obedience, because they are established in order to remember, obey, and worship Allaah the Exalted.

Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, said: "Everything the tongue utters and the heart perceives, in terms of things that bring a person to Allaah, such as learning or teaching knowledge, ordering good, and forbidding evil, is remembrance of Allaah."¹

`Abd Ar-Rahmaan ibn Si`di, may Allaah have mercy on him, said: "If remembrance of Allaah is mentioned, then it comprises of everything that brings a slave closer to Allaah, including beliefs, thoughts, actions of the heart, actions of the limbs, praise of Allaah, learning beneficial knowledge, teaching it, and so forth; all of that is remembrance of Allaah the Exalted."²

Second: Specific usage: It is when Allaah the Exalted is remembered through statements that have been relayed from Allaah the Exalted, such as recitation of His Book, mentioning Allaah's Names or Lofty Attributes on the tongue or the heart, that has been mentioned in the Book of Allaah the Exalted. Or, what has been mentioned on the tongue of His Messenger, sallallahu `alayhi wa sallam, and contains glorification, transcending, honoring, and unifying Allaah the Exalted. Ibn `Allaan, may Allaah have mercy on him, said: "The root of Thikr is

¹Majmoo` Al-Fataawa (10/661).

²Ar-RiyaadhAn-Nadhirah (pg. 245).



what the legislation causes us to worship through its words, and that deal with glorifying and praising Allaah.”¹

The intent behind remembrance, as well, is to have presence of heart. So, this should be the intent of the one remembering, making them keen on attaining it, reflecting on what they are saying in remembrance, and understanding its meaning.²

► The levels of remembrance:

Remembrance of Allaah the Exalted occurs with the heart, the tongue, and the limbs. So, the heart remembers Allaah the Exalted through thought, the tongue through uttering, and the limbs through actions. Therefore, remembrance can be of the heart or tongue, or could be of the two together.

As for remembrance of the heart, then it means to think and reflect regarding the Greatness and Loftiness of Allaah, as well as His Legislated Verses, the Qur’aan, and its rulings, and Allaah’s signs in His creation, such as the heavens, earth, sun, moon, and so forth.

Another aspect of remembering Allaah the Exalted with the heart is that the Muslim remembers Him with regards to the things He ordered and the things that He prohibited, causing them to do what they are ordered and abstain from what they are prohibited from doing, as stated by Al-Qaadhi `Iyyaadh, may Allaah have mercy on him.³

Remembrance of Allaah the Exalted through the tongue occurs through saying Subhaan Allaah, La Ilaaha Illallaah, seeking forgiveness, recitation of the Qur’aan, and every other utterance that makes a person closer to Allaah the Exalted.

¹ Al-FutoohaatAr-Rabbaaniyyah (1/396).

² Al-Athkaar (pg. 13).

³ Al-FutoohaatAr-Rabbaaniyyah (1/106).



The most complete of levels is for the one remembering to combine between remembrance of the heart and the tongue:

An-Nawawi, may Allaah have mercy on him, said:

“Remembrance occurs with the heart, and occurs with the tongue. The better level, however, is for one to remember Allaah the Exalted through their heart and tongue, together. If they are to be limited to just one, however, then remembrance of the heart is better [than remembrance with just the tongue].

Further, it is not appropriate that one abandon remembrance with the tongue along with the heart out of fear of people thinking they are showing off, but they should remember Allaah the Exalted through both, all the while, seeking the Countenance of Allaah. We have previously mentioned, on the authority of Al-Fudhayl, that abandoning actions for the people is showing off. If a person opens the door to noticing the people, and being cautious of not falling into the thought process of their corrupt minds, they would close many doors to goodness, and would have lost for themselves a great amount of important aspects of the religion.”¹

As for remembrance with the limbs: It is when a person does actions of obedience to Allaah. Whoever does an action of obedience to Allaah is performing remembrance of Allaah. An-Nawawi, may Allaah have mercy on him, said:

“Know that the virtue of remembrance is not limited to saying Subhaan Allaah, La Ilaaha Illallaah, Al-HamduLillaah, Allaahu Akbar, and so forth. Rather, every person that does an action for Allaah the Exalted out of obedience to Him the Exalted is remembering Allaah the Exalted, as mentioned by Sa`eed ibn Jubayr and other scholars.

¹Al-Athkaar (pg. 9).



‘Ataa’ said: ‘The sittings of remembrance are sittings that pertain to lawful and unlawful, as in, how to buy, sell, pray, fast, marry, divorce, perform pilgrimage, and so forth.’¹

Prayer is a type of remembrance of Allaah, as is Jihaad, kindness to parents, keeping the ties of the womb, helping a Muslim, giving aid to the oppressed, learning and teaching knowledge, ordering good, and forbidding evil.

Is it a condition for remembrance that the one remembering must recite loud enough for themselves to hear or move their tongues?

Remembrances that are uttered with the tongue, such as recitation of the Qur’aan, saying Subhaan Allaah, Al-HamduLillaah, and Laaillaahallallaah, as well as the supplications of the morning, night, sleep, entering the bathroom, and so forth, must be done while one moves their tongue. A person would not be considered performing remembrance if they are not moving their tongue.

In legislation, there are virtues tied to saying such-and-such statement, and these promised rewards are not attained except through uttering with the tongue. As for thinking them in one’s heart, then they do not get the specific reward, according to the agreement of the scholars, as Ibn Hajar Al-Haithami, may Allaah have mercy on him, mentioned, even if the person is earning reward from another standpoint, due to their thought and reflection.²

Imaam Maalik, may Allaah have mercy on him, was asked about the one who reads in prayer without anyone hearing them, not even themselves, and do not move their tongues while do so, and he said: “This is not recitation; rather, recitation is what makes a person move their tongue.”³

Al-Kaasaani, may Allaah have mercy on him, said: “Recitation only occurs through movement of the tongue in pronouncing the letters.

¹ Al-Athkaar (pg. 9-10).

² Al-FutoohaatAr-Rabbaaniyyah (1/106).

³ Al-Bayaanwa At-Tahseel (1/490).



The one prayer and is able to recite but does not move their tongue in pronouncing the letters, their prayer is impermissible.”¹

Another thing that alludes to this point is that the scholars have ruled that a person in major state of ritual impurity may not recite the Qur’aan, but they ruled it is permissible for them to look at the Mus-haf without touching it, and recite the Qur’aan without moving their tongue, showing that there is a difference between the two issues, and that to read without moving the tongue is not considered recitation.²

Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked: “Is it obligatory to move the tongue in reciting the Qur’aan in prayer, or is it enough to say it in one’s heart?”

He replied: “No doubt, recitation must be with the tongue. If a person reads with their heart in the prayer, then that does not suffice them [from the obligatory parts of recitation], and likewise in all other remembrances: they are not sufficient if only mentioned in the heart. Rather, no doubt, one must move their tongue and lips, because they are statements, and they only occur through moving the tongue and lips.”³

As for the condition that they must make themselves hear their own selves, then many scholars have taken this view, and the more correct view is that it is not a condition, but rather, it is enough for a person to move their tongue, making ‘speech,’ a reality. This is also the view chosen by Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, and was preferred by Ibn `Uthaymeen, may Allaah have mercy on him.

The relation between remembrance and supplication

¹Badaa’i` As-Sanaa’i` (4/118), with slight annotation.

²Refer to Al-Majmoo` (2/187-189).

³Majmoo` Fataawaa Ibn `Uthaymeen (13/156).



There are many evidences that show that supplication has been used for the meaning of remembrance, as a more general term than supplication when asking for something specific. An example is the Hadeeth of Ibn `Abbaas, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu `alayhi wa sallam, used to say during times of hardship: **“There is no deity worthy of worship besides Allaah, the Great, the Forbearing, there is no deity worthy of worship besides Allaah, the Lord of the great throne, there is no deity worthy of worship besides Allaah, the Lord of the heavens, earth, and the noble throne [La Ilaaha Illallaahu Al-`Atheem Al-Haleem. La Ilaaha Illallaahu Rabbu al-`Arshi Al-`Atheem. La Ilaaha Illallaahu Rabbu as-Samaawaati wa Rabbu al-Ardhi wa Rabbu al-`Arshi Al-Kareem].”**¹ In the wording of Al-Bukhaari, may Allaah have mercy on him, it states: “The Prophet, sallallaahu `alayhi wa sallam, used to supplicate during hardships, and say...”²

This has been clarified by the people of knowledge. Husayn ibn Hasan Al-Marwazi, may Allaah have mercy on him, said: “I asked Ibn `Uyaynah about the Hadeeth that states: ‘The supplication that the Prophet, sallallaahu `alayhi wa sallam, used to say the most was: **‘There is no deity worthy of worship besides Allaah, Alone, and without any partners...’**³ and he said: ‘It is remembrance, and there is no asking in it. But, the Prophet, sallallaahu `alayhi wa sallam, reported from his Lord the Exalted who Said: **‘Whoever is busied by remembering my from asking Me, I will give them the best of what I give those who ask Me.’**⁴”

Al-Khattaabi, may Allaah have mercy on him, said: “The one asking for something begins their supplication by praising Allaah the Exalted

¹ Reported by Al-Bukhaari and Muslim.

² Reported by Al-Bukhaari (6345).

³ Reported by Ahmad (6922) and Al-Albaani ruled it as weak in his book Dha`eef Al-Jaami` (4464).

⁴ Reported by At-Tirmithi (2926) and he ruled it as acceptable, but others have ruled it as weak.



and giving precedence to Him over their asking. Therefore, praise was called supplication, since it is its introduction and a means towards it, in accordance with their view that something can be called by the name of its means.”¹ Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, said: “Each of supplication and remembrance comprise of each other, and they enter into each other.”²

Therefore, based on what has been previously mentioned:

- If one intends, when saying Du`aa' (supplication) the type of supplication of worship (Du`aa' `lbaadah), then it is synonymous with remembrance.
- If one intends supplication of asking (Du`aa' Mas'alah), then it is more specific than the term remembrance (Thikr), and Thikr would be a more general way of referring to [Du`aa Mas'alah], because supplication cannot part with the fact that it is remembrance, as for remembrance, then it might be asking for something, and it might not be.
- The relation between them is that they are correlated, since Du`aa Mas'alah is remembrance, praise, humility, and showing need, just as within remembrance, one seeks to attain benefits, do away with harms, earn reward, and fear punishment.

The outcome is that the relation between supplication and remembrance is either they are synonymous, generality or specificity of something general, or complete correlation. It is not conceivable that one of them be separated from the other, which is why most of the books that have been written regarding remembrances comprise of supplications, and the opposite.³

¹Sha'n Ad-Du`aa' (pg. 206).

²Majmoo' Al-Fataawaa (15/19) and refer to Badaa'i' Al-Fawaa'id (3/10).

³ Refer to Ad-Du`aa' waManzilatuhu min Al-'Aqeedah Al-Islamiyyah (1/77-78).



However, mostly, remembrance is used to refer to its specific meaning, and supplication is used to refer to supplication of asking. Shaykh `Abd Ar-Rahmaan ibn Hasan, may Allaah have mercy on him, said: “Supplication is mostly used in the Qur’aan, Sunnah, language, and speech of the companions and those after them, including the scholars, in referring to asking and seeking, as the scholars of language and others have stated.”¹

Recitation of the Qur’aan is better than general remembrance and supplication, remembrance is better than supplication, and as for remembrance that is tied to a time, place, or situation, then busying oneself with it is best.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“Recitation of the Qur’aan is better than remembrance, and remembrance is better than supplication. This is when you look at each of these things individually. However, the thing that is not given precedence to may be given precedence when certain factors play it, making it impermissible to abandon it for the thing that was, generally, better. Examples of this are saying Subhaana Raabia’l-`Atheem and SubhaanaRabbia’l-A`La in Rukoo` and Sujood, respectively, which are both better than reciting Qur’aan in those two scenarios; actually, recitation during those scenarios is prohibited. Likewise, saying Sami`a’l-laahulimanHamidah and Rabbanaa wa Laka’l-Hamdu in the places they should be said are also better than recitation, likewise, Tashahhud is, and saying Rabbi`ghfirliwa’r-hamniwa’h-dini wa `aafiniwa’r-zuqni between the two Sujood is better than recitation of Qur’aan during those times. Likewise, remembrances after ending the prayer, and saying Tahleel, Tasbeeh, Takbeer, and Tahmeed (Al-Hamdu lillaah) are better to be used rather than being busied with the Qur’aan in favor of them. Also, repeating what the caller to prayer says is better than

¹Fat-h Al-Majeed (pg. 180).



recitation, even if the virtue the Qur'aan has over all other speech is similar to the virtue Allaah has over His creation, but there is a specific thing to be said during all times.

Likewise, remembrances that are specifically to be said during some situations are better than recitation of the Qur'aan without any specific purpose, and recitation without any specific purpose is better than saying remembrances without any specific purpose, unless something presents itself to the slave making remembrance or supplication more beneficial for them than recitation of the Qur'aan. Examples are an individual who thinks of their sins, causing that to result in repentance through seeking forgiveness, or a person who is faced with something that they fear its harm, in terms of devils, mankind, or jinn, and resort to the remembrances and supplications that protect and preserve them. Also, a slave might be faced with a dire need that if they were to busy themselves away from asking for it or mentioning it, they would not have any attention in anything besides it, but if they were to ask for it and supplicate for it, their hearts would be completely geared towards Allaah, and that would result in humility, fear, and sincere invocation.

So, in this situation, if they were to busy themselves with supplications and their needs it would be more beneficial, even if both recitation of the Qur'aan and remembrance are better and have more reward.

This is a very beneficial topic that needs understanding of the soul and a criterion to judge between the intrinsic and extrinsic virtues of aspects, causing a person to give everything its due right, and place everything in its due place.

One day, I asked Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, and said: 'Some people of knowledge asked, which is more beneficial, glorifying Allaah or seeking forgiveness?' They



replied: ‘If the garment is clean, then incense and scents are better, but if it is dirty, then soap and hot water are more beneficial.’ Then, he commented on that to me, saying: ‘So how about if the clothes are always dirty?’”¹

Presence of heart during remembrance

An-Nawawi, may Allaah have mercy on him, said in his book Al-Athkaar: “The intent behind remembrance is for the heart to be present. It must be the intent of the one performing remembrance, making them keen on attaining it, reflecting on what they are saying, and understanding its meaning. Therefore, reflection in remembrance is needed just as it is needed in recitation of the Qur’aan, because they share the same intended meaning.”²

Therefore, presence of heart when remembering results in the heart glorifying and honoring Allaah the Exalted, as well as reflection on the remembrance, and understanding its meaning; Allaah the Exalted Says (what means) about the Qur’aan: **{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.}** [Qur’aan 38:29] Therefore, remembrance is similar to the Qur’aan, so the one performing remembrance must be keen on pondering and acting on them.

▶ Acting on virtuous actions, even if once:

An-Nawawi, may Allaah have mercy on him, said: “It is appropriate that whoever is informed of some virtuous action to act on it, even if once, so that they are from its people. They should not absolutely abandon it, but should try to do as much as they are able to do,

¹ Al-Waabil As-Sayyib (pg. 91-92).

² Al-Athkaar (pg. 12-13).



because the Prophet, sallallaahu `alayhi wa sallam, said: 'If I order you to do something, then do it as much as you are able.'"¹

The obligatory things that the Prophet, sallallaahu `alayhi wa sallam, ordered be done must be performed, without a doubt, but the recommended things should be done as abundantly as possible, so that one does not deprive themselves of reward, even if they were to only do it once.

Therefore, it is not befitting that the Muslim neglect and belittle the legislated remembrances, and as much as they are able, they must busy themselves with them, without abandoning them completely. It is known whoever loves something, they remember them and mention them often; rather, mentioning and remembering them is more beloved than anything else, because the heart contains love and contentment towards that thing. So, the Muslim should be shy from their Lord and from abandoning remembering Him and being busied with others apart from Him.

► If the narrations differ in the number:

For every remembrance and supplication of the same genus that has various narrations speaking of two different numbers, the one remembering may choose whichever number is mentioned in the texts, and the more the narration includes, the completer and better it is.

For example: 'There is no deity worthy of worship besides Allaah, Alone, without any partners. To Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaah WahdahuLaaShareekaLah, Lahu'l-MulkuwaLahu'l-Hamdu wa Huwa `alaaKulliShay'inQadeer].'

When it has been mentioned in the remembrances of the morning and night, it has been mentioned as being said once, ten times, and a

¹ Al-Athkaar (pg. 8); and the Hadeeth is reported by Al-Bukhaari (7288) and Muslim (1337) from Abu Hurayrah, may Allaah be pleased with him.



hundred times. Whoever says it once has done good, whoever says it ten times has done better than the one who said it once, and whoever said it a hundred times has done it better than both the others. That is why their reward is complete, and no one is better or has greater reward than then, except someone who praised Allaah with it more times than they did. The Prophet, sallallaahu `alayhi wa sallam, said: “Whoever says ‘There is no deity worthy of worship besides Allaah, Alone, without any partners. To Him belong kingship and praise, and He is able to do all things [La Ilaaha Illallaah Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay’in Qadeer],’ a hundred times in a day, it would be the same reward as freeing ten slaves. Also, a hundred good deeds will be written in their account, and a hundred sins will be erased. It would also be a protection from Satan in that day, until they sleep. No one would have done better than them unless someone who said it more times than that.”¹

► [An important notification:](#)

One must honor the name of Allaah the Exalted, and one should not mention His name in jest, play, or sin. Many people begin their shameless and lewd dance parties by recitation some parts of the Qur’aan or by mentioning some of Allaah’s Beautiful Names. This is forbidden because it contains degrading and belittling the Name of Allaah the Exalted and not honoring His verses.

Therefore, it is not permissible to commence anything forbidden or disliked statement or action with remembrance of Allaah the Exalted, because it belittles remembrance of Allaah the Exalted and is a form of commencing sin with obedience.

There are many examples to that, such as writing, ‘In the Name of Allaah,’ before poetry that is not good, or commencing unlawful games, forbidden wagers, or misguiding programs with the Qur’aan,

¹Reported by Al-Bukhaari (3293) and Muslim (2691).



praise of Allaah, sending peace and blessings on the Messenger of Allaah, sallallaahu `alayhi wa sallam,, and so forth.

During these times, people have reached the level of vainness, lack of care, and covering feeble minds with regards to the legislated nature of those forbidden things.

Makhool Al-Azdi, may Allaah have mercy on him, said: “I said to Ibn `Umar, may Allaah be pleased with him, ‘What of a murderer, someone drinking alcohol, a thief, or a fornicator who remembers and mentions Allaah? Allaah the Exalted Says (what means): **{So remember Me; I will remember you. And be grateful to Me and do not deny Me.}** [Qur’aan 2:152]” He replied: “The mentioning that Allaah makes of that person is that He curses and pushes them away from His Mercy until they silence themselves.”¹

Shaykh Ahmad Shaakir, may Allaah have mercy on him, commented on this narration in his book `Umdat At-Tafseer, saying: “This statement that Ibn `Umar said is true, and applies directly to what the people of sin and foolishness do during our times. They remember Allaah the Exalted during instances of their sin and corruption, during lewd songs, and corrupt acting scenarios, and they think that it is cultivation and teaching. They also use it in their fabricated stories that they say, even if indirectly, is true literature. They also use the remembrance of Allaah when they are toying with the religion, in what they call, ‘religious poems,’ or, ‘prayers,’ wherein ignorant reciters indulge in play, by singing during times wherein one must be fearful of Allaah, and during times of devotion to worship. This has reached the point that they have deceived general people with regards to the rituals of Islaam. All of such individuals that have been mentioned that remember Allaah the Exalted, Allaah the Exalted remembers then with His curse until they silence themselves.”²

¹ Reported by Ibn Abu Haatim in his Tafseer (1/260) and the chain of narration is good.

² Tas-heeh Ad-Du`aa’ by Shaykh Bakr Abu Zayd (pg. 47-49).



Remembrance : Gems and occasions

► Why the keenness on the meanings of the remembrances?

If the slave knows the meanings of the remembrances that they utter during their night and day and in their various acts of worship, that would affect them in a huge way, making them slave that fear and turn to Allaah the Exalted, because then, the heart would have understanding and awareness of what they are saying, making them more connected to their Lord and Worshipped One, causing them to benefit from remembrance in the greatest of ways.

The best of remembrances is that which combines between the heart and tongue. Ibn Al-Qayyim, may Allaah have mercy on him, said: "The best and most beneficial of remembrances is that which settles in the heart and tongue, and is of the remembrances that have been taught by the Prophet, sallallaahu `alayhi wa sallam, and the one remembering Allaah through them understands its meanings and intents."¹

So, for example, Khushu` (concentration and fear) during prayer is the issue of every Muslim, and something that helps attain Khushu` is to know the meanings of the remembrances that we utter during prayers, so that the one praying may reflect on what is being recited in terms of the Qur'aan and remembrance. At that, they would feel the sweetness of obedience. However, if the one praying does not know the meaning of what they are saying and did not ponder it, then they will repeat words that they do not understand, and as a result, they would not taste it or become aware of its goals. This is the same case for all other acts of worship.

¹Al-Fawaa'id (pg. 192).



► The conduct of the scholars of the pious predecessors on this path (i.e., knowing the meanings of the remembrances):

If we were to reflect within the books of jurisprudence and explanations of Hadeeths by our previous scholars, such as An-Nawawi, may Allaah have mercy on him, Ibn Al-Qayyim, may Allaah have mercy on him, Ibn Hajar, may Allaah have mercy on him, and others, we would find that their books are filled with explanations of these remembrances and attempts at trying to understand the occasions of its words and situations. For example, why was Sayyid Al-Istighfaar (the Chief of Seeking Forgiveness) called as such? We find that Ibn Al-Qayyim, may Allaah have mercy on him, has spoken comprehensively regarding this issue, and has done well in explaining the issue. The sole purpose was for the Muslims to know the meaning of what they are saying when they utter remembrances, making their heart soft, and allowing them to feel the pleasure and humility towards their Lord.

Why is it that when we ascend some high point, we say Allaahu Akbar, and when we go down we say Subhaan Allaah? Why is it we say SubhaanaRabbia'l-A`La in prostration, and why have we been forbidden from reciting the Qur'aan in prostration? And so forth.

The difference between general and specific remembrance

There are differences between supplications and remembrances that are specific to a certain situation, time, or place, and between supplications and remembrances that are general.

Remembrances and supplications that are specific are said in the timings that are mentioned in terms of time, situation, place, and the narrated wording, without increase, decrease, change, saying one part before the other, or vice versa, in the wording.



As for remembrances and supplications that are general, then they are of two instances:

First: Remembrances and supplications that are reported from the Messenger of Allaah, sallallaahu `alayhi wa sallam. These are to be said verbatim as they have been narrated, without increasing or decreasing the wording.

Second: Remembrances and supplications that the supplicating person says from their own selves, or that are narrated and transmitted from the pious predecessors. There is no issue with this, as long as the following conditions are heeded:

- 1) One should choose the best, most beautiful, and most clear terms, because they are calling on their Lord the Exalted.
- 2) It should be void of anything prohibited in legislation, in both wording and meaning, such as calling on other than Allaah the Exalted, seeking the close friends of Allaah the Exalted as mediums, or forced rhymes.
- 3) They should not take it as a voluntary action that they constantly do, because if they do, they would have made it of the same level as those remembrances and supplications that have been narrated from the Prophet, sallallaahu `alayhi wa sallam.

Therefore, remembrance of Allaah the Exalted can be general, and can be specific:

First: General remembrance, during all times and situations:

As when Allaah the Exalted Says (what means): **{Who remember Allaah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.}** [Qur'aan 3:191]



Meaning, they remember Allaah the Exalted during all of their situations: when standing, sitting, and lying on their sides. They also reflect regard the creation of the heavens and earth, saying: ‘Our Lord, you have not made this creation into existence out of play, You are transcendent above that, so, drive us away from the punishment of Hellfire.’

There is no harm in remembering Allaah the Exalted while standing, sitting, lying, or walking in the pathway; none of that is to be described as undesirable, because Allaah the Exalted Says (what means): **{Who remember Allaah while standing or sitting or [lying] on their sides.}** [Qur’aan 3:191]¹

Also, the Hadeeth wherein `Aa’ishah, may Allaah be pleased with her, said: “The Prophet, sallallaahu `alayhi wa sallam, used to lie in my lap while I was menstruating and would recite the Qur’aan.”² `Aa’ishah, may Allaah be pleased with her, also said: “The Prophet, sallallaahu `alayhi wa sallam, used to remember Allaah the Exalted in all situations he was in.”³ She, may Allaah be pleased with her, also said: “I read my designated part, or most of my designated part of the Qur’aan for the day while I am lying on my mattress.”⁴

Second: Specific remembrance: It is of three types and can be split into specific remembrances for times, places, and situations.

First: Remembrances specific to times: It is when a particular remembrance is specified to be tied to a particular time, and it

¹ Ignorant Soofis have taken this verse as evidence to what they do when remembering Allaah, when they lean back and forth and dance, due to their ignorance. It is not hidden that the verse does not allude to what they say.

² Reported by Al-Bukhaari and Muslim.

³ Reported by Muslim (373).

⁴ Reported by Ibn Abu Shaybah in his book Al-Musannaf (2/241) and the chain of narration is authentic.



revolves around it. Whenever these times come about, the Muslim utters these particular remembrances.

Of such timings wherein remembrance is legislated are mornings and night:

The remembrances of the morning and night are many and are abundant. They are of the specific remembrances that are important and that protect the slave from Satan, his whisperings, and his plots, by day and by night. That way, the individual would be safe from him throughout their whole life.

In the authentic Sunnah, there is a good number of this type of remembrance. For example, Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“Whoever says when they wake and when they go to sleep: ‘Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-Hamdihi],’ a hundred times, none will come forth on the Day of Resurrection with something better than what that person has done, unless they say as much as they said, or increased on it.”**¹

“Glorified [Subhaana] is Allaah,” meaning, He is transcendent above all that does not befit Him, in terms of every type of deficiency.

“Praise [Hamd] is His,” Hamd is when someone praiseworthy is described as being complete and perfect.

So, these two words organized the meaning that one declares Allaah the Exalted transcendent above all deficiencies, and affirms that He has all complete attributes. That is why this supplication is one of the best supplications. Abu Tharr, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was asked: **“What speech is best?”** He, sallallaahu `alayhi wa sallam, said: **“What Allaah the Exalted chose for His angels – or His slaves – as in: ‘Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-**

¹Reported by Muslim (2692).



