

With the ‘Name of Allaah’ One is Protected from Every Harm in the Heavens & Earth

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ

Bis-mil-laa-hil-la-thee laa ya-dur-ru ma'as-mi-hi shay'un fil-'Ar-dī
wa laa fis-sa-maa-'i wa Hu-was-Sa-mee 'ul- 'A-leem .

‘In the name of Allaah, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing (as-Samee’) the All-Knowing (al-‘Aleem).’

Text of the Hadeeth:

Aboo Daawood and at-Tirmidhee and others reported from Uthmaan ibn ‘Affaan (RadyAllaahu ‘an-hu) that the Messenger of Allaah (SallAllaahu Alaihi wa Sallam) said: “There is no servant (of Allaah) who says – every day in the morning and in the evening: **‘In the name of Allaah, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing (as-Samee’) the All-Knowing (al-‘Aleem)’** – repeating this three times, except that nothing will harm him.” [Aboo Daawood, no. 5088 and at-Tirmidhee, no. 3388.]

This is the wording of at-Tirmidhee. Al-Albaanee declared it to be authentic in ‘Saheeh al-Jaami’, no. 6426. Fortress of the Muslim, no. 86]

In the narration of Aboo Daawood, it has: “Whoever says (when he reaches the evening): ‘In the name of Allaah, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing (as-Samee’) the All-Knowing (al-‘Aleem)’ – repeating this three times – will not be afflicted with an unexpected trial until he reaches the morning.

And whoever say this when he reaches the morning – three times – will not be afflicted with an unexpected trial until he reaches the evening.”

Explanation of the Hadeeth:

This is one of the tremendous supplications which is befitting of a Muslim to recite regularly every morning and evening. In this way, he will be protected and preserved – by the permission of Allaah – from being afflicted with an unexpected trial or a harmful calamity or something similar to this.

Al-Qurtubee (Rahima-hu-llah) said concerning this Hadeeth: ‘This is an authentic report and a truthful statement whose proof we came to know by way of both *Daleel* (i.e. the evidence in the Hadeeth) as well as *Taj-ri-bah* (from actual experience). Since I first heard this Hadeeth I acted upon it, and nothing harmed me until (one day) I did not recite it. As a result, I was stung by a scorpion during the night in **Madeenah**. When I thought over it, I realized that I had forgotten to seek refuge (in Allaah) through these words.

It is also mentioned in the Sunan of at-Tirmidhee, from Abaan ibn ‘Uthmaan (Rahima-hu-llah) – the narrator of the Hadeeth from ‘Uthmaan (RadiyAllaahu ‘an-hu) – that he (Abaan) was afflicted with a semi-paralysis, which affects one side of the body. Hence, a man from among the people stared at him (i.e. at his condition of paralysis), so Abaan said to him: ‘What are you looking at (i.e. why are you staring at me like that)? Indeed, the Hadeeth (is the truth) just as I narrated it to you; however, I failed to recite it that day, and in this way Allaah caused what He had decreed for me to occur.’

In the report of Aboo Daawood, it has: Abaan ibn ‘Uthmaan (Rahima-hu-llah) was afflicted with a semi-paralysis, so the man who heard this Hadeeth from Abaan stared at him. Abaan said to him: ‘What is wrong with you, staring at me (this way). I swear by Allaah! I have not lied on ‘Uthmaan (RadiyAllaahu ‘an-hu), nor has ‘Uthmaan (RadiyAllaahu ‘an-hu) lied on the Prophet (SallAllaahu Alaihi wa Sallam). However, the day in which I was afflicted with that which befell me, I became angry and as a result I forgot to recite this supplication.’

The *Sunnah* concerning these words of remembrance is that they be repeated *three times* each morning and each evening, just as the Prophet (SallAllaahu Alaihi wa Sallam) instructed it to be done.

The Prophet’s (SallAllaahu Alaihi wa Sallam) saying in the Hadeeth: **‘In the name of Allaah...’** – means, In the name of Allaah I *seek refuge* (from any harm befalling me). Hence, every person who is doing a particular action estimates (in his mind) an appropriate verb that fits his condition at the time he is saying ‘*Bismillab*’. In this way, the person who is eating, when he says: ‘*Bismillab*’ intends by it, ‘In the name of Allaah I *am eating*’. Similarly, the one who is slaughtering an animal, when he says: ‘*Bismillab*’ intends by it, ‘In the name of Allaah I *am slaughtering this animal*’; and the writer, when he says: ‘*Bismillab*’ intends by it, ‘In the name of Allaah I *am writing*’.

The Prophet’s (SallAllaahu Alaihi wa Sallam) saying: **‘...with whose name nothing is harmed on the earth nor in the heavens...’** – means that whoever seeks refuge *in the name of Allaah* – then, he will not be harmed by any calamity coming from the earth, nor anything coming from the heavens.

The Prophet’s (SallAllaahu Alaihi wa Sallam) saying: **‘...and He is the All-Hearing (as-Samee’) the All-Knowing (al-‘Aleem)’** – means that Allaah is *as-Samee’* Who *Hears* the sayings of His servants, and *al-‘Aleem* Who *Knows* their actions. He is the One from Whom no secret is hidden in the earth nor in the heaven. [See: Qur’aan, 3:5, 14:38 and 40:19]

Taken from: **‘Explanation of the Morning & Evening Adhkaar’**

(Words of Remembrance of the Prophet Muhammad ﷺ)

By: Shaykh Abdur-Razzaaq ibn Abdul-Muhsin al-Badr

Translation: Abu Muhammad Abdur-Rauf Shakir