

الْأَدْعِيَةُ الْمُهَمَّةُ مِنَ السُّنَّةِ الصَّحِيحَةِ

لِلشَّيْخِ عَبْدِ الرَّزَّاقِ بْنِ عَبْدِ الْمُحْسَنِ الْبَدْرِ

Important Supplications From the Authentic Sunnah

When Making a Decision (al-Istikhārah), When In Distress (al-Karb),
At the Time of A Calamity (al-Mugeebah), When In Debt (ad-Dain),
Seeking Rain (al-Istisqā'), Upon the Descent of Rain (Nuzool al-Ghaith),
Eclipse (Kusoof), Upon Seeing the New Moon (al-Hilāl),
and the Night of Qadr (Lailatul-Qadr).

Shaykh 'Abdur-Razzāq ibn 'Abdul-Muhsin al-Badr
(May Allāh Protect and Preserve him and his father)

'Important Supplications From the Authentic Sunnah'

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ض	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>These</u> , <u>Those</u> [must be distinguished from the ‘th’ in ‘ <u>think</u> ’ and ‘ <u>thought</u> ’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	<u>S</u>	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
هـ	H	Hat	ث	Th	<u>Think</u> , <u>Thought</u> [must be distinguished from the ‘th’ in ‘ <u>this</u> ’ and ‘ <u>these</u> ’]
إ	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Biography of the Author – (Hafidhahullāh)

He is Shaykh 'Abdur-Razzāq ibn Shaykh 'Abdul-Muhsin al-'Abbād al-Badr (Hafidhahumullāh). He was born on the 22nd of Dhul-Qa'dah 1382 AH in **az-Zulfee**, [Riyādh province] KSA. His undergraduate studies, Master's and PhD degrees were all at the Islamic University of al-Madeenah.

From among the many scholars that he has benefited from are:

1. Al-Imām 'Abdul Azeez ibn 'Abdullāh ibn Bāz (Raḥimahullāh)
2. Al-Imām Muḥammad ibn Ṣāliḥ al-Uthaimin (Raḥimahullāh)
3. His father, al-'Allāmah 'Abdul-Muhsin al-'Abbād (Hafidhahullāh)

From his many writings

Explanation of *al-Adab al-Mufrad* – by Imām al-Bukhāree (Raḥimahullāh)

Explanation of *al-'Aqeedah at-Tahāweeyah* - by Imām at-Tahāwee (Raḥimahullāh)

Explanation of *al-Kalim at-Tayyib* – by Imām Ibn Taymiyyah (Raḥimahullāh)

Explanation of *al-Qawā'id al-Muthlā* – by Imām Ibn Uthaimin (Raḥimahullāh)

Some of his translated works

Ta'dheem-us-Ṣalāh (The Great Importance of Prayer)

---Audio File available at: http://islamlecture.com/lesson.php?book_id=512

The Methodology of Ahlus-Sunnah In Uniting the Ummah

---Audio File available at: http://islamlecture.com/lesson.php?book_id=4

The Value of Time in the Muslim's Life

---Audio File available at: http://islamlecture.com/lesson.php?book_id=76

Causes Behind the Increase and Decrease of Emān

50 Points of Benefit Extracted from the Story of Luqmān the Wise

His Occupation

He is presently a member of the teaching staff at the Islamic University of Madeenah, and has also given numerous lectures at the Prophet's Masjid in Madeenah and other locations locally and abroad.

Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muḥammad (ﷺ).

Indeed, from the most important of the *obligatory* acts of worship which Allāh has legislated for His believing servants is the act of *Du'a* (supplication), i.e. calling upon Him for every need, in every situation and circumstance, in the day and the night, in public and private; especially when someone is afflicted with a calamity, or he experiences distress and difficulties.

Supplicating (to Allāh) is from among the most beneficial of all acts of worship, as well as being one of the easiest acts of worship for a Muslim to perform. And it has a magnificent status in Islām, in that the *command* to supplicate (to Allāh) came in the Qur'aan:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

And your *Rabb* (Creator, Provider) said: Supplicate to Me, I will respond to your (supplication). Verily! Those who scorn My *worship* [i.e., do not *supplicate* to Me] will surely enter Hell in humiliation! [Soorah Ghāfir, 40:60]

And the Messenger of Allāh (ﷺ) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Supplication is (the essence of) '*Ibādah* (worship). [*Saḥeeh*, reported by at-Tirmidhee, no. 2969]

The Contents of this Book

The book before you - although small in size - contains an extremely beneficial discussion and explanation of what should be said in nine (9) important situations in the life of a Muslim. Each of these supplications or words of remembrance is taken directly from what has been reported in the *authentic* Sunnah of our Prophet Muḥammad (ﷺ) and accompanied by a brief discussion of the affairs related to it, explained by the Noble scholar of al-Madeenah, Shaykh 'Abdur-Razzāq ibn 'Abdul-Muḥsin al-Badr (may Allāh protect and preserve him and his father).

This book includes the following topics: Supplication of Istikhārah, Times of Distress, When Afflicted By Calamity, When In Debt, Prayer For Seeking Rain, At the Time of Rainfall, Eclipse of the Sun/Moon, Sighting the New Moon, and Laylatul-Qadr (The Night of Decrees).

The Explanation

With the hope that a believer will increase his/her *calling* upon Allāh; and to aid the Muslim in grasping the importance and full significance of these supplications, each supplication is accompanied by an *explanation* of its words, along with the *text* of the Hadeeth which puts the words in proper context and further clarify its meaning and importance, and sometimes mentions the *benefit* or *reward* for saying it.

This explanation is taken from '**Fiqh al-Ad'iyyah wal-Adhkār**' (Understanding the Words of Supplication and Remembrance)¹ by Shaykh 'Abdur-Razzāq ibn 'Abdul-Muḥsin al-Badr (may Allāh protect and preserve him and his father).

Memorization

The *Arabic* text, followed by its *transliteration*, has been included to facilitate the memorization of these *Ad'iyyah* (supplications). It is hoped that whoever recites these supplications with *reflection* and *contemplation* upon their meanings, and *believing* in its truthfulness in his/her heart, will earn a great *reward* and the *pleasure* of their Lord, in addition to having their supplications *responded* to!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who *reviewed* it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children, my brother 'Abdul-Lāṭif and nieces Batlah, Huda, Sumiyya and Nusaybah, as well as my close friends Amjad Khan, Muḥammad Shamil, Abu Hudhaifah, Zakee Muwakkil, the Shākirs, Muḥammad Rashid and Khurram 'Ali [among others] without whose *consistent* support and assistance - after Allāh, the Most High - this work may not have been completed.

Finally, I ask Allāh, the Most Merciful of those who show mercy, to shower His *Rahmah* upon my dear friend Niaz Kazi (Raḥimahullāh) who returned to Allāh before the completion of this year's book. May Allāh, ash-Shākir ash-Shakoor, recognize, record and reward all of his efforts to support the publication of these books as well as our other projects for more than twenty years.

Abu Muḥammad (A.R. Shākir)

6th Rajab 1443 A.H. / 9th March 2022 C.E.

¹ Chapters 149, 150; 153, 154; 162 - 166, Fiqh al-Ad'iyyah wal-Adhkār, between pages 635 - 710.

The Supplication of Istikhārah (For Making a Decision)

The discussion here is concerning the supplication of *Istikhārah* which is commendable for a Muslim to say whenever he considers doing something that he does not know how it will turn out or what will be its end result.

In '*Ṣaḥeeh al-Bukhāree*', on the authority of Jābir ibn 'Abdullāh (RadiyAllāhu 'anhumā), who said: The Messenger of Allāh (ﷺ) used to teach us the supplication of *Istikhārah* for every affair just as he used to teach us a chapter of the Qur'ān.

He (ﷺ) would say: If one of you considers doing something, then he must perform two *Rak'ah* (units of prayer), other than it being *al-Fareedah*, (i.e., an obligatory prayer). Then, he should say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ.

وإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ. قال: وَتُسَبِّحُ حَاجَتَهُ.

Allāhumma innee astakheeru-ka bi 'Ilmi-ka wa astaqdiru-ka bi Qudrati-ka wa as'alu-ka min Fadli-kal-'Adheem, fa inna-ka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa Anta 'Allāmu-l-ghuyooḥ.

Allāhumma in kunta ta'lamu anna hādha'l-amra khayrun lee fee deenee wa ma'āshee wa 'āqibati amree (or he said: 'ājili amree wa ājili-hi) faqdur-hu lee wa yassir-hu lee thumma bārik lee fee-hi.

Wa in kunta ta'lamu anna hādha-l-amra sharrun lee fee deenee wa ma'āshee wa 'āqibati amree (or he said: 'ājili amree wa ājili-hi) faṣrif-hu 'annee waṣrif-nee 'anhu, waqdur liya-l-khayra haithu kāna, thumma Arḍi-nee bi-hi.

O Allāh! I ask guidance from Your Knowledge, and ability from Your Absolute Power, and I ask You for some of Your magnificent bounties. Indeed, You are Fully Capable, while I am not capable; You know (all things) while I do not; and You have Full Knowledge of the unseen.

O Allāh! If You know that this affair is **good** for my religious life and my livelihood (in this world) and for my Hereafter – [or he said: my present life and hereafter] – then **decree** it for me and make it **easy** for me (to achieve). And then **bless** me in it.

And if You know that this affair is **harmful** to my religious life and my livelihood (in this world) and for my Hereafter – [or he said: my present life and hereafter] – then **turn it away** from me and **turn me away** from it. And **decree** for me that which is **good**, wherever it may be. And **make me pleased** with it. [The Prophet (ﷺ) added that the person should name (i.e., mention) his need]. [Saḥeeh Al-Bukhāree]²

This blessed and magnificent supplication which our Prophet (ﷺ) guided us to for this kind of situation - the situation of one seeking to make the best choice in an affair which a Muslim is entering upon, while he is unsure about how it will end up:

- Will it lead to good or evil?
- Will it lead to benefit or harm?

This (supplication) is a replacement for the Islamic *Ummah* (community/nation), instead of what the people of *Jāhiliyyah* (Times of Ignorance) were upon of being controlled by the 'evil omens' of birds and making decisions by means of 'divining arrows'. Whenever one of them had a need, like marriage, or travel or commerce/trade or that which is similar to this, they used to use these means to seek knowledge of what had been decreed for them in the knowledge of the unseen. And this is the misguidance and stupidity (foolishness) which the people of *Jāhiliyyah* (Times of Ignorance) were upon.