Hamdihi.”¹ In another narration, Abu Tharr, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “**Shall I not inform you of the most beloved speech to Allaah?**” He said: “O Messenger of Allaah, tell me of the most beloved speech to Allaah.” He, sallallaahu `alayhi wa sallam, said: “**The most beloved speech to Allaah the Exalted is: ‘Glorified is Allaah, and praise is His [Subhaana Allaahi wa bi-Hamdihi].’**”²

Also, in reference to the statement of the angels, when they said: **{We declare Your praise and sanctify You}** [Qur’aan 2:30]

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “**There are two phrases that are light on the tongue, heavy in the scales of good deeds, and are beloved to Ar-Rahmaan [the One who possesses Mercy], and they are: ‘Glorified is Allaah, and praise is His, glorified is Allaah, the Great [Subhaana Allaahi wa bi-Hamdihi Subhaana Allaahi al-`Atheem].’**”³

Al-Haafith, may Allaah have mercy on him, said:

“The Prophet, sallallaahu `alayhi wa sallam, said: ‘**Light on the tongue**’ At-Teebi, may Allaah have mercy on him, said: ‘The word light was borrowed here in place of the word, ‘Ease.’ The Prophet, sallallaahu `alayhi wa sallam, likened the ease that this speech is uttered on the tongue to a light thing that a person would carry, making it easy for them to carry it. So, he, sallallaahu `alayhi wa sallam, mentioned the thing that is likened, but intended what it was likened to. As for its heaviness, then that is the reality of that supplication,

¹Reported by Muslim (2731).

²Reported by Muslim (2731).

³Reported by Al-Bukhaari (7563) and Muslim (2964).



because actions take forms on the scale [of good deeds], and lightness and ease are relative things.’

The Hadeeth urges that one remain constant on this remembrance, because all responsibilities are hard on the soul, but this is easy, and along with that, it is heavy on the scale, just as hard actions are heavy in the scale. So, one should not be negligent in these things.

The reason that of the beautiful Names of Allaah, the Name Ar-Rahmaan was used is to show the vastness of the Mercy of Allaah, to the point that He gives little action much reward. Also, it contains declaring Him transcendent, praise, and glorification.”¹

Sayyid Al-Istighfaar (the chief supplication for seeking forgiveness)

Shaddaad ibn Aws reported that the Prophet, sallallaahu `alayhi wa sallam, said: “The chief of seeking forgiveness is to say: ‘O Allaah, You are my Lord, there is no deity worthy of worship besides You. You created me, I am Your slave, and I am fulfilling Your covenant and promise as much as I am able. I seek refuge in You from the evils of what I have done. I confess to You Your blessings on me and I confess my sins, so forgive me, because only You forgive sins [Allaahumma Anta Rabbi, la Ilaaha Illa Ant, Khalaqtani wa Ana `Abduk, wa Ana `ala `Ahdika wa Wa`dika mas-tata`t, A`oothu bika min Sharri ma Sana`t, Aboo`u laka bi-Ni`matika `alayya wa aboo`u bi-Thanbi faghfir le fa-innahu la yaghfiru ath-Thunooba Illa Ant].” He, sallallaahu `alayhi wa sallam, said: “Whoever says it in the morning while believing in it, then dies during that day before they sleep, is of the people of Paradise, and whoever

¹Fat-h Al-Baari (11/208).



says it at night while believing in it, then dies that night before waking, is of the people of Paradise.”¹

- ▶ The occasion of mentioning this during the morning and the night is obvious:

A person will only die during the night or day. So, reciting this remembrance is a cause for a good ending, and that is because Sayyid Al-Istighfaar contains the slave remembering Allaah the Exalted in the most complete of descriptions, and describing themselves with the most deficient of situations. It is the pinnacle of humility and submission.

As for the first, then it is because the person acknowledges Allaah’s Lordship, deserving of worship, and the blessings Allaah the Exalted bestows on the slave.

As for the second, then it is because it contains confession of Allaah’s Lordship, and the person’s sins.

Istighfaar is to seek forgiveness, covering of the sins, and protection from them. This supplication is Istighfaar , because in the ending it says: **“So forgive me, because only You forgive sins.”** Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy on him, said: “The woman should say in Sayyid Al-Istighfaar by saying: ‘I am Your female slave, the daughter of Your female or male slave [InniAmatukwa’bnatuAmatik or wa’bnatu `Abdik].’ If she were to say, ‘Inni `Abduk,’ in the masculine form, there would be an explanation for it in the Arabic language, by interpreting it as, ‘I am an individual and person who is Your slave.’”²

He, may Allaah have mercy on him, also said:

¹Reported by Al-Bukhaari (6306).

²Majmoo` Al-Fataawaa (5/345).



“This Hadeeth comprises of many lofty pieces of knowledge, making it deserving of being the chief of all supplications seeking forgiveness. It begins with the slave affirming and acknowledging the Lordship of Allaah, then is followed by Allaah’s Monotheism of worship, saying: **‘There is no deity worthy of worship besides you.’** Then, it contains the acknowledgement that Allaah is the One who created them and caused them to come into existence, while they were nothing before that. So, He is the One that possesses the best of conduct towards the slave by forgiving their sins, just as He was Good and Kind to them by placing them into existence.

Then, he, sallallaahu `alayhi wa sallam, said: **‘I am Your slave,** 'through that, they acknowledge servitude to Him. Then, he, sallallaahu `alayhi wa sallam, said: **‘I am fulfilling Your covenant and promise as much as I am able.’** Allaah the Exalted made a covenant with His slave wherein He ordered them to do some things and forbade them from some other things. Then, He promised them based on their adherence to His covenant, that He would give them the best of rewards. The statement: **‘As much as I am able,’** meaning, not as is befitting towards You and what You deserve of me.

Then, he, sallallaahu `alayhi wa sallam, said: **‘I seek refuge in You from the evils of what I have done.’** Seeking refuge in Him means to turn to Him, seek protection in Him, and felling to Him from something refuge is sought from, just as someone fleeing seeks refuge from the enemy in a fortress that protects them from the enemy.

Then, he, sallallaahu `alayhi wa sallam, said: **‘I confess to You Your blessings on me,’** meaning, I admit that You have blessed and bestowed on Me, and that I am sinful. So, from You is good conduct, and from me is evil conduct. So, I thank You for Your blessings, and You deserve to be thanked. I also ask You to forgive me sins.

Some pious people said: ‘It is appropriate for the slave to have two breaths: a breath wherein they thank and praise their Lord, and another wherein they repent from their sins.’ Whenever a slave



realizes and acknowledges these two matters, then servitude is set right in their case, and they would ascend in the levels of knowledge and faith. Also, they would look less and less on their own souls, and would humble themselves to their Lord. This is complete servitude, and through this, one can rid themselves of conceit, arrogance, and the adornments of their own actions.”¹

► Recitation of the Chapters [Soorahs] of refuge:

‘Abdullaah ibn Khubayb, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: “Say Soorat Al-Ikhlaas, Soorat Al-Falaq, and Soorat An-Naas each three times when you sleep and when you wake up, and that would suffice you from everything.”²

It is as if recitation of Soorat Al-Ikhlaas is praise before supplication.³ So, the person first praises Allaah the Exalted in ways He deserves in terms of His monotheism, then seeks His refuge, so that Allaah the Exalted safeguards them from every evil and bad thing.

Al-Qaari, may Allaah have mercy on him, said: “At-Teebi said: ‘Meaning, it does away and protects you from all evils, from beginning to help. Or, it means that defends from some parts from every type of evil. The meaning might also be that it suffices you from everything else. The second meaning is given strength by the first Hadeeth, as in, the Hadeeth of ‘Uqbah which states: ‘No one seeking refuge would seek refuge using anything similar to it.’”⁴

‘Uqbah ibn ‘Aamir, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: “There are verses that have been revealed tonight, the likes of which have never

¹ Jaami‘ Ar-Rasaa‘il wa Al-Masaa‘il (1/159-162) in summary.

² Reported by Abu Daawood (5082), At-Tirmithi (3575) and An-Nasaa‘i (5428) and Al-Albaani ruled it as acceptable.

³ Al-Futoohaat Ar-Rabbaaniyyah (3/84).

⁴ Murqaat Al-Mafaateeh (7/29).



been seen, and they are [what means]: {Say, “I seek refuge in the Lord of daybreak.”} [Qur’aan 113:1] and [what means]: {Say, “I seek refuge in the Lord of mankind.”} [Qur’aan 114:1].”¹

It was also reported by An-Nasaa’i, may Allaah have mercy on him, with the wording: “You will never recite anything better to Allaah the Exalted than [what means]: {Say, “I seek refuge in the Lord of daybreak.”} [Qur’aan 113:1] and [what means]: {Say, “I seek refuge in the Lord of mankind.”} [Qur’aan 114:1].”² As-Sindi, may Allaah have mercy on him, said: “The meaning of: ‘Better to Allaah the Exalted,’ means greater in terms of the issue of seeking refuge.”³

It is legislated to recite the Mu`awwizaat [Soorat Al-Ikhlaas, Soorat Al-Falaq, and Soorat An-Naas] three times, because one of the manners of supplication is insistence and urgency, and the least is three times.⁴

► Through the mention of the Name of Allaah the Exalted, nothing can harm:

Abaan ibn `Uthmaan, may Allaah have mercy on him, said that he heard `Uthmaan ibn `Affaan, may Allaah be pleased with him, say that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Any slave that says every morning of every day, and the evening of every night: ‘In the Name of Allaah, through mention of His Name, nothing in the earth and heavens can harm, and He is the ever-Hearing, the ever-Knowing [Bismillaah Allathi la Yadhurru Ma`as-mihi Shay’un fil-Ardhi wa la fis-Samaa’i wa Huwa as-Samee`u Al-`Aleem],’ will not be harmed by anything.”⁵

¹ Reported by Muslim (814).

² Reported by An-Nasaa’i (953).

³ Haashiyat As-Sindi `ala An-Nasaa’i (8/254).

⁴ Al-FutoohaatAr-Rabbaaniyyah (3/85).

⁵ Reported by At-Tirmithi (3388) and Ibn Maajah (3869) and Al-Albaani ruled it as authentic.



When the Prophet, sallallaahu `alayhi wa sallam, said: **“The evening of every night,”** the apparent meaning of the Hadeeth is that the benefit of it is only if they say it in the evening. If they were to say it after sunset, it would not be the case. Evening could also be used to define the time that is after sunset, as As-Sindi, may Allaah have mercy on him, said: “Meaning, one should say it after sunrise and after sunset.”¹

When the Prophet, sallallaahu `alayhi wa sallam, said: **“Through mention of His Name, nothing can harm,”** it means that when mentioning the Name of Allaah, nothing can harm, including food, enemies, animals, or other things in terms of things in this lowest world when referred to through, **“Earth.”** Also, nothing in the higher world can harm, as referred to through when he, sallallaahu `alayhi wa sallam, said: **“Heavens.”**

In the narration of Abu Daawood, he, sallallaahu `alayhi wa sallam, said: **“No sudden calamity would harm them.”**² Meaning, the calamity that strikes suddenly without any prior reason, because whatever comes as a surprise is worse than one comes through progression. This is mentioning something specific but also includes the general aspect in its ruling; specificity is not necessarily intended here.

In another narration of the Hadeeth, it states: “Abaan had been stricken by paralysis in one side of his body, making a man look at him. Abaan said: ‘What are you looking at? The Hadeeth is as I have narrated to you, but I did not say it one day, so Allaah the Exalted allowed His predestination to occur to me.’”

This shows that continuity in mentioning the specific remembrances is a condition in attaining the virtue of remembrance that is

¹Haashiyat As-Sindi `ala Ibn Maajah (7/250).

² Reported by Abu Daawood (5088) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (6426).



mentioned. As for the one that is not continuous in saying it, then they might be deprived of the virtue, or at least, some parts of it.

It used to be the custom of the pious predecessors that they would show continuity in performing specified remembrances, and to never abandon them, no matter how the situations changed. `Ali ibn Abu Taalib, may Allaah be pleased with him, reported that Faatimah, may Allaah be pleased with her, complained of the effects the quern was having on her hands, and some concubines had arrived to the Prophet, sallallaahu `alayhi wa sallam. She went to go see him, but did not find him there, but found `Aa'ishah, may Allaah be pleased with her, there, and told her. When the Prophet, sallallaahu `alayhi wa sallam, said, `Aa'ishah, may Allaah be pleased with her, informed him of the fact that Faatimah, may Allaah be pleased with her, had come to see him.

The Prophet, sallallaahu `alayhi wa sallam, then went to the home of `Ali, may Allaah be pleased with him, and Faatimah, may Allaah be pleased with her, and said: **“Shall I not inform you of what is better than what you asked for? If you are to go to bed, say Allaahu Akbar thirty-four times, Subhaan Allaah thirty-three times, and Al-Hamdu Lillaah thirty-three times. That is better for you than a servant.”** `Ali, may Allaah be pleased with him, said: “I never abandoned it since I heard it from the Prophet, sallallaahu `alayhi wa sallam.” It was said to him: “Not even the night of the Battle of Siffeen?” He replied: “Not even the night of Siffeen.”¹

► [Of the remembrances of the day and night:](#)

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said: “When the Prophet, sallallaahu `alayhi wa sallam, would enter the night, he would say: **‘We have entered on this evening, and all of kingship [while] entering the evening belongs to Allaah. All praise is due to Allaah. There is no deity worthy of worship besides Allaah, Alone,**

¹Reported by Al-Bukhaari and Muslim.



and without any partners. To Him belong kingship and praise, and He is able to do all things. My Lord, I ask You for the goodness of this night, and the goodness of what is after it. I also seek refuge in You from the evils of this night and the evils of what is after it. My Lord, I seek refuge in You from laziness and miseries of old age. My Lord, I seek refuge in You from punishment in the fire and punishment in the grave [Amsaynaa wa Amsal-Mulku Lillaah, wa'l-Hamdu Lillaah. La Ilaaha Ilallaah Wahdahu La Shareeka Lah, Lahul-Mulku wa Lahul-Hamdu, wa Huwa `ala Kulli Shay'in Qadeer. Rabbi As'aluka Khayra ma fi Hathihi al-Laylati wa Khayra ma Ba`daha wa A`oothu bika min Sharri ma fi Hathihi al-Laylati wa Sharri ma Ba`daha. Rabbi A`oothu Bika mina al-Kasali wa Soo'il-Kibar, Rabbi A`oothu bika min `Athaabin fin-Naari wa `Athaabin fil-Qabr].”

When he would enter into the morning, he, sallallaahu `alayhi wa sallam, would say: “We have entered the morning and kingship has entered this morning as belonging to Allaah [Asbahna wa Asbaha si-Mulku Lillaah].”¹

What is the meaning of, ‘All of kingship [while] entering the evening belongs,’ even though kingship and praise always belong to Allaah?

The answer is that this is clarifying the situation of the one making the statement. We affirm that kingship and praise are for Allaah, none besides Him. So, due to that, we have turned to Him, sought His help, and specified Him in worship, praise, and thanks.

When the Prophet, sallallaahu `alayhi wa sallam, said: “The goodness of this night,” meaning, the best of what You have Wished to occur on this night to specific people of Your creation, including good things, both apparent and hidden. Also, included in this are the good actions of worship that we were ordered to perform in the night, or, the intent could be the best possible things that are present in this night.

¹Reported by Muslim (2723).



When the Prophet, sallallaahu `alayhi wa sallam, said: “The evils of this night,” meaning, the evils of what Allaah the Exalted has Willed to occur that night. Or, the meaning could be everything that is present now and that contains evil in it.¹

`Abdullaah ibn `Amr ibn Al-`Aas, may Allaah be pleased with him, reported that Abu Bakr As-Siddeeq, may Allaah be pleased with him, said: “O Messenger of Allaah, teach me what to say when I wake and when I am about to sleep.” The Prophet, sallallaahu `alayhi wa sallam, said: “O Abu Bakr, say: O Allaah, the Creator of the heavens and the earth, the knower of the hidden and apparent, there is no deity worthy of worship besides You, the Lord and owner of all things. I seek refuge in You from the evils of my soul, the evils of Satan, his polytheism, from committing evil against myself or another Muslim [Allaahumma Faatira as-Samaawaati wal-Ardhi `Aalima al-Ghaybi wash-Shahaadati La Ilaaha Illa Anta Rabba Kulli Shay'in wa Maleekah, A`oothu bika min Sharri Nafsi wa min Sharrish-Shaytaani wa Shirkihi, wa an Aqtarif `ala nafsi Soo'an aw Ajurrahu Ila Muslim].”²

When the Prophet, sallallaahu `alayhi wa sallam, said: “I seek refuge in You from the evils of my soul,” it means the evils of the whims of the soul that conflict with correct guidance. Allaah the Exalted Says (what means): **{And who is more astray than one who follows his desire without guidance from Allaah?}** [Qur'aan 28:50]

Giving precedence to seeking refuge from the evils of one's soul over the Satan shows that one must give extra care to purifying their soul, and defending against the attacks of the internal enemy before worrying about defending against external attacks.

The evils of Satan mean his whisperings, deception, misguiding others, and striking down the believers. The intent is the genus of devils. “His polytheism,” refers to a specific mention of something after a general mentioning. It refers to Satan causing mankind to fall

¹ Al-FutoohaatAr-Rabbaaniyyah (3/90).

² Reported by At-Tirmithi (6812) and Al-Albaani ruled it as authentic.



into polytheism and disbelief if it is pronounced as Shirkih (his polytheism).

When it is pronounced as Sharkah, it refers to his snares, as in, what traps a hunted animal if it is not careful, or becomes deceived by thinking that the snare contains something they desire. His snares refer to what he does in terms of beautifying and adorning things, making falsehood seem as the truth, and abhorrent things seem as good things.

The snares and traps that Satan places are many. He places them for the children of Adam, and sits in their paths in order to misguide them. Sometimes, he misguides them through desires, sometimes through doubts, and sometimes, by making evil people control and harm them. The least way is when he makes a person busy in doing things that are less rewarded than things that are better. He tries to incite their desires in various different ways.

Perhaps Satan begins by making them have a thought or idea. If the person lets themselves go and goes along with it, Satan begins to aspire to misguiding them, making the thought become a desire. Then, that persists until their desire becomes a habit, making their soul weaker in trying to gain safety from desires. Their heart becomes stained with something that was completely far removed from their heart earlier.

Ibn Al-Qayyim, may Allaah have mercy on him, said: “Repel the idea, otherwise, it becomes a thought. Then, repel the thought, otherwise, it becomes a desire. Fight it, otherwise, it becomes intent. If you do not repel it, then it becomes an action. If you do not set it right with something opposite to it, it becomes a habit, making it hard for you to leave and abandon it.”¹

These are some of his traps and snares that he places in order to deceive the children of Adam. That is why the Muslim slave should protect themselves from Satan and should safeguard themselves

¹ Al-Fawaa'id (pg. 31).



through these legislated supplications that seek refuge, that begin by praising Allaah the Exalted through glorifying Him and testifying to His Oneness.

Of the most virtuous remembrances

Juwayriyah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, left her early in the morning when he went to go pray Fajr. He, sallallaahu `alayhi wa sallam, left her in her prayer area, then went back after dawn, and found her still sitting in the same position. He, sallallaahu `alayhi wa sallam, said to her: “Are you still doing the same thing that I left you while doing?” She said: “Yes.” He, sallallaahu `alayhi wa sallam, said: “I said four words three times after leaving you, if they were to be weighed against what you have done today, it would have outweighed it; they are: ‘Glorified is Allaah, and praise is His, as many creations He has, in accordance to what pleases Him, equal to the weight of His Throne, and the amount of His Words [Subhaana Allaahi wa bi-Hamdihi `Adada Khalqihi wa Ridha Nafsihi wa Zinata `Arshihi wa Midaada Kalimaatih].”¹

“In her prayer area,” the custom of the pious predecessors was to designate a place in their homes that they specifically used to remember Allaah, pray voluntarily, and so forth.

It is also reported by Ahmad, may Allaah have mercy on him, where the Prophet, sallallaahu `alayhi wa sallam, said: “I said, after leaving you, words that if they were to be weighed against what you said, they would have outweighed it.”²

When he, sallallaahu `alayhi wa sallam, said: “The amount of His Words,” the Words of Allaah the Exalted have no ending. Allaah the Exalted Says (what means): **{Say, "If the sea were ink for [writing]**

¹ Reported by Muslim (2726).

² Reported by Ahmad (2330).



the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.”} [Qur’aan 18:109] Also, He the Exalted Said (what means): **{And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allaah would not be exhausted.}** [Qur’aan 31:27]

“This is a way of making the meaning easier to grasp in minds, because these things are created, and all created things will end and cease. As for the Speech of Allaah, it is considered one of His Attributes, and His Attributes are not created and do not have a limit or ending.”¹

The intent is that glorification and praise are not to be limited by any amount, just as His Words are not limited by any amount. The Prophet, sallallaahu `alayhi wa sallam, mentioned these four things in order to show the abundance [of glorification and praise] that have no limit.

He, sallallaahu `alayhi wa sallam, mentioned amount and weight alone with creation and the Throne, but did not mention either of them when referring to His Pleasure or the amount of His Words, showing that they do not enter into the sphere of things that are counted or are weighed, and are not limited by any type of measure.²

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to say when waking: **“O Allaah, through You we wake, through You we sleep, through You we live, through You we die, and to You is our resurrection [Allaahumma bika Asbahna wa bika Amsayna wa bika Nahya wa bika Namoot wa llayka an-Nushoor].”** When he, sallallaahu `alayhi wa sallam, would sleep, he would say: **“O Allaah, through You we wake, through You we**

¹ Tafseer As-Si`di (pg. 488).

² Daleel Al-Faaliheen (7/231).



sleep, through You we live, through You we die, and to You is our return [Allaahumma bika Amsayna wa bika Asbahna wa bika Nahya wa bika Namoot wa Ilayka al-Maseer].”¹

Abu Daawood, may Allaah have mercy on him, reported it using “To You is the resurrection,” in both the morning and evening supplications.² At-Tirmithi, may Allaah have mercy on him, reported it using “To You is the return,” in the morning and “To You is the resurrection,” at night.³

Ibn Al-Qayyim, may Allaah have mercy on him, said regarding the narration that Al-Bukhaari reported in Al-Adab Al-Mufrad:

“It is the most ideal and preferred narration that it be preserved, because the morning and becoming alert after sleep is similar to resurrection, as in, life after death. Likewise, nighttime and going to sleep is similar to death and going back to Allaah. That is why Allaah the Exalted made in sleep and death, and likewise, attentiveness and awakening afterwards evidence that people will be resurrected and revived, because sleep is the brother of death, and waking up is resurrection and life. Allaah the Exalted Says (what means): **{And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.}** [Qur’aan 30:23] Also, something that also alludes to this is what Al-Bukhaari, sallallaahu `alayhi wa sallam, reported in his Saheeh, from Huthayfah, may Allaah be pleased with him, who reported that when the Prophet, sallallaahu `alayhi wa sallam, would wake from sleep, he

¹ Reported by Al-Bukhaari in his book Al-Adab Al-Mufrad (1199) with this wording. An-Nawawi and Ibn Hajar ruled it as authentic, and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (263).

² Reported by Abu Daawood (5068).

³ Reported by At-Tirmithi (3391).



would say: ‘All praise is for Allaah who brought us back to life after death, and to Him is resurrection.’”¹

The return and resurrection is one, and it means to go back to Allaah the Exalted after death.²

► Asking Allaah the Exalted for pardon and health:

Ibn `Umar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, never would leave these words of supplication when entering into the night and when waking: “O Allaah, I ask You for good health in this life and the next. O Allaah, I ask You for pardon and good health in my religion, life, family, and wealth. O Allaah cover my private areas, and remove my fears. O Allaah the Exalted protect me from before me, behind me, to my right, to my left, and from above me. I seek refuge in Your Greatness from being killed from below me [Allaahumma Inni As`aluka al-`Aafiyata fid-Dunya wal-Aakhirah, Allaahumma Inni As`aluka al-`Afwa wal-`Aafiyata fi Deeni wa Dunyaaya wa Ahli wa Maali. Allaahumma ustur `Awraati wa Aamin Raw`aati, Allaahumma ihfathni min Bayni Yadayya wa min Khalfi wa `an Yameeni wa `an Shimaali wa min Fawqi, wa A`oothu bi `Athamatika an Ughtaala min Tahti].”³

This Hadeeth contains the fact that the Prophet, sallallaahu `alayhi wa sallam, used to constantly engage in these words of supplication, showing that this is a virtuous remembrance and supplication.

“Good health,” refers to being safe from sicknesses and calamities. Asking for `Aafiyah (good health) is one of the most comprehensive supplications, because it consists of being healthy in avoiding all afflictions in religion and worldly sicknesses.

The meaning of good health as it pertains to the diseases of this world is that one is not tested with them and is patient when they

¹ Tahtheeb As-Sunan (2/465).

² Al-Futhoohaat Ar-Rabbaaniyyah (3/86).

³ Reported by Abu Daawood (5074) and Al-Albaani ruled it as authentic.



happen. That is why the Prophet, sallallaahu `alayhi wa sallam, guided Al-`Abbaas, may Allaah be pleased with him, to ask Allaah the Exalted for `Aafiyah (good health), saying: **“O Uncle of the Messenger of Allaah, ask Allaah for good health in this life and the next.”**¹

“Good health in my religion,” as in, continuous ascension in the things that make it complete, and being safe from falling into deficiency that brings the slave down.

“Pardon,” refers to having one’s sins wiped away. So, whatever path is possible that leads to my ascension possible, then make it easy for me, and remove any impediments from my path. Further, whatever path leads to deficiency and deprivation, then save me from it, and whatever sin I have done, then forgive me for doing it.

Consider and reflect on how religion and worldly affairs were combined when one asks for pardon and good health, when the Prophet, sallallaahu `alayhi wa sallam, said: **“O Allaah the Exalted, I ask You for pardon and good health in my religion, and life.”** He, sallallaahu `alayhi wa sallam, by day and by night, asked for safety in his religion, by being far from sin, its people, areas of trial, and areas of ambiguity. Further, he, sallallaahu `alayhi wa sallam, asked for safety and good health in his life, in terms of being safe from disasters, a hard life, spiritual disturbances, and from being subjected to tests in his soul, family, wealth, and children.² If a person is safe in their religion and life, Allaah the Exalted will give them a life in this life that is good and free from stressful things. Likewise, He the Exalted will abundantly give them reward and recompense in the Hereafter, as Allaah the Exalted Says (what means): **{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely**

¹ Reported by At-Tirmithi (2514) and Al-Albaani ruled it as authentic.

² So, the one who fears for themselves in terms of calamities and sudden tests and disasters must act on this Hadeeth and must be consistent in doing so, especially the merchants who go through what they go through in the stock markets, and in many business transactions; remembrance and supplications either would prevent the occurrence of trials and tribulations, would lessen them, or would help the one being tested in being patient and expecting the reward, and all situations contain goodness.



give them their reward [in the Hereafter] according to the best of what they used to do. [Qur'aan 16:97]

“My family and my wealth,” as in, protect these things so that a person does not see anything evil happening to either of these two things.

“Cover my private areas,” private areas can be both tangible and intangible. The slave asks their Lord to cover their private areas, so that they are not exposed in this life or the next, and so that they are not placed in a station of humiliation and exposition in this life or the next. Rather, their private areas are covered, their sins are forgiven, and His covering encompasses the person, causing them to be in His protection and safeguarded by Him.

“Remove my fears,” meaning, the things that make me fearful. The intent is to ask Allaah the Exalted to remove anything that frightens a person.

Private areas and fears were referred to in the plural form to show the abundance of these two matters.

The Prophet, sallallaahu `alayhi wa sallam, said: “O Allaah protect me from before me, behind me, to my right, to my left, and from above me. I seek refuge in Your Greatness from being killed from below me,” as in, protect me from trials in all six directions, because any trial and tribulation that occurs to the person occurs from one of these six directions.

“I seek refuge in Your Greatness from being assassinated from below me,” he, sallallaahu `alayhi wa sallam, emphasized the direction of ‘down,’ in order to show the severity of such an affliction. Assassination refers to a person being deceived and killed from an area from which no one can see. Waki`, may Allaah have mercy on him, said: “It refers to being swallowed by the earth.”¹

¹ Al-Futoohaat Ar-Rabbaaniyyah (3/109).



► Seeking refuge in the Words of Allaah the Exalted:

Abu Hurayrah, may Allaah be pleased with him, reported that a man went to the Prophet, sallallaahu `alayhi wa sallam, and said: “O Messenger of Allaah, I am severely ailing due to a scorpion bite from yesterday.” He, sallallaahu `alayhi wa sallam, said: “If you had said, when going to sleep, ‘I seek refuge in the Complete Words of Allaah from the evil that He created [A`oothu bi Kalimaatillaahi at-Taammaati min Sharri ma Khalaq],’ it would not have harmed you.”¹

At-Tirmithi reported from Suhayl ibn Abu Saalih from his father, may Allaah have mercy on them, who reported from Abu Hurayrah, may Allaah be pleased with him, that the Prophet, sallallaahu `alayhi wa sallam, said: “Whoever says when going to sleep: ‘I seek refuge in the Complete Words of Allaah from the evil that He created [A`oothu bi Kalimaatillaahi at-Taammaati min Sharri ma Khalaq],’ three times, they will not be affected or harmed by a sting during that night.”²

Suhayl, may Allaah have mercy on him, said: “Our family learned it, and they used to say it every night. A young girl was stung one night, but did not feel any pain from it.”

“I seek refuge in the words of Allaah,” as in, the Qur’aan, “The Complete,” meaning, that does not contain any fault or deficiency, contrary to the speech of humans.

Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, said: “Seeking refuge cannot be done through something created, as Imaam Ahmad and other scholars have stated. So, they used this Hadeeth as evidence to show that the Speech of Allaah is not created, and since it has been established in the Saheeh book, and other places, that the Prophet, sallallaahu `alayhi wa sallam, used to say: ‘I seek refuge in the Complete Words of Allaah from the evil that

¹ Reported by Muslim (2709).

² Reported by At-Tirmithi (3966) and Al-Albaani ruled it as authentic.



He created [A`oothu bi Kalimaatillaahi at-Taammaati min Sharri ma Khalaq],’ they said: ‘Seeking refuge cannot be in something created.’”¹

Ibn `Uthaymeen, may Allaah have mercy on him, said: “The speech of Imaam Ahmad is held to be understood that seeking refuge in speech cannot be done through the speech of something created. Rather, it must be something uncreated, as in, the Speech of Allaah. Speech follows the one speaking in its nature, if it is created then the one speaking is created, and if it is uncreated, then the one speaking is uncreated.”²

When the Prophet, sallallaahu `alayhi wa sallam, said: “Nothing will harm them,” it means everything, including matters of the soul and desires.

► [Affirmation that blessings are from Allaah, and thanking Him for them by day and by night:](#)

`Abdullaah ibn Ghannaam, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says when waking: ‘O Allaah, whatever I wake with in terms of blessings, then it is from You, Alone, without any partners. So, praise is Yours, and thanks are to You [Allaahumma ma Asbaha bi min Ni`matin fa minka Wahdaka La Shareeka Lak, fa Laka al-Hamdu wa Laka ash-Shukr],’ then they have given their due thanks for their day. Also, if they say the same when sleeping then they would have given their due thanks for their night.”³

This Hadeeth contains an affirmation that all blessings are from Allaah, including religious and worldly blessings. When the Prophet,

¹ Iqtidha As-Siraat (pg. 418-419).

² Majmoo` Fataawaa Ibn `Uthaymeen (10/508).

³ Reported by Abu Daawood (5073) and Ibn Al-Qayyim Ibn Hajar, and others, ruled it as acceptable, while Al-Albaani ruled it as weak.



sallallaahu `alayhi wa sallam, said: “So, praise is Yours, and thanks are to You,” meaning, if all of these things are from You Alone, then here I am submitting to You and specifying thanks and praise for You. Praise is Yours, not for anyone else, and thanks are Yours, not for anyone besides You.

“From You, Alone,” as in, it is from You, so allow me and give me the ability to thank You for these blessings.¹

► [Affirmation of monotheism and testifying to that by day and by night:](#)

Anas ibn Maalik, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says, when waking or going to bed: ‘O Allaah, I have awakened while holding You, the carriers of Your throne, Your angels, and all of Your creation to testify that You are Allaah, none has the right to be worshipped besides You, and that Muhammad is Your slave and Messenger [Allaahumma inni Asbahtu Ush-hiduka wa Ush-hidu Hamalata `Arshika wa Malaa`ikatika wa Jamee`a Khalqika Annaka Antallaah, la Ilaaha Illa Anta, wa Anna Muhammadan `Abduka wa Rasooluk],’ then Allaah the Exalted will free a fourth of the person from Hellfire. If they say it twice, Allaah the Exalted frees half of them from Hellfire. Whoever says it three times, then Allaah the Exalted will free three-fourths of them, and if they say it four times, Allaah the Exalted frees them from the Fire.”²

“I hold You to witness,” as in, I make You a testifier to my affirming Your monotheism in the right to worship and in Lordship. It is an affirmation of testimony during every day and night, and its purpose is to show that the person is not heedless with regards to these things.

¹ Al-Futoohaat Ar-Rabbaaniyyah (3/108).

² Reported by Abu Daawood (5069) and Ibn Al-Qayyim Ibn Hajar, and others, ruled it as acceptable, while Al-Albaani ruled it as weak.



“The carriers of Your Throne, and Your angels,” the second part is a general statement mentioned after mentioning the specific part, as in, the first part. “All of Your creation,” is another generalization. There has been a difference of opinion regarding this Hadeeth. Some scholars ruled it as acceptable while others have ruled it as weak. Something similar to this Hadeeth has been reported, without specific mention of the day and night.

Al-Haakim, may Allaah have mercy on him, reported from Salmaan Al-Faarisi, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says: ‘O Allaah, I hold You, Your angels, the carriers of Your throne, and those in the heavens and earth to testify that You are Allaah, there is no deity worthy of worship besides You, and I bear witness that Muhammad is Your slave and Messenger [Allaahumma inni Ush-hiduka wa Ush-hidu Malaa’ikatika wa Hamalata `Arshika wa Ush-hidu man fi as-Samaawaati wa man fi al-Ardhi Annaka Antallaah, la Ilaaha Illa Anta Wahdaka la Shareeka Lak, wa Ash-hadu Anna Muhammadan `Abduka wa Rasooluka],’ then Allaah the Exalted will save a third of them from Hellfire. Whoever says it twice, Allaah will save two-thirds of them from Hellfire, and whoever says it three times, Allaah the Exalted will save them completely from Hellfire.”¹

Abu `Ayyaash, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says when waking: ‘There is no deity worthy of worship besides Allaah, Alone, without any partners. To Him belongs kingship and to Him is

¹ Reported by Al-Haakim (1920) and he ruled it as authentic, as did Ath-Thahabi. Al-Albaani ruled it as authentic in his book As-Saheehah (267) and said: “It has a supporting narration from the Hadeeth of Anas from the Prophet, sallallaahu `alayhi wa sallam, which is similar, but has mention of morning and night. Its chain of narration, however, is weak, as I have determined and clarified in Silsilat Al-Ahaadeeth Adh-Dha’eefah (1041).”



praise, and He is able to do all things [La Ilaaha Illaallaah Wahdahu la Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa `ala Kulli Shay'in Qadeer],’ they would earn the reward of freeing a slave from the offspring of Ismaa`eel. They would also earn ten good deeds and have ten evil deeds removed from their record. Also, they will be raised ten levels, and they would be protected from Satan until they sleep. If they say it when sleeping they would also have the same effect until they wake up.”¹

“They would earn the reward of freeing a slave,” as in, that statement would earn them the reward of freeing a slave. “From the offspring of Ismaa`eel,” this specification was mentioned because they are the most noble concubines and best captives. “They would be protected from Satan,” as in, earn preservation and protection from the whisperings and deception of Satan.²

► Asking Allaah for the best of the day:

Abu Maalik Al-Ash`ari, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallahu `alayhi wa sallam, said: “When one of you wakes, they should say: ‘We have woken, and kingship has entered this morning as belonging to Allaah, the Lord of all that exists. O Allaah, I ask You for the best of this day in terms of triumph, victory, luminance, blessings, and guidance. Also, I seek refuge in You from the evils of what is in it and the evils of what is after it [Asbahna wa Asbaha al-Mulku Lillaahi Rabbi al-`Aalameen, Allaahumma inni As'aluka Khayra Haatha al-Yawmi Fat-hahu wa Nasrahu wa Noorahu wa Barakatuhu wa

¹ Reported by Abu Daawood (5077).

² Al-Futoohaat Ar-Rabbaaniyyah (3/113).



Hudaah, wa A`oothu bika min Sharri ma Feehi wa Sharri ma Ba`dah],’
then, when they sleep, they should say the same thing.”¹

“Luminance,” as in, for Allaah the Exalted to guide His slave to the true path, and the slave acts in accordance with it. “Blessings,” or, as in Arabic, ‘Barakah,’ which means abundance and continuity in goodness. It can be related to time, sustenance, wealth, effort, and so forth.

“Guidance,” as in, guidance to the truth in knowledge, action, and continuity in that until a person has a good ending.

“I seek refuge in You from the evils of what is in it and the evils of what is after it,” meaning, after it in terms of days. It is as if he asked for refuge from the evils of the following days, and did not ask for the goodness, because keenness in deterring evil is more important than bringing about good things. One of the maxims is that: “Repelling evil things is given precedence over obtaining or bringing about beneficial and good things.”²

► [Asking Allaah for good health in body, hearing, and vision, by day and by night:](#)

`Abd Ar-Rahmaan ibn Abu Bakrah, may Allaah have mercy on him, said to his father:

“O father, I heard you say every morning: ‘O Allaah, grant me good health in my body. O Allaah, grant me good health in my hearing. O Allaah, grant me good health in my vision. There is no deity worthy of worship besides You [Allaahumma `Aafini fi Badani, Allaahumma `Aafini fi Sam`i, Allaahumma `Aafini fi Basari, La Ilaaha Illa Ant],’ and I

¹ Reported by Abu Daawood (5084) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (352), but also ruled it as weak in his book Dha`eef Abu Daawood and As-Silsilah Adh-Dha`eefah (5606).

² Al-Futoohaat Ar-Rabbaaniyyah (3/115).



hear you repeat this three times when you wake and three times when you are about to sleep, and you say: ‘O Allaah, I seek refuge in You from disbelief and poverty. O Allaah, I seek refuge in You from the punishment of the grave. There is no deity worthy of worship besides You [Allaahumma Inni A`oothu bika mina al-Kufri wa al-Faqr, Allaahumma Inni A`oothu bika min `Athaabi al-Qabri La Ilaaha Illa Ant],’ and you repeat it three times when you wake and three times when you are about to sleep.” He, may Allaah be pleased with him, replied: “Yes, my son. I heard the Prophet, sallallaahu `alayhi wa sallam, supplicate using those supplications, so I love to hold fast to his Sunnah.”¹

His statement, sallallaahu `alayhi wa sallam: **“O Allaah, grant me good health in my body,”** means, give me good health and protection from sicknesses that prevent me from performing act of obedience. Also, protect me from my limbs ever falling into a sin, and also forgive any contradictions I do. So, protect me from falling into disobedience to You, and if I fall into it, then pardon and forgive me.

“O Allaah the Exalted grant me good health in my hearing,” meaning, protect it and make illnesses far from it. Also, protect it from every impediment to understanding and accepting the truth. Also, give me good health in it, so that I do not hear things that are impermissible to hear.

“O Allaah the Exalted grant me good health in my vision,” as in, protect me from blindness and the lack of ability to see Your signs. Also, protect me from looking at something unlawful.

Mention of hearing and vision after the body is a mention of something specific after something general to show its importance. So, through hearing one hears and understands the verses revealed to the messenger, and through vision, one can understand the signs

¹ Reported by Ahmad (19917) and Abu Daawood (5090) and Al-Haafith and Al-Albaani both ruled it as authentic.



in the cosmos that are placed throughout the horizon. That is why the Prophet, sallallaahu `alayhi wa sallam, used to say: “O Allaah the Exalted allow us to enjoy and benefit from our hearing and vision.”¹

Giving precedence to hearing over sight shows that it is better. For further clarity, vision does not prevent a person from knowing and following the truth, contrary to the one who loses their hearing, unless they are given [the ability to follow and know the truth] by Allaah the Exalted as a gift to them.²

When the Prophet, sallallaahu `alayhi wa sallam, said: “I seek refuge in You from disbelief, poverty and the punishment of the grave.” Al-Mannaawi, may Allaah have mercy on him, said: “Poverty was coupled with disbelief because it could lead to it.”³

► [When are the supplications of morning and night to be said?](#)

Scholars have varying views in defining the times of morning and night, in terms of when they start and when they end.

Some scholars said that the times of the supplications of the morning are between the beginning of Fajr until sunrise, and the times for the night supplications are between `Asr and Maghrib. Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy on him, chose this view, as did Ibn Al-Qayyim, may Allaah have mercy on him, who said:

“Both timings of the day were mentioned, and they are what is between the entrance of Fajr and sunrise, and what is between `Asr and sunset. Allaah the Exalted Says (what means): **{O you who have believed, remember Allaah with much remembrance And exalt Him morning and afternoon.}** [Qur’aan 33:41-42] Afternoon is, as Al-Jawhari said: ‘The time after `Asr to Maghrib.’

Further, Allaah the Exalted Says (what means): **{Exalt [Allaah] with praise of your Lord in the evening and the morning.}** [Qur’aan

¹ Reported by At-Tirmithi (3502) and Al-Albaani ruled it as acceptable.

² Al-Futoohaat Ar-Rabbaaniyyah (3/116).

³ Faydh Al-Qadeer (2/171).



40:55] Morning refers to the beginning of the day, and evening refers to its end. Allaah the Exalted Says (what means): **{Exalt [Allaah] with praise of your Lord before the rising of the sun and before its setting}** [Qur'aan 50:39] This is the explanation of what has been mentioned in the Ahaadeeth, that whoever says such-and-such during the morning and night, that the intent is before sunrise and before sunset, and that these supplications and remembrances should be said after Fajr time enters, and after `Asr."¹

Other scholars took that view that the remembrances of the morning are from Fajr until Dhuhur time, and the timing for the remembrances of the night are from when the sun reaches the zenith to sunset, and further, in the first part of the night.

This is what the Permanent Committee for Issuing Verdicts said: "The words of remembrance of the night begin from the sun reaching the zenith until it sets, and during the first part of the night. The remembrances of the morning begin at Fajr time until the sun reaches the zenith. Allaah the Exalted Says (what means): **{Exalt [Allaah] with praise of your Lord before the rising of the sun and before its setting}** [Qur'aan 20:130] Allaah the Exalted also Says(what means): **{And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings.}** [Qur'aan 7:205] Evening refers the time between `Asr and Maghrib. Allaah the Exalted also Says(what means): **{So exalted is Allaah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.}** [Qur'aan 30:17-18]."²

Other scholars said that morning is the second half of the night until the sun reaches the zenith, and that nighttime is from the zenith up

¹ Al-Waabil As-Sayyib (pg. 93).

² Fataawa Al-Lajnah (24/178-179).



until the end of the first half of the night. Ibn `Allaan, may Allaah have mercy on him, transmitted this from As-Suyooti, may Allaah have mercy on him, in his book Al-Futoohaat Ar-Rabbaaniyyah.¹

Others said that the words of remembrance and supplications of the morning are to be done from Fajr time to sunset, and the remembrances of the night are from sunset until Fajr time. This is the opinion of Ibn Al-Jazari, may Allaah have mercy on him.²

Likewise, As-Sindi, may Allaah have mercy on him,³ took the view that nighttime begins at sunset, as did Al-Mubaarakpuri, may Allaah have mercy on him,⁴.

Ibn `Uthaymeen, may Allaah have mercy on him, said: “The words of remembrances of the morning are remembrances that are to be done in the morning, since they are considered, ‘remembrances that are to be done in the morning.’ Morning, then, would be from Fajr until sunrise. Likewise, in the evening, the remembrances are ‘remembrances that are to be done in the evening,’ and evening is from `Asr time until a third or fourth of the night. That is all called evening or nighttime. However, whatever is specifically mentioned for the nighttime is for the night, such as recitation of Aayat Al-Kursi, for example, or the last two verses from Soorat Al-Baqarah. So, whatever is specifically mentioned for the night then it is for the night, and whatever is mentioned during the evening, then it is more comprehensive, and includes from `Asr until a third or fourth of the night has passed.”⁵

¹ Al-Futoohaat Ar-Rabbaaniyyah (3/73).

² Tuhfat Ath-Thaakireen (pg. 91).

³ Haashiyat Ibn Maajah (1/284).

⁴ Sharh Al-Mishkaah (8/111).

⁵ Fataawaa Noor `alaa Darb (12/342).



Al-Haafith Ibn Hajar, may Allaah have mercy on him, said: “What is apparent is that the intent behind the Ahaadeeth when they mention the evening is the early nighttime, and by morning, they intend the early parts of the day.”

So, the slave should be keen on trying to perform the remembrances of the morning in the time between Fajr until sunrise. If they are unable to do so, then they can do it until the end of Dhuha time, as in, just before Dhuhr prayer. The time of Dhuha ends before the sun reaches the zenith by approximately fifteen minutes.

Further, the slave should be keen on uttering the remembrances of the night during the time between `Asr to Maghrib. If they are unable, then they can do it up until the third part of the night. Al-Haafith Ibn Hajar, may Allaah have mercy on him, said: “The apparent matters is that if they were to say the remembrances of the morning and night during the day or night, they do not achieve that benefit, but the great blessings in remembrance necessitate that they achieve them.”¹

► [Of the times that it is legislated to utter remembrances and supplications is the time of prayer, and from those supplications are the following:](#)

Responding to the caller to prayer:

Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “If you hear the call to prayer, then say as the one calling to prayer says.”²

Therefore, it is recommended for the one hearing the call to prayer to say as the one calling to prayer, except when the caller says:

¹ Al-Futoohaat Ar-Rabbaaniyyah (3/74).

² Reported by Al-Bukhaari and Muslim.



‘Come to prayer,’ and, ‘Come to success,’ one should say: ‘There is no ability or strength except through Allaah,’ as in, there is no movement or ability except through the will of Allaah. That is because the meaning of the two ‘calls,’ is that they call a person to guidance now, and to blessings and bliss in the hereafter. So, it is appropriate to say: ‘This is a great matter, and I, with my weakness, am unable to perform it unless Allaah the Exalted grants me divine aid through His Ability and Strength.’¹

In following the caller to prayer, it shows the Mercy of Allaah and the vastness of His blessings, because since those who call to prayer get a great reward for calling the prayer, then also, those who are not calling to prayer have legislation that allows them to follow, so that they can earn reward just as the caller earned reward.

There are other examples of this, for example, pilgrims can sacrifice their offerings on the Day of Sacrifice (‘Eed), and others who did not perform pilgrimage also have legislation allowing them to sacrifice offerings. Likewise, when the pilgrims enter into ritual consecration, they do not cut their hair, and likewise, those who are performing sacrifice do not take from their hair.²

► [Some benefits of Al-Hawqalah \[There is no ability or strength except through Allaah the Exalted i.e., La Hawla wa La Quwwata Illa Billaah\]:](#)

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“As for the effect that La Hawla wa La Quwwata Illa Billaah has in removing this sickness – as in, worries and sorrow – then it is because it entails consigning completely to Allaah the Exalted, freeing oneself of any ability or strength except through Him, submitting all matters to Him, and lack of dispute with Him in any of what follows. The

¹ Refer to Fat-h Al-Baari (2/92).

² Ash-Sharh Al-Mumti` (2/85-86).



generality of the statement refers to every change from one situation to another in both the upper and lower worlds, and including the strength in doing such a change, and that it is all from Allaah the Exalted Alone. Therefore, nothing can stand before or in the way of this word. In some narrations, it is reported: ‘Nothing descends from or ascends to the heavens except through, ‘La Hawla wa La Quwwata Illa Billaah.’ It also has an amazing effect in repelling Satan.”¹

A beneficial point with regards to ending the unrestricted Hawqalah with Al-`Azeez (the Mighty) Al-Hakeem (the Wise):

It is widespread that people, when ending the Hawqalah, say: ‘Al-`Ali (the Most High) Al-`Atheem (the Great),’ but the correct wording that has been reported in Saheeh Muslim ends with Al-`Azeez Al-Hakeem. Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, said: “A Bedouin man came to Messenger of Allaah, sallallaahu `alayhi wa sallam, and said: ‘Teach me some speech that I can say.’ He, sallallaahu `alayhi wa sallam, said: ‘Say: ‘There is no deity worthy of worship except Allaah, Alone, without any partners. Allaah is altogether the Greatest, and abundant praise is due to Allaah. Transcendent is Allaah, the Lord of all that exists. There is no ability or strength except through Allaah, the Mighty, the Wise [La Ilaaha Illallaah Wahdahu La Shareeka Lah, Allaahu Akbaru Kabeera, wa al-Hamdu Lillaahi Katheera wa Subhaan Allaahi Rabbi al-`Aalameen, La Hawla wa La Quwwata Illa Billaahi al-`Azeezi al-Hakeem].’”²

Abu Daawood, may Allaah have mercy on him, reported through Abu Khaalid Ad-Daalaani, may Allaah have mercy on him, from Ibraaheem As-Saksaki, may Allaah have mercy on him, from `Abdullaah ibn Abu Awfa, may Allaah be pleased with him, who said that a man went to the Prophet, sallallaahu `alayhi wa sallam, and said: “I cannot

¹ Zaad Al-Ma`aad (4/193).

² Reported by Muslim (2696).



memorize any part of the Qur'an, so teach me something that would replace it for me." He, sallallaahu `alayhi wa sallam, said: "Say: 'Transcendent is Allaah, praise belongs to Allaah, there is no deity worthy of worship besides Allaah, Allaah is the Greatest, and there is no ability or strength except through Allaah the Exalted, the Most High, the Great [Subhaan Allaah, wa al-Hamdu Lillaah, wa La Ilaaha Illaallaah, wa Allaahu Akbar, wa La Hawla wa La Quwwata Illa Bi'llaahi al-`Aliyyi al-`Atheem].'"¹

Al-Albaani, may Allaah have mercy on him, ruled it as being acceptable in his book Saheeh Abu Daawood, however, the chain of narration contains Abu Khaalid Ad-Daalaani, Yazeed ibn `Abd Ar-Rahmaan, may Allaah have mercy on him. Al-Haafith said: "He was truthful but made many mistakes. He also used to perform Tadlees (hide narrators)."²

It was also reported by Ahmad, may Allaah have mercy on him, and Al-Humaydi, may Allaah have mercy on him, through Abu Khaalid Ad-Daalaani, but it was restricted to merely: "There is no ability or strength except through Allaah."³

It was also narrated by Hajjaaj ibn Artaah, may Allaah have mercy on him, as reported by Ibn Abu Shaybah, may Allaah have mercy on him,, Ma`mar ibn Raashid, may Allaah have mercy on him, as reported by Ibn Khuzaymah, may Allaah have mercy on him,, Mis`ar, may Allaah have mercy on him, as reported by An-Nasaa'i, may Allaah have mercy on him, and Al-Haakim, Al-Mas`oodi, may Allaah have mercy on him, as reported by Al-Baihaqi, may Allaah have mercy on him,, all of them through As-Saksaki with the narration,

¹ Reported by Abu Daawood (832).

² Taqreeb At-Tahtheeb (pg. 636).

³ Reported by Ahmad (18631) and Al-Humaydi (734).



without mention of: **“The Most High, the Great,”** so, the narration [that excludes this addition] is what is preserved.¹

It is also reported by Ibn Maajah from `Ubaadah ibn As-Saamit who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“Whoever wakes at night and says when waking: ‘There is no deity worthy of worship besides Allaah, Alone, without partners. To Him belong kingship and praise, and He is able to do all things. Transcendent is Allaah, praise belongs to Allaah, there is no deity worthy of worship besides Allaah, Allaah is the Greatest, and there is no ability or strength except through Allaah the Exalted, the Most High, the Great [Subhaan Allaah, wa al-Hamdu Lillaah, wa La Ilaaha Illallaah, wa Allaahu Akbar, wa La Hawla wa La Quwwata Illa Billaahi al-`Aliyyi al-`Atheem],’ then supplicated, saying: ‘My Lord, forgive me,’ then they will be forgiven.”**²

So, the conclusion is that the wording at the ending is: **“The Mighty, the Wise,”** and that is what has been preserved. Ending it with: **“The Mighty, the Wise,”** is more appropriate because the Mighty is the One who is not overpowered or defeated by anything in His order, and there is no ability or strength against Him, but along with that, He is the Most Wise, by placing everything in its due place, in accordance with wisdom.³

Remembrance after hearing the call to prayer

¹ Reported by Ibn Abu Shaybah (6/100), Ibn Khuzaymah (544), An-Nasaa’i (924) Al-Haakim (880) and Al-Baihaqi (3977).

² Reported by Ibn Maajah (3878) and it was ruled as authentic by Al-Albaani in his book Saheeh Ibn Maajah. It was also reported by Al-Bukhaari (1154) Ahmad (22165) Abu Daawood (5060) and At-Tirmithi (3414) with the wording: **“There is no ability or strength except through Allaah the Exalted,”** without the wording: **“The Most High, the Greatest.”**

³ Al-Futoohaat Ar-Rabbaaniyyah (1/225).



Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says, after hearing the call to prayer: ‘O Allaah, the Lord of this complete call and the prayer that is established, give Muhammad Al-Waseelah and virtue, and resurrect him in a praiseworthy station, as You promised Him [Allaahumma Rabba Haathihi ad-Da`wahati At-Taammah was-Salaati al-Qaa`imah, Aati Muhammadan Al-Waseelata wa al-Fadheelah, wab`Athu Allaahumma Maqaaman Mahmoodan allathi Wa`adtah],’ then my intercession will be for them on the Day of Ressurrection.”¹

“O Allaah, the Lord of this complete call,” the meaning is the phrases of the call to prayer that call a person to worship of Allaah the Exalted.² The Athaan (call to prayer) was called complete because it comprises of glorifying and unifying Allaah, testifying to the message, and calling people to goodness.

“The prayer that is established,” meaning, the prayer that will be called for (through Iqaamah, the call for standing for prayer) after this call to prayer. “Give Muhammad Al-Waseelah,” the Prophet, sallallaahu `alayhi wa sallam, explained this himself, when he said: “It is a place in Paradise that is only appropriate for one slave of Allaah.”³

“And virtue,” as in, a high lofty status that none shares with him.

“A station of praise,” meaning, a station that the one in it is praised, and this statement is general, including all things that bring about praise in terms of all honorable and virtuous things. However, most scholars said that it means intercession [on the Day of Resurrection, on behalf of the believers].

¹ Reported by Al-Bukhaari (614).

² `Umdat Al-Qaari (5/122).

³ Reported by Muslim (384).



“Then my intercession will be for them on the Day of Resurrection,” meaning, they have deserved it, it will be established for them, or that it will descend on them.¹

Al-Qaari, may Allaah have mercy on him, said: “As for the addition that says: ‘And give him the lofty and high level,’ that is famous with people, As-Sakhaawi, may Allaah have mercy on him, said about it: ‘I did not find it in any narrations.’”²

A beneficial point regarding combining the words “Prophet” and “Messenger”:

Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says after hearing the caller to prayer: ‘I testify that there is no deity worthy of worship besides Allaah, Alone, without any partners, and that Muhammad is His slave and Messenger. I am pleased with Allaah the Exalted as a Lord, Muhammad as a Messenger, and Islaam as a religion [Wa Ana Ash-hadu Alla Ilaaha Illallaah Wahdahu La Shareeka Lahu wa Anna Muhammadan `Abduhu wa Rasooluh, Radheetu Billaahi Rabban wa bi Muhammadin Rasoolan wa Bil-Islaami Deenan],’ their sins will be forgiven.”³

It was also collected by Ibn Maajah, may Allaah have mercy on him, with the wording: “Whoever says: ‘And I also testify that there is no deity worthy of worship besides Allaah, Alone, without any partners, and that Muhammad is His slave and Messenger. I am pleased with Allaah the Exalted as a Lord, Muhammad as a Prophet, and Islaam as a religion [Wa Ana Ash-hadu An La Ilaaha Illallaah Wahdahu La Shareeka Lahu wa Anna Muhammadan `Abduhu wa Rasooluh, Radheetu Bi`Ilaahi

¹ Refer to Fat-h Al-Baari (2/95).

² Murqaat Al-Mafaateeh (2/561).

³ Reported by Muslim (386).



Rabban wa Bi'l-Islaami Deenan wa bi Muhammadin Nabiyyan],’ their sins will be forgiven.”¹

His statement, sallallaahu `alayhi wa sallam: “I am pleased with Allaah the Exalted as a Lord,” meaning, I am pleased with His Lordship. That includes being pleased with His Legislative rulings and matters that happen in creation (predestination).

Some scholars opined that it is best to combine between the word, “Prophet” and “Messenger.” However, it is best to remain and stick to one of them, and the more correct of the two is, “Messenger,” since there are no authentic narrations that have been transmitted – as far as we know – that combine between the two words.

Contentment and pleasure with Muhammad as a Prophet and Messenger comprises of believing him in what he said, obeying him in what he ordered, abstaining from what he prohibited and scorned, and giving preference to what he says, sallallaahu `alayhi wa sallam, over the statement of everyone else, regardless of who they are.

“And with Islaam as a religion,” as in, one frees themselves from all other religions, such as Judaism, Christianity, and so forth.

When should one say this remembrance? Should it be after the completion of the call to prayer? Or, should it be after the caller to prayer testifies?

The preferred view is the second view, because what At-Tahaawi, may Allaah have mercy on him, has reported, where he, sallallaahu `alayhi wa sallam, said: “Whoever says, when hearing the caller to prayer testifies in the call to prayer...”²

It was ruled as authentic by Al-Albaani, may Allaah have mercy on him, who said: “This addition gives us understanding of when this supplication should be said, and it is, when the caller to prayer

¹ Reported by Ibn Maajah (721) and it was ruled as authentic by Al-Albaani. However, most narrations are worded as the narration of Muslim was.

² Reported by At-Tahaawi in Sharh Mushkil Al-Aathaar (1/145).



testifies. It is a rare addition that is rarely found in books, so, adhere to it.”¹

Ibn `Uthaymeen, may Allaah have mercy on him, said: “His statement: ‘**And I also testify,**’ is evidence that one should say it after the caller to prayer says: ‘I testify that there is no deity of worship besides Allaah [Ash-hadu An La Ilaaha Illallaah],’ because, ‘And,’ is a coordinating conjunction, and it conjuncts the statement of the caller to prayer. So, there is a legislated remembrance during the call to prayer.”²

Should one say it after the caller to prayer says: ‘I testify that there is no deity of worship besides Allaah [Ash-hadu An La Ilaaha Illallaah],’ or after they say: ‘I testify that Muhammad is the Messenger of Allaah [Ash-hadu Anna Muhammadan Rasoolu’Ilaah]?’

The preferred view is the second view. Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, was asked: “It has been mentioned in the Hadeeth that one should say, in following the caller to prayer: ‘**I am pleased with Allaah the Exalted as a Lord, Muhammad as a Messenger, and Islaam as a religion,**’ so, when should one say this statement?”

He replied: “The apparent understanding of the Hadeeth is that when the caller to prayer says: ‘I testify that there is no deity worthy of worship but Allaah and that Muhammad is the Messenger of Allaah,’ one should respond and say: ‘**I am pleased with Allaah the Exalted as a Lord, Muhammad as a Messenger, and Islaam as a religion.**’”³

The supplication of going out for prayer

¹ Ath-Thamr Al-Mustataab (pg. 183).

² Ash-Sharh Al-Mumtī` (2/86).

³ Majmoo` Fataawaa Ibn `Uthaymeen (12/170).



`Abdullaah ibn `Abbaas, may Allaah be pleased with him, reported, in his story of the late-night prayer [TaHajjud] of the Messenger, sallallaahu `alayhi wa sallam, when he stayed with his maternal aunt, Maymoonah, may Allaah be pleased with her: “Then, the caller to prayer called for prayer [for Fajr prayer] and he went out to prayer, saying:

‘O Allaah, make a light in my heart, my tongue, my hearing, and my sight. Also, make a light from behind me, in front of me, above me, and below me. O Allaah, give me light.’”¹

The Prophet, sallallaahu `alayhi wa sallam, said: “O Allaah, make a light in my heart,” meaning, a very great light.² The scholars said that he, sallallaahu `alayhi wa sallam, asked for light in his limbs and directions, and the intent is to clarity, luminance, of and guidance to the truth. So, he, sallallaahu `alayhi wa sallam, asked for light in all of limbs, body, actions, movement, conditions, and him in general, from all six directions, so that none of them deviate from the light.³

This supplication is to be said when going to the mosque. This is appropriate and is in complete cohesion with when the Prophet, sallallaahu `alayhi wa sallam, said:

“Prayer is a light.”⁴ So, since prayer is a light for the Muslim in this life and the hereafter, it is appropriate that when they are going to the mosque to ask Allaah the Exalted to increase their share of this light in their entire body, and to make it encompass them from all aspects.⁵

When a person wishes to enter into prayer, they must say: ‘Allaah is the Greatest (Allaahu Akbar).’

¹ Reported by Al-Bukhaari (6316) and Muslim (763) and the wording belongs to Muslim.

² Fat-h Al-Baari (11/117).

³ Sharh An-Nawawi `alaa Muslim (6/45).

⁴ Reported by Muslim (223).

⁵ Fiqh Al-Ad`iyah wa Al-Athkaar (3/118).



The wisdom behind beginning the prayer with Takbeer [i.e. saying Allaahu Akbar] is to notify the one praying regarding the Greatness of the One being worshipped, and that He is Greater than any great thing, and that everything besides Him is insignificant and small.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“When the praying individuals rid themselves of all things that busy them, cut all ties, purify themselves, adorned themselves, and prepare to enter on Allaah the Exalted and on calling on Him, it is legislated for them to enter on Allaah just as a slave enters on a king. So, they enter with glorification and honoring. In this situation, the most complete phrase that gives the fullest meaning in this regard was legislated, and it is, to say Allaahu Akbar. This phrase contains glorification, specification, and absoluteness that is not present in any other phrase.

That is why it is correct that this phrase is not replaced by anything, nothing gives its meaning, and prayer is not complete without it. If a person feels in their heart that Allaah the Exalted is Greater than anything that can be imagined, they would then be shy from their heart being busied with other than Allaah in their prayer. In that case, they would not have fulfilled the meaning of Allaahu Akbar, would not have given this phrase its due, and would not have entered the door from its door; rather, its door is closed off for them.

The consensus of the pious predecessors is that the slave only gets credited for the parts of their prayer that they understand and that their hearts are present in. The point is that it is disliked and distasteful for the slave to say with their tongue: ‘Allaahu Akbar,’ but their heart is filled with other than Allaah, causing it to be the place where their heart is faced in prayer. Perhaps they do not have presence when standing before their Lord in any part of their prayer.



If they were to fulfill the right of Allaah and enter the house from its door, they would have left with all sorts of prizes and goodness. This is the door that the one praying can enter through, and it is the commencement action, and the action that renders all other actions unlawful.”¹

‘Ali, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: “The key to prayer is purity, its action that renders all other actions as unlawful and commencing action is Takbeer [Allaahu Akbar], and the action that permits actions is Tasleem [As-Salaamu ‘Alaykum in closing the prayer].”²

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“When the Prophet, sallallaahu ‘alayhi wa sallam, said: ‘Its commencing action is Takbeer,’ it shows that it has no other commencing action besides Takbeer. This is the view of the majority as well as most people of knowledge both in the past and present. Therefore, Allaahu Akbar is specified.

So, if one were to say: Allaahu Akbar, it means, Allaahu is greater than all things. If one says Allaahu’l-Akbar (Allaah is the greater), then the meaning is restricted and specified, and this is only used when preferring something over another thing, such as someone saying: ‘Who is better, Zayd or ‘Amr?’ Then one responds: ‘Zayd is the better one.’ This is what is known in its linguistic usage.

This is the meaning that is intended from a person saying: Allaahu Akbar. The evidence is the long Hadeeth At-Tirmithi reported from ‘Adiy ibn Haatim that the Prophet, sallallaahu ‘alayhi wa sallam, said: ‘What harms you? Does it harm you to say: Allaahu Akbar? Do you

¹ Badaa’i’ Al-Fawaa’id (2/196).

² Reported by Abu Daawood (61) At-Tirmithi (3) and Ibn Maajah (275) and Al-Albaani ruled it as authentic.



know of anything greater than Allaah?’¹ This is also in accordance with when Allaah the Exalted Says (what means): {Say, “What thing is greatest in testimony?”} [Qur’aan 6:19] But this necessitates an answer, and it is: ‘Nothing is greater in testimony than Allaah; Allaah the Exalted is greater in testimony than all things.’ Also, his, sallallahu `alayhi wa sallam, statement to `Adiyy: ‘Do you know of anything greater than Allaah?’ necessitates an answer and it is: ‘Nothing is greater than Allaah; Allaah is greater than all things.’

Opening and commencing prayer with this phrase, the purpose is to have realization and presence regarding this meaning, because if the slave stands before Allaah the Exalted knowing that nothing is greater than Him, that is realized in their heart and their heart is instilled with its secret, then, at that, they would feel shy from Allaah the Exalted. Allaah’s Reverence and Grandeur would prevent the person from having their heart focused on other than Him. Whoever does not have this meaning present in their heart, then they are standing before Allaah the Exalted with their body, but their heart is wandering in the valleys of whisperings and thoughts.

If Allaah the Exalted was truly the greatest in the heart of this individual, they would not have been busied away from Him, and would not have turned the entirety of their heart to other than Him, just as someone standing before a created king, since nothing is greater in their heart than this king, their heart is not busied with anything else, and nothing would divert the attention of their heart away from that king.”²

Therefore, when the one praying carries the meanings of the remembrances present in their heart, it is one of the most complete ways of glorifying and honoring the Lord the Exalted.

¹ Reported by At-Tirmithi (2954) and he ruled it as acceptable.

² Tahtheeb As-Sunan (1/20-23).



► The supplication of commencement:

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, used to remain silent for a short period, so he asked him: “May my father and mother be sacrificed for you, O Messenger of Allaah. During your silence between Takbeer and recitation, what do you say?” He, sallallaahu `alayhi wa sallam, said: “I say: ‘O Allaah, cause a distance to be between myself and my mistakes, just as You have caused there to be a distance between the East and West. O Allaah, purify me of my mistakes just as a white garment is purified from any impurities. O Allaah, clean my mistakes off me with water, ice, and hailstones [Allaahumma Baa`id Bayni wa Bayna Khataayaaya Kama Baa`adta Bayna al-Mashriqi wa al-Maghrib. Allaahumma Naqqini mina al-Khataaya Kama Yunaqqa ath-Thawbu al-Abyadhu mina sd-Danas. Allaahumma ighsil Khataayaaya bi al-Maa’i wa ath-Thalji wa al-Barad].”¹

When the Prophet, sallallaahu `alayhi wa sallam, said: “O Allaah, cause a distance to be between myself and my mistakes, just as You have caused there to be a distance between the East and West,” the distance between the East and West is the furthest distance people can use to show emphasis. People usually use the difference between two things that are very far apart, such as the heavens and earth, or such as the East and West. When he, sallallaahu `alayhi wa sallam, said: “Cause a distance to be between myself and my mistakes,” it means, cause a distance between myself and performing the mistakes, so that I do not do them, and cause a distance between myself and the punishment that is tied to them if I do commit them. When he, sallallaahu `alayhi wa sallam, said: “O Allaah, purify me of my mistakes just as a white garment is purified from any impurities,” white was mentioned because white is what is affected the most by impurities and dirt.

¹ Reported by Al-Bukhaari (744) and Muslim (598).



Then, he, sallallaahu `alayhi wa sallam, asked to have the effects of his mistakes be removed through extra cleansing, as in, through water, ice, and hailstones. Water, no doubt, purifies, but the purpose and intent of mentioning ice and hailstones is that sins have the result of punishment in Hellfire. Hellfire is hot, and heat is removed by something cold. So, water contains purification, and ice and hailstones contain the cooling and soothing sensation.¹

We find complete cohesion between the words of remembrance and the times and places wherein one should say them:

When the one praying goes to Rukoo` (bowing), they say: “Subhaana Rabbi’l-`Atheem [Transcendent is my Lord, the Great]:

This is due to what Abu Daawood reported from `Uqbah ibn `Aamir, may Allaah be pleased with him, who said: “When the verse was revealed that states: **{So exalt the name of your Lord, the Most Great.}** [Qur’aan 56:74] The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **‘Say this when bowing.’**”²

Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, reported that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say, when making Rukoo`: **“Transcendent is my Lord, the Great [Subhaana Rabbiya al-`Atheem],”** three times.³

Allaah the Exalted is Great in His Essence and Attributes; He the Exalted is greater than everything. It is legislated for the one bowing to declare Allaah the Exalted transcendent above all things, and after that freeing Him [of all deficiencies] to describe Him with two complete attributes, and they are Lordship and Greatness. So, in this

¹ Refer to Ash-Sharh Al-Mumti` (3/50).

² Reported by Abu Daawood (869) and An-Nawawi, may Allaah have mercy on him, ruled it as acceptable. Al-Albaani ruled it as weak.

³ Reported by Ibn Maajah (888) and Al-Albaani ruled it as authentic.



remembrance, two things are gathered, and they are transcendence and glorification.

Declaring Allaah the Exalted as being transcendent and great with the tongue is a verbal way of glorification, while bowing is an action-based way of glorification. The one bowing would have both types of glorification, and they are, verbal and action-based.

That is why the Prophet, sallallahu `alayhi wa sallam, said: **“I have been prohibited from recitation of the Qur’aan while bowing or prostrating. As for bowing, then glorify and declare the Lord as Great.”**¹

Since the Qur’aan is the most honorable type of remembrance, it is not appropriate for a person to read this during this position of bowing, but should read it while standing.

When raising from Rukoo`, one should say: “Sami`a`llaahu Liman Hamidah [Allaah responds those who praise Him]:

Praise (Hamd) is to describe someone praiseworthy as being complete, while also loving and glorifying that person. It is said that if a person glorifies their Lord, they described Him with attributes of completeness, along with loved and glorified Him, at the same time.

Through this, we can come to an understanding of the difference between praise (Hamd) and complimenting (Mad-h). Mad-h is to describe someone praiseworthy as being complete or having praiseworthy attributes, but it is not necessary for them to glorify that person. They might praise the person so that they can attain some sort of benefit, and might praise them in order to ward off their harm.

However, Hamd only occurs through love and glorification.

Ibn Al-Qayyim, may Allaah have mercy on him, said: “The truth is that the difference between Hamd and Mad-h is to say that informing of praiseworthy aspects of someone else can either be void of love and free will, or can be coupled with love and their own will. If it is the

¹ Reported by Muslim (479).



first, then it is Mad-h, and if it is the second, it is Hamd. Hamd is to inform of the praiseworthy characteristics of the one being praise, along with loving and glorifying them. That is why it is a statement that includes establishment of some fact, while Mad-h is just a statement of information, void of anything else.”¹

The Messenger of Allaah, sallallaahu `alayhi wa sallam, when raising his head from Rukoo` would say:

“O Allaah, to You belongs praise, as much as what fills the heavens, earth, and all that You wish after that. You are worthy of praise and glory, that is the worthiest thing a slave says, and we are all Your slaves. O Allaah, there is neither prevention of what You give, nor giving what You have prevented, and none will be saved by their wealth against You [Allaahumma Rabbana Laka al-Hamdu Mil’a as-Samaawaati wa al-Ardhi wa Mil’a ma Shi’ta min Shay’in Ba’d. Ahla ath-Thanaa’i wa al-Majdi Ahaqqu ma Qaala al-`Abdu wa Kulluna Laka `Abd, Allaahumma la Maani’a lima A’tayt wa la Mu’tiya lima Mana’ta wa la Yanfa’u tha al-Jaddi minka al-Jadd].”²

So, he praises Allaah the Exalted as much as would fill the upper and lower worlds, as well as the space between them. This praise fills all present creation.

When he, sallallaahu `alayhi wa sallam, said: “You are worthy of praise and glory,” meaning, our Lord, You are worthy of being praised and honored due to the greatness of Your Attributes, the completeness of Your descriptions, constant blessings, and countless favors.

When he, sallallaahu `alayhi wa sallam, said: “The worthiest of what the slave said, and we are all Your slaves,” this speech contains apparent evidence to show the virtue of this phrase that the Prophet, sallallaahu `alayhi wa sallam, described it as being the worthiest thing a slave says, so, one must hold fast to it.

¹ Badaa’i` Al-Fawaa’id (2/93).

² Reported by Muslim (477).



It is the worthiest thing a slave says because it entails entrusting everything to Allaah the Exalted, submission to Him, affirming and acknowledging His Oneness, explicit mention that there is no ability or strength except through Him, that all good and bad is from Him, and it urges to show asceticism towards this life, and indulge in righteous actions.¹

When he, sallallaahu `alayhi wa sallam, said: “There is neither prevention of what You give, nor giving what You have prevented,” it contains acknowledgement that Allaah the Exalted is the only One that gives, deprives, lowers, and raises. Anything Allaah the Exalted writes for His slave, in terms of goodness and blessings, then none can reject it or stop it from occurring. Also, what He the Exalted deprives from His slaves in terms of goodness and blessing, then there is no chance that it occurs.

When he, sallallaahu `alayhi wa sallam, said: “None will be saved by their wealth or power against You,” meaning, none who have any possession or share in this life, in terms of wealth, children, glory, or authority, their share will not avail them against You, and their share will not save them from You. Rather, only righteous actions will save them.²

During prostration, he, sallallaahu `alayhi wa sallam, used to say: “Transcendent is my Lord, the Most High [Subhaana Rabbiya al-A`la]”: One should not say: “Subhaana Rabbi al-`Atheem (Transcendent is my Lord, the Great),” because mention of the Highness of Allaah the Exalted is more ideal here than mentioning His Greatness, because prostration, a person is in the lowest possible position, which is why it is appropriate to describe Allaah the Exalted as being the Most High.

¹ Sharh An-Nawawi `alaa Saheeh Muslim (4/196).

² Sharh An-Nawawi `alaa Saheeh Muslim (4/196).



So, look at the wisdom and appropriateness in such examples, and how the Sahaabah used to, when travelling and would reach an elevation, say Allaahu Akbar, and when they would go down would say Subhaan Allaah, because when a person goes up and ascends, their soul might feel great, become arrogant, and be haughty. In such a situation, it is appropriate to say Allaah is the Greatest, in order to remind themselves of the Greatness and Loftiness of Allaah the Exalted.

As for descending, it is a deficiency, so, mentioning the transcendence of Allaah the Exalted is more ideal, in order to show that Allaah the Exalted is free from the deficiency that the person is in at the moment of their descent. It is then ideal for humankind to remind themselves of He who is Higher.

The Prophet, sallallaahu `alayhi wa sallam, used to say in his bowing and prostration:

“Glorified and transcendent is Allaah, Pure is Allaah, the Lord of the angels and the Spirit [Subboohun Quddoosun Rabbu al-Malaa’ikati wa ar-Rooh).”¹

“Transcendent,” as in, He is free of all deficiencies, partners, and everything that does not befit His Majesty in His right to be worshipped.

“Pure,” meaning, He is Pure of all that does not befit the Creator.²

“Lord of the angels and the Spirit,” the Spirit is Angel Jibreel (Gabriel), may Allaah exalt his mention. He was specifically mentioned due to his virtue above all other angels.

¹ Reported by Muslim (487).

² Sharh An-Nawawi `alaa Saheeh Muslim (4/205).



When sitting between the two prostrations, he, sallallaahu `alayhi wa sallam, would say: “O Allaah, forgive me, have mercy on me, mend me, raise me, guide me, grant me safety, and give me sustenance [Allaahumma ighfirli wa irhamni wa ujburni wa irfa`ni wa ihdini wa `aafini wa urzuqni].”¹

So, he, sallallaahu `alayhi wa sallam, would ask Allaah the Exalted to forgive all his sins, including the minor and major ones.

Maghfirah (forgiveness) is for one to have the sin covered as well as forgiven. It is taken from the word Mighfar which is a helmet that is worn on the head during battle in order to defend oneself against arrows.

This narration combines between seeking mercy as well as forgiveness. So, the Mercy of Allaah the Exalted is sought, through which, one can attain what they wish, and forgiveness is sought, so that what one fears goes away (as in, Hellfire), if they are combined.

“Mend me,” mending would occur in wake of a deficiency. All people are deficient, negligent, and transgress against their own selves by going beyond the limits or by negligence. So, they need forgiveness and mercy as mending, so that they can mend their deficiencies.

“Grant me safety,” meaning, grant me safety from all sicknesses in both religion and body. Further, if one is afflicted with such a sickness, this is a supplication that removes it. If they are not afflicted by it, this supplication prevents it, so that they do not fall into it in the future. A person when asking for safety and good health in such an instance or in any instance should keep in mind to ask Allaah the Exalted for health and safety in body and religion.

¹ Reported by Abu Daawood (850) At-Tirmithi (284) and Ibn Maajah (898), and the narrations all add to one another. Refer to Sifat As-Salaat (pg. 153).



“Give me sustenance,” meaning, asking for provisions, as in the things that are needed to maintain the body and religion. So, one is asking for the things that maintain the body, such as food, drink, clothes, and residence, as well as things that maintain religion, such as knowledge, faith, and good actions. A person should make themselves habitually remember and have presence of mind with regards to these great meanings, so that they benefit and increase in faith.

► Therefore, this supplication consists of:

- Asking Allaah the Exalted for forgiveness, through which, one incurs protection from the evils of sin.
- Asking Allaah the Exalted for mercy, including achieving goodness, piety, and good conduct.
- Asking Allaah the Exalted to mend them by covering their needs, while also mending their broken parts and deficiencies, while also asking Him the Exalted to replace the parts of goodness that they missed out on [so that they can perform them].
- Asking for lofty and high status in both lives.
- Asking for guidance by reaching the doors of happiness and success in this life and the hereafter.
- Asking for safety by being free of sicknesses, trials, as well as being saved from calamities and tests.
- Asking for sustenance, by attaining what maintains the body and soul.

So, this great supplication combined all fundamentals of happiness, encompassing all doors of goodness, and comprising of the paths to success in this life and the hereafter. So, it is a great supplication, and it is great in how it combines and encompasses so many different aspects.



Of the supplications the Prophet, sallallaahu `alayhi wa sallam, used to say between the Tashahhud and ending the prayer is:

“O Allaah, through Your knowledge of the Unseen and ability over the creation, give me life if You know that life is good for me, and give me death if You know that death is better for me. O Allaah, I ask you to be able to fear You during in hidden and open. I ask You the ability to speak the truth during pleasure and anger. I ask You for moderation during times of poverty as well as richness. I ask You for bliss that never ends, for soothing of the yes that does not get cut off, contentment after predestination plays out, coolness of life after death, the pleasure of looking at Your Countenance, and longing to meet You, without being harmed by something harmful or being tried by something misguiding. O Allaah, adorn us with the adornment of faith, and make us guided ones who guide others [Allaahumma bi `ilmika al-Ghayba wa Qudratika `ala al-Khalqi Ahyini ma `Alimta al-Hayaata Khayran li wa Tawaffani itha `Alimta al-Wafaata Khayran li. Allaahumma wa As'aluka Khashyataka fi al-Ghaybi wa ash-Shahaadah wa As'aluka Kalimata al-Haqqi fi ar-Ridha wa al-Ghadhab. Wa As'aluka al-Qasda fi al-Faqri wa al-Ghina wa As'aluka Na'eeman la Yanfad wa As'aluka Qurrata `Aynin la Tanqati` wa As'aluka ar-Ridha ba`da al-Qadhaa' wa As'aluka Barda al-`Ayshi ba`da al-Mawt wa As'aluka Lathata an-Nathari Ila Wajhika wa ash-Shawqa Ila Liqaa'ika fi Ghayri Dharraa'a Mutharraha wa la Fitnatin Mudhillah, Allaahumma Zayyinna bi Zeenati al-Eemaan waj`alna Hudaatan Muhtadeen].”¹

This supplication has great benefits because it comprises of many great meanings and beneficial aspects. Let us go over some of them: When he, sallallaahu `alayhi wa sallam, said: “O Allaah, through Your knowledge of the Unseen and ability over the creation, give me life if You know that life is good for me, and give me death if You know that death is better for me,” it entails contains completely consigning the slave’s affairs to their Lord.

¹ Reported by An-Nasaa'i (1305) and Al-Albaani ruled it as authentic.



He seeks a medium to Him the Exalted through His knowledge that encompasses all things and His ability that applies to all creation, to choose the best for him, sallallaahu `alayhi wa sallam, wherever it may be.

“I ask you to be able to fear You during in hidden and open,” meaning, to be able to fear Him the Exalted when in secret times, and in open times, within, and without the person.

“I ask You for the ability to speak the truth during pleasure and anger,” to say the truth during times of anger is something rare to find in people, because anger makes a person say untruths.

“I ask You for moderation during times of poverty as well as richness,” so, if he is poor, he does not act stingy due to fear of expending their sustenance, and if he is rich, does not waste and be extravagant.

“I ask You for bliss that never ends,” the bliss that never ends is that of the hereafter.

“Comfort of the eyes that does not get cut off,” the comfort of the believer's eyes in this life is not achieved except through love of Allaah, remembrance of Him, and continuously obeying Him the Exalted.

The Prophet, sallallaahu `alayhi wa sallam, said:

“The comfort of my eyes was made to be in prayer.”

“Contentment after Divine decree plays out,” contentment only occurs after Divine decree occurs. As for before it occurs, then it is mere intention that the slave has to be content.

“The comfort of life after death,” because life before death is harm, and true good life only occurs after death.

“The pleasure of looking at Your Countenance, and longing to meet You, without being harmed by something harmful or being tried by something misguiding,” this part of the supplication combines the best thing in this life, which is, longing to meet Allaah, and the best thing in the Hereafter, which is, looking at His Noble Countenance. However, the completion of this favor and bliss is dependent on not having anything harm them in their life or try them in their religion,



which is why he, sallallaahu `alayhi wa sallam, said: **“Without being harmed by something harmful or being tried by something misguiding.”** **“O Allaah, adorn us with the adornment of faith,”** the adornment of faith consists of the adornment of the heart, by way of sound beliefs, adornment of the tongue, by way of remembrance and recitation, and adornment of the limbs, by way of righteous actions. **“Make us guided ones who guide others,”** so, guide us, and use us to guide others. This is the best of levels.

When he would complete his prayer, he would say: **“Peace and the Mercy of Allaah be on you [As-Salaamu `Alaykum wa Rahmatullaah].”** Just as he began his prayer with the name of Allaah by saying: **“Allaahu Akbar,”** he ended it with the name of Allaah, saying: **“Peace be on you [As-Salaamu `Alaykum],”** since As-Salaam is one of the Names of Allaah.

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“So, he would begin his prayer with His Name the Exalted and end with His Name. He would mention the Name of his Lord in the beginning and ending of his prayer. Its beginning is with His name, as is its ending. He entered prayer with His Name and left with His Name. This is while what the Name As-Salaam contains in terms of specialty, wisdom, appropriateness in when the praying person leaves from being before Allaah the Exalted. When the praying person is in their prayer before their Lord, they are in His refuge that none can penetrate. Rather, they would be in a situation of protection and refuge from all sicknesses and evils. When they leave from being before their Lord the Exalted all sorts of sicknesses, calamities, and trials hurry to them and expose themselves to them from all angles. Also, Satan would come to them with his traps and armies. So, they are exposed to all sorts of calamities and trials. If they leave from being before Allaah the Exalted accompanied with peace, then they will have protection from Allaah the Exalted until



their next prayer, and it would be a complete favor for the person to have left from being before their Lord with peace that follows them and is constantly with them.”¹

If Satan comes to you in prayer, he, sallallaahu `alayhi wa sallam, taught you how to reject his plot:

`Uthmaan ibn Abu Al-`Aas, may Allaah be pleased with him, reported that he went to the Prophet, sallallaahu `alayhi wa sallam, and said: “O Messenger of Allaah, Satan has come between me, my prayer, and my recitation; he jumbles it and causes me to doubt.”

The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “That is a devil named Khanzab, so if you feel that he is approaching, then seek refuge in Allaah the Exalted from him, and spit to your left three times.” He, may Allaah be pleased with him, said: “I did that, and Allaah the Exalted took that devil away from me.”²

An-Nawawi, may Allaah have mercy on him, said: “There are several variations as to how to pronounce the name, such as Khinzab, as stated by Al-Qaadhi, and Khunzab, as stated by Ibn Al-Atheer in his book An-Nihaayah, but it is an irregular way of pronouncing. This Hadeeth shows the desirability of seeking refuge from Satan when he whispers by spitting on the left three times. When he, may Allaah be pleased with him, said:

‘He has come between me, my prayer, and my recitation,’ meaning, he disturbed me, prevented me from enjoying it, and prevented me from having a free mind so that I can achieve concentration in it.”³

¹ Badaa’i` Al-Fawaa’id (2/196-197).

² Reported by Muslim (2203).

³ Sharh An-Nawawi `alaa Saheeh Muslim (14/190).



When the Messenger of Allaah, sallallaahu `alayhi wa sallam, would leave prayer, he would say:

“I seek Allaah’s forgiveness, I seek Allaah’s forgiveness, I seek Allaah’s forgiveness, O Allaah, You are As-Salaam [Peace], from You is peace, and You are Blessed, O Owner of Loftiness and Honor [Astaghfiru Allaah, Astaghfiru Allaah, Astaghfiru Allaah, Allaahumma Anta as-Salaamu wa Minka as-Salaamu Tabaarakta Yaa Thal-Jalaali wal-Ikraam].”¹

It is legislated for a person to ask Allaah the Exalted for forgiveness after this great act of worship, because it is worthy of being careful about and shown keenness. Many people are negligent regarding prayers, regardless if it is in their apparent legislated actions, or hidden ones. In the legislated actions, they would show great negligence, and whisperings of Satan would take over their prayer, or at least, most of it. In their apparent legislated actions, a person would not be free from negligence or omission. Perhaps they would be negligent in placement of the hands, would look around in the prayer, or would move a lot for no reason, as is seen from many of those who pray.

All of this is from Satan. He wishes to busy and distract the one praying while they are standing before their Lord, by reminding them of something causing them to be busied by it, but when the prayer is over, he causes them to forget it, but when the following prayer comes forth, he reminds them and busies them, and so forth.

Ibn Al-Jawzi, may Allaah have mercy on him, mentioned that a man went to Abu Haneefah, may Allaah have mercy on him, and complained that he had buried some wealth in a particular area, but cannot remember. Abu Haneefah, may Allaah have mercy on him, said to him: “Go pray from this night until tomorrow, and you will remember where you placed it, if Allaah the Exalted Wills.” So, the man did that, and had only prayed a fourth of the night until he

¹ Reported by Muslim (591).



remembered where the wealth was. Then, he went to Abu Haneefah, may Allaah have mercy on him, and informed him. Abu Haneefah, may Allaah have mercy on him, said: “You have now come to know that Satan would not let you pray, but would remind of you of it. So, are you not going to complete the night in prayer, out of thankfulness to Allaah?”¹

The intent is to show that seeking forgiveness after concluding the prayer with peace has a clear appropriateness, and it is to fill in the deficiency and mistakes that occurred during prayer. We ask Allaah the Exalted for forgiveness.

After seeking forgiveness, he, sallallaahu `alayhi wa sallam, would say:

“O Allaah, You are As-Salaam [Peace], from You is peace, and You are Blessed, O Owner of Loftiness and Honor [Allaahumma Anta as-Salaamu wa Minka as-Salaamu Tabaarakta Ya Thal-Jalaali wal-Ikraam].”

The appropriateness of this is obvious. It is as if you are saying: O Allaah, You are Peace, so make my prayer safe from being rejected and having deficiencies, because prayer may be accepted or rejected, some might be recorded, and other parts would be rejected.

This is as Imaam Ahmad, may Allaah have mercy on him, reported from `Ammar ibn Yaasir, may Allaah be pleased with him, who said that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: “A slave will pray a prayer, but only a tenth, ninth, eighth, seventh, sixth, fifth, fourth, third, or half would be accepted from them.”²

Then, he, sallallaahu `alayhi wa sallam, would begin mentioning the remembrances, such as Tasbeeh [Subhaan Allaah], Tahmeed [Al-

¹ Al-Athkiyaa' (pg. 76).

² Reported by Ahmad (18415) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami' (1626).



Hamdu Lillaah], Takbeer [Allaahu Akbar], and Tahleel [La Ilaaha Illallaah]:

Al-Haafith, may Allaah have mercy on him, said:

“One should begin with Tasbeeh [Subhaan Allaah; transcendent is Allaah] because it consists of negating any deficiencies from Allaah the Exalted. Then, they should say Tahmeed [Al-Hamdu Lillaah; all praise is for Allaah], because it consists of affirming completeness for Him, since mere negation of deficiency does not necessitate affirmation of completeness. Then, they should say Takbeer [Allaahu Akbar; Allaah is the Greatest], because negation of deficiencies and affirming completeness does not necessitate that there is not anything else that is great. Then, they should end with Tahleel [La Ilaaha Illallaah; there is deity worthy of worship besides Allaah] because that shows His unification in all of what had preceded.”¹

Istikhaarah (guidance prayer)

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported, saying:

“The Messenger of Allaah, sallallaahu `alayhi wa sallam, used to teach us to perform Istikhaarah in all matters, just as he used to teach us chapters of the Qur’aan. He, sallallaahu `alayhi wa sallam, used to say: ‘When one of you intends to do something, they should pray two units of prayer, outside of obligatory prayer, and then say: ‘O Allaah, I ask You for the best through Your Knowledge, and ask You for strength through Your strength. I ask You of Your great favors, for You are Able, while I am unable, You Know, while I do not know, and You are the Knower of the Unseen. O Allaah, if You know that this matter is good for me in my religion, life, and Hereafter – or my immediate and far life – then destine and allow it to happen, make it easy for me, then bless it

¹ Fat-h Al-Baari (2/328).



for me. However, if You know that this matter is evil for me in my religion, life, and hereafter – or my immediate and far life – then drive it away from me, drive me away from it, destine that goodness happens to me, regardless of where it is, and then make me content with it [Allaahumma Inni Astakheeruka bi `Ilmika wa Astaqdiruka bi Qudratik, wa As'aluka min Fadhlika al-`Atheem fa innaka Taqdiru wa la Aqdir, wa Anta Ta`lamu wa la A`lam, wa Anta `Allaamu al-Ghuyoob. Allaahumma in Kunta Ta`lamu anna haatha al-Amra Khayrun li fi Deeni wa Ma`aashi wa `Aaqibati Amri faqdirhu li wa Yassirhu li Thumma Baarik li feeh, wa in Kunta Ta`lamu anna haatha al-Amra Sharrun li fi Deeni wa Ma`aashi wa `Aaqibati Amri fasrifhu `anni wasrifni `anhu, waqdur li Al-Khayra Haythu kaan, thumma Ardhini Bih].’He, sallallaahu `alayhi wa sallam, said: ‘They should mention the thing they are asking regarding.’”¹

His statement, may Allaah be pleased with him: “He used to teach us to perform Istikhaarah in all matters, just as he used to teach us chapters of the Qur’aan,” At-Teebi, may Allaah have mercy on him, said: “This statement shows that this supplication and prayer was given complete and absolute care, because it was placed following the obligatory prayers, as well as the Qur’aan.”

Ibn Abu Jamrah, may Allaah have mercy on him, said: “The wisdom in giving precedence to the prayer over the supplication is that the intent behind Istikhaarah is to achieve a combination between the goodness of this world and the next. They would need to knock the door of the King, and nothing is more effective or successful than prayer, because it contains glorification of Allaah, praise of Him, and neediness of Him, in this life and the next.”²

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“The Messenger of Allaah, sallallaahu `alayhi wa sallam, placed this supplication as a replacement for his Ummah, it replaced what the people of ignorance used to do in terms of scaring birds and judging

¹ Reported by Al-Bukhaari (1166).

² Fat-h Al-Baari (11/185-186).



based on their flight direction, or using arrows to seek luck or direction, which is similar to what the brothers of the polytheists used to do, in terms of casting lots in order to try to acquire knowledge of what was made their share, but is from matters of the unseen. That is why it was called divining.

The Messenger of Allaah, sallallaahu `alayhi wa sallam, replaced that with this supplication that consists of unification of Allaah, neediness of Him, servitude, reliance, asking the One who possesses all goodness and that none can bring forth good aspects repel evil aspects but Him, the One who if He opened Mercy for His slave that none can repel or stop from reaching that slave, and if He closed off His Mercy, none can make it reach the slave, including seeking omens through birds, soothsaying, horoscopes, and so forth.

So, this supplication is the [figurative] auspicious and happy horoscope. It is the horoscope of the people of happiness and divine aid, who have had the good from Allaah precede them. It is not the horoscope of the people of polytheism, misery, and failure, who make partners with Allaah the Exalted in the form of another deity; soon they shall know.

This supplication consists of affirming the existence of Allaah the Exalted, affirming His complete Attributes, such as complete Knowledge, Ability, and Will. It also consists of affirmation of His Lordship, consigning matters to Him, seeking assistance from Him, reliance on Him, freeing oneself of their own care and of any ability or strength except through Him, as well as the slave acknowledging their incapability with regards to knowing, destining, and willing the best thing for them, and that all of that is in the Hand of their Protector, Creator, and true Deity.”¹

¹ Zaad Al-Ma`aad (2/405).



Funeral prayer

The funeral prayer was legislated as a supplication for the deceased and a type of intercession on their behalf. Imaam Muslim, may Allaah have mercy on him, has reported that `Abdullaah ibn `Abbaas, may Allaah be pleased with him, said that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: “There is not a Muslim person that dies and has forty people that do not associate anything with Allaah pray on them in their funeral, except that Allaah the Exalted will cause that to be an intercession for them.”¹

Abu Hurayrah, may Allaah be pleased with him, reported that when the Messenger of Allaah, sallallaahu `alayhi wa sallam, would pray on a deceased person, he would say: “O Allaah, forgive those alive and dead among us, the present and not present among us, the old and young among us, and the male and female among us. O Allaah, whoever among us You give life to, then allow them to live on Islaam, and whoever You take life from, then allow them to die on faith. O Allaah, do not deprive us of their reward, and do not allow us to be misguided after their death [Allaahumma ighfir li Hayyina wa Mayyitina wa Shaahidina wa Ghaa’ibina wa Sagheerina wa Kabeerina wa Thakarina wa Unthaana. Allaahumma man Ahyaytahu Minna fa Ahyihi `ala al-Islaam, wa man Tawaffaytahu minna Fatawaffahu `ala al-Eemaan. Allaahumma la Tahrimna Ajrahu wa la Tadhliilna Ba`dahu].”²

“O Allaah, forgive those alive and dead among us, the present and not present among us, the old and young among us, and the male and female among us,” meaning, for all of the Muslims, that are alive and

¹ Reported by Muslim (948).

² Reprted by Abu Daawood (3201) At-Tirmithi (1024) and Ibn Maajah (1498) and it was ruled as authentic by Al-Albaani.



dead. The wording of this Hadeeth shows that it is general and all-encompassing of all Muslims.¹

At-Tahaawi, may Allaah have mercy on him, was asked about the meaning of asking forgiveness for the young, even though they do not sin, and he said: “The Prophet, sallallaahu `alayhi wa sallam, supplicated that their sins that have been decreed for them and that they will do when reaching an old age be forgiven.” It was said that by: “young,” it means young men, and by: “old,” it means the old men.

Ibn Hajar, may Allaah have mercy on him, said: “This is a problematic issue and is not in its appropriate place, because it is built on a pretense that is illusionary, and that is that asking for forgiveness necessitates that one previously +-committed a sin, but it is not as such, because Allaah the Exalted Saysto his Prophet, sallallaahu `alayhi wa sallam, (what means): **{That Allaah may forgive for you what preceded of your sin and what will follow}** [Qur’aan 48:2] even though the Prophet, sallallaahu `alayhi wa sallam, is infallible. So, the answer is that asking for forgiveness does not necessitate that a sin had been committed, but rather, might be in order to achieve higher levels, and remove any deficiencies.”²

“Whoever among us You give life to, then allow them to live on Islaam, and whoever You take life from, then allow them to die on faith,” so, he, sallallaahu `alayhi wa sallam, separated between life and death, because Islaam is to hold fast to the apparent pillars of Islaam, and that only occurs during the situation of one being alive, as for faith, it is affirmation that is hidden, and nothing but it benefits during the time of death.³

The rule and maxim is that when Islaam is coupled with Eemaan (faith) then Islaam means the legislated actions that are apparent,

¹ Daleel Al-Faaliheen (6/240).

² Al-Futoohaat Ar-Rabbaaniyyah (4/173).

³ Refer to Tuhfat Al-Ahwathi (4/90).



and faith means the beliefs that are hidden. That is why in mention of life, it was appropriate to mention Islaam, because as long as one is alive, they have a chance to do actions and worship Allaah, as for when they die, there is no more chance of that, rather, the only thing one can do is die on the correct creed and sound faith.¹

“O Allaah, do not deprive us of their reward,” meaning, do not deprive us of the reward of praying on them, or the reward of patience in wake of the calamity that is their passing, because during times of calamity, the Muslims are one. The believer is the brother of the believer, so their death is a calamity to them through which they seek reward.

“Do not allow us to be misguided after their death,” meaning, do not allow us to be misguided after experiencing faith.

► During funeral prayer, a Muslim supplicates for their Muslim brethren:

- For those who are alive, that they remain steadfast on Islaam.
- For those that die, that they die on faith.
- For those that have died, that they be forgiven and shown mercy.

It is legislated for the person to supplicate using wordings that are mentioned in the Sunnah. If they do not memorize any and merely supplicate that the deceased be shown mercy and be forgiven, then there is nothing wrong with that.

Ash-Shawkaani, may Allaah have mercy on him, said: “Know that in some jurisprudence manuals, some supplications are mentioned that are not narrated from the Prophet, sallallaahu `alayhi wa sallam, but holding fast to things that are established that he, sallallaahu `alayhi

¹ Fiqh Al-Ad`iyah wa Al-Athkaar (3/232).



wa sallam, said is better.”¹ Shaykh Ibn `Uthaymeen, may Allaah have mercy on him, said: “One should supplicate using the supplications that are narrated and transmitted from the Prophet, sallallaahu `alayhi wa sallam, if they know them, but if they do not know them, then use of any supplication is permissible, but it should be specific to supplication for the dead person.”²

The second type of specific remembrance: Remembrance that is specific to place, such as:

► Supplication of entering and exiting the mosque:

It is recommended for a person, when entering the mosque, to say: “O Allaah, open the doors of Your Mercy for me [Allaahuma iftah li Abwaaba Rahmatik],” and when they leave, say: “O Allaah, I ask You of Your favors [Allaahumma Inni As'aluka min Fadhlik],” due to what Imaam Muslim, may Allaah have mercy on him, reported from Abu Humayd, may Allaah be pleased with him, or Abu Usayd, may Allaah be pleased with him, who said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “If one of you enters the mosque, they should say: ‘O Allaah, open the doors of Your Mercy for me [Allaahuma iftah li Abwaaba Rahmatik],’ and if they leave, they should say: ‘O Allaah, I ask You of Your favors [Allaahumma Inni As'aluka min Fadhlik].’”³

The secret in mentioning mercy while entering and favor while exiting is that the one entering becomes busied with what brings them near to His reward and Paradise, making mention of mercy more befitting. After they leave, they are busied with seeking lawful sustenance, making it more befitting to mention virtue, as Allaah the Exalted Says (what means): **{Disperse within the land and seek**

¹ Nayl Al-Awtaar (4/78).

² Ash-Sharh Al-Mumtī` (5/154).

³ Reported by Muslim (713).



from the bounty of Allaah.} [Qur'aan 62:10] as stated by At-Teebi, may Allaah have mercy on him.¹

Haywah ibn Shurayh, may Allaah be pleased with him, said: "I met `Uqbah ibn Muslim and said to him: 'I have been informed that you reported from `Abdullaah ibn `Amr ibn Al-`Aas that the Prophet, sallallaahu `alayhi wa sallam, used to say when entering the mosque: 'I seek refuge in Allaah, the Great, in His Noble Countenance, and in His Eternal Kingship from the cursed Satan [A`oothu Billaahi al-`Atheem wa bi Wajhihi al-Kareem wa Sultaanii al-Qadeem mina ash-Shaytaani ar-Rajeem].' He said: "Is this all that has been narrated to you?' I said: 'Yes.' He said: 'If the person says that, Satan says: they have been protected from me for the rest of the day.'"²

That is because Satan is keen to the utmost degree to prevent humankind from entering the mosques and prayer. So, it is appropriate in such a situation to seek the refuge in Allaah the Exalted from him. It is as if they are saying: 'O Allaah, protect me from his whisperings, deception, paths, thoughts, enticements, and misguiding.'

When leaving the mosque, Satan is keen on trying to make the person go to unlawful places so that he can make them fall into dubious and unlawful things, which is why the Sunnah is that one should say when leaving the mosque: "O Allaah, protect me from the cursed Satan," as Ibn Maajah reported from Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "When one of you enters the mosque, let them say greetings of peace to the Prophet, sallallaahu `alayhi wa sallam, and say: 'O Allaah, open the doors to Your Mercy for me [Allaahuma'ftah li Abwaaba Rahmatik], and when they leave, they should send greetings of peace on the Prophet, sallallaahu `alayhi wa sallam, and say: 'O

¹ Tuhfat Al-Ahwathi (2/215).

² Reported by Abu Daawood (466) and Al-Albaani ruled it as authentic.



Allaah, protect me from the cursed Satan [Allaahumma i`simni mina ash-Shaytaani ar-Rajeem].”¹

When he, sallallaahu `alayhi wa sallam, said: “His Eternal Kingship,” Kingship is one of the Attributes of Allaah. It is the Attribute of His Authority, Power, Greatness, and Dominance, since one cannot seek refuge in something creation, and the Hadeeth speaks of seeking refuge in Allaah the Exalted and His Attributes.

As for when he, sallallaahu `alayhi wa sallam, said: “Eternal,” it refers to everlasting. Meaning, His Attributes, Ability, Dominance, and Subduing have no beginning; He the Exalted is attributed with these Attributes since eternity. However, the Eternal (Al-Qadeem) is not one of Allaah’s Names, but rather, this is a description of His Subduing and Dominance, and describing them as being eternal.²

► Remembrance of Allaah when entering the home:

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that he heard the Prophet, sallallaahu `alayhi wa sallam, say: “If a person enters their home and remembers Allaah when entering and when eating, Satan says: ‘There is no refuge or food for you here today,’ and if they enter but do not remember Allaah the Exalted when entering, Satan says: ‘You have a place to sleep,’ and if they do not remember Allaah when eating, Satan says: ‘You have somewhere to sleep and something to eat.’”³

An-Nawawi, may Allaah have mercy on him, said: “Meaning, Satan tells these things to his brothers, helpers, and companions. This

¹ Reported by Ibn Maajah (773) and Al-Albaani ruled it as authentic in his book Saheeh Ibn Maajah and other books.

² Sharh Sunan Abu Daawood by `Abdul-Muhsin Al-`Abbaad (3/255-256) – according to numbering system of Ash-Shaamilah.

³ Reported by Muslim (2018).



Hadeeth contains a recommendation that one remember Allaah the Exalted when entering the home and when eating.”¹

Ibn `Uthaymeen, may Allaah have mercy on him, said:

“This Hadeeth contains urging that a person should, when entering their home, remember the name of Allaah. The supplication that is narrated for this is: ‘In the Name of Allaah we enter, in the Name of Allaah we exit, and on Allaah, our Lord, we rely. O Allaah, I ask You for the best of entering and the best of exiting [Bismillaahi Walajna wa Bismillahi Kharajna wa `alallaahi Rabbina Tawakkalna, Allaahumma inna Nas`aluka Khayra al-Mawlaji wa Khayra al-Makhraj].’² Then, they should use the Siwaak (wooden toothbrush), because whenever the Prophet, sallallaahu `alayhi wa sallam, would enter his home, he would begin with using the Siwaak³ then would say greetings of peace to his family.

As for at the time of eating, he, sallallaahu `alayhi wa sallam, used to say: ‘In the Name of Allaah [Bismillaah],’ and that would protect the person from having the cursed Satan have a place to stay or something to eat. If they mention the Name of Allaah when entering, but not when eating, Satan partakes in their meal. If they mention the Name of Allaah when eating, but not when entering, Satan partakes in taking residence, but not in eating. If they mention the Name of Allaah the Exalted when entering and when eating, Satan has no place of residence and nothing to eat.”⁴

► [When entering the bathroom:](#)

¹ Sharh An-Nawawi `ala Muslim (13/190).

² Reported by Abu Daawood (5096) and Al-Albaani ruled it as authentic in his book As-Saheehah (225) as well as Saheeh Al-Jaami` (839), then he recanted and ruled it as weak in his book Dha`eef Abu Daawood (1091) and Ath-Thamr Al-Mustataab (pg. 613), and ruled that its defect is a missing link in the chain of narration.

³ Reported by Muslim (253).

⁴ Sharh Riyaadh As-Saaliheen (pg. 809).



Anas, may Allaah be pleased with him, said that when the Prophet, sallallaahu `alayhi wa sallam, wished to enter the bathroom, he, sallallaahu `alayhi wa sallam, would say: “O Allaah, I seek refuge in You from male and female devils [Allaahumma inni A`oothu bika minal-Khubthi wal-Khabaa'ith].”¹

“Male devils,” the word used is: Khubth, and some scholars said that it refers to something undesirable, evil, censured, or harmful, and when the Prophet, sallallaahu `alayhi wa sallam, said: “Female devils,” the word used was Khabaa'ith, which, as some scholars say, refers to sins, or unrestrictedly refers to all censured actions. Others said that Khabaa'ith refers to devils.²

In referring to the purpose of this seeking refuge, a narration has been mentioned from Zayd ibn Arqam, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said: “These waste areas are visited by devils, so if one of you enters the bathroom, they should say: ‘O Allaah, I seek refuge in You from male and female devils [Allaahumma inni A`oothu bika minal-Khubthi wal-Khabaa'ith].”³

► The supplication for exiting the bathroom:

`Aa'ishah, may Allaah be pleased with her, reported that when the Prophet, sallallaahu `alayhi wa sallam, would leave the bathroom, he, sallallaahu `alayhi wa sallam, would say: “I ask You [O Allaah] for Your forgiveness [Ghufraanak].”⁴

An-Nawawi, may Allaah have mercy on him, said: “Many Ahaadeeth have been reported regarding leaving the bathroom, but none of

¹ Reported by Al-Bukhaari and Muslim.

² Refer to Sharh An-Nawawi `ala Muslim (4/71), Fat-h Al-Baari (1/110), and Kashf Al-Mushkil (3/271).

³ Reported by Abu Daawood (6), Ibn Maajah (296) and Ahmad (18800) and it was ruled as authentic by Al-Albaani.

⁴ Reported by Abu Daawood (30) At-Tirmithi (7) and Ibn Maajah (300) and it was ruled as authentic by Al-Albaani.



them are authentic besides the Hadeeth of `Aa'ishah that has been mentioned.”¹

The appropriateness of asking for forgiveness when leaving the bathroom is that when a person relieves themselves of harmful toxins within their body, they remember the harmful toxins of sin. So, they ask Allaah the Exalted to remove the toxins of sin just as He bestowed on them by removing the toxins of the body. This is appropriate in that it uses one thing to remind of another.

It was said that human strength is deficient in giving due thanks for what Allaah the Exalted favors a person with, in terms of facilitating food, drink, and organizing the food in an appropriate manner than benefits the body until it is about to leave, they would resort to seeking forgiveness, out of admitting their deficiency in reaching the due right of thanks for those blessings and favors.²

► When settling at a place of residence:

Khawlah bint Hakeem As-Sulamiyyah, may Allaah be pleased with her, reported that she heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: “Whoever says: ‘I seek refuge in the Complete Words of Allaah from the evil that He created [A`oothu bi Kalimaatillaahi at-Taammaati min Sharri ma Khalaq],’ nothing will harm them until they leave that area.”³

Al-Qurtubi, may Allaah have mercy on him, said: “This is an authentic narration, and a true statement, the truth of which we have come to know through evidence and trials. Since hearing this report, I acted on it, and nothing harmed me, until I abandoned it, and a scorpion stung me in Al-Mahdiyyah, one night. I thought to myself, and found that I had forgotten to seek refuge through those words. I said to myself in censure and dispraise, as he, sallallaahu `alayhi wa sallam,

¹ Al-Majmoo` (2/76).

² Murqaat Al-Mafaateeh (1/387).

³ Reported by Muslim (2708).



said to the bitten man: ‘Had you said, when going to bed, ‘I seek refuge in the Complete Words of Allaah from the evil that He created [A`oothu bi Kalimaatillaahi at-Taammaati min Sharri ma Khalaq],’ nothing would have harmed you.”¹

► Remembrance at Al-Mash`ar Al-Haraam (Muzdalifah):

Allaah the Exalted Says (what means): **{But when you depart from 'Arafat, remember Allaah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.}** [Qur’aan 2:198]

So, it is recommended that one increases remembrance and supplications while in Muzdalifah, and the occasion is that it is a great night wherein the honor of place and time are coupled. Also, because it is sacred, the gathering place of the pilgrims, and occurs after a great worship, and it is, the day of `Arafah.²

The third type of specific remembrance: Remembrance that is specific to a particular condition and situation, such as:

Supplications of sleep

When the Prophet, sallallaahu `alayhi wa sallam, wished to sleep, he, sallallaahu `alayhi wa sallam, would say: “In Your Name, O Allaah, I die, and come back to life [Bismika Allaahumma Amootu wa Ahya],” and when he would wake, he, sallallaahu `alayhi wa sallam, would say: “All praise is for Allaah who brought us back to life after He caused us to die, and to Him is resurrection [Al-Hamdu Lillaahi Allathi Ahyaana Ba`da ma Amaatana wa llayhi an-Nushoor].”³

¹ Al-Futoohaat Ar-Rabbaaniyyah (3/94).

² Al-Futoohaat Al-Rabbaaniyyah (5/12).

³ Reported by Al-Bukhaari and Muslim.



The wisdom behind remembrance and supplication when sleeping and after waking is that the actions of one's day would conclude and would begin when waking the next day with mention of monotheism and good words. If the slave began their day with remembrance of Allaah and ended it as such, it is hoped that they be forgiven during a time between the beginning and the ending of the day.

Jaabir, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **"When a person enters their home or lays on their bed, an angel and a devil hurry to them. The angel would say: 'Conclude your day in goodness,' and the devil would say: 'Conclude your day in evil.' If they praise Allaah and remember Him, [the angel] repels the devil, and remains there protecting the person."**¹

"In Your Name, O Allaah, I die, and come back to life," it was said that it means with the remembrance of Your Name do I live as long as I live, and I die on it. Meaning, I am continuous in remembering You as long as I am alive, and I shall die on it. **"Name,"** here might be in reference to the One being named, as in, I live and die through Allaah the Exalted.

Also, the meaning of life could be life after death, and could be life after sleep. Likewise, death might mean actual death, and might mean sleep, because sleep is the brother of death.

"All praise is for Allaah who brought us back to life after He caused us to die, and to Him is resurrection," meaning, He brought us to life by waking us after He took our lives through sleep. The reason one thanks and praises Allaah the Exalted for waking after death is that sleep is of the greatest of favors, so that the person can earn the fruits of this life, in terms of beneficial knowledge, and righteous actions. Also, it grants a person respite so that they may repent and turn back to Allaah the Exalted.

¹ Reported by Al-Bukhaari in Al-Adab Al-Mufrad (1214) and Ibn Hajar ruled it as acceptable. Al-Albaani ruled it as inauthentic.



“To Him is resurrection,” meaning, life after death, and the meaning is that to Allaah the Exalted is the return of creation after they are resurrected and brought to life after their death, so that He can account each of them depending on their actions. The wisdom of mentioning that is that the person has presence of heart when waking, and their waking does not let them slip into heedlessness with regards to what they are responsible for doing.

The wisdom of mentioning death when sleeping is that it is as if the person is reminding themselves regarding death, so that their sleep does not let them slip into laziness or procrastination in doing things that they are responsible for doing.¹

► [Recitation of the ending of Soorat Al-Baqarah:](#)

Abu Mas`ood Al-Badri, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “There are two verses in the ending of Soorat Al-Baqarah, whoever reads them in a night, they will suffice them.”²

The verses are (what means): **{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allaah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which**

¹ Al-Futoohaat Ar-Rabbaaniyyah (1/286).

² Reported by Al-Bukhaari (4008) and Muslim (807).



we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”} [Qur’aan 2:285-286]

It was said that the meaning is that it suffices them from performing Qiyaam Al-Layl (prayer by night). It was also said that it suffices them in protection against Satan. It was also said that it suffices them in protection from all evil. It was also said that it repels evils of mankind and Jinn from them.

There is no harm in it comprising all of these things, because the favors of Allaah the Exalted are extensive. An-Nawawi, may Allaah have mercy on him, said: “It was said that the meaning is that they suffice the person from having to perform Qiyaam Al-Layl. It was also said it suffices as protection from Satan, as well as from sicknesses. However, it is possible that it suffices a person from all of these things.”¹

Al-Haafith, may Allaah have mercy on him, said: “It is as if these two verses were specified with that because of what they contain in terms of praise of the Sahaabah due to the beauty of their submission to Allaah the Exalted, invocation, and turning back to Him, as well as what occurred for them in terms of achieving what they sought.”²

‘Ali, may Allaah be pleased with him, said: “I never viewed that a sane person could sleep before saying those verses from the ending of Soorat Al-Baqarah.”³ So, he added a third verse to these two verses, as in, when Allaah the Exalted Says (what means): **{To Allaah belongs whatever is in the heavens and whatever is in the**

¹ Sharh An-Nawawi ‘ala Saheeh Muslim (6/91-92) and refer to Fat-h Al-Baari (9/56).

² Fat-h Al-Baari (9/56).

³ Reported by Ad-Daarimi (3384) and Ibn Adh-Dhurays in Fadhaa’il Al-Qur’aan (176) and was ruled as authentic by An-Nawawi and Ibn Hajar, however, Al-Albaani ruled it as inauthentic.



earth. Whether you show what is within yourselves or conceal it, Allaah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allaah is over all things competent. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allaah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."} [Qur'aan 2:284-286] because of what it contains in terms of affirming the knowledge of Allaah the Exalted that encompasses everything, His Will that is executed, and His overpowering Ability over all things.

► [Recitation of Soorat Al-Kaafiroon:](#)

Farwah ibn Nawfal, may Allaah be pleased with him, reported from his father that the Prophet, sallallaahu `alayhi wa sallam, said to Nawfal: "Read Soorat Al-Kaafiroon, then sleep after completion of it, because it contains freeing oneself from polytheism."¹

The fact that it "contains freeing oneself from polytheism," means that it necessitates that the one reading it will be safe from associating anything as a partner with Allaah, because of what it contains in terms of denying and negating the right to be worshipped from

¹ Reported by Abu Daawood (5055) and was ruled as acceptable by Al-Haafith Ibn Hajar, and as authentic by Al-Albaani.



anything besides Allaah, while affirming it for Allaah alone, along with holding fast to it and showing continuity in reciting it.

So, can the one reading this Soorah understand this meaning, as in, they are freeing themselves from association of partners with Allaah? Unfortunately, some Muslims understand from when Allaah the Exalted Says (what means): **{For you is your religion, and for me is my religion.}** [Qur'aan 109:6] the complete opposite of what Allaah the Exalted intended by it. They understand that it is affirmation of Shirk, and that everyone can worship whatever they want! This is a mistaken understanding; rather, it is falsehood, a type of deviation and corruption in creed, and lack of understanding Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam.

Al-Baraa' ibn `Aazib, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: *“When you go to your bed, then perform ablution as if you were to pray, then lean on your right side and say: ‘O Allaah, I have submitted myself to You, consigned my affair to You, and entrusted my back to You, out of fear and hope in You. There is no running or safety from You except by turning back to You. I have believed in Your Book that You revealed, and in Your Prophet that You sent [Allaahumma Aslamtu Nafsi Ilayk, wa Fawwadhtu Amri Ilayk, wa Alja'tu Thahri Ilayk, Raghbatan wa Rahbatan Ilayk, la Malja'a wa la Manja minka Illa Ilayk, Aamantu bi Kitaabika allathi Arsalt wa bi Nabiyyika allathi Arsalt].’ If you were to die that night, you would die on pure natural disposition. So, make it the last thing you say.”*

Al-Baraa', may Allaah be pleased with him, said: *“I repeated it to the Prophet, sallallaahu `alayhi wa sallam, and when I reached the part of: ‘I have believed in Your Book that You revealed,’ I said: ‘And in Your Messenger that You have sent, but he, sallallaahu `alayhi wa sallam, said: ‘No; [say]: ‘And in Your Prophet that You sent.’”*¹

¹ Reported by Al-Bukhaari and Muslim.



“I have submitted myself to You,” meaning, I am pleased to be under Your Will, and that You do whatever You Wish to it, such as withholding my soul going back to my body, or allowing it to go back to my body. It shows that a person should repent to Allaah the Exalted before sleeping so that they can sleep while obedient.

In another narration, it states: “I have submitted my face to You,” and the meaning of face here is essence. It has the same meaning of: “I have submitted myself to You.”

“Consigned my affair to You,” meaning, I have relied on You in all my matters.

“Entrusted my back to You,” meaning, I lean it against Your protection. When one says: “Entrusted,” it shows that one is in need of the protection and preservation of Allaah the Exalted since there are no other preservers besides Him, and one cannot find strength through anyone but Him.

“Out of fear and hope in You,” this is the reasoning for all that preceded up until this point.

So, “I have submitted myself,” “consigned my affair,” and, “entrusted my back,” “Out of fear and hope,” meaning, hoping for Your reward and fear of Your punishment.

“There is no running or safety from You except by turning back to You,” meaning, there is no running or deterring from Your punishment except by running and hurrying to You. It contains a reference to when Allaah the Exalted Says (what means): **{So flee to Allaah.}** [Qur’aan 51:50]

“I have believed in Your Book that You revealed,” meaning, the Noble Qur’aan. “If you were to die that night, you would die on pure natural disposition,” meaning, on Islaam. “So, make it the last thing you say,” in terms of supplications and remembrances.¹ Ibn Battaal, may Allaah have mercy on him, said: “Meaning, do not utter anything

¹ Daleel Al-Faaliheen (2/281).



after that in terms of speaking about the worldly life, but let this remembrance be the seal of your actions.”¹

Al-Haafith, may Allaah have mercy on him, said: “In the narration of Al-Kushmehani, it states: ‘**Make this supplication of the last things you say,**’ and it shows that one does not have to abstain from saying other legislated remembrances at the time of sleep.”²

After this, Al-Baraa’, may Allaah be pleased with him, repeated it so that he could memorize and remember it, and he said: “And in Your Messenger that You sent,” but the Prophet, sallallaahu `alayhi wa sallam, said: “**No; [say]: ‘And in Your Prophet that You sent.’**”

An-Nawawi, may Allaah have mercy on him, said:

“The scholars differed regarding the reason that he, sallallaahu `alayhi wa sallam, rejected the wording that he said, and some said that he rejected it because his statement: ‘I believe in Your Messenger,’ it could mean someone other than the Prophet, sallallaahu `alayhi wa sallam,, in terms of the wording.

Al-Maaziri, as well as others, took the view that the reason he rejected is that this is remembrance and supplication, so, one must remain constant in only mentioning the wording that is narrated and transmitted, and that there might be specific rewards for those specific letters and words uttered. It could have also been that these words were revealed to him, sallallaahu `alayhi wa sallam, making it necessary to say it as is. This is a good explanation. It was also said that it is because his statement: ‘**And in Your Prophet that You sent,**’ it contains eloquence in terms of linguistic skill, as it contains a combination between being a prophet and a messenger. If he, sallallaahu `alayhi wa sallam, were to say: ‘And in your Messenger that you sent,’ it would be redundant and people of eloquence would

¹ Sharh Saheeh Al-Bukhaari (10/84).

² Fat-h Al-Baari (1/358).



find fault in that, and as we said, it is not necessary that one with the message be a prophet, and vice versa.”¹

The scholars of the Permanent Committee said: “The original rule pertaining to remembrances and all other acts of worship is that one must hold fast to the wordings and ways they are to be done, as mentioned in the Book of Allaah the Exalted and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam.”²

Hafsah, may Allaah be pleased with her, the wife of the Prophet, sallallaahu `alayhi wa sallam, said that when the Prophet, sallallaahu `alayhi wa sallam, wanted to go to sleep, he would place his right hand under his cheek and would say: “O Allaah, save me from punishment on the day that You resurrect Your slaves [Allaahumma Qini `Athaabaka Yawma Tab`athu `Ibaadak].”³ Al-Mubaarakpuri, may Allaah have mercy on him, said: “Since sleep has the same ruling as death, and waking is like resurrection, he supplicated with this supplication, as a reminder of that state.”⁴ Also, he, sallallaahu `alayhi wa sallam, wished that the last action he did was remembrance of Allaah the Exalted.

Anas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, when he would go to bed would say: “All praise is for Allaah who fed us, gave us drink, protected us, and granted us refuge, for how many are those who have no protectors or refuge [Al-Hamdu Lillaahi allathi At`amana wa Saqaana wa Kafaana wa Aawaana, Fakam Mimman la Kaafiya lahu wa la Mu`wi].”⁵ “Protected us,” meaning, repelled the evils of harmful things. “Granted us refuge,” meaning, sustained us by giving us residences

¹ Sharh An-Nawawi `ala Muslim (17/33) and refer to Fat-h Al-Baari (11/112).

² Fataawa Al-Lajnah (6/87).

³ Reported by Abu Daawood (5045) and Al-Albaani ruled it as authentic.

⁴ Tuhfat Al-Ahwathi (9/241).

⁵ Reported by Muslim (2715).



that we can seek refuge in and live in, and did not make us homeless or displaced.

“How many are those who have no protectors or refuge,” meaning, how many are those individuals that Allaah the Exalted does not protect them from the evils of the evil, to the point that their enemies overcome them, as well as does not provide them with refuge, but rather, leaves them to roam in the desert and they become harmed by the hot and cold.

Its relation to sleep is that if hunger and thirst are repelled from mankind by way of eating and drinking, and they are safe from evils and undesirable things, then their sleep would be good. So, he, sallallaahu `alayhi wa sallam, remembered these favors that are causes for good sleep, and thanked Allaah the Exalted for them.

► [Recitation of Aayat Al-Kursi:](#)

Abu Hurayrah, may Allaah be pleased with him, said: “The Messenger of Allaah, sallallaahu `alayhi wa sallam, appointed me to watch over the charity of Ramadhān. Someone came and began to scoop some of the food up. I held him and said: ‘I will take you to Messenger of Allaah, sallallaahu `alayhi wa sallam...’ He said: ‘When you go to your bed, read Aayat Al-Kursi, and there will always be a protector with you from Allaah, and no devil will approach or near you until you wake the next morning.’ The Prophet, sallallaahu `alayhi wa sallam, said: ‘He told the truth, although he is a perpetual liar; such is the devil.’”¹

When he said: “There will always be a protector with you from Allaah,” it means that category. It could be that it is one angel or more that preserves you in your body, wealth, religion, and all other things that pertain to you. “No devil will approach or come near

¹ Reported by Al-Bukhaari without a chain of narration (3275) and Al-Baghawi reported it with a connected chain in Sharh As-Sunnah (1196) as did Al-Bayhaqi in his book Shu`ab Al-Eemaan (2170), as well as others.



you,” is another way of emphasizing the protection, because if one is preserved by an angel, then no devil can approach them or harm them in their religion or life.

Ibn Abu Shaybah, may Allaah have mercy on him, reported that `Ali, may Allaah be pleased with him, said: “I do not know that anyone who has sound intellect and has entered into Islaam that also does not read Aayat Al-Kursi before sleeping.”¹

Abu Al-Azhar Al-Anmaar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, when going to lay to sleep would say: “In the Name of Allaah, I have placed my side to sleep. O Allaah the Exalted forgive my sins, repel my devil, clear my pledge, and make me among the highest and loftiest group sitting together [Bismillaahi Wadha`tu Janbi, Allaahumma ighfir li Thanbi wa Akhsi’ Shaytaani wa Fukka Rihaani waj`alni fi an-Nadiyyi al-A`laa].”²

“Clear my pledge,” the pledge is similar to the mortgage that a person has in order to verify that one has a debt. He, sallallaahu `alayhi wa sallam, meant by that his soul, because its pledge and mortgage is held by its actions, as Allaah the Exalted Says (what means): **{Every person, for what he earned, is retained.}** [Qur’aan 52:21] He the Exalted also Says (what means): **{Every soul, for what it has earned, will be retained.}** [Qur’aan 74:38]

Clearing a bond or mortgage is to complete the payments and taking the bond back from the one who gave the loan. The meaning is to ask Allaah the Exalted to clear one’s neck from the rights of others people, the rights of the Lord of all that exists, sins by being forgiven, as well as clearing it of all responsibilities by being given divine aid to perform them.

The occasion of this supplication for sleeping is that since sleep is a type of relaxation for the body, he, sallallaahu `alayhi wa sallam,

¹ Al-Musannaf (6/40).

² Reported by Abu Daawood (5054) and Al-Albaani ruled it as authentic.



asked Allaah the Exalted to Help him in obeying Allaah, and avoiding disobedience to Him the Exalted. He, sallallaahu `alayhi wa sallam, asked Allaah the Exalted at the time of sleep to help him in obeying Him the Exalted by clearing his pledge, keeping him away from disobeying Him by repelling Satan, then asked Allaah the Exalted to make him along with the highest group, meaning, the angels.

Supplications on waking

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“When one wakes, they should say: ‘All praise is for Allaah the Exalted who has made me have good health in my body, given me my soul back, and gave me permission to remember Him [Alhamdu Lillaahi allathi `Aafaani fi Jasadi wa Radda `Alayya Roohi wa Athina li bi Thikrihi].”**¹

An-Nawawi, may Allaah have mercy on him, said: “There are many Ahaadeeth in this matter that ask for good health, and that is one of the phrases that are general and include repelling all undesirable aspects in the body, and inside the body, in religion, in this life, and in the Hereafter.”²

“Given me my soul back,” because the soul dies or goes abound during sleep. Allaah the Exalted Says (what means): **{Allaah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.}**
[Qur’aan 39:42]

Supplication of traveling

¹ Reported by At-Tirmithi (3401) and he ruled it as acceptable, and Al-Albaani ruled it as acceptable.

² Sharh An-Nawawi `ala Muslim (12/46).



Saalim ibn `Abdullaah ibn `Umar, may Allaah have mercy on him, reported that Ibn `Umar, may Allaah be pleased with him, used to say to a man that wished to travel: “Come close to me so that I can bid you farewell as the Messenger of Allaah, sallallaahu `alayhi wa sallam, used to bid us farewell, saying: ‘I entrust Allaah with your religion, trusts, and last deeds [Astawdi`u Allaaha Deenaka wa Amaanataka wa Khawaateemi `Amaalik].’”¹

He, sallallaahu `alayhi wa sallam, gave precedence to preservation of religion over preservation of trust, because he was keen on it, and because traveling is a time when a person would be fearful, in danger, could be hurt, and could face hardships and tiredness, causing them to neglect some aspects regarding religion, such as delaying prayer past its due time, and so forth, as is seen.²

Anas, may Allaah be pleased with him, said that a man approached the Prophet, sallallaahu `alayhi wa sallam, and said: “O Messenger of Allaah, I am traveling, so give me provisions.” He, sallallaahu `alayhi wa sallam, said: “May Allaah give you provisions in the form of piety [Taqwa].” The man said: “Increase me.” He, sallallaahu `alayhi wa sallam, said: “May He also forgive your sins.” The man said: “Increase me.” The Prophet, sallallaahu `alayhi wa sallam, said: “May He also facilitate goodness for you wherever you are.”³

“May Allaah give you provisions in the form of piety [Taqwa],” because the best of provisions is piety, and it is the provision of the hereafter.

“May He also forgive your sins,” meaning, all of your sins, and especially the sins that you do when traveling.

“May He also facilitate goodness for you wherever you are,” meaning, may He make religious and worldly goodness, such as Hajj, fighting in battle, knowledge, seeking lawful sustenance, keeping the ties of the

¹ Reported by At-Tirmithi (3443) and Al-Albaani ruled it as authentic.

² Al-Futoohaat Ar-Rabbaaniyyah (5/116).

³ Reported by At-Tirmithi (3444) and he ruled it as acceptable, as did Al-Albaani.



womb, and so forth, facilitated for you, regardless of where you are going and headed to.

It is also a possibility that the man was asking for actual provisions, as in, what is known to be provisions, but the Prophet, sallallaahu `alayhi wa sallam, responded to him in a wise way, and that is by telling him that your provision occurs when you keep away from the prohibitions of Allaah and keep away from disobeying Him the Exalted.¹

Ibn `Umar, may Allaah be pleased with him, reported that when the Messenger of Allaah, sallallaahu `alayhi wa sallam, would ride on his camel in order to travel, he would say: “Allaah is the greatest [Allaahu Akbar],” three times, then would say: “Transcendent is Allaah who has subjugated this for us, and we were not powerful ourselves enough to use it as a ride and to Allaah is our return. O Allaah, we ask in this travel of ours, for piety, righteousness, and actions that please You. O Allaah, make this travel easy on us, and make its distance shortened. O Allaah, You are the companion in travel, and the caretaker of the family. O Allaah, we seek refuge in You from tiredness of travel, looking sorrowful, and from an evil return in wealth or family [Subhaana allathi Sakhkhara Lana Hatha wa ma Kunna Lahu Muqrineen, wa Inna Ila Rabbina la Munqaliboon, Allaahumma Inna nas`aluka fi Safarina hatha al-Birra wat-Taqwa, wa mina al-`Amali ma Tardha, Allaahumma Hawwin `alayna Safarana Hatha watwi `Anna Bu`dah, Allaahumma Anta as-Saahibu fi as-Safari wa al-Khaleefatu fi al-Ahl, Allaahumma Inna Na`oothu bika min wa`thaa`l as-Safar wa Ka`aabati al-Manthar wa Soo`i al-Munqalabi fi al-Maali wal-Ahl].” When he, sallallaahu `alayhi wa sallam, would return, he would say: “We have returned; we repent to Allaah, worship Allaah, and thank our Lord [Aayiboona Taa`iboona `Aabidoona li Rabbina Haamidoon].”²

¹ Al-Futoohaat Ar-Rabbaaniyyah (5/120-121).

² Reported by Muslim (1342).



“Transcendent is Allaah who has subjugated this for us, and we were not powerful ourselves enough to use it as a ride,” the occasion of beginning with this remembrance and starting with: “Transcendent,” is to deem Allaah the Exalted, in that subjugating riding beast for us is a great favor that none besides Him and do, so it is appropriate to rule Him as transcendent and having no partners in such an instance.

“To Allaah is our return,” the occasion of this is that since riding a boat or a riding beast might lead to death at times, that causes them to remember their hereafter, so it was appropriate to mention the hereafter, because the riding beast is one of the means that one is destroyed, which would cause them to fear Allaah on their riding beast and on their travels.

“O Allaah, You are the companion in travel,” meaning, the One that preserves and helps. The origin of the word refers to accompanying, and it refers to the accompanying of Allaah by way of care, preservation, and maintaining. So, through this statement, he, sallallaahu `alayhi wa sallam, brought notice to reliance on and sufficing with Him apart from any other companion.

“The caretaker of the family,” the caretaker or successor is the one that takes the place of someone in caring for their affairs. At-Tooribishti, may Allaah have mercy on him, said: “The meaning is that You, O Allaah, am the One that I seek and rely on in my travel, in that You be my helper and preserver, as well as in my absence away from my family, to tidy them, cure them, and preserve their religion and trusts for me.”¹

“Looking sorrowful,” meaning, I seek refuge in You from anything that necessitates sorrow, such as losing out on what I want, and something happening that I was previously cautious of.²

“From an evil return,” meaning, I seek refuge in You from an evil return, where I would be affected with sadness or sickness.

¹ Tuhfat Al-Ahwathi (9/280).

² Al-Muntaqa Sharh Al-Muwatta' (7/303).



“In wealth or family,” such as going back while not completing their needs, or to some calamity in oneself, such as sickness, in wealth, such as having one’s wealth stolen, either all or some of it, or in family, such as the wife, servants, or relative, such as one of them getting sick or dying.

Al-Faa’iq states: “An sorrowful return refers to a person returning to their country to find something that would make them sorrowful in terms of something that befalls then in this travels, or in what they are approaching.”¹

► [The remembrance of returning from travel:](#)

‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, reported that when the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, would return from a battle, Hajj, or ‘Umrah, he would recite Takbeer at every elevation in the group, then would say: “There is no deity worthy of worship but Allaah, Alone, without any partners. To Him belong kingship and thanks, and He is able to do all things. We have returned, are repentant, worshipping Allaah, prostrating, and thankful to our Lord. Allaah has made His promise true, given victory to His slave, and destroyed the confederates Alone [La Ilaaha Illallaah, Wahdahu La Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu wa Huwa ‘ala Kulli Shay’in Qadeer. Aayiboona Taa’iboona ‘Aabidoona Saajidoona li Rabbina Haamidoon. Sadaqa Allaahu Wa`dah wa Nasara `Abdah wa Hazama al-Ahzaaba Wahdah].”²

► [The occasion of Tahleel after Takbeer:](#)

Al-Haafith, may Allaah have mercy on him, said: “Al-Qurtubi said: ‘In following Takbeer with Tahleel is a reference to the fact that Allaah the Exalted is the One who is Alone in creation of all present things,

¹ Murqaat Al-Mafaateeh (8/305).

² Reported by Al-Bukhaari and Muslim.



and that He is the One who has the right to be worshipped at all places.”¹

► Thanking Allaah the Exalted for His favors:

Ibn `Abd Al-Barr, may Allaah have mercy on him, said:

“This Hadeeth only contains urging the traveling one to thank Allaah the Exalted for their return. Thanking and praising Allaah the Exalted for what He deserves is obligatory on every believer, and is constantly accompanying them, because Allaah the Exalted Says (what means): **{So remember Me; I will remember you. And be grateful to Me and do not deny Me.}** [Qur’aan 2:152] A part of thankfulness is to acknowledge the favor, because the favor of Allaah is great.

The meaning of: ‘**Repentant,**’ means from polytheism and disbelief, and: ‘**Worshipping,**’ is in reference to what Allaah has made obligatory and is pleased with, ‘**Prostrating,**’ to Him, and none besides Him, ‘**Thankful,**’ for all of these things. When he, sallallaahu `alayhi wa sallam, said: ‘**Allaah has made His promise true,**’ it is in reference to what He promised in terms of making His religion apparent and uppermost, and that is acknowledgement of the favors and thanking Him for them.”²

During times of worries and sadness

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said:

“**When a person becomes worried or sad and says: ‘O Allaah, I am Your slave, the son of Your male slave, the son of Your female slave. My forelock is in Your Hand, Your predestination is applying on me, and Your ruling regarding me is just. I ask You by every Name of Yours, that**

¹ Fat-h Al-Baari (11/189).

² Al-Istithkaar (4/397).



You names Yourself, taught to one of Your creation, sent in Your Book, or kept exclusive to knowledge of the unseen with You, to make the Qur'aan the spring of my heart, the light of my chest, the removal of my sadness, and the thing that causes my worries to depart [Allaahumma Inni `Abduk wa ibnu `Abdik wa ibnu Amatik, Naasiyati biyadik, Maadhin Fiyya Hukmuk `Adlun Fiyya Qadhaa'uk, As'aluka bi Killismin Huwa Lak, Sammayta bihi Nafsak Aw `Allamtuhu Ahadan min Khalqik Aw Anzaltahu fi Kitaabik Aw ista'tharta bihi fi `Ilmi al-Ghaybi `Indak, an Taj'al al-Qur'aana Rabee'a Qalbi wa Noora Sadri wa Jalaa'a Huzni wa Thahaaba Hammi], 'Allaah will remove their worries and sadness and will replace it with relief." It was said: "O Messenger of Allaah, should we not learn it." He, sallallaahu `alayhi wa sallam, said: "Yes, it is appropriate for the one who hears it to learn it."¹

This Hadeeth comprises of four fundamental principles; there is no way for a slave to achieve happiness and remove their worries and sadness except if they were to act in accordance with them and truly realize them:

The first fundamental principle: Realization of worship of Allaah the Exalted complete submission and humility before Him, and for the slave to acknowledge that they, their fathers, and mothers are created by Allaah and owned by Him. This is taken from when he, sallallaahu `alayhi wa sallam, said: "O Allaah, I am Your slave, the son of Your male slave, the son of Your female slave."

He, sallallaahu `alayhi wa sallam, did not suffice with saying: "I am Your slave," but rather, added: "The son of Your male slave, the son of Your female slave," in order to show humility and submission, and acknowledge servitude. This is more eloquent and drives the meaning better in showing complete humility and servitude, because whoever owns someone, it is not the same if they own just that person and if they were to own that person as well as their parents.

¹ Reported by Ahmad (3704) and Al-Albaani ruled it as authentic in his book As-Saheehah (199).



The second fundamental principle: The slave believes in the predestination of Allaah the Exalted, and that whatever He Wishes to happen will happen, whatever He does not wish to happen will not happen, none can adjust His ruling, and none can reject His predestination. That is noted when he, sallallaahu `alayhi wa sallam, said: “My forelock is in Your Hand, Your predestination is applying on me, and Your ruling regarding me is just.”

The third fundamental principle: The slave must believe in the Beautiful Names and Great Attributes that are mentioned in the Qur’aan and Sunnah, and should use them as a medium between them and Allaah the Exalted. That is taken from when he, sallallaahu `alayhi wa sallam, said: “I ask You by every Name of Yours, that You names Yourself, taught to one of Your creation, sent in Your Book, or kept exclusive to knowledge of the Unseen with You.”

The fourth fundamental principle: One should be keen on and careful of the Noble Qur’aan; the Speech of Allaah. It contains guidance, cure, sufficing, and good health. So long as the slave shows great concern regarding the Qur’aan, they will achieve happiness, tranquility, relief in their chest, and removal of sadness and worry due to that. That is why he, sallallaahu `alayhi wa sallam, said in the supplication: “Make the Qur’aan the spring of my heart, the light of my chest, the removal of my sadness, and the thing that causes my worries to depart.”

These are four great fundamentals that are understood from this blessed supplication. It is appropriate for us to reflect on them and strive to implement them, so that we can attain this noble promise and great favor, and it is when he, sallallaahu `alayhi wa sallam, said:



“Allaah will remove their worries and sadness and will replace it with relief.”¹

Anas, may Allaah be pleased with him, reported that he used to frequently hear the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: “O Allaah, I seek refuge in You from worries, sadness, incapability, laziness, stinginess, cowardice, heavy debt, and being overpowered by other men [Allaahumma Inni A`oothu bika mina al-Hammi wa al-Hazani wa al-`Ajzi wa al-Kasali wa al-Bukhli wa al-Jubni wa Dhal`i ad-Dayni wa Ghalabati ar-Rijaal].”²

“Worries and sadness,” At-Teebi, may Allaah have mercy on him, said: “Worries are pertaining to things that are in the future, and sadness pertains to matters of the past.”

“Laziness” as in, sluggishness in performing praiseworthy actions. “Stinginess” meaning, to abandon the obligatory aspects pertaining to wealth.³

“Heavy debt” as in, severe debt wherein the one who is in debt cannot pay their debts, especially when they are being asked to pay back their debts; some of the Salaf used to say: “Whenever a person has worries pertaining to debt enter their heart, a part of their intellect goes away, and never comes back.”

“Being overpowered by men” meaning, being overpowered by their strength and power, so, he, sallallaahu `alayhi wa sallam, sought refuge in being overpowered because of what that entails in terms of weakness and feebleness in soul and life.

Al-Karmaani, may Allaah have mercy on him, said: “This supplication is one of the Jawaami` Al-Kalam (Ahaadeeth of few words that comprise of many meanings) because there are three types of vices: spiritual, bodily, and external vices. The supplication comprises of seeking refuge from all of these. Worries pertains to things that the

¹ Fiqh Al-Ad`iyah wa Al-Athkaar (3/186-188).

² Reported by Al-Bukhaari (2893) and this wording is his, as well as Muslim (2706).

³ `Awn Al-Ma`bood (4/280-281).



intellect perceives in terms of undesirable things in the present, sadness pertains to things that occurred in the past, incapability is the opposite of ability, laziness is the opposite of energy, stinginess is the opposite of generosity, and cowardice is the opposite of bravery.”¹

The supplication of suffering

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to supplicate with this supplication during times of suffering: “There is no deity worthy of worship besides Allaah, the Great, the Forbearing, there is no deity worthy of worship besides Allaah, the Lord of the great throne, there is no deity worthy of worship, the Lord of the heavens, the Lord of earth, the Lord of the Noble throne [La Ilaaha Illallaahu al-`Atheemu al-Haleem, La Ilaaha Illallaahu Rabbu al-`Arshi al-`Atheem, La Ilaaha Illallaahu Rabbu as-Samaawaati wa Rabbu al-Ardhi wa Rabbu’ al-`Arshi al-Kareem).”²

The occasion of mentioning: “There is no deity worthy of worship besides Allaah, the Great,” meaning, no one asking Him is too great for Him, no matter how great, and that He removes distress and suffering that none besides Him can remove.

“The Lord of the great Throne,” so, the One that His Lordship encompasses the throne that covers all creation is Reliable in removing suffering and distress.³

He, sallallaahu `alayhi wa sallam, mentioned the throne twice because the Throne is the greatest of creation, and the loftiest thing

¹ Fat-h Al-Baari (11/174).

² Reported by Al-Bukhaari (6346) and Muslim (2730).

³ Al-Futoohaat Ar-Rabbaaniyyah (4/5).



present, in order to show its great status, and how great its creation is.¹

Ibn Battaal, may Allaah have mercy on him, said:

“Abu Bakr Ar-Raazi informed me, saying: ‘I was in Asbahaan with Shaykh Abu Nu`aym, and was transmitting and writing Hadeeth from him. There was also another Shaykh present known as Abu Bakr ibn `Ali, and was pivotal in giving religious verdicts. Some of the area began to envy him and oppressed him when with the ruler, causing the ruler to imprison him. This was during the month of Ramadhaan. So, I saw the Prophet, sallallaahu `alayhi wa sallam, in a dream, and Jibreel, may Allaah exalt his mention, was to his right, moving his lips tirelessly in glorification of Allaah. The Prophet, sallallaahu `alayhi wa sallam, told him: ‘Tell Abu Bakr ibn `Ali to supplicate using the supplication of suffering and distress that is in Saheeh Al-Bukhaari, so Allaah the Exalted removes his distress.’

Then, the next morning when I woke, I went to him and told him of the dream. He said the supplication and after a short while, he was removed from jail. So, this supplication contains the fact that the Prophet, sallallaahu `alayhi wa sallam, witnessed that the book of Al-Bukhaari is authentic, and this was in the presence of Jibreel, may Allaah exalt his mention, and Satan does not appear in the image of the Prophet, sallallaahu `alayhi wa sallam, in dreams.”²

The Hadeeth contains the virtue of Tawheed (monotheism) and its great effect in removing suffering and distress, as well as removal of worries and sorrow. Also, as Allaah the Exalted Says regarding His Prophet Yoonus (Jonas), may Allaah exalt his mention, when he was in one of the greatest times of distress (what means): **{And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he**

¹ Al-`Alam Al-Hayyib (pg. 336).

² Sharh Saheeh Al-Bukhaari (10/109-110).



called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers.} [Qur'aan 21:87-88]

Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "The supplication of Thu an-Noon [Jonas, may Allaah exalt his mention] when he supplicated in the stomach of the whale was: 'There is no deity worthy of worship besides You, glorified are You, I have been of the wrongdoers (La Ilaaha Illa Anta Subhaanaka Inni Kuntu mina ath-Thaalimeen),' there is not a time that a Muslim person says this supplication in a matter except that Allaah the Exalted would answer them."¹

Abu Bakrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "The supplication of the one in distress is: 'O Allaah, Your Mercy is what I yearn and hope for, so do not entrust me to myself, not even for the blink of an eye. Also, set all my affairs straight; there is no deity worthy of worship besides You [Allaahumma Rahmataka Arju fala Takilni Ila Nafsi Tarfata `Ayn wa Aslih li Sha'ni Kullah La Ilaaha Illa Ant]."²

"Your Mercy is what I yearn and hope for," he, sallallaahu `alayhi wa sallam, gave precedence to Mercy over seeking and mentioning what he years for in order to show restriction, as in, I only yearn for Your Mercy.

"Do not entrust me to myself," let alone someone else, because if You leave me to myself, You would be entrusting me and leaving me to weakness, fault, sin, and mistakes.³

Al-Mannaawi, may Allaah have mercy on him, said: "He ended with the phrase of monotheism to show that supplication helps the

¹ Reported by At-Tirmithi (3505) and Al-Albaani ruled it as authentic.

² Reported by Abu Daawood (5090) and Ahmad (27898).

³ Al-Futoohaat Ar-Rabbaaniyyah (4/9).



distressed one and removes their distress if they have presence of heart. Whoever testifies to Allaah's unity while also coupling determination with presence of mind, then it is likely and appropriate that their distress be removed in this life, and be shown Mercy and have their levels raised in the Hereafter."¹

The occasion of this supplication by using the phrase of monotheism to remove distress is that the phrase of monotheism illuminates the heart, radiates the soul, and if the heart is illuminated, distress is removed from it. When he, sallallaahu `alayhi wa sallam, said: "Glorified are You," meaning, I declare You transcendent above being rendered incapable by anything.²

What one should say when something they like or dislike occurs to them:

`Aa'ishah, may Allaah be pleased with her, said: "The Messenger of Allaah, sallallaahu `alayhi wa sallam, when seeing something that he liked, would say: 'All praise is for Allaah, through His favor, righteous actions are completed [Al-Hamdu Lillaahi allathi bi Ni`matihi Tatimmu as-Saalihaat],' and if he saw something that he disliked, he, sallallaahu `alayhi wa sallam, would say: 'All praise is for Allaah in all situations [Al-Hamdu Lillaahi `ala Kulli Haal].'"³

Al-Mannaawi, may Allaah have mercy on him, said: "The situation of the believer is always good, and the decree of Allaah in matters of ease and hardship is always mercy and blessing. Had the veil been removed, the person would be happier with hardships more than they would have been in ease, and He is more knowledgeable of what sets His slave right. In this Hadeeth, the Prophet, sallallaahu `alayhi wa sallam, informed that the slave must thank Allaah the Exalted in ease and hardship, that patient folks have thanks and

¹ Faydh Al-Qadeer (3/526).

² Al-Futoohaat Ar-Rabbaaniyyah (4/11).

³ Reported by Ibn Maajah (3803) and Al-Albaani ruled it as acceptable.



praise that is specific to them, and it is to thank Allaah the Exalted for all situations, and that the thankful ones have praise that is specific to them, and it is, praising Allaah, the One through whom righteous actions are completed.”¹

► The occasion of remembering Allaah the Exalted when fighting:

Allaah the Exalted Says (what means): **{O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allaah much that you may be successful.}**
[Qur’aan 8:45]

Allaah the Exalted ordered His slaves to remember Him much when facing the enemy and when spears and swords clash, because it is a situation wherein absence of mind occurs, in such a great situation. So, they were ordered to mention Allaah the Exalted during such a time, the One to whom one should hurry to during difficult times. So, it contains reminder to the slave that nothing should busy them away from remembrance of Allaah the Exalted, and that they should seek His refuge during hardships, while having complete trust and certainty in that His favor and gentleness never parts from them in any situation.²

Sahl ibn Sa`d said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: **“There are two things that are not rejected – or that are rarely rejected – and they are: supplication at the time of call to prayer, and supplication during war, when the people clash in battle.”**³

► Remembrance of Allaah the Exalted during whisperings of Satan:

¹ Faydh Al-Qadeer (1/368).

² Al-Futoohaat Ar-Rabbaaniyyah (5/51).

³ Reported by Abu Daawood (2540) and Al-Albaani ruled it as authentic.



Allaah the Exalted Says (what means): **{And if there comes to you from Satan an evil suggestion, then seek refuge in Allaah. Indeed, He is the Hearing, the Knowing.}** [Qur'aan 41:36]

Ibn Katheer, may Allaah have mercy on him, said: "Meaning: human devils might become deceived by good conduct, but as for Jinni devils, there is no chance with them if they whisper except to seek refuge in the Creator who has made him to try to control you. If you seek refuge in Allaah and turn to Him, He would repel that devil from you and would repel the devil's plot."¹

Allaah the Exalted has called the devil as (what means): **{From the evil of the retreating whisperer}** [Qur'aan 114:4] because when Allaah the Exalted is mentioned, he retreats, but if one is heedless regarding remembrance of Allaah the Exalted, the devil whispers.²

Suhayl ibn Abu Saalih, may Allaah be pleased with him, said: "My father sent me to Banu Haarithah with a boy of ours. Someone then called him from an enclosure by his name, and the one that was with me looked at the enclosure but did not see anything. I mentioned that to my father and he said: 'If I felt that you would have been through that, I would not have sent you, however, if you hear a sound, then call to prayer, because I heard Abu Hurayrah, may Allaah be pleased with him, report from the Messenger of Allaah, sallallaahu `alayhi wa sallam, that he said: **'When prayer is called, Satan runs away while breaking wind.'**"³

If it is said: 'Why is the wisdom behind Satan running from Athaan (call to prayer), but not from Qur'aan, while it is greater than the Athaan?'

It can be said that Satan runs from the Athaan so that he does not hear it, and it would be called to testify to what it heard when they are asked on the Day of Resurrection, because the Prophet,

¹ Tafseer Ibn Katheer (7/166).

² Tafseer At-Tabari (24/709) and Majmoo' Al-Fataawa (2/16).

³ Reported by Muslim (389).



sallallaahu `alayhi wa sallam, said: “Nothing that hears the sound of the caller to prayer, not a Jinn, person, or anything, except that it testifies for it on the Day of Resurrection.”¹

It was said that he leaves because the Athaan comprises a great paramount matters, in terms of what it comprises of such as the principles of monotheism, and manifesting the rituals and rites of Islaam.

It was also said that Satan runs because he feels incapable and loses hope in whispering to the person at the time of calling to monotheism.² The Hadeeth also contains the permissibility of calling the Athaan in a time other than its prescribed time, in order to repel Satan.³

► Instruction of the dying person:

Mu`aath ibn Jabal, may Allaah be pleased with him, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever their last speech is: ‘There is no deity worthy of worship besides Allaah [La Ilaaha Illallaah],’ will enter paradise.”⁴

Al-Kirmaani, may Allaah have mercy on him, said: “His statement: ‘There is no deity worthy of worship besides Allaah,’ meaning, whoever says this phrase, and its meaning is this phrase as well as adding: ‘Muhammad is the Messenger of Allaah (Muhammadun Rasoolullaah).’⁵

Al-Haafith, may Allaah have mercy on him, said: “The intent behind his statement: ‘There is no deity worthy of worship besides Allaah,’ is both statements of testimony, so the problematic issue of abandoning mention of the Message should not arise. Az-Zayn ibn Al-

¹ Reported by Al-Bukhaari (609).

² Sharh An-Nawawi `ala Muslim (4/92).

³ Al-`Alam Al-Hayyib (pg. 356).

⁴ Reported by Abu Daawood (3116) and Al-Albaani ruled it as authentic.

⁵ `Awn Al-Ma`bood (8/267).



Muneer, may Allaah have mercy on him, said: ‘The statement of: ‘There is no deity worthy of worship but Allaah,’ is a nickname that is used terminologically to refer to both testimonies.”¹

So, it is recommended to remind the one passing away of this phrase so that it is the last thing that they say. Of the interesting stories that are narrated in this topic is what Al-Haakim, may Allaah have mercy on him, reported² from Abu Zur`ah, may Allaah have mercy on him, in Maashihraan, and he was about to pass away. With him were Abu Haatim, may Allaah have mercy on him,, Muhammad ibn Muslim ibn Waarah, may Allaah have mercy on him, Al-Munthir ibn ShaAthaan, may Allaah have mercy on him,, and a group of scholars. They mentioned the statement of the Prophet, sallallaahu `alayhi wa sallam, which states: “**Instruct those dying among you to say: ‘There is no deity worthy of worship besides Allaah,’**” but were shy of Abu Zur`ah.

So, they said: “Let us mention the narration.” Abu `Abdullaah ibn Waarah, may Allaah have mercy on him, said: “Adh-Dhahhaak ibn Makhlad, Abu `Aasim, reported to us, saying: ‘`Abd Al-Hameed ibn Ja`far reported to us from Saalih,’” but was unable to continue, and the rest remained silent. At that, Abu Zur`ah, may Allaah have mercy on him, said, as he was dying: “Bundaar informed us, saying: ‘Abu `Aasim informed us, saying: ‘`Abd Al-Hameed ibn Ja`far reported by Saalih ibn Abu `Aareeb, from Katheer ibn Murrah Al-Hadhrami, from Mu`aath ibn Jabal who said: ‘The Messenger of Allaah, sallallaahu `alayhi wa sallam, said: ‘**Whoever their last speech is: ‘There is no deity worthy of worship besides Allaah [La Ilaaha Illallaah],’ will enter Paradise.’”**’ At that, he passed away.”³

Sulaymaan ibn Surad, may Allaah be pleased with him, said:

¹ Fat-h Al-Baari (3/110).

² Ma`rifat `Uloom Al-Hadeeth (pg. 76).

³ Refer to Al-Jarh wa At-Ta`deel (1/346) and Shu`ab Al-Eemaan (6/546).



“We were sitting with the Prophet, sallallaahu `alayhi wa sallam, and two men were cursing one another, while one of them, his face became red and his neck veins began to swell, and the Prophet, sallallaahu `alayhi wa sallam, said: ‘I know of a phrase that if he were to say it, what he faces would go away from him; if he were to say: ‘I seek refuge in Allaah the Exalted from Satan [A`oothu Billaahi mina ash-Shaytaan],’ what he faces would depart from him.’ They said to him: ‘The Prophet, sallallaahu `alayhi wa sallam, said to seek refuge from Satan,’ and he said: ‘Am I insane?’”¹

► Causing the sneezing person to have glad tidings:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “When one of you sneezes, let them say: ‘All praise is for Allaah [Al-Hamdu Lillaah],’ and their brother or sister should respond to them, saying: ‘May Allaah have mercy on you [Yarhamuka Allaah],’ to which the sneezing person should say: ‘May Allaah guide you and fix your affairs [Yahdeekum Allaahu wa Yuslihu Baalakum].”²

Ibn Al-Qayyim, may Allaah have mercy on him, said: “Since the sneezing person has been given a favor and benefit by having the congested vapors in their head removed, and if they had stayed, it would have resulted in hard sicknesses. So, at that, it is legislated to thank Allaah the Exalted for this blessing while their limbs are still assembled and intact after this quake that is to the body what an earthquake is to the earth... for sneezing causes the limbs to move and be disturbed.”³

Ibn Hubayrah, may Allaah have mercy on him, said: “Ar-Raazi, may Allaah have mercy on him,⁴ said: ‘Sneezing never occurs at the

¹ Reported by Al-Bukhaari and Muslim.

² Reported by Al-Bukhaari (6224).

³ Zaad Al-Ma`aad (2/400).

⁴ Meaning, Abu Bakr, Muhammad ibn Yahya ibn Zakariyya Ar-Raazi, a famous physician.



beginning of sickness, ever, unless a person has a common cold or congestion.” Ibn Hubayrah, may Allaah have mercy on him, continues: “So, if the person sneezes, it is evidence that their body is healthy, has good digestion and good strength. So, for that, one must thank Allaah the Exalted.”¹

► Remembrance when a rooster crows or a donkey brays:

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “If you hear a rooster crow, then ask Allaah the Exalted for His favor, because it has seen an angel. Likewise, if you hear a donkey bray, then seek refuge in Allaah the Exalted from Satan, because it has seen a devil.”²

“If you hear a rooster crow, then ask Allaah the Exalted for His favor,” Al-Qaadhi `Iyyaadh, may Allaah have mercy on him, said: “The reason is that one has hope that the angels say: ‘O Allaah, accept,’ when hearing their supplication. Likewise, that the angels would ask for forgiveness for the person and testify that they have sincerity.”

Further, Zayd ibn Khaalid, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “Do not curse the rooster, because it calls to prayer.”³ Al-Haleemi, may Allaah have mercy on him, said: “It is understood from this that anyone who benefits in something good must not be cursed or belittled, but rather, honored and showed good conduct.”

Likewise, he, may Allaah have mercy on him, said: “The meaning of when he, sallallaahu `alayhi wa sallam, said: ‘Because it calls to prayer,’ is not that it calls in reality with its voice to come to prayer, or that the prayer time has come close, but custom has shown that it

¹ Al-Aadaab Ash-Shar`iyyah (2/334).

² Reported by Al-Bukhaari (3303), Muslim (2729) Abu Daawood (5102) At-Tirmithi (3459) and An-Nasaa’i (10780) in Al-Kubra.

³ Reported by Abu Daawood (5101) and Ahmad (21171) and Al-Albaani ruled it as authentic in his book Saheeh Abu Daawood and other books.



crows at the time of Fajr and at sunset, and this is the innate disposition that Allaah the Exalted has disposed it on.”

“If you hear a donkey bray, then seek refuge in Allaah the Exalted from Satan,” `Iyyaadh, may Allaah have mercy on him, said: “The benefit of ordering one to seek refuge in Allaah the Exalted is due to what one may fear in terms of the evils of Satan, and the evils of his whispers. So, at that, they seek refuge in Allaah the Exalted in repelling those things.”¹

► Point of benefit:

This Hadeeth was reported by Al-Bukhaari, Muslim, Abu Daawood, At-Tirmithi, and An-Nasaa’i in Al-Kubraa all from one Shaykh, and his name was Qutaybah ibn Sa`eed.

Abu Ya`la reported from Jaabir ibn `Abdullaah, may Allaah be pleased with him, who said that he heard the Messenger of Allaah, sallallaahu `alayhi wa sallam, say: “If you hear the barking of the dog at night, or the braying of a donkey, then seek refuge in Allaah, because they see what you do not see.”²

Al-Haafith Ibn Rajab, may Allaah have mercy on him, said: “One should seek refuge in Allaah the Exalted from hearing the sound of the donkey by night, because it sees a devil.”³

Abu Al-Hasan Al-Mubaarakpuri, may Allaah have mercy on him, said: “It was said that the matter regarding seeking refuge when hearing the braying of a donkey was left unrestricted in the Hadeeth in this chapter, showing that there is no difference between the night and day in this matter. In another narration, it is specifically mentioned to do so at night. So, either we can explain the general narration through what specifies it, or to say that night was specified because devils are more rampant during the night, making the braying of the

¹ Fat-h Al-Baari (6/353).

² Reported by Abu Ya`la (2327) and Al-Albaani ruled it as authentic in his book As-Saheehah (3184).

³ Fat-h Al-Baari by Ibn Rajab (4/135).



donkey more often, but if it happened during the day, it would be the same.

Ash-Shawkani said: 'In the other Hadeeth he, sallallaahu `alayhi wa sallam, said: 'At night,' and this specifies and restricts the general statement. So, seeking refuge should be when one hears braying or barking by night, not by day."¹

► Supplication when seeing someone who is being tested:

`Umar, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Whoever sees someone being tested, they should say: 'All praise is for Allaah who has protected me from what He has tested you with, and has preferred me over many of His creation [Al-Hamdu Lillaahi allathi `Aafaani Mimma ibtalaaka bihi wa Fadhdhalani `ala Katheerin mimman Khalaqa Tafdheela],' and if they do, they will be saved from that test."²

"Whoever sees someone being tested," meaning, someone tested in a bodily ailment, such as leprosy, dwarfism, extreme height, blindness, being crippled, having a deformed hand, and so forth. Also, it refers to someone tested in a religious way, such as through sin, injustice, innovation, disbelief, and so forth.

"All praise is for Allaah who has protected me from what He has tested you with," because good health is better than being tested and sick, because it is the root cause of worry and test. At that, it would be a severe trial, and the strong believer is more beloved to Allaah the Exalted than the weak believer.

"Has preferred me over many of His creation," meaning, in religion, worldly life, and in entirety, all situations.

¹ Mur`aat Al-Mafaateeh (8/166).

² Reported by At-Tirmithi (3431) and Al-Albaani ruled it as acceptable.



“They will be saved from that test,” meaning, if someone sees another person with this test or trial and says it, they will be protected from having that trial.¹

At-Tirmithi, may Allaah have mercy on him, said following this narration: “It was narrated from Abu Ja`far Muhammad ibn `Ali that he said: ‘If one sees someone who is tested and seeks refuge in Allaah from that, they should do it under their breath, and should not let the one tested hear what they are saying.’”

An-Nawawi, may Allaah have mercy on him, said: “It is appropriate that they say this remembrance under their breath, so that they hear it themselves, but the one tested does not hear it, so that they are not hurt in their feelings, unless it is a test of sin, then there is no harm in letting the person hear their supplication, if there is no fear of harm or increasing the evil.”²

► Remembering Allaah the Exalted when eating:

`Aa'ishah, may Allaah be pleased with her, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, was eating food with six of his companions, but a Bedouin man came but finished it in two bites. At that, the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “If he had said: ‘In the Name of Allaah [Bismillaah],’ it would have sufficed you all. If one of you eats, they should say: ‘In the Name of Allaah,’ but if they forget to say it in the beginning, they should say: ‘In the Name of Allaah, in the beginning and in the end [Bismillaahi Awwaluhu wa Aakhiruhu].”³

Al-Mubaarakpuri, may Allaah have mercy on him, said:

“When he, sallallaahu `alayhi wa sallam, said: ‘If they forget to say it in the beginning,’ meaning, if they forget when they begin eating, then

¹ Tuhfat Al-Ahwathi (9/275).

² Al-Athkaar (pg. 303).

³ Reported by At-Tirmithi (1858) and he ruled it as authentic, as well as Ibn Maajah (3264) and Al-Albaani ruled it as authentic.



remembers while eating that they forgot to remember the Name of Allaah the Exalted, 'they should say: 'In the Name of Allaah, in the beginning and in the end,' meaning, in all parts, as is evinced by the meaning for which one should remember the Name of Allaah the Exalted. It is not to be said that mentioning these two parts makes the middle part of the middle excluded, but it is as He the Exalted Said (what means): **{They will have their provision therein, morning and afternoon.}** [Qur'aan 18:62] as well as combining that to when He the Exalted Said (what means): **{Its fruit is lasting}** [Qur'aan 13:35]

It could also be said that the intent behind: 'In the beginning,' is the first half, and: 'In the end,' refers to the second half, thereby achieving complete fulfillment. The Hadeeth contains evidence that shows that remembering the Name of Allaah the Exalted when eating is legislated, and that the person who forgets should say while eating: 'In the Name of Allaah, in the beginning and in the end.' Likewise, the one that abandons this matter purposely can fill in that mistake by saying it during eating.

The author of Al-Hadi said: 'The correct view is that it is obligatory to remember the Name of Allaah the Exalted when eating, and it is one of the two opinions of the companions of Ahmad. The Ahaadeeth that order one to do so are authentic and explicit, and there is no conflict to those ahaadeeth. Likewise, there is no consensus that allows contradicting those Ahaadeeth or that make them interpreted in a manner other than literally."¹

► [Expiation of an assembly or gathering:](#)

Abu Hurayrah, may Allaah be pleased with him, reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: "Whoever sits in a gathering wherein there was much confused talk, but said before getting up from that gathering: 'Transcendent, O Allaah, are You, and

¹ Tuhfat Al-Ahwathi (5/483-484).



praise belongs to You. I testify that there is no deity worthy of worship but You, I seek Your forgiveness, and I repent to You [Subhaanaka Allaahumma wa bi Hamdika, Ash-hadu Alla Ilaaha Illa Anta, Astaghfiruka wa Atoobu Ilayk],’ whatever they say in that gathering will be forgiven.”¹

It was also narrated with this variation, as `Aa’ishah, may Allaah be pleased with her, said: “Anytime the Messenger of Allaah, sallallaahu `alayhi wa sallam, sat in a gather, recited Qur’aan, or prayed, he, sallallaahu `alayhi wa sallam, ended that action with those words. I said to him: ‘O Messenger of Allaah, I see that you never sit in a gathering, recite Qur’aan, or pray without closing with those words.’ He, sallallaahu `alayhi wa sallam, said: ‘Yes; whoever says good, then it would seal that goodness, and whoever said evil, it would expiate it: ‘Transcendent, O Allaah, are You, and praise belongs to You. There is no deity worthy of worship but You, I seek Your forgiveness, and I repent to You [Subhaanaka Allaahumma wa bi Hamdika, La Ilaaha Illa Anta, Astaghfiruka wa Atoobu Ilayk].’”²

In another narration from `Aa’ishah, may Allaah be pleased with her, who said that whenever the Messenger of Allaah, sallallaahu `alayhi wa sallam, would sit in a gathering or pray, he would say some words. She asked him what those words were, and he said: “If one says goodness, it would seal it until the Day of Resurrection, but if they say something evil, it would expiate it: ‘Transcendent, O Allaah, are You, and praise belongs to You. I seek Your forgiveness, and I repent to You [Subhaanaka Allaahumma wa bi Hamdika, Astaghfiruka wa Atoobu Ilayk].’”³

In the narration of Ahmad, may Allaah have mercy on him, it states: “Transcendent, O Allaah, are You, and praise belongs to You. There is no deity worthy of worship but You, I seek Allaah’s forgiveness, and I

¹ Reported by At-Tirmithi (3433) and he ruled it as authentic, as did Al-Albaani.

² Reported by An-Nasaa’i in Al-Kubra (10067).

³ Reported by An-Nasaa’i in As-Sughra (1344).



repent to You [Subhaanaka Allaahumma wa bi Hamdika, La Ilaaha Illa Anta, Astaghfiru'Ilaha wa Atoobu Ilayk].”¹

“Confused talk,” refers to sounds and disturbance that cannot be understood.² The meaning is what resembles irrational talk that has no benefit. However, what is more severe than that is what occurs in the gathering, in terms of backbiting and slandering.

“Transcendent, O Allaah, are You, and praise belongs to You,” meaning, I glorify and praise You. Or, I glorify You in praise.³

► Important notification:

Ibn Hajar, may Allaah have mercy on him, said: “It is appropriate that one not say this remembrance that contains: ‘I seek Your forgiveness, and I repent to You,’ except after they perform a true repentance from what they are in, in terms of sins. As for the one that is steadfast in doing sins, but says this statement, then they are a liar before Allaah the Exalted. It would be feared for the person that they be hated by Allaah. So, they should be aware of this, because it is not paid heed many times.”⁴

► Supplication for the one who did a favor:

Usaamah ibn Zayd, may Allaah be pleased with him, said that the Messenger of Allaah, sallallahu `alayhi wa sallam, said: “Whoever has a favor done for them and said to the one who did it: ‘May Allaah reward you in goodness [Jazaaka’Ilahu Khayra],’ then they have given satisfactory thanks.”⁵

¹ Reported by Ahmad (23965) and Al-Albaani ruled it as authentic in his book Saheeh An-Nasaa’i and other books.

² An-Nihaayah(4/517).

³ Al-Futoohaat Ar-Rabbaaniyyah (7/169).

⁴ Al-Futoohaat Ar-Rabbaaniyyah (7/169).

⁵ Reported by At-Tirmithi (2035) and Al-Albaani ruled it as authentic.



“Said to the one who did it,” as in, after their incapability of repaying the person, and it was said, that they say this regardless of the situation. “May Allaah reward you in goodness,” meaning, the best of rewards, or, ‘May Allaah give you goodness of this life and the next.’ “They have given satisfactory thanks,” meaning, they have given due thanks, because they acknowledge their deficiency that they are unable to repay them or thank them sufficiently, so, they entrusted that to Allaah, so that He the Exalted can give them the most complete reward. Some scholars said: “If your hand is too short to repay, then let your tongue be long in thanks and supplication for the person.”¹

At-Tirmithi, may Allaah have mercy on him, said after this Hadeeth: “Abd Ar-Raheem ibn Haazim Al-Balkhi informed me, saying: ‘I heard Al-Makki ibn Ibraaheem say: ‘We were with Ibn Jurayj Al-Makki, and a questioner came and asked him for some charity. Ibn Jurayj said to his keeper: ‘Give him a Deenaar,’ to which he said: ‘I only have a Deenaar, if I give it to him, your family and I will be hungry.’ At that, he became angry and said: ‘Give it to him.’ Shortly afterwards, we were with Ibn Jurayj when a man came to him with a letter and package that had been sent to him by some of his brothers. In the letter it said: ‘I have sent fifty Deenaar.’ Ibn Jurayj opened the package and found that it had fifty-one Deenaar. He said to his keeper: ‘You gave one, and Allaah the Exalted returned it back to you and increased it by fifty Deenaar.’”

Remembrance and congratulation on marriage, as well as that of intercourse with the wife:

► Congratulations on marriage:

What has been narrated in the Sunnah is that congratulating the bride and groom on marriage is to supplication that they have

¹ Tuhfat Al-Ahwathi (5/156).



blessing. Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, whenever he would congratulate a person who married, would say: “May Allaah bless for you, bless you, and allow you two to live together in goodness [Baaraka Allaahu Laka wa Baaraka `Alayka wa Jama`a Baynakuma fi Khayr].”¹

Al-Hasan Al-Basri, may Allaah have mercy on him, said: “Aqeel ibn Abu Taalib married a woman from the offspring of Jathm and it was said to him: ‘In harmony, and with much children,’ and he replied: ‘Say as the Messenger of Allaah said: ‘May Allaah bless you, and bless for you.’”²

Ibn Al-Qayyim, may Allaah have mercy on him, said:

“In pre-Islamic ignorance, they used to congratulate one another by saying: ‘In harmony and with much children,’ as in, you have gotten married and that will result in harmony and children. So, they congratulate on children hastily. However, it is not appropriate for someone to congratulate on a boy only, and not congratulate on a girl, but rather, should congratulate for both, or abandon these congratulations so as to rid oneself of the customs of pre-Islamic ignorance, because many of them used to congratulate on a boy and on the death of a girl, not her birth.

Abu Bakr ibn Al-Munthir said in Al-Awsat: ‘We reported from Al-Hasan Al-Basri that a man came to him while there was a man who had a boy born. He said to him: ‘You have been given a steed!’ Al-Hasan said to the man: ‘How do you know if he is a steed or a donkey?’ He said: ‘So, then what should we say?’ He said: ‘Say: ‘May what you have been given be blessed, may the One who has given be thanked, and may it be rightly guided and may he be righteous.’”³

► [When entering on the wife:](#)

¹ Reported by Abu Daawood (2130) and At-Tirmithi (1091) and he ruled it as authentic, as did Al-Albaani.

² Reported by An-Nasaa’i (3371) and Al-Albaani ruled it as authentic.

³ Tuhfat Al-Mawlood (pg. 29).



When the husband enters on his wife on the night of their marriage, it is recommended for them to say what has been reported in the Hadeeth of `Abdullaah ibn `Amr, who reported that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “When one of your marries a woman or purchases a slave, they should say: ‘O Allaah, I ask You for the best of her, and the best of her innate qualities. I seek refuge in You from her evils and the evils of her innate qualities [Allaahumma Inni As’aluka Khayraha wa Khayra ma Jabaltaha `Alayhi wa A`oothu bika min Sharriha wa min Sharri ma Jabaltaha `Alayh],’ then, he should take her forelock, and supplicate that they have blessing.”¹

“O Allaah, I ask you for the best of her,” meaning, the best of this woman, such as good conduct in living, preservation of the bed, trustworthiness in wealth, caring for the rights of the husband, and so forth.

“And the best of her innate qualities,” meaning, the best qualities that You have created her in having, such as good manners, praiseworthy qualities, and noble nature.

“I seek refuge in You from her evils and the evils of her innate qualities,” this contains seeking refuge in Allaah and turning to Him, by asking Him to protect him from the evils of what her innate qualities possess, in terms of her manners, dealings, association, and nature.

This shows that the uprightness of both spouses as well as their unity and cohesion only occurs through turning to Allaah, reliance on Him, and asking Him alone for help, divine aid, and goodness.

► [Remembrance when having intercourse with the wife:](#)

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “When one of you wishes to have intercourse with his wife, they should say: ‘In the Name of Allaah, O Allaah, keep Satan away from us, and keep Satan away from

¹ Reported by Abu Daawood (2160) and Al-Albaani ruled it as authentic.



what You have provided us with [Bismillaah, Allaahumma Jannibna ash-Shaytaana wa Jannibi ash-Shaytaana ma Razaqtana],’ at that, if it was predestined that they have a child, it would not be harmed by a devil at all.”¹

The wisdom in that is that Satan has a partnership in wealth and children, as Allaah the Exalted Says (what means): **{Become a partner in their wealth and their children and promise them. But Satan does not promise them except delusion}** [Qur’aan 17:64]

If a Muslim uses this supplication, they would be safe from that partnership, and would be protected of Satan’s evil.

Regarding when the Prophet, sallallaahu `alayhi wa sallam, “It would not be harmed by a devil,” An-Nawawi, may Allaah have mercy on him, said: “Al-Qaadhi said: ‘It was said that the meaning is that Satan would not knock them down. It was also said that Satan does not poke them at their birth, contrary to other children. None has taken this to mean in general, as in, Satan would not harm at all, or whisper to the person, or mislead them.’ This is the speech of Al-Qaadhi.”²

It was also said that Satan will not control the child, in terms of preventing it from doing righteous actions. Ibn Al-Jazari, may Allaah have mercy on him, said: “Meaning, Satan will not control the child in its religion, and his harming the child would not be as apparent as his harming of others would be.”³

► Remembrance when entering the market:

Saalim ibn `Abdullaah ibn `Umar reported from his father, who reported from his grandfather that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “Whoever says in the market: “There is no deity worthy of worship besides Allaah, alone, without any

¹ Reported by Al-Bukhaari and Muslim.

² Sharh An-Nawawi `ala Saheeh Muslim (10/5).

³ Al-Futoohaat Ar-Rabbaaniyyah (7/86).



partners, to Him belong kingship and praise, He brings life and death, and He is Alive, and never dies. In His possession is goodness, and He is able to do all things [La Ilaaha Illallaahu Wahdahu la Shareeka Lah, Lahu al-Mulku wa Lahu al-Hamdu, Yuhyi wa Yumeetu wa huwa Hayyun la Yamoot, Biyadihi'l-Khayru wa Huwa `ala Kulli Shay'in Qadeer], 'Allaah will write a million good deeds for them, and would erase a million sins.'¹

At-Teebi, may Allaah have mercy on him, said: "He, sallallaahu `alayhi wa sallam, specified it with remembrance because it is a place of heedlessness with regards to remembrance of Allaah the Exalted and of business in transactions. So, it is a place wherein Satan has control, and is a gathering place of his soldiers. So, the one that remembers Allaah the Exalted there fights Satan and defeats his soldiers, and is deserving of what has been mentioned, in terms of reward."²

The market is a place of play and heedlessness, which is why it is recommended to remember Allaah the Exalted in it. Usaamah ibn Zayd, may Allaah be pleased with him, said: "I said: 'O Messenger of Allaah, why is it I do not see you fasting any month as you do Sha`baan?' He, sallallaahu `alayhi wa sallam, replied: 'That is a month that people are heedless regarding, and it is between Rajab and Ramadhaan. It is a month that actions are raised to Allaah the Exalted, and I love that my actions be raised while I am fasting.'"³

So, it contains evidence showing the desirability of filling the times wherein people are heedless with obedience, and that is something that is beloved to Allaah the Exalted, just as some of the Salaf used to render it desirable to pray between Maghrib and `Ishaa, and would say that it is a time of heedlessness. Also, that is why prayer by night

¹ Reported by At-Tirmithi (3429) and was ruled as acceptable by Al-Albaani, while tohers ruled it as weak. The strongest view is that it is weak, and Allaah the Exalted knows best.

² Tuhfat Al-Ahwathi (9/272).

³ Reported by An-Nasaa'i (2357) and Al-Albaani ruled it as acceptable.



is more preferred in the middle of the night and towards the ending of it, because most people are heedless of remembrance during those times.

Ibn Al-Jawzi, may Allaah have mercy on him, said: "All times that people are heedless in is a virtuous time, due to the small amount of people that serve Allaah the Exalted during those time, such as between Maghrib and `Ishaa, the middle of the night, and so forth."¹

► Supplication against the enemy:

`Abdullaah ibn Abu Awfa, may Allaah be pleased with him, reported that when the Prophet, sallallaahu `alayhi wa sallam, was fighting the enemy, he waited for the sun to set, then said: "O Allaah, the Revealer of the Book, the Mover of clouds, the Defeater of the confederates, defeat them and give us aid against them [Allaahumma Munazzila al-Kitaab, wa Mujriya as-Sahaab wa Haazima al-Ahzaab, Ihzimhum wansurna `Alayhim]."²

So, through this supplication, he, sallallaahu `alayhi wa sallam, referred to the ways of victory over them. Through mention of the Book, it is referred to when Allaah the Exalted Says (what means): **{Fight them; Allaah will punish them by your hands}** [Qur'aan 9:14]

Through saying: "The Mover of the clouds," he referred to apparent Ability in control the clouds, where the winds are moved by the permission of Allaah, and where it remains in its place when the winds are blowing hard. Also, it is referring to when the clouds produce rain sometimes, and not at other times. By referring to movement of the clouds, it refers to helping those fighting for the Sake of Allaah in their movement in battle, and by mention of how

¹ Kashf Al-Mushkil (4/353).

² Reported by Al-Bukhaari and Muslim.



the clouds stop, it refers to how He the Exalted holds the hands of the disbelievers from harming them.

Through mention of rain, he, sallallaahu `alayhi wa sallam, refers to the spoils of war when they are able to kill them, and in lack of rain to the lack of that, wherein they are not victorious over them, and all situations are good for the Muslims.

When he, sallallaahu `alayhi wa sallam, said: “**Destroyer of the confederates,**” it refers to the previous favor, as in, defeating the enemy, as well as to having complete reliance, and believing that Allaah the Exalted is the One that is unified, in reality.

This supplication shows the greatness of these three blessings, because through revelation of the Book, the blessing of the hereafter is achieved, and it is, Islaam. By movement of the clouds, the worldly benefit is achieved, and it is, sustenance, and by defeat of the confederates, preservation of both previous blessings is achieved. It is as if he, sallallaahu `alayhi wa sallam, said: ‘O Allaah, just as You have favored us with two great favors of the Hereafter and this life, and have preserved them, then allow them to remain.’¹

► Remembrance when consoling:

Usamah ibn Zayd, may Allaah be pleased with him, said: “The daughter of the Prophet, sallallaahu `alayhi wa sallam, sent to him, saying: ‘A son of mine has passed away, so come to us.’ He, sallallaahu `alayhi wa sallam, sent back to her, saying: ‘**To Allaah the Exalted belongs what He has taken, and to Him belongs what He has given, and everything has a set period of time, so be patient and expect reward [Inna Lillaahi Ma Akhatha wa Lahu Ma A`ta wa Kullu Shay’in `Indahu bi Ajalin Musamma, faltasbir waltahtasib].**’”²

So, the Prophet, sallallaahu `alayhi wa sallam, gave precedence to the issue of taking over the issue of giving, even though it occurs second,

¹ Fat-h Al-Baari (6/157).

² Reported by Al-Bukhaari and Muslim.



in reality, and that is due to what the situation needs. The meaning is that Allaah the Exalted, if He wishes to take something, then He is the One who has given it. So, if He takes it, He takes His own wealth, so one must not show discontentment if it is taken back from them.

“So, be patient and expect reward,” because the sadness of discontentment, at that time, is useless; rather, it is a cause for losing out on rewards, and making the calamity worse.¹

An-Nawawi, may Allaah have mercy on him, said: “As for the wording of the condolences, then there is no limit on that; regardless of the wording of the condolences one uses, it still occurs.”²

Al-Bayhaqi, may Allaah have mercy on him, reported from Al-Imaam Ash-Shaafi`i, may Allaah have mercy on him, that he heard that `Abd Ar-Rahmaan ibn Mahdi, may Allaah have mercy on him, had a son who died, and he was extremely sorrowful at that, so Ash-Shaafi`i wrote to him, saying: “My brother, console yourself with what others have consoled themselves with, and reprimand your action as you would the actions of others.

Know that the most painful of calamities is that which one loses happiness and is deprived of reward, so how would the situation be if they are combined, but not only that, one earns sins? So, deal with your decree, my brother, while it is close to you, before you wish to do so while it has gone far from you. May Allaah inspire you with patience in wake of calamities, and may He preserve reward in patience for me and you.”³

A man wrote to one of his brothers in consoling him due to a son that had passed, saying: “As to what follows: a son to his father, as long as he is alive, is sadness and trials, but if the child passes, then it turns

¹ Al-Futoohaat Ar-Rabbaaniyyah (4/144).

² Al-Athkaar (pg. 150).

³ Manaaiqib Ash-Shaafi`i (2/90-91).



to prayer and mercy. So, do not be discontented with what has left you in terms of sadness and trial, and do not lose what Allaah the Exalted has replaced him with in terms of prayer and mercy.”

Ibn Jurayj, may Allaah have mercy on him, said: “Whoever does not seek consolation at the time of calamity through reward and expecting reward, they would slowly grow out of it and forget it, just as livestock does.” If a person says in consoling: ‘May Allaah increase your reward, make good your consoling, and forgive your deceased,’ then it is good.¹

► [Supplication for the sick when visiting them:](#)

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, would say, when visiting the sick: “There is no harm, it is a purification, if Allaah Wills [La Ba’s, Tahoorun in shaa’ Allaah].”²

Al-Haafith, may Allaah have mercy on him, said: “Meaning, that sickness expiates sins, and if they are cured, then they get both benefits, otherwise, they benefit by having their sins expiated.”³

When he, sallallaahu `alayhi wa sallam, said: “It is purification,” meaning, a purification from your sins, as in, it purifies the person.

Ibn Battaal, may Allaah have mercy on him, said: “His statement to the Bedouin: ‘There is no harm, it is purification, if Allaah Wills,’ he wished to delight and console him in his sickness, in that Allaah the Exalted expiated his sins, forgave them, and delayed his death. So, the exception is mentioned for the one who is hoped to be cured, because it is known that sickness expiated sins.”⁴

¹ Refer to Al-Athkaar by An-Nawawi (pg. 150-152).

² Reported by Al-Bukhaari (3616).

³ Fat-h Al-Baari (10/119).

⁴ Sharh Saheeh Al-Bukhaari (10/484).



Ibn `Uthaymeen, may Allaah have mercy on him, said: “‘There is no harm,’ meaning, there is no severity or harm on you, ‘It is purification,’ meaning, it is a purification, if Allaah the Exalted Wills. The Prophet, sallallaahu `alayhi wa sallam, said: ‘If Allaah Wills,’ because this is an informative statement, not a supplication, because in supplication, the person should not give an exception, rather, they should say it with certainty, and not say: ‘If Allaah Wills.’”¹

► [Supplication of visiting the graves:](#)

`Aa'ishah, may Allaah be pleased with her, said that the Messenger of Allaah, sallallaahu `alayhi wa sallam, said: “‘Jibreel (Gabriel) came to me and said: ‘Your Lord ordered me to go to the people of Al-Baqi` graveyard and seek forgiveness for them.’” `Aa'ishah, may Allaah be pleased with her, said: “I said: ‘What should I say to them, O Messenger of Allaah?’” He, sallallaahu `alayhi wa sallam, said: “Say: ‘Peace be on those in these abodes, in terms of believers and Muslims. May Allaah have mercy on those that preceded among us and those that are late, and we will be following you, if Allaah Wills. We ask Allaah for wellbeing for us and you [As-Salaamu `Alaykum Ahla ad-Diyaar, mina al-Mu`mineena wa al-Muslimeen, Yarhamu Allaahu al-Mustaqdimeena minna wa al-Musta`khireen, wa Inna in shaa' Allaahu bikum Laahiqaan, Nas`alu Allaaha lana wa Lakum al-`Aafiyah].”²

► [The condition of people when visiting the graves:](#)

The condition of people when visiting graves include the following four situations:

First: The person visits the graves to supplicate for the dead. They ask Allaah to forgive and have mercy on them, and to take heed of the situation of the dead and what they are going forth to. That

¹ Sharh Riyaadh As-Saaliheen (4/484).

² Reported by Muslim (974).



causes them to take a lesson and reminder from that; this is a legislated type of visiting.

Second: They go there to supplicate for themselves and for their loved ones there, believing that supplication at the graveyards or graves of righteous is better and more likely to be accepted. This is a reprehensible innovation.

Third: They go there to supplicate to Allaah while using as a medium the position and status of the dead or on their behalf, by saying: 'My Lord, I ask You through the status of so-and-so, and by right of so-and-so.' This is a forbidden innovation, and a means to polytheism.

Fourth: They go there to supplicate to those who are buried, seek help through them, and ask them for aid, assistance, cure, and so forth. This is major polytheism that removes one from the fold of Islaam.¹

This is what has been facilitated in summary regarding the meanings of various words of remembrance and supplications. We have included brief references and the words of remembrance, while mentioning the benefit that helps a person, so that it would be easy for the one remembering to have some of these legislated meanings in mind, in order to remember Allaah through their tongue and heart. May Allaah the Exalted make us and our Muslim brothers and sisters among those who remember Him abundantly, and glorify Him by day and by night, indeed, He is all-Hearing, and answers supplications.

¹ Fiqh Al-Ad'iyah wa Al-Athkaar (3/238).

