

When Leaving The House

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ،
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bis-mil-lāh, Ta wak-kal tu 'ala-l-lāh

(In the Name of Allāh, I have depended upon Allāh

Wa lā ḥaw-la wa lā qoo-wa-ta il-lā bil-lāh

There is no Might nor Power/Strength except from Allāh)¹

The text of the Hadeeth:

From Anas Bin Mālik, that the Prophet (Sallallahu Alaihi wa Sallam) said: "When a man leaves his home, and says: '*In the Name of Allāh, I put my trust in Allāh, and there is no might and no power (strength) except with Allāh*', it will be said: 'You have been **guided**, and you have been **sufficed** and you have been **protected**.' Then Shaytān will withdraw from him. And another Shaytān will say: 'What can you do with a man who has been **guided, sufficed and protected**?'.²

This blessed *Dhikr* is beneficial for the Muslim to recite every time he leaves his home to fulfill any of his religious or worldly affairs - in order that he may be **protected** wherever he goes, **helped** in fulfilling his objectives, and **rightly directed** in seeking to achieve his goals and his needs.

The servant (of Allāh) is *never* without need of his *Rabb* (Lord) - even for the blinking of an eye - to *protect and preserve* him, *help* him, and *direct* him to that which is right and *guide* him. And this will not be achieved by the servant of Allāh except by turning (his attention, effort) towards Allāh, the Mighty and Majestic, in order to reach this goal and achieve it.

Hence, the Prophet (Sallallahu Alaihi wa Sallam) guided the Muslim to recite this blessed *Dhikr* when leaving his home in order that he be **guided** in his travels, that he be **sufficed** (i.e., given that which is sufficient for) his concerns and needs, and **protected** from all evils and harms.

Explanation of the Hadeeth:

¹ Fortress of the Muslim, no. 16.

² Reported by Abu Dāwood, no. 5095 and at-Tirmidhee, no. 3426. Al-Albānee said that it is **Saḥeeḥ** (authentic) in **Saḥeeḥ al-Jāmi'**, no. 499

The saying of the Prophet (Sallallahu Alaihi wa Sallam): "**Bis-mil-lāh,**" means: In the Name of Allāh I leave. And the letter **Bā** in **Bis-mil-lāh** is for *seeking help*, i.e., I leave *seeking help* from Allāh, and seeking His *protection* and *correctness* of action.

His saying (Sallallahu Alaihi wa Sallam): "**Ta wak-kal tu 'ala-l-lāh,**" means: I have depended upon Him and surrendered all of my affairs to Him, putting my full trust in Allah, Alone.

So, **at-Ta-wak-kul** entails dependence and surrendering, which is from the actions of the *heart*. And it is not permissible to direct it to other than Allāh. Rather, it is obligatory to make it purely for Allāh alone. Allāh, the Most High, said:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

And put your trust in Allāh if you are believers indeed (5:23)

This means that you put your *trust* in Allāh alone, not anyone besides Him. So, He made this a **condition** for the correctness and validity of *Eemān*.

Hence, if the servant of Allāh puts his trust in - and depends upon – Allāh, Alone, in *all* of his worldly and religious affairs, to the exclusion of anyone besides Him, his **sincerity** will be *valid*, his **connection** to Allāh will be *strengthened*, his **turning** to Allāh will be *increased*; and Allāh will *suffice* him or *fulfill* his concerns or needs. Allāh, the Most High, said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٦٥﴾

And whosoever puts his trust in Allāh, then He will suffice him. (65:3)

Meaning: Allāh will be *sufficient* for him. And whoever is sufficed by Allāh, his enemy will have no hope of getting him. And even if the Heavens and the earth and everyone in them plotted against him, Allāh would make for him an *escape* and a *way out* and *provide* for him from where he didn't expect it.

In this is an indication of the excellence of **at-Ta-wak-kul** (dependence /trust in Allāh), and that it is the greatest means to *achieve* that which is *beneficial* and *repulse* that which is *harmful*.

His saying (Sallallahu Alaihi wa Sallam): "**Lā ḥaw-la wa lā qoo-wa-ta il-lā bil-lāh**" This is *Ka-li-ma-tul-Islām*: the Word of Islam and surrender and turning over all affairs to Allāh, declaring oneself free of any Might or Power/Strength except from Allāh; and that the servant does not control anything of his affairs and he has no ability to repulse evil, nor any strength to achieve good except by *His Will*, the One Who is Free From Imperfections. And this saying: "**Lā ḥaw-la wa Lā qoo-wa-ta il-lā bil-lāh**, through it help is achieved.

So, if the Muslim reflects and contemplates upon this *Dhikr*, he will find that - from the beginning of it until the end - it consists of *al-il-ti-jā-'u* (seeking refuge) in Allāh, *al-i-'ti-sām* (holding fast) to Him, *al-i'*

ti-mād (dependence, trust, reliance) upon Him, and *at-taf-weed* (surrendering) all affairs to Him. And, whoever has done this will have earned for himself the protection of Allāh, His help, His success and correctness of action and speech from Him.

His saying (Sallallahu Alaihi wa Sallam): "**Hu-dee-ta**" (you have been guided), i.e., to the way of truth and correctness due to your seeking help from Allāh in doing whatever you are about to do. And whoever is guided by Allāh then there is no one who can *mislead* him.

His saying (Sallallahu Alaihi wa Sallam): "**Ku-fee-ta**" (you have been sufficed), i.e., you have been sufficed every concern of *worldly matters* or that which relates to the *next life*.

His saying (Sallallahu Alaihi wa Sallam): "**Wu-qee-ta**" (you have been protected), i.e., you have been protected and preserved from the evil of your enemies among the devils and others besides them.

His saying (Sallallahu Alaihi wa Sallam): "*Then Shaytān will withdraw from him*", i.e., Shaytān will get far away from him, because the one who is in this condition, then Shaytān has no way to overcome him since he is within a fortified fortress and a strong refuge within which he is protected from the accursed Shaytān.

His saying (Sallallahu Alaihi wa Sallam): "*Then another Shaytān will say: what can you do with a man who has been guided, sufficed and protected?*" means that one of the devils will say to this devil which wanted to mislead this person and cause harm to him: "What can you do with a man who has already been *guided, sufficed, and protected?*," meaning: How can you find any way to mislead and cause harm to a person who has achieved these characteristics: **al-Hi-dā-yah** (right guidance), **Al-Ki-fā-yah** (sufficiency, fulfillment of all needs) and **al-Wi-qā-yah** (protection).

This indicates the greatness of this *blessed Dhikr* and *the importance* of sticking to it whenever a Muslim leaves his home - *each and every time* he goes out from it - in order that he may achieve these blessed characteristics, as well as the great fruits (rewards) mentioned in this Hadeeth.

[Taken from: 'Reflections Upon Selected Daily Supplications' - Abu Muhammad]