As for the Islamic *Ummah* (community/nation), Allāh, the Most High, has guided them to that which leads to salvation in all affairs, the **keys** to all good, and the **paths** of happiness and success in this world and in the Hereafter. And from the above is this magnificent supplication which the Islamic *Ummah* (community/nation) has been guided to.

al-'Allāmah Ibnul-Qayyim (Raḥimahullāh) said: Allāh has substituted for them [i.e., the Islamic *Ummah*] this supplication - which entails:

1. *Tawḥeed* (worship of Allāh Alone),
2. *Iftiqār* (being in dire need of Allāh),
3. *'Uboodiyyah* (the state of being a worshiper of Allāh),
4. *Tawakkul* (total reliance and dependence upon Allāh Alone) and
5. *Su'āl* (asking) the One in Whose Hand is all good, the only One Who can bring that which is good, and Who is the only One Who can turn away that

² Saḥeeh al-Bukhāree, no. 1162. See: 'Hadeeth Ṣalāt al-Istikbār, Rivāyatan wa Dirāyatan', by Dr. 'Āṣim al-Qaryootee (in Arabic), as it relates to this Hadeeth.

which is evil, the One Who when He opens the way of *Rahmah* (mercy) to His '*Abd* (worshiper), no one has the ability to hold it back from him, and if He holds it back, no one has the ability to give it to him.

Allāh has substituted [for the Islamic *Ummah*] this supplication - in place of *Tatayyur* (seeking omens in birds), and *Tanjeem* (seeking guidance from the stars), and seeking good fortune in the rising and ascending of celestial bodies [like how people follow the 'zodiac' signs], etc.

So, this supplication (*Istikhārah*) is the blessed and successful means to good fortune and happiness for the People of Happiness (*Sa'ādah*) and Success (*Tamfeeq*); "those whom Allāh has already given all that is good".³

And it is not the means to good fortune for the people of *Shirk* (polytheism) and *Shaqā'i* (misfortune) and *Khidhlān* (who have been abandoned by Allāh, and left on their own); "those who set up along with Allāh another *Ilāh* (god). So, they will soon come to know." [Soorah al-Hijr, 15:96]

This supplication entails affirmation [of all of the following]:

1. His existence (The One Free From All Imperfections) (*al-Wujood*),
2. Affirmation of His characteristics of perfection (*Sifāt al-Kamāl*), including perfection of knowledge, power and will,
3. Affirmation of His Lordship (*Rubūbiyyah*),
4. Surrendering one's affairs to Him (*at-Tafveed*),
5. Seeking help from Him (*al-Isti'ānah*),
6. Total dependence upon Him (*at-Tawakkul*),
7. Giving up being in charge of one's self,
8. Declaring oneself free of having any power or strength except from Him,
9. A person's acknowledgement of his own **lack of knowledge** of what is best for himself, or **ability** to do (what is best for himself), or the **will** to do it, and
10. That all of the above is in the Hands of Allāh, his Guardian, Creator and true God...

[Ibnul-Qayyim goes on to say]: What is intended is that *al-Istikhārah* is total dependence upon Allāh, surrendering all affairs to Him and seeking the right choice (for what is best) by means of His Power, His Knowledge and His excellence in choosing what is best for His '*Abd* (worshiper).

This is all part of what is necessitated by being pleased with Him as *Rabb*, and that which - if one does not have it - he will not taste the sweetness of *Emān* (true faith). Then, if one is pleased with the *Maqdoor* (i.e., the occurrence of that which Allāh has decreed) after *Istikhārah*, this is the sign of true happiness and success... [End of quote].⁴

³ Soorah al-Anbiyā', 21:101.

⁴ *Zād al-Ma'ād*, by 'Allāmah Ibnul-Qayyim, 2/443 - 445.

There will be no regret for the one who seeks from his *Rabb* to choose what is best (for him), based upon His Knowledge which encompasses everything, and who seeks from his *Rabb* the ability to do (what is best for himself), based upon His Complete and Perfect Ability and Power over everything, and who requests from his *Rabb*, The One Free From All Imperfections, some of His magnificent bounties and favors.

The statement of Jābir (RadiyAllāhu 'anhu): 'The Messenger of Allāh (ﷺ) used to teach us the supplication of *Istikbarah* for every affair just as he used to teach us a chapter of the Qur'ān,' - contains an indication of the great importance which the Prophet (ﷺ) gave to this supplication, how he sought to preserve it, as well as the intensive care he gave to it.

The statement of Jābir (RadiyAllāhu 'anhu): He (ﷺ) would say to us: 'If one of you considers doing something...' - refers to those affairs which he does not know how they will end up, such as traveling or marriage, and things like that; as there is no *Istikbarah* concerning doing that which is obligatory (*Wājib*) or leaving off that which is forbidden (*Haram*).

The statement of the Prophet (ﷺ): '...then he should perform two *rak'ah* (of prayer), other than it being *al-Fareedah*,' means that he must perform two *rak'ah*, from other than those prayers whose performance has been made *obligatory*. This is done so that his prayer will be a 'key' for him to achieve all good, a means through which his request will be responded to, and that what he desires will be realized.

There has not come in any of the (various) narrations of this *Hadeeth* any identification of anything specific from the verses of the Qur'ān or its chapters to be recited in this prayer. For this reason, the person performing *Istikbarah* may recite whatever Allāh has made easy for him from the Qur'ān, without being required to stick to something specific.

The statement of the Prophet (ﷺ): '...Then, he should say:' - its apparent meaning is that the supplication (of *Istikbarah*) will be **after** finishing the performance of the prayer, i.e., **after** he recites the *Tasleem* (saying: '*as-Salāmu Alaikum*...' to the right and left).

It is also possible [to understand this to mean] **before** the *Tasleem* (saying: '*as-Salāmu Alaikum*...' to the right and left), i.e., after finishing the *Adbkār* (words of remembrance) and *Ad'iyyah* (supplications) of the prayer.

However, what is more likely is the first one, i.e., that the supplication of *Istikbarah* is **after** the *Tasleem* (saying: '*as-Salāmu Alaikum*...' to the right and left). And it is better that he raises his hands at the time of this supplication (of *Istikbarah*), since the raising of the hands is from the causes of the supplication being responded to.

Whoever has not memorized the supplication of *Istikhārah* and therefore read it from a book has no blame against him (for doing so). However, it is necessary to strive to have presence of heart and mind (*Ih-dār Qalbi-hi*), exhibiting humility and awe (*al-Khushoo'*) for Allāh, sincerity (*Sidq*) in the supplication, and reflection (*Ta'ammul*) upon the meanings of this magnificent supplication.

As for someone who has not memorized this supplication, nor does he have in his possession a book (to read it from), and he needs to perform *Istikhārah*, then he should perform two *Rak'ah* (of prayer) and then he should supplicate with whatever words he finds easy from the meanings related to seeking the right choice (i.e., that which contains the good).

The statement of the Prophet (ﷺ): '...O Allāh! I ask guidance from Your Knowledge...' - means: I ask of You - O Allāh - to choose for me that which is best and the most rightly guided of the affairs, based upon Your Knowledge which encompasses everything, including:

1. that which **was** (in the past),
2. that which **will be** (in the future), and
3. that which **was not**, *if* it were to occur, *how* it would be.

The statement of the Prophet (ﷺ): '...and [O Allāh! I ask] ability from Your Absolute Power...' - means: I ask of You to give me the ability to do (that which is best), based upon Your Power and Ability over all things.

The statement of the Prophet (ﷺ): '...and I ask You for some of Your magnificent bounties...' - means: I ask of You - O Allāh - to honor me with Your favors and bounties and to favor me with Your gifts, since You Alone are the One Who gives freely from Your bounties and favors.

The statement of the Prophet (ﷺ): '...Indeed, You are Fully Capable, while I am not capable; You know (all things) while I do not; and You have Full Knowledge of the unseen' - contains an expression of *Emān* (faith) in the Power of Allāh over everything and His Ability to do everything; and that nothing in the earth or in the heavens escapes His Knowledge, as well as the acknowledgement of the weakness of the person and his inability, and his dire need for his *Sayyid* (Master) and *Mawla* (Patron, Supporter and Protector).

The statement of the Prophet (ﷺ): '...O Allāh! If You know that *this affair*...' - here the person mentions the *specific thing* he is seeking, whether it be marriage, trade, traveling, or something other than that.

The statement of the Prophet (ﷺ): '...If You know...' - refers to the lack of knowledge of the person concerning how this affair will end. As for the *Rabb* (Allāh), the One Free From All Imperfections, His Knowledge encompasses all things.

The statement of the Prophet (ﷺ): '...If you know that this affair is **good** for my religious life and my subsistence (in this world) and for my Hereafter...' - here the religious life (*Deen*) is mentioned first, since it is the most important. So, if the religious life is safe and sound, then all good will have been achieved. And if it is defective or faulty, then there is no good to come after that.

The statement of the Prophet (ﷺ): '... [or he said: If it is better for my present life and hereafter]' – this was due to the *doubt of the narrator* of the *Hadeeth* [as to which of these two wordings was the actual words of the Prophet (ﷺ)]; while both wordings carry the same meaning just mentioned.

The statement of the Prophet (ﷺ): '...then **decree** it for me and make it **easy** for me (to achieve)' - means: Make this affair something decreed for me and made easy for me.

The statement of the Prophet (ﷺ): '...And then **bless** me in it' - means: Make it to be *unending* for me and *multiplied*, since [the meaning of] *al-Barakah* (blessings) includes *permanence* of the blessing as well as its *growth* or *increase*.

The statement of the Prophet (ﷺ): '...And if You know that this affair is **harmful** to my religious life and my livelihood (in this world) and for my Hereafter – [or he said: If it is harmful for my present life and hereafter] – then **turn it away** from me and **turn me away** from it...' - entails asking Allāh to remove this affair from his heart and mind, if it is harmful, and make a great distance between him and this affair.

The statement of the Prophet (ﷺ): '...And **decree** for me that which is **good**, wherever it may be...' - means to write for me (in the divine decrees) the good wherever it may be.

The statement of the Prophet (ﷺ): '...And **make me pleased** with it...' - means: Grant me success in being *pleased* and *content* with *whatever portion* You have assigned to me from that affair, if it is granted, and to be *pleased* and *content* with its absence, if it is denied.

All good is in that which is chosen by Allāh, and all success is in His Hands (The One Free From All Imperfections), and He, Alone, is the True Guide (*al-Hadee*) to the straight path!

Adhkār al-Karb (Words of Remembrance at Times of Distress)

A number of *Aḥādēeth* (narrations) have been confirmed in the *Sunnah* from the Prophet (ﷺ) concerning the treatment/cure of the distress that might afflict a person, i.e., the agony and pain which a person could find within himself due to the calamities and afflictions that befall him, causing him anxiety and sadness and preventing him from sleep.

The First Hadeeth:

Among those *Aḥādēeth* which have been mentioned concerning the treatment/cure of this condition, is that which is collected by al-Bukhārī and Muslim, on the authority of Ibn 'Abbās (RaḍiyAllāhu an-humā): that the Messenger of Allāh (ﷺ) used to say, at times of distress:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

Lā ilāha illAllāh, al-'Adḥeem al-Haleem;

Lā ilāha illAllāh, Rabbul-'Arshi-l-'Adḥeem;

Lā ilāha illAllāh, Rabbus-Samāwāti wa Rabbul-Arḍi wa Rabbul-'Arshil-Kareem.

There is none worthy of worship except Allāh, the Magnificent, the Forbearing. There is none worthy of worship except Allāh, Lord of the Magnificent Throne. There is none worthy of worship except Allāh, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.⁵

The Second Hadeeth:

Abu Dāwood, Ibn Mājah, and others have reported, on the authority of Asmā' bint 'Umais (RaḍiyAllāhu 'anhā), that she said: the Messenger of Allāh (ﷺ) said to me: Shall I not teach you some words which you can say at the time of distress, or when you are in distress:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

Allāh Allāh Rabbee, Lā Ushriku bihi shay'an.

⁵ *Ṣaḥeeḥ al-Bukhāree*, no. 6346, and *Ṣaḥeeḥ Muslim*, no. 2703.

Allāh Allāh is my *Rabb* (Lord). I do not associate anything with Him [as a partner or equal].⁶

The Third Hadeeth:

Abu Dāwood has also narrated in his '*Sunan*', on the authority of Abu Bakrah (RadiyAllāhu 'anhu), from the Prophet (ﷺ) that he said: The supplications of the person who has been afflicted with distress are:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma Raḥmata-ka Arjoo,

Fa-Lā Takil-nee ilā nafsee Tarfata 'ainin;

wa Aslih lee sha'nee Kulla-hu,

Lā ilāha illa Anta.

O Allāh! It is Your Mercy that I hope for. Do not abandon me to myself even for the blinking of an eye. And put all my affairs in good order for me. There is nothing which deserves to be worshiped except You.⁷

The Fourth Hadeeth:

at-Tirmidhee has narrated on the authority of Sa'd ibn Abi Waqqās (RadiyAllāhu 'anhu) that he said, the Messenger of Allāh (ﷺ) said: The supplication of *Dhin-Noon* (Yoonus, 'Alaihis-Salām) when he supplicated - while he was in the belly of the big fish:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illa Anta,

Subḥāna-Ka,

Innee kuntu minadh-Dhālimeen.

There is nothing which deserves to be worshiped except You. You are Free from All Imperfections. Indeed, I was one of the wrongdoers. [Soorah al-Anbiyā, 21:87]

Indeed, there is no Muslim who supplicates with these words, in absolutely any situation, except that Allāh will respond to him.⁸

⁶ *al-Musnad*, 6/369, *Abu Dāwood*, no. 1525 and *Ibn Majah*, no. 3882. al-Albānee declared it to be *Hasan* (good, acceptable) in *Ṣaḥeeḥ al-Jāmi'*, no. 3388.

⁷ Reported by Aḥmad in *al-Musnad*, 5/46, *Sunan Abu Dāwood*, no. 5090. al-Albānee declared it to be *Hasan* (good, acceptable) in *Ṣaḥeeḥ al-Jāmi'*, no. 3388.

All of these statements which have been mentioned in these *Aḥādēeth* are statements of *Emān* (true faith), *Tawḥeed* (singling out Allāh, Alone) *Ikhlās* (sincerity) for Allāh, the Mighty the Majestic, being distanced from every kind of *Shirk* (associating something as a partner or equal with Allāh), the greater of it and the lesser of it. Hence, in this is the clearest indication that the greatest treatment/cure for distress is renewing/restoring *Emān* (true faith) and repetition of the statement of *Tawḥeed*: *Lā ilāha illAllāh* [Nothing deserves to be worshiped except Allāh].

Indeed, difficulty is not removed from a person, nor is worry and distress raised up from him by anything in the way that it is removed by *Tawḥeed* of Allāh and *Ikhlās* of the *Deen* (entire Way of Life) for Him (Allāh), and by actualizing/realizing the worship for which the human being was created and brought into existence to perform.

Indeed, when the heart is filled with *Tawḥeed* (worship of Allāh, Alone) and *Ikhlās* (sincerity), and it is occupied with this magnificent affair, which is absolutely the greatest and most noble of all affairs, all sorts of distress will go away, and difficulties and worries will cease, and he will enjoy the utmost happiness.

al-'Allāmah Ibnul-Qayyim (Raḥimahullāh) said: *Tawḥeed* (singling out Allāh, Alone, for every act of worship) is the *Mafẓ'a'u* (shelter) of Allāh's *A'dā* (enemies) and His *Awliyā* [worshippers who have *Emān* (true faith) and *Taqwā* (piety)].

As for His enemies: It (i.e., resorting to *Tawḥeed*) rescues them from the distress and troubles of this world: 'And when they embark on a ship, they invoke Allāh, making the *Deen* (entire Way of Life) for Him (Allāh, alone). But when He brings them safely to land, behold, they give a share of their worship to others.' [Soorah al-'Ankaboot, 29:65]

As for His *Awliyā* (worshippers who have *Emān* and *Taqwā*): It (i.e., resorting to *Tawḥeed*) rescues them from the distress and troubles of the life of this world and in the hereafter.

For this reason, *Yoonus* ('Alaihis-Salām) sought refuge [through *Tawḥeed*], and as a result Allāh rescued him from [all of] those levels of darkness (*Dhulumāt*)⁸. Similarly, the followers of the Messengers ('Alaihimus-Salām) sought refuge in it (i.e., *Tawḥeed*), and hence they were saved - due to it - from that which the pagan disbelievers were punished with in the worldly life, as well as the punishment which is prepared for them in the hereafter.

⁸ Reported by Aḥmad in *al-Musnad*, 1/170, and *Jāmi'* at-Tirmidhee, no. 3505. al-Albānee declared it to be *Ṣaḥeeḥ* (authentic), in *Ṣaḥeeḥ al-Jāmi'*, no. 3383.

⁹ Levels of darkness: The darkness of the *night*, the darkness of the *bottom of the sea*, and the darkness of the *belly of the fish*.

When Pharaoh sought refuge in it (i.e., *Tawhēed*), at the time when he actually saw the destruction and realized that he was going to drown, it did not benefit him (at all), since [claiming] *Emān* at the time of witnessing (the punishment) is not accepted. This is the *Sunnah* (Way) of Allāh in [terms of how He deals with] His servants.

The difficulties and troubles of the life in this world are not repulsed by anything in the same way as they are repulsed by *Tawhēed* (singling out Allāh, Alone, for worship). And for this reason, the supplication for (relief from) distress is by means of *Tawhēed*; and likewise, it was by means of *Tawhēed* that *Dhin-Noon* (Yoonus, 'Alaihis-Salām) supplicated, [with] a supplication which no one in severe distress supplicates with except that Allāh grants him relief from his distress.

Nothing throws one into the most horrible of difficulties except by *Shirk* (associating something as a partner or equal with Allāh), and nothing rescues one from these (horrible difficulties) except *Tawhēed* (worshiping Allāh, Alone). Hence, *Tawhēed* is the shelter (*Mafẓa'u*), the refuge (*Malja'u*), fortress (*Hisn*), and the ultimate goal (*Ghāyah*) of every created being.¹⁰

We have already come across *Aḥādēeth* (narrations) which point to this meaning:

The First Hadeeth:

The *Hadeeth* of Ibn 'Abbās (RaḍiyAllāhu 'anhumā) which consists entirely of *Tawhēed* (singling out Allāh) and *Tamjeed* (glorification) of Allāh, the Mighty the Majestic, in addition to repetition of the statement of *Tawhēed*: *Lā ilāha illAllāh* [nothing deserves to be worshiped except Allāh], accompanied by that which points to the greatness ('*Adḥamah*) of Allāh and His majesty (*Jalāl*), as well as His perfection (*Kamāl*) and His *Ruboobiyyah* (Lordship) over the heavens, the earth, and the Magnificent Throne.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

Lā ilāha illAllāh, al-'Adḥeem al-Haleem; Lā ilāha illAllāh,
Rabbul-'Arshi-l-'Adḥeem;

Lā ilāha illAllāh, Rabbul-Samāwātī wa Rabbul-'Arḍi wa Rabbul-'Arshil-Kareem.

There is none worthy of worship except Allāh, the Magnificent, the Forbearing. There is none worthy of worship except Allāh, Lord of the Magnificent Throne. There is none worthy of worship except Allāh, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.

¹⁰ *al-Fawa'id*, page 95-96, by Ibnul-Qayyim (Raḥimahullāh).

These words have brought together - in a well-organized fashion - the three types of *Tawhēed*, i.e., *singling out Allāh* in: *ar-Ruboobīyyah* (as the only Creator, Owner, Controller), *al-Uloobīyyah* (as the only One Deserving of worship) and *al-Asmā' waṣ-Ṣifāt* (the only One Deserving of the names and descriptions of perfection).

Hence, if/when a Muslim recites these words contemplating their *meanings* and reflecting upon their *indications*, his *heart* will become calm, his *soul* will be at rest, the distress and anxiety will cease, and he will be guided to the Straight Path.

The Second Hadeeth:

The Hadeeth of Asmā' bint 'Umais (RaḍīyAllāhu 'anhā), wherein the Prophet (ﷺ) directed her to seek refuge - at the time of distress, or when one is in distress - with *at-Tawhēed*, which there is *nothing like it* in terms of repulsing difficulties and removing distress.

The Prophet (ﷺ) drew her attention to this matter and aroused in her the desire to know these words, and prepared her soul to receive them (with full acceptance), by presenting to her a fascinating and stimulating question: 'Shall I not teach you some words which you can say at the time of distress, or when you are in distress?' And there is no doubt that her soul longed to know these words. Hence, he (ﷺ) directed her to say:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allāh Allāh Rabbee, Lā Usbriku bihi shay'an, [Allāh Allāh is my *Rabb* (Lord). I do not associate anything with Him (as a partner or equal)]. And this is a statement of *Ikhlās* (sincerity) and *Tawhēed* (singling out Allāh, Alone, for every act of worship).

The statement of the Prophet (ﷺ): *Allāh Allāh* - with both words in the *nominative* case grammatically, the first one being the '*subject*' of the sentence, while the second one is to *emphasize* the first one, by repeating the exact same expression - is a manner of pointing to the *magnitude* of this situation and the *importance* of this affair.

The '*predicate*' of the sentence is the statement: *Rabbee* (my Lord). So, the meaning is that: **My Ilāh** (God) - Who I worship, and Who I single out exclusively for each and every type of worship, including *Khanf* (Fear) and *Rajā'* (hope), as well as *Dhull* (humility), *Khudoo'* (obedient submission), and *Khushoo'* (awe), as well as *Inkīsār* (a state of being remorseful and penitent) and other than that - **He is my Rabb** (Lord) Who has *nourished me* with His blessings, *brought me into existence* from nothing, and *favor me* with all kinds of gifts and bounties.

The statement of the Prophet (ﷺ): *Lā Usbriku bihi shay'an*, means: I do not take **anything** as a partner with Him, no matter who it may be. And his (ﷺ) statement: **anything**: is an *indefinite* noun in a sequence of *negation*, which

indicates a *general, all-inclusive, negation* [of there being anything which shares this worship with Allāh].

In any case, this is a magnificent statement, which consists of the actualization of *Tawḥeed*, with both of its essential pillars, the negation and the affirmation: *negation* of worship for everything besides Allāh, and *affirmation* of worship for Him Alone.

In this *Hadeeth* is evidence that *Tawḥeed* is the shelter (*Mafẓ'a'u*) from distress and the greatest means of ending worries and removing anxieties.

The Third *Hadeeth*:

Hadeeth of Abu Bakrah (RadiyAllāhu 'anhu), from the Prophet (ﷺ): The supplications of the person who has been afflicted with distress are:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma Rahmata-ka Arjoo, Fa-Lā Takil-nee ilā nafsee Tarfata 'ainin; wa Aslih lee sha'nee Kulla-hu, Lā ilāha illa Anta [O Allāh! It is Your Mercy that I hope for. Do not abandon me to myself even for the blinking of an eye. And put all my affairs in good order for me. There is nothing which deserves to be worshiped except You].

All of it is *Tawḥeed* of Allāh, seeking refuge in Him and clinging to Him (for protection).

The statement of the Prophet (ﷺ): *Allāhumma Rahmataka Arjoo* [O Allāh! It is Your Mercy that I hope for] - indicates, in the delaying of the verb '*I hope*', *Iktisās* [reserving something to one entity], i.e., '*We single You out with hope* of mercy from *You* (Alone), and do not have *hope* of mercy from anyone besides *You*.

The statement of the Prophet (ﷺ): *Fa-Lā Takil-nee ilā nafsee Tarfata 'ainin; wa Aslih lee sha'nee Kullahu* [Do not abandon me to myself even for the blinking of an eye. And put all my affairs in good order for me] - indicates the person's dire need of Allāh, and that he could never be free of need of his *Rabb* (Lord) and his *Mawlā* (Master), even for the blinking of an eye, in every one of his affairs.

For this reason, he said: *wa Aslih lee sha'nee Kulla-hu* [and put all my affairs in good order for me], i.e., in every single aspect (of his affairs), and from every single angle (from which it can be considered).

Then, he closes this blessed supplication with the statement of *Tawḥeed*: *Lā ilāha illa Allāh* [nothing deserves to be worshiped except Allāh]!

The Fourth Hadeeth:

Hadeeth of Sa'd ibn Abi Waqqāṣ (RaḍiyAllāhu 'anhu), which contains mention of the supplication of *Dhīn-Noon* (Yoonus) ('Alaihis-Salām) while he was in the belly of the fish:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illa Anta, Subḥāna-Ka, Innee kuntu minadh-Dhālimeen [There is nothing which deserves to be worshiped except You. You are Free from All Imperfections. Indeed, I was one of the wrongdoers].

Concerning this supplication, Ibnul-Qayyim (Raḥimahullāh) said:

Indeed, this supplication contains - from:

1. The perfection of the worship of Allāh, Alone (*Tawḥeed*), as well as
2. The declaration of Allāh, the Most High, being free of every type of defect or imperfection (*Tanzeeh*), and
3. The acknowledgment by the human being of his wrongdoing (*Dhulm*) and his sins (*Dhanb*), that which amounts to the most effective treatments for distress, worries, and anxieties, as well as the most effective means of reaching Allāh, the One Free From All Imperfections, for the fulfillment of needs.

Indeed, *Tawḥeed* (singling out Allāh, Alone) and *Tanzeeh* (declaring Him to be free from every imperfection) entails the *affirmation* of every kind of perfection (*Kamāl*) for Allāh, and the *negation* of every kind of defect (*naqs*), deficiency (*aiib*), and comparison (*tamtheel*) from Him.

The acknowledgment of wrongdoing (*Dhulm*) entails the person's true faith (*Emān*) in Allāh's Divine Law, His reward (*Thawāb*) and punishment (*'Iqāb*); and this necessitates his state of feeling remorseful and penitent (*Inkisar*), his returning (*Rajoo'*) to Allāh [from disobedience to obedience], seeking pardon (*Istiḡālah*) for his slips and mistakes, in addition to the acknowledgment of his state of being a worshipper of Allāh, Alone (*'Uboodīyyah*), and his dire need (*Ifṭiqār*) of his *Rabb* (Lord, Creator)!

Here we have four matters through which a person seeks a means of access to Allāh: *Tawḥeed* (singling out Allāh, Alone, for every type of worship) and *Tanzeeh* (declaring Him to be free from every imperfection); and *'Uboodīyyah* (his state of being a worshipper of Allāh, Alone) and *I'tirāf* (acknowledgment of his wrongdoing and his sins).¹¹

¹¹ *Zād al-Ma'ād*, 2/208

What One Is To Say If/When He Is Afflicted By a Calamity

The discussion here is concerning that which is legislated to be said by a Muslim when he is afflicted by a calamity - either himself, his child, his wealth, or what is similar to this.

One should know, first of all, that the *Sunnah* (Way) of Allāh that must happen, as it relates to His worshipers, is that He afflicts them in this worldly life with different types of trials, and various tribulations and calamities.

So, He tests them with *poverty* one time, and with *wealth* the next time; with *good health* this time and with *sickness* the next; with *happiness and prosperity* on one occasion and *hardships* on another.

So, there is no one among the people except that he is being tried/tested. He is either being tested with missing out on something *beloved*, the occurrence of something *detested*, or the cessation of something *desired*.

Hence, the happiness of the *Dunyā* (worldly life) is (like) *dreams* experienced during sleep or shade that is temporary. If it (i.e., the *Dunyā*) causes someone to *laugh* a little, it will (also) cause him to *cry* a lot; and if it brings *happiness* for a day, it will bring *sadness* for a lifetime. If it provides *enjoyment* for a little while, it will also *prevent it* for a long time. It (i.e., the *Dunyā*) does not fill a house with *happiness* except that it will (also) fill it with *sadness*.

It is like what was said by Ibn Mas'ood (RāḍiyAllāhu 'anhu): 'For every (occasion of) *happiness*, there is one for *sadness*. And no house has been filled with *happiness*, except that it is (also) filled with *sadness*.'¹²

The exception to this is that the Muslim worshiper of Allāh eventually ends up upon *Khair* (all kinds of goodness) in his every situation or circumstance, as has been mentioned by the Prophet (ﷺ): Amazing is the affair of the believer. Indeed, the whole of his affair is *Khair* (goodness); and this is not the case for anyone except the believer. If happiness/prosperity comes to him, he is *thankful*, and so it is *good* for him [in the end]. And if harm/hardship comes to him, he is *patient*, and so it is *good* for him [in the end]. [Reported by Muslim]¹³

Allāh has directed His worshipers to the *condition/state* which is befitting of them to be in at the time of being afflicted with a calamity, and to the *words of remembrance* which are befitting of the one afflicted to recite.

¹² *aḥ-Zuhd*, Imām Aḥmad, no. 901; *aḥ-Zuhd*, Wakee', no. 137; al-Baihaquee in *ash-Shu'ab*, no. 10157.

¹³ *Ṣaḥeeḥ Muslim*, no. 2999.

Allāh, the Most High, says:

﴿وَلَبَلُّوْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ۖ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

And certainly, We shall test you with something of *Khanf* (fear), *Joo'* (hunger), *Naqs* (loss) of wealth, lives and fruits, and give glad tidings to those who are *patient*. Those who, when afflicted with calamity, say: Truly! To Allāh we belong and truly, to Him we shall return. They are those on whom are the *blessings* of their *Rabb* (Creator, Nourisher), and (they are those who) receive His *Mercy*, and it is they who are the *rightly guided*. [Soorah al-Baqarah, 2:155 - 157]

So, Allāh, the One Free from All Imperfections, informs in this Noble *Ayah* (from the Qur'ān) that He tests and tries His worshipers with trials and tribulations, to make clear the one who is *truthful* (in his claim to *Emān*) from the one who is a *liar*, and the *impatient* one from the one who is *patient*; the one who has *certainty* from the one who is in *doubt*.

So, He mentioned various things that He tests them with. He tests them with *al-Khanf* (fear) from the enemy; *al-Joo'* (hunger), i.e., a shortage of food and nourishment; or *Naqs* (loss) of wealth, including: all types of loss that may occur to wealth, whether it be a calamity or disaster coming from the sky above, drowning, something being lost or looting or other than that.

He also tests them with *Naqs* (loss) of lives, by taking away loved ones, from among children, relatives, and companions. Also, included in this is a physical affliction with different types of sicknesses and ailments.

He also tests them with *Naqs* (loss) of fruits, including grains and the fruits of the palm tree and other trees. These are matters that must occur, since *al-'Aleem* (the All-Knowing) *al-Khabeer* (the All-Aware) has informed that they will occur.

The portion/share a person (earns) from the calamity will be [based upon] the *effect* that it causes in him. Hence, whoever is *pleased* (with what Allāh has decreed), will earn His *Pleasure*, and whoever is *displeased* (with what Allāh has decreed) will earn His *Displeasure*.

For this reason, it is necessary for the one afflicted to know that the One Who has afflicted him with his affliction is *Aḥkamul-Ḥākimeen* (the Most Perfect Judge), and *Arḥamur-Rāḥimeen* (the Most Merciful of those who show mercy), and that He, the One Free From All Imperfections, has not sent this affliction against him to destroy him, nor to torture him.

Rather, He has afflicted him for the purpose of testing his *Ṣabr* (patience), his *Ridā* (being pleased, with Allāh) and his *Emān* (faith). He afflicted him to hear his humble pleas (for help), his prayers and supplications, and to see him cast down, prostrate at His door, seeking refuge at His side, heartbroken in front of Him, raising his hands humbly begging Him, only complaining of his grief and sorrow to Him.

As a consequence, he will achieve the magnificent promise of Allāh, His abundant gifts, a full amount of His blessings and bounties.

﴿وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾﴾ وَأُولَٰئِكَ عَلَيْهِمْ صَلَواتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

...And give glad tidings to those who are patient. Those who, when afflicted with calamity, say: Truly! To Allāh we belong and truly, to Him we shall return. They are those on whom are the Blessings of their *Rabb* (Creator, Nourisher), and (they are those who) receive His Mercy, and it is they who are the rightly guided. [Soorah al-Baqarah, 2:155 - 157]

O how vast is His Bounty! And O how Generous He is in Giving! 'Umar ibn al-Khattāb (RadiyAllāhu 'anhu) said: *Ni'mal-'Idlān wa ni'amatil-'Alāwah*. Truly wonderful/excellent are the two rewards [i.e., the Blessings and Mercy of Allāh], and truly wonderful/excellent is the extra reward [i.e., right guidance].

Indeed, Allāh has made this statement, *Kalimatal-Istirjā'* - i.e., the statement of one who has been afflicted with a calamity: 'Truly! To Allāh we belong and truly, to Him we shall return' - a refuge and a shelter for those who have been afflicted and a protection for those who are being tested and tried.

Hence, if/when the afflicted person seeks refuge by (reciting) this comprehensive statement which entails meanings of all kinds of goodness and blessings - his *heart* will become still, his *soul* will be at rest, and his *mind* will be tranquil. And Allāh will replace his affliction with that which is good.

Imām Muslim narrated in his '*Ṣaḥeeh*' (authentic collection of *Hadeeth*), from Umm Salamah (RadiyAllāhu 'anhā) that she said:

I heard the Messenger of Allāh (ﷺ) saying, When a person suffers from a calamity and utters:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ آجِرْني فِي مُصِيبَتِي، وَأَخْلِفْ لي خَيْرًا مِنْهَا

Innā lillāhi wa innā ilaihi rāji'oon.

Allāhumma Ājirnee fi muṣeebatee,

wa Akhlif lee khairan minhā

(Truly! To Allāh we belong and truly, to Him we shall return.

O Allāh! Reward me for (my patience with) my affliction,
and give me something better in exchange for it) -

Allāh surely *rewards* him for his (patience with the) affliction and *substitutes* it with something better than it.

Umm Salamah (RaḍiyAllāhu 'anhā) said: When Abu Salamah (RaḍiyAllāhu 'anhu) died, I recited (this supplication) just as the Messenger of Allāh (ﷺ) had commanded me (to do). So, Allāh bestowed upon me one better than him, [i.e., I was married to] the Messenger of Allāh (ﷺ).¹⁴ Meaning: Allāh honored her, by her marrying the Messenger of Allāh (ﷺ).

Whoever reflects upon this magnificent statement, *Kalimatul-Istirja'* ('Truly! To Allāh we belong and truly, to Him we shall return'), will find that it contains a tremendous cure/treatment for those afflicted with calamities. Rather, it contains - for those afflicted with calamities - the most effective and most beneficial treatment for the present time and later [i.e., for this world and the next].

O how many are the praiseworthy effects, positive outcomes, and magnificent results, in this world and the hereafter, from this statement. Sufficient - as proof of this point - is the statement of Allāh, the Most High:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَذَكَّرُونَ﴾

They are those on whom are the *Blessings* of their *Rabb* (Creator, Nourisher), and (they are those who) receive His *Mercy*, and it is they who are the *rightly guided*. [Soorah al-Baqarah, 2:157].

However, along with *saying these words*, it is necessary to *understand* the *meanings* that they point to and *actualize* what is *intended* by these words, in order for the person to attain this noble promise and great reward (from Allāh).

This statement contains two magnificent *fundamentals*, which if *actualized* by the person, in terms of having *knowledge* (of their meanings) and *acting* (upon them), he will find consolation from his calamity, in addition to obtaining a great reward and a beautiful ending.

As for the **First Fundamental**: It is that a person realizes that his life, his family, his wealth, and his children are all *property* of Allāh. Indeed, He is the One Who brought them into existence from non-existence. And He has the absolute right to do with them as He Wills, decide for them whatever He Wills, and there is no one who can *question* His decision or *repulse* His Decree.

¹⁴ *Ṣaḥeeḥ Muslim*, no. 918.

This is what is understood from the statement: 'Truly! To Allāh we belong...!', i.e., we are His property, subject to His absolute control and His management. He is our *Rabb* (Creator, Provider) and we are His slaves. And everything that occurs to us is by His *Qadā'* and His *Qadar* (His Pre-Decree and His Execution of what He decreed).

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ ﴿٢٢﴾

No calamity befalls on the earth or in yourselves but is inscribed in a Book [of divine decrees (*Al-Lawh Al-Mahfoodh*)], before We bring it into existence. Verily, that is easy for Allāh. [Soorah al-Hadeed, 57:22]

As for the **Second Fundamental**: It is that the person knows that his *final destination* and his *return* is to Allāh, as Allāh, the Most High, says:

﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ﴾ ﴿٤٢﴾

And that to your *Rabb* (Creator, Judge) is the *End* (final destination). [Soorah an-Najm, 53:42]

And Allāh, the Most High, said:

﴿إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ﴾ ﴿٨﴾

Surely! Unto your *Rabb* (Creator, Judge) is the *return*. [Soorah al-'Alaq, 96:8]

So, it is necessary for the person to leave the *Dunyā* (worldly life) behind his back, and come to his *Rabb* (Creator, Judge) on the Day of Standing *alone*, just as He created him the first time; without any family, or wealth or relatives. Rather, he will only come with *al-Hasanāt* (good deeds) and *as-Sayyi'āt* (evil deeds).

This is what is understood from the statement: 'and truly, to Him we shall return'. This is acknowledgment from the person that he is going to return to Allāh, and that He, the One Free From All Imperfections, will recompense him for what he has done during the life of this world. With this in mind, a person will direct himself towards being occupied with that which will *benefit* him at the time of the *meeting* with Allāh.

So, if the afflicted person says these words *in this manner*, *calling to mind* its meanings, *actualizing* (in one's life) the *meanings* indicated in it and what is *required* by it, he will be guided to a straight path.

Abu Nu'aim narrates in '*al-Hilyah*', from al-Hasan ibn 'Alee al-'Ābid, that he said: al-Fuḍail ibn 'Iyād said to a man: How old are you? The man said: Sixty years old. al-Fuḍail said: So, for sixty years you have been going forward to your *Rabb*

(Creator, Judge), and are about to reach (Him). The man said: O Abu 'Alee (referring to al-Fuḍail): 'Truly! To Allāh we belong and truly, to Him we shall return'. al-Fuḍail said to him: Do you know what you are saying? The man said: I said: 'Truly! To Allāh we belong and truly, to Him we shall return'. al-Fuḍail said: Do you know its explanation (i.e., what it means)? The man said: Explain it for us, O Abu 'Alee.

al-Fuḍail said: Your statement: 'Truly! To Allāh we belong...', means: I am an '*Abd* (slave) of Allāh, and I am *returning* to Allāh.

Hence, whoever knows that he is the '*Abd* (slave) of Allāh and that he is *returning* to Him, then he should know that he will be *Manḡoof* (standing, awaiting Judgment).

And whoever knows that he will be *Manḡoof* (standing, awaiting Judgment), then he should know that he will be *Mas'ool* (questioned about his deeds).

And whoever knows that he will be *Mas'ool* (questioned about his deeds), then he must prepare a *Jawāb* (answer) for the *Su'āl* (questioning).

The man said: So, what is the *Heelab* (way out, of my condition)? al-Fuḍail said: It is easy. The man said: What is it? al-Fuḍail said: Do well in the time that *remains* (of your life), and you will be forgiven what has *passed*. But, if you do evil in what *remains* (of your life), you will be called to account for what has *passed* and for what *remains*.¹⁵

In this is an indication of the *great concern* which the *Salaf* (early generations of the Muslims) *Rahimahullāh* (may Allāh have mercy upon them) had for the meanings of the *Adhkar* (words of remembrance), and being acquainted with their *Dalālat* (indications), and actualization of its *Maqāsid* (objectives) and *Ghayat* (goals), as well as their emphasis upon this important matter [i.e., the meanings, indications, and actualization of the *Adhkar*], so that the person will achieve its fruits, and its effects will be apparent in him, and he will get a full portion of its goodness and blessings.

¹⁵ *Hilyatul-Awliya'*, 8/113.

What Is To Be Said By One Who Is In Debt

The discussion here - by the permission of Allāh - will be about the supplication which is commendable for a Muslim to supplicate with if/when he has a debt to be repaid.

at-Tirmidhee has reported in his '*Jāmi'*' [collection of *Aḥādeeth* (narrations)], on the authority of 'Alee Ibn Abu Tālib (RadiyAllāhu 'anhu) that a *Mukātab* (slave)¹⁶ came to him and said: Verily, I am incapable of fulfilling the contract (for my freedom), so help me?

He (Alee) said: Shall I not teach you words which the Messenger of Allāh (ﷺ) taught me, such that even if the debt that is upon you were like the mountain of *Thabeer*,¹⁷ Allāh would fulfill it on your behalf. He (ﷺ) said, say:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ،

وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allāhummak-fi-nee bi-Halālī-ka 'an Harāmi-ka,

wa 'Aghni-nee bi Fadlī-ka 'am-man Siwā-ka.

O Allāh, suffice me with what You have made lawful, from being in need of what You have made unlawful, and make me free of need, by Your Favor/Bounty, of everyone besides You.¹⁸

This magnificent supplication is to be said by one who is in debt and incapable of repaying it. So, if he says it and gives care to it [e.g., by reciting it consistently with sincerity, from the heart] Allāh will fulfill it on his behalf, no matter what the size of the debt might be; even if it were like a mountain (in size), as has just been mentioned in the *Hadeeth*. This is because ease and facility are in the Hands of Allāh, and His treasure houses - the One Free From Imperfections - are full, and are not diminished by spending. So, whoever seeks refuge in Him, He will suffice him; and whoever seeks assistance from Him, He will help him and guide him.

This *Mukātab* (slave) came to 'Alee (RadiyAllāhu 'anhu) complaining about being incapable and unable to fulfill his obligation to give his master the amount of money agreed upon in order for his master to free him from slavery. So, 'Alee (RadiyAllāhu anhu) directed him to this magnificent supplication which he

¹⁶ *Mukātab* is a slave under contract with his master to pay a fixed amount of money for his freedom.

¹⁷ *Jabal Thabeer* is a great mountain that lies between Makkah and 'Arafah.

¹⁸ Reported by Ahmad in *al-Musnad*, 1/153, and *Jāmi'* at-Tirmidhee, no. 3563. al-Albānee declared it to be *Ḥasan* (good, acceptable), in *Ṣaḥeeḥ at-Targheeb*, no. 1820.

heard from the Messenger of Allāh (ﷺ). He made clear to this man the magnitude of its benefit and the greatness of (good) that would come back to the one who recites it; and that Allāh will fulfill the debt that is upon him, no matter how much it might be.

'Alee (RāḍiyAllāhu 'anhu) said: 'Shall I not teach you words which the Messenger of Allāh (ﷺ) taught me, such that even if the debt that is upon you were like the mountain of *Thabeer*, Allāh would fulfill it on your behalf'. These words contain that which produces a great sense of longing and desire in the listener, and an encouragement to be consistent in reciting this blessed supplication, so that the person in debt will become free of the burden of the debt that he is carrying, as well as relieving himself from the worries which disturb and occupy his mind.

The Prophet's (ﷺ) statement: 'O Allāh, suffice me with what You have made lawful, from being in need of what You have made unlawful...' - its meaning, when someone says: 'something has *sufficed* him' - is that *by that thing*, he becomes *free of need* of anything besides it. So, he is asking Allāh to make him '*sufficed*' by what he has of the lawful, and '*free of need*' - by it - from the unlawful.

The Prophet's (ﷺ) statement: '...and make me free of need, by Your Favor/Bounty, of everyone besides You' - means: Make *Your Favor* - which is what You have given me out of your generosity, including: blessings, all kinds of good and provisions - a *means* for me to be free of need of anyone besides You. As a result, I will never be in need of anyone other than You, and I will never resort or take recourse to anyone besides You.

This means that it is incumbent upon the worshiper of Allāh to surrender all of his affairs to Allāh, to be totally dependent upon Him, Alone, seeking assistance in Him, the One Free From All Imperfections, and relying upon Him in all of his affairs. And sufficient is He - the One Free From All Imperfections - as the One to Whom you entrust your affairs.

[Know that] it is necessary - along with supplicating - that one must exert himself in utilizing the means (to achieve the goal) and making an earnest effort to pay off the debt, along with sincere resolve and determination to discharge this obligation, and hastening to do so in the earliest possible time that the payment can be arranged.

One should take every precaution to avoid procrastination (in paying off the debt) or putting it off until later, since the one who does so is more worthy of not being helped. As for the one who carries in his heart concern for the debt, and who has a sincere intention to repay it, Allāh will help him and fulfill his debt on his behalf.

al-Bukhāree reports from Abu Hurairah (RāḍiyAllāhu 'anhu), who said: the Messenger of Allāh (ﷺ) said: 'Whoever takes the wealth of the people, intending

to pay it back, Allāh will fulfill the payment on his behalf; and whoever takes the wealth of the people, intending to destroy or waste it, Allāh will destroy him [i.e., his wealth, in this world, and punish him for the debt in the hereafter].¹⁹

al-Imām Aḥmad reported, on the authority of 'Ā'ishah (RāḍiyAllāhu 'anhā), who said: the Messenger of Allāh (ﷺ) said: There is no person who has an intention to pay off his debt except that there will be *help* for him from Allāh.²⁰

an-Nasā'ee reports on the authority of Maymoonah (RāḍiyAllāhu 'anhā), from the Prophet (ﷺ), that he said: There is no person who acquires a debt, and Allāh knows that he wants to pay it off, except that Allāh will fulfill it on his behalf in this world.²¹

Hence, if the person is truthful in his resolve and determination (to repay the debt) and his intention is pure, his affairs will be facilitated, and Allāh will grant him ease and relief from where he did not imagine it. And whoever truly trusts and relies upon Allāh, Allāh will take responsibility for helping him, settle his affair and fulfill his debt.

al-Bukhāree reports in his 'Saḥeeḥ' (authentic collection of Hadeeth), from the Hadeeth of Abu Hurairah (RāḍiyAllāhu 'anhū), from the Messenger of Allāh (ﷺ) that he mentioned a man from *Banee Isrā'eel* (the Children of *Isrā'eel*) who asked another man from *Banee Isrā'eel* to lend him one thousand *Deenārs* (gold coins). The lender said: Bring me witnesses who I can take as witnesses (to this loan). The borrower replied, 'Allāh is sufficient as a witness.' The lender said, then bring me a *Kafeel* (who will guarantee the repayment, if you fail to do so).' The borrower said, 'Allāh is sufficient as a *Kafeel* (guarantor).' The lender said, 'You have told the truth.' So, he lent him the money for a specified period of time.

The debtor went across the sea. Then, when he finished his task, he searched for a ship that he could board to return in time for the repayment of the debt, but he could not find a ship to board. So, he took a piece of wood and made a hole in it and placed in it one thousand *Deenārs* and a letter from him to the lender. Then, he sealed the place where he had made the hole, and brought it to the sea and said:

'O Allāh! You know that I took a loan from so-and-so for one thousand *Deenārs*. He asked for a *Kafeel* (who will guarantee the repayment) and I said to him: 'Allāh is sufficient as a *Kafeel* (guarantor).' So, he was pleased with You (as Guarantor).

¹⁹ Saḥeeḥ al-Bukhāree, no. 2387.

²⁰ Reported by Aḥmad in *al-Musnad*, 6/72. al-Albānee declared it to be Saḥeeḥ (authentic), in Saḥeeḥ at-Targheeb, no. 1801.

²¹ *Ṣunan an-Nasā'ee*, 7/315, and *Ibn Mājah*, no. 2408. Albānee declared it to be Saḥeeḥ (authentic), in Saḥeeḥ al-Jamī', no. 5677.

He asked me for a witness and I said to him: 'Allāh is sufficient as a witness,' and he was pleased with You (as a Witness). No doubt, I have made every effort to find a ship to send to him that which is his, but was unable (to find a ship). So, I am putting this money in Your care.' He then threw the piece of wood into the sea until it went out (far) into the sea, and then he went away. At the same time, he is searching for a ship to board in order to return to his country.

The man who had lent him the money came out to see if perhaps a ship had come bringing his money. Then, unexpectedly, he saw the piece of wood in which his money had been placed. So, he took it to his family to use for firewood. So, when he sawed it, he found the money and the letter. After that, the one who had borrowed the money from him arrived bringing one thousand *Deenārs*. He said: 'By Allāh, I continued to make every effort to search for a ship so that I could bring you your money, but I did not find one before this one that I came to you upon.'

The lender asked, 'Have you sent something to me?' The debtor replied, 'I have informed you that I did not find a ship before the one that I came to you upon.' The lender said, 'Indeed, Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may depart with your one thousand *Deenārs* - upon right guidance.²²

This is an amazing story which has been mentioned by the Messenger of Allāh (ﷺ) concerning this man from *Banee Isra'eel* so that we can take advice from it and learn a lesson from it, and that we might know the perfection of the *Qudrah* (Power) of Allāh, and the comprehensiveness of His '*Aww* (Help), as well as the excellence of His *Kifāyah* (Sufficiency) for His worshiper - if/when he seeks refuge in Him and is sincere in his dependence and reliance upon Him. So, reflect upon the completeness of the success (granted by Allāh), in that this piece of wood - containing the money - did not fall into the hands of anyone except its rightful owner. So, blessed is Allāh, the All-Knowing, the All-Powerful!

It is not befitting of a Muslim to take lightly the matter of debt, or make little of its affair, or to be negligent or careless about repaying it. Indeed, a number of *Aḥādīth* came in the *Sunnah* which point to the danger of doing so, and which indicate that the soul of the believer will be *Mu'allaqah* (suspended) by its debt, and that the dead person is *Mahboos* (tied up) due to its debt, until the debt is repaid.

al-Imām Aḥmad reported, on the authority of Sa'd ibn al-Aṭwal (RāḍiyAllāhu 'anhu), who said: My brother died and left behind three hundred *Deenārs* (gold coins) and he also left behind small children, so I wanted to spend (it) upon them. The Messenger of Allāh (ﷺ) said to me: Verily, your brother is *Mahboos* (tied up) due to his debt. So, go and pay it off. So, I went and paid off his debt,

²² *Ṣaḥīḥ al-Bukhārī*, no. 2291.

and then came and said: O Messenger of Allāh (ﷺ)! I have paid off his debt, and nothing remains except a lady who is claiming (that he owes her) two *Deenārs* (gold coins), but she does not have any proof (for her claim). He (ﷺ) said: Give it to her, for indeed she is truthful.²³

al-Imām Aḥmad also reported, on the authority of Abu Hurairah (RadiyAllāhu 'anhu), who said, The Messenger of Allāh (ﷺ) said: The soul of the believer is *Mu'allaqah* (suspended)²⁴ as long as there is a debt against him.²⁵

For this reason, it is obligatory upon the Muslim who has debt against him to hasten in repaying it, before death overtakes him unexpectedly, causing his soul to be held captive due to his debt and (his soul) being held as a security for it (i.e., the repayment of his debt).

Hence, whoever does not have any debt against him, then, he must praise Allāh for being safe from this. And he must keep away from falling into debt as long as there is no dire need or urgent necessity for it. This is so that he will be saved from the worries and distress of debt, allow his soul to be at rest from its consequences, and so that he will enjoy safety from its (evil) outcome.

In the *Musnad* [of Imām Aḥmad] in the *Hadeeth* of 'Uqbah ibn 'Āmir (RadiyAllāhu 'anhu), [who said] that the Messenger of Allāh (ﷺ) said: Do not cause yourselves to be filled with *fear* after having enjoyed *safety*. They said: And what is it (that you are referring to), O Messenger of Allāh (ﷺ)? He said: Debt.²⁶

[The intended meaning is]: Do not hasten to get into debt, and as a result cause yourselves to be filled with *fear* of what comes with it and its consequences.

And we ask Allāh for *al-'Āfiyah* (protection and well-being), *as-Salāmah* (safety and security), and *al-Hidāyah* (right guidance) to everything that is good!

²³ Reported by Aḥmad in *al-Musnad*, 4/136, and al-Albānī declared it to be *Ṣaḥeeḥ* (authentic), in *Ṣaḥeeḥ at-Targheeb*, no. 1550.

²⁴ Suspended: Prevented from entering *Jannah*, or a high station in it, or being in the company of the righteous worshippers of Allāh, or attaining the pleasure of *Jannah*, as long as the debt is upon him. See: *Mirqāt al-Mafāteeh*, 3/340.

²⁵ Reported by Aḥmad in *al-Musnad*, 2/440, at-Tirmidhee, no. 1079, and '*Sunan*' of Ibn Mājah, no. 2413. al-Albānī declared it to be *Ṣaḥeeḥ* (authentic), in *Ṣaḥeeḥ at-Targheeb*, no. 1811.

²⁶ Reported by Aḥmad in *al-Musnad*, 4/146, and al-Albānī declared it to be *Ḥasan* (good, reliable), in *as-Silsilah as-Ṣaḥeeḥah*, no. 2420.

The Supplication of *Istisqā'* (Prayer Seeking Rain)

Indeed, Allāh has legislated for His worshipers when their lands become dry, and the rain is insufficient, and a drought occurs that they should take refuge in *Ṣalāh* (prayer) and *Du'ā* (supplication) and *Istighfār* (seeking forgiveness). He also informed that He will *not* cause a worshiper's supplication to fail, nor reject a believer's call (to Him).

Hence, whoever calls upon Him with *Sidq* (sincerity) and turns to Him with *Ilhāh* (respectful persistence), He will fulfill his *hopes*, respond to his *supplication*, and grant him his *request*. He, the One Free From All Imperfections, is the One Who said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيْسَ تَجِيبُوا لِي وَلِيُؤْمِنُوا لِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

And when My worshipers ask you (O Muḥammad) concerning Me, then (I answer them, saying:), I am indeed near (by My Knowledge). I respond to the supplications of the suppliant when he calls on Me [without any mediator or intercessor]. So, let them respond to Me [with obedience] and believe in Me, so that they may be guided aright. [Soorah al-Baqarah, 2:186]

He, the One Free From All Imperfections, has guided His worshipers - at times when the rain is held back from them - to *seek forgiveness* from Him for *their sins* which are the *cause* of the rain being held back and (even) drops of rain being prevented (from falling).

Allāh, the One Free From All Imperfections, has informed (us) about His Prophets and His Messengers (*Alaihimus-Salām*) that they used to invite their nations and encourage them to be desirous of performing *Tawbah* (repentance) and *Istighfār* (seeking forgiveness). They also used to make clear to them that this (*Tawbah* and *Istighfār*) is one of the causes or reasons for the acceptance of supplication, descending of rain, an abundance of *al-Khairāt* (all types of goodness), and the spread of *al-Barakah* (blessings) in (their) wealth and children.

Allāh, the Most High, mentions about *Nooh* (Noah, *Alaihis-Salām*) that he said to his people:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٨٧﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٨٨﴾ وَتُحْمَدُكُمْ بِأَمْوَالٍ غَنِيَّةٍ ﴿١٨٩﴾ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٩٠﴾﴾

I said (to them): Ask *forgiveness* from your *Rabb* (Creator, Lord); Verily, He is Oft-Forgiving. He will send rain to you in abundance, and give you increase in wealth and children, and bestow upon you gardens and bestow upon you rivers. [Soorah Nooh, 71:10-12]

Allāh, the Most High, mentions about *Hood* (*Alaibis:Salām*) that he said to his people:

﴿وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾﴾

And O my people! Ask *forgiveness* of your *Rabb* (Creator, Lord) and then *repent* to Him, He will send you (from the sky) abundant rain, and add strength to your strength. So, do not turn away as *Mujrimun* (criminals, disbelievers in the Oneness of Allāh). [Soorah Hood, 11:52]

Allāh, the Most High, also said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾﴾

And if the people of the towns had *Āmanoo* (believed) and observed *Taqwa* (piety), certainly, We would have opened for them *blessings* from the heaven and the earth...[Soorah al-A'raf, 7:96]

And Allāh, the Most High, said:

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٢٠٠﴾﴾

And seek the *forgiveness* of your *Rabb* (Creator, Lord), and then turn to Him in *repentance*, that He may grant you a *good life* [i.e., plenty of provisions that you will enjoy and benefit from], for a term appointed...[Soorah Hood, 11:3]

Within this textual evidence is an indication that *Tawbah* (repentance) and *Istighfār* (seeking forgiveness) are a cause or reason for the descending of *al-Khairāt* (all kinds of goodness), the uninterrupted succession of *al-Barakāt* (blessings), and the answering of *ad-Da'awāt* (supplications).

A Muslim must be warned - in this situation - from his heart being overcome by *hopelessness* and *despair*; or that he speaks in a manner which indicates being irritated or displeased [with what Allāh has Decreed].

For, indeed, the believer continues to ask his *Rabb* (Creator, Lord), desiring His Favor, and hoping for His Mercy. And he continues to be in dire need of Him to achieve those things which are beneficial and repulse those things that are harmful - from every angle [that one can imagine].

He (the believer) knows that he has no *Rabb* (Creator, Lord) to turn to and supplicate to other than Allāh; and that he has no *Ilāh* (One to be worshiped) from Whom he expects anything or has hope in, except Allāh; and that he has nowhere to turn - from the door of His *Mawlā* (Master, Patron) - nor anywhere (else) to go to; nor does his *heart* have anyone to attach itself to, or to look to, other than Allāh!

There is in the *Sunnah* of the Prophet (ﷺ) and in his noble guidance blessed supplications which are legislated for the Muslim to supplicate with as it relates to *al-Istisqā'* (seeking rain). [These supplications] contain the meanings of *Tadballul* (humility) before Allāh, *Khudoo'* (submission) in front of Him, *I'tirāf* (acknowledgment) of His Magnificence and His Perfection, the worshiper's *Ifṭiqār* (dire need) of Him, and that He, the One Free From All Imperfections, is *al-Ghaneē* (Rich, without need of anyone or anything) and *al-Hameed* (Worthy of all praise)!

al-Bukhāree and Muslim narrated from Anas ibn Mālik (RadiyAllāhu 'anhu) (that he said): A man entered [the Masjid] - on the Day of *Jumu'ah* - through the door facing the *Mimbar* (platform for giving a speech) while the Messenger of Allāh (ﷺ) was standing delivering the *Khutbah* (religious speech).

The man said: O Messenger of Allāh (ﷺ)! The livestock are dying, and the roads are cut off; so pray to Allāh for rain. Anas added: The Messenger of Allāh (ﷺ) raised both his hands and said:

اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا

Allāhum-ma-sqinā, Allāhum-ma-sqinā, Allāhum-ma-sqinā

O Allāh! Bless us with rain! O Allāh! Bless us with rain!

O Allāh! Bless us with rain!

Anas (RadiyAllāhu 'anhu) added: By Allāh, we did not see any trace of clouds (of any kind) or anything in the sky and there was no *house or building* between us and (the mountain of) *Sal'*²⁷. Anas added: A heavy cloud like a *shield*²⁸ appeared from behind it (i.e., *Sal'* mountain). When it came to the middle of the sky, it spread out and then rained. Anas said: By Allāh! We did not see the sun for a week.

²⁷ *Sal'*: Is a well-known mountain in al-Madeenah.

²⁸ The narrator's statement: A heavy cloud *like a shield*...- meaning in its *circular* shape and its *thickness* and *density*.

The next *Jumu'ah* a person entered through the same door while Allāh's Messenger (ﷺ) was standing delivering the *Khutbah*. The man stood facing him and said: O Messenger of Allāh (ﷺ)! The livestock are dying, and the roads are cut off, so pray to Allāh to withhold it (i.e., the rain). Anas (RadiyAllāhu 'anhu) added: the Messenger of Allāh (ﷺ) raised both his hands and said:

اللَّهُمَّ حَوَالَيْنَا، وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالْجِبَالِ وَالْأَجَامِ وَالْطَّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

O Allāh! [Make it rain] around us and not on us. O Allāh! On the plateaus²⁹, on the mountains, on the forests, on the hills³⁰, in the valleys, and on the places where trees grow. So, the rain stopped, and we came out walking in the sun.³¹

The man's statement: *pray to Allāh to withhold it* (i.e., the rain) and the supplication of the Prophet (ﷺ) with the words: [Make it rain] around us and not on us (to the end of the supplication) - contain an indication of the legislation of *al-Istis-hā'*, i.e., supplicating for *clear skies* whenever it rains for a long period of time and there is a lot of rain which becomes the cause of harm.

Abu Dāwūd has collected in his *Sunan*, on the authority of Ā'ishah (RadiyAllāhu 'anhā) that she said: The people complained to the Messenger of Allāh (ﷺ) about the shortage of rain [everywhere], so he gave orders to prepare a *Mimbar* (platform to speak from). So, when it was set up for him in the *Musallā* (place of prayer, outside the city) he appointed a day for the people on which they should come out.

Ā'ishah (RadiyAllāhu 'anhā) said the Messenger of Allāh (ﷺ) came out when the edge/tip of the sun appeared [above the horizon, at sunrise] and sat down on the *Mimbar*. He then declared Allāh's greatness [saying: *Allāh Akbar*] and praised Allāh, the Mighty the Majestic, [saying: *al-Hamdu lillāh*].

Then, he said: You have complained of drought in your land and of the delay of the rain from its time³². Indeed. Allāh has ordered you [i.e., in the Qur'ān] to supplicate to Him and He has promised that He will answer you.³³

Then he said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَلِكِ يَوْمِ الدِّينِ،

لَا إِلَهَ إِلَّا اللَّهُ، يَفْعَلُ مَا يُرِيدُ،

اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الْعَنِيَّ وَنَحْنُ الْفُقَرَاءُ،

²⁹ In the Arabic text the word *al-Ākām* means *at-Tilāl*, places of elevation or plateaus.

³⁰ In the Arabic text the word *adh-Dhirab* means *al-Jibāl as-Sagheerah*, small mountains or hills.

³¹ *Saheeh al-Bukhāree*, no. 1013; and *Saheeh Muslim*, no. 897, where it came summarized (p. 410).

³² Means: from the *beginning of the time that it usually rains*, i.e., from the beginning of its season.

³³ See: Soorah Ghāfir, 40:60.

أَنْزَلَ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ

al-Hamdu Lillāhi Rabbil-'Ālameen, ar-Rahmānir-Raḥeem, Māliki Yawmid-Deen,

Lā ilāha illAllāh, Yaʿālu Mā Yureed,

Allāhumma AntAllāh, Lā ilāha illā Anta,

al-Ghanee wa naḥnul-Fuqarā'u,

Anzil 'Alaina-l-Ghaitha, waj'al mā Anzalta Lanā quwwatan wa balāghan ilā ḥeen

Praise be to Allāh, *Rabb* (Creator, Lord) of all the worlds,

the Compassionate, the Merciful, Master of the day of Judgment.

There is nothing worthy of worship except Allāh, the One Who does whatever
He Wills!

O Allāh, You are *Allāh*, there is nothing which deserves to be worshiped except
You.

[You are] *al-Ghanee* (the Rich) [without need of anything or anyone], while we
are poor [totally in need of You for everything].

Send down rain upon us and make what You send down for us a means of
strength [i.e., that which will strengthen us to worship You]; and make it
sufficient for us for a time.³⁴

He then raised his hands and continued to raise them until the whiteness under
his armpits was visible. He then *turned his back* to the people [facing the *Qiblah*]
and *turned around* his *Rida'* (upper garment) while raising his hands (i.e.,
continuing to supplicate). He then faced the people [after completing his
supplication], descended (from the *Mimbar*) and prayed two *Rak'ahs* (units of
prayer).

Then, Allāh produced a cloud and it thundered and sent forth lightning. It then
rained by the permission of Allāh. And before he (ﷺ) reached his Masjid [*al-
Masjid an-Nabawee* in Madeenah] it was flooded [along the sides of the roads].

When he saw the speed with which the people sought shelter³⁵ [from the rain]
he laughed until his molar teeth were visible. Then he said, I bear witness that
Allāh is Able to do all things, and that I am the '*Abd* (worshiper) of Allāh and
His Messenger.³⁶

³⁴ Means: sufficient rain to last us *until the time when we are no longer in need of rain*.

³⁵ In the Arabic text the word *al-Kinn* (shelter) refers to the buildings and houses which protect
one from the heat and the cold.

³⁶ *Sunan Abu Dawood*, no. 1173; and Al-Albānee declared it to be *Ṣaḥeeḥ*, (authentic) in *Ṣaḥeeḥ Abi
Dawood*, no. 1040.

Abu Dāwood has collected in his *Sunan*, on the authority of Jābir ibn 'Abdullāh (RadiyAllāhu 'anhumā) that he said: 'They came to the Prophet (ﷺ) *Bawākee* (crying) [due to drought]. So, he (ﷺ) said:

اللَّهُمَّ اسْقِنَا عَيْنًا مُغِيثًا،
مَرِيئًا مَرِيْعًا، نَافِعًا غَيْرَ ضَارٍّ،
عَاجِلًا غَيْرَ آجِلٍ

O Allāh! Give us rain which will replenish and restore (our supply of water),
that will be in abundance,
that will fertilize (our lands), that will benefit us and not cause us harm,
that will descend now and not later.

[The narrator said:] The sky was then covered with clouds.³⁷

The statement of Jābir (RadiyAllāhu 'anhumā): 'They came to the Prophet (ﷺ) *Bawākee* (crying): the word *Bawākee* is the plural of *Bākīyah*, one who cries or wails.

In some of the transcripts [the wording of this *Hadeeth* is]: I saw the Prophet (ﷺ) *Yuwākee*, [instead of *Bawākee*] and its meaning is: to *brace oneself* or to *pull oneself together* with one's hands, if/when you raise them up and extend them in supplication.³⁸

In closing, it is incumbent upon a Muslim when he supplicates to Allāh for rain - or for other than rain - to have *Husnudh-Dhunn Bi-llāh*, i.e., to only *expect good* from Allāh, to have a *tremendous* amount of *hope* in Him, be *respectfully persistent* in *supplicating* to Him, and *not to despair* of the *Mery* of Allāh, the One Free From All Imperfections! Indeed, His *Treasure houses* are full, His *Generosity* is vast, and His *Mery* encompasses all things!

³⁷ *Sunan Abi Dāwood*, no. 1169; and al-Albānee declared it to be *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ Abi Dāwood*, no. 1036.

³⁸ See: *Sharḥ as-Sunnah*, 4/416, Imām al-Baghawee.

What Is To Be Said At the Time of *Nuzool al-Ghaith* (Rainfall)

We have already mentioned supplications connected to *al-Istisqā'* (seeking rain) which are legislated for Muslims to say at the time of the stoppage or shortage of rain and the delay of the rain from its time³⁹, as well as the resultant drying up of the crops, death of the livestock, and its other harmful effects.

These are blessed supplications and beneficial appeals for help to the *Rabb* (Lord, Allāh) of all the worlds and the *Khāliq* (Creator) of everything in the creation. He is the One Who has in His hands the reins of power over all affairs and the keys (of power) over the heavens and the earth. He is the One Who when He wills a thing, He merely says to it 'Be' and it is!

Du'ā (supplication) indicates the intensity of the [worshiper's] *Iftiqār* (dire need) (of Allāh) and the realization of '*Uboodīyyah* (the state of being a 'worshiper'). It also necessitates for the worshiper his *Khudoo'* (submissive obedience), his *Khushoo'* (humility) and the intensity of his *Inkisār* (state of feeling remorseful and penitent) to the *Rabb* (Lord, Allāh) of all of the creation.

O how many are the supplications due to which Allāh has removed *al-Makārib* (disliked things) and all types of *al-Maḍār* (harmful things); as well as those (supplications) due to which the worshiper has obtained numerous *Khairāt* (good things), different types of *Barakāt* (blessings), and various types of *Masārr* (things which make one happy).

The worshiper supplicates to Allāh at *all times* and he supplicates to Allāh in *all of his affairs*. When the rain is delayed, he supplicates to Allāh, and when the rain falls, he supplicates to Allāh, and when he hears the thunder, he remembers Allāh [with praise of Him].

Hence, his dire need of Allāh is personal; he is never without need of his *Rabb* (Lord, Allāh), his *Sayyid* (Master) and his *Mawlā* (Patron) even for the blinking of an eye, while Allāh, the Mighty the Majestic, is *Ghanee* (Rich, without need) *Hameed* (Praiseworthy).

What is said as it relates to *al-Istisqā'* (seeking rain) and *al-Istis-hā'*, (supplicating for *clear skies*) has preceded in what has already been covered.

As for when the rain falls, it is from the *Sunnah* (practice of the Prophet, ﷺ) that a Muslim says:

اللَّهُمَّ صَيِّبًا نَافِعًا

Allāhumma Sayyiban Nāfi'an

(O Allāh! Make it a beneficial rainfall).

³⁹ This means: from the *beginning of the time that it usually rains*, i.e., from the beginning of its season.

This is based upon what has been reported by al-Bukhāree, from Ā'ishah (RaḍiyAllāhu 'anhā), that when the Messenger of Allāh (ﷺ) saw rain he would say: O Allāh! Make it a beneficial rainfall.⁴⁰

The meaning of the word '*as-Ṣayyib*' is '*al-Maṭar*', i.e., rain.

The saying of the Prophet (ﷺ): *Nāfi'an* - is a description for '*as-Ṣayyib*', (the rain) as a means of *distinguishing* what is being requested [i.e., beneficial rain) from '*as-Ṣayyib ad-Dārr*' (the rain which is harmful). This is an indication that the descending of rain can be a *Rahmah* (mercy) and a *Ni'mah* (blessing), which is the *Nāfi'* (beneficial rain); and sometimes the descending of the rain can be an '*Uqubah* (punishment) and a *Niqmah* (affliction), which is the *Dārr* (harmful rain).

So, the Muslim asks Allāh - at the time of the descending of the rain - that it be *Nāfi'* (beneficial) and not *Dārr* (harmful). And this blessed supplication is commendable to be recited at the time of rainfall so that the *Khair* (goodness of it) and the *Barakah* (blessings in it) will be increased, defining it [as being 'beneficial'] to avoid the harm that is feared (possibly to come from it).

From that which is obligatory upon the worshiper in this noble situation/circumstance [i.e., at the descent of beneficial rain] is to *acknowledge* the *Ni'mah* (blessing) of Allāh upon him and to *attribute* the bounty or favor to Him. Indeed, He is the One Who Gives the blessings and the One Who Presents them. In His Hand is [the control over] *al-'Atā'* (giving) and *al-Man'* (withholding), as well as *al-Khaḍ'* (bringing down) and *ar-Raḍ'* (raising up). There is no *Rabb* (Lord, Allāh) besides Him, and there is no *Ilāh* (One deserving of worship) other than Him!

It is confirmed in the *Saheehain* (i.e., al-Bukhāri and Muslim), on the authority of Zaid ibn Khālid (RaḍiyAllāhu 'anhū) that he said: The Messenger of Allāh (ﷺ) led us in the dawn prayer at *Al-Hudaibiyyah*⁴¹ after a rainfall during the night. When he (ﷺ) finished the prayer, he turned towards the people and said: Do you know what your *Rabb* (Lord, Allāh) has said? They replied: Allāh and His Messenger know best! Upon this he said: He (Allāh) has said: 'Some of My worshipers have entered the morning as a *Mu'min* (believer) in Me and some as a *Kāfir* (disbeliever) in Me.

As for the one who said:

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

Muṭirnā bi-Faḍli-llāhi wa Raḥmati-hi

⁴⁰ *Ṣaheeh* al-Bukhāree, no. 1032.

⁴¹ *Al-Hudaibiyyah* is the historic location near *Makkah*, where the Prophet Muhammad (ﷺ) concluded a peace treaty with the disbelievers (of Quraish) in 6 AH [628 CE].

We have had a rainfall due to the *Faḍl* (grace) and *Rahmah* (mercy) of Allāh, that is the one who is a *Mu'min* (believer) in Me and a *Kāfir* (disbeliever) in the stars. As for the one who said: We have had a rainfall *due to the rising of such and such star*, that is the one who is a disbeliever in Me and a believer in the stars.⁴²

Hence, the one who says - at the time of rainfall: We have had a rainfall due to the *Faḍl* (Grace) and *Rahmah* (mercy) of Allāh, has attributed the *Ni'mah* (blessing) to the One Who gives it; and he has attached the *Minnah* (favor) to the One Who gives it; and he holds the firm conviction that the descent of this *Faḍl* (grace), the *Khair* (goodness) and the *Rahmah* (mercy) is only the pure, exclusive *Ni'mah* (blessing) of Allāh, and the effects and consequence of His *Rahmah* (mercy), the One Free From All Imperfections!

As for the one who says - at the time of rainfall: We have had a rainfall *due to the rising of such and such star*, he falls into one of only two cases:

Either he believes that the one who sends down the rain is the *Najm* (star), and this is clear *Kufr* (disbelief) which removes a person from the *Millah* (religion) of *al-Islām*.

Or he believes that the One Who sends down the rain is Allāh, and that the *star* is only a '*sabab*' (cause), in which case he is attaching the *Ni'mah* (blessing) to that which he sees as being a *cause* of the descent of the rain; and this is *Kufr an-Ni'mah* (denial and ingratitude for the favors of Allāh) which is from the types of *ash-Shirk al-Khafi* (hidden, undetectable association of partners with Allāh).

Surely, the *stars* are not among the *causes* of the descent of rain. Rather, the '*sabab*' (cause) of the descent of rain is the need of the worshipers and their *Iftiqar* (being in dire need) of their *Rabb* (Lord, Allāh), as well as their *Su'al* (asking) Him, their *Istighfar* (seeking forgiveness) and their *Tawbah* (repentance) to Him, their *Du'a* (supplicating) to Him with the *Lisān al-Hal* (i.e., that which is expressed by one's condition) and the *Lisān al-Maqāl* (i.e., that which is expressed by the spoken word). Hence, He sends down upon them the rain, based upon His *Hikmah* (wisdom) and His *Rahmah* (mercy), at the time that is suitable to fulfill their needs and necessities.

The worshiper's *Tawheed* (singling out Allāh for worship) is not completed unless and until he *acknowledges* the outward and inward *Ni'am* (blessings) of Allāh upon him and upon all of the creation, and *attributes* (these blessings) to Him, and then *utilizes* these blessings and favors to help himself in the *worship* of Allāh, *remembrance* of Him, and *showing gratitude* to Him!

From the *Sunnah* (practice of the Prophet, ﷺ) is that a Muslim - at the time of *strong winds* - says:

⁴² *Ṣaḥeeḥ* al-Bukhāree, no. 1038, and *Ṣaḥeeḥ* Muslim, no. 71

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ،

وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ

Allāhum-ma innee as'aluka khaira-ha, wa khaira mā fee-hā,
wa khaira ma ursilat bihi.

Wa a'oodhu bi-ka min sharri-ha, wa sharri mā fee-hā, wa sharri ma ursilat bi-hi.

O Allāh, *I ask You* for the good of it, for the good of what it contains, and for
the good of what is sent with it.

And *I seek refuge in You* from the evil of it, from the evil of what it contains, and
from the evil that is sent with it.

This is based upon what is narrated by Imām Muslim in his *Ṣaḥeeḥ*, from Ā'ishah (RaḍiyAllāhu 'anhā), that she said: When the winds became strong, the Prophet (ﷺ) used to say: O Allāh, I ask You for the good of it, for the good of what it contains, and for the good of what is sent with it. And I seek refuge in You from the evil of it, from the evil of what it contains, and from the evil that is sent with it.⁴³

It is not permissible for a Muslim to *curse* the winds. Indeed, the winds are *Musakhkharah* (subservient) to the power of Allāh, as well as being *Mudabbarah* (under His control) and *Ma'moorah* (subject to His command).

al-Bukhāree narrated in '*al-Adab al-Mufrad*' and Abu Dāwood in his *Sunan*, on the authority of Abu Hurairah (RaḍiyAllāhu 'anhu) that he said:

I heard the Messenger of Allāh (ﷺ) saying: 'The wind is from the *Raḥ* of Allāh (*spirit*, created by Allāh); