

Everything is Achieved by the Permission of Allaah

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا،

وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

Allāhum-ma bika 'asbaḥ-nā, wa bika 'amsay-nā, wa bika nahyā,
wa bika namootu wa 'ilaykan-nushoor.

'O Allaah, by Your leave, we have reached the morning and by Your leave we have reached the evening; by Your leave we live and by Your leave we die; and unto You is the Nu-shoor (resurrection).'

Text of the Hadeeth:

From among the sublime words of remembrance and blessed acts of worship that one performs daily voluntarily, which the Prophet (SallAllaahu Alaihi wa Sallam) used to encourage his companions (RadiyahAllaahu an-hum) to learn, and then be regular in its recitation every morning and evening, is that which is mentioned in the Hadeeth of Aboo Hurairah (RadiyahAllaahu an-hu).

It is collected in the Sunan of at-Tirmidhee and the Sunan of Aboo Daawood that the Prophet (SallAllaahu Alaihi wa Sallam) used to teach his companions (RadiyahAllaahu an-hum), saying, "When one of you reaches the morning, he must say: **'O Allaah, by Your leave, we have reached the *morning* and by Your leave we have reached the *evening*; by Your leave we live and by Your leave we die; and unto You is the *Nu-shoor* (resurrection).'** And if he reaches the evening, he must say: **'O Allaah, by Your leave we have reached the *evening* and by Your leave we have reached the *morning*; by Your leave we live and by Your leave we die; and unto You is the *Ma-seer* (return).'** [Reported by at-Tirmidhee, no. 3391 and Aboo Daawood, no. 5068. Al-Albaanee (Rahimahullaah) declared it to be a good/acceptable Hadeeth in 'Saheeh al-Jaami', no. 353. Fortress of the Muslim, no. 78]

Explanation of the Hadeeth:

This is a superb prophetic supplication and a blessed word of remembrance which is worthy of being consistently recited by a Muslim each morning and evening. Likewise, its majestic meanings and splendid indications are worthy of being carefully reflected upon. Look at how it includes reminding the Muslim of how immense is the favor of Allaah upon him and how vast are His gifts and generosity. Indeed, a person's sleeping and his waking, his moving and his stillness, his standing and his sitting – all of it is from Allaah, the Mighty, the Majestic. Indeed, whatever He wills shall be, and whatever He does not will shall not be; and there is no power and no strength except with Allaah, the Supreme.

The Prophet's (SallAllaahu Alaihi wa Sallam) saying, in the Hadeeth: ‘...by Your leave, we have reached the morning...’ means: By Your favor, Your help and Your aid we reached the morning; and the same meaning is in his (SallAllaahu Alaihi wa Sallam) saying: ‘...and by Your leave we have reached the evening...’.

The Prophet's (SallAllaahu Alaihi wa Sallam) saying: ‘...by Your leave we live and by Your leave we die...’ means: We are constantly in this condition, at all times and in the rest of our situations and circumstances, including each of our movements and all of our affairs – we are with You, and You alone, as our supporter. The reins of power – all of it – is in Your Hand, and we are not free of need of You even for the blinking of an eye. This comprises a degree of dependence upon Allaah, turning to Him for asylum, and an acknowledgment of His bounty and favor through which a person realizes his Emaan (true faith), strengthens his Yaqeen (certainty), and magnifies his connection to his Lord, the One Free from all Imperfections.

The Prophet's (SallAllaahu Alaihi wa Sallam) saying, in the Hadeeth: ‘...and unto You is the Nu-shoor (resurrection)...’ means: [You are] the authority to which all will return on the Day of Standing, at the time of the resurrection of the people from their graves, when they are given life after having been caused to die. [see: Soorah al-Mulk, 67:15]

The Prophet's (SallAllaahu Alaihi wa Sallam) saying: ‘...and unto You is the Ma-seer (return)...’ means: the origin and place to which all will return; as Allaah, the Most High, said:

﴿ إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعَ ﴾

‘Surely to your Lord is the return.’ [Qur’aan, 96:8] [see also: Soorah al-Baqarah, 2:285]

The Prophet (SallAllaahu Alaihi wa Sallam) has used his saying ‘...and unto You is the Nu-shoor (resurrection)...’ in reference to the morning; and his (SallAllaahu Alaihi wa Sallam) saying ‘...and unto You is the Ma-seer (return)...’ in reference to the evening – in consideration of the appropriateness and similarity or resemblance. This is because *al-Isbaah* (waking up in the morning) resembles *an-Nashr* (being resurrected after death), since *an-Nawm* (sleep) is a type of minor death, and *al-Qiyaam* (rising) from sleep resembles being resurrected after death.

Allaah, the Most High, said:

﴿ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا ضَرَبَ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ

﴿ لَا يَتَّبِعُ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

‘It is Allaah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.’ [Qur’aan, 39:42]

As for *al-Imsaa'* (retiring to sleep in the evening), it resembles *al-Mawt* (death) after al-Hayaah (life). This is because in the evening a person takes his sleep – which resembles death and the taking of the soul. In this way, each part of this supplication (i.e. for morning or evening) is sealed with the most suitable expression of the same nature as the meaning that is mentioned in that part of the supplication.

From that which adds clarity to this meaning is that which is confirmed from the Prophet (SallAllaahu Alaihi wa Sallam) that he (SallAllaahu Alaihi wa Sallam) used to say at the time of his (SallAllaahu Alaihi wa Sallam) awakening from sleep: ‘...All Praise belongs to Allaah, Who gave us life after He caused us to die, and unto Him is the resurrection [back to life]...’. In this supplication, *an-Nawm* (sleep) is called *Mawt* (death), while *al-Qiyaam* (rising) from sleep is called *Hayaah* (life) after *Mawt* (death). [This Hadeeth has been explained in the supplications related to sleep and awakening from sleep. See: '**Reflections Upon Selected Daily Supplications**', by the translator, the first and second supplications, pages 10 through 17.]

Taken from: '***Explanation of the Morning & Evening Adhkaar***'

(Words of Remembrance of the Prophet Muhammad ﷺ)

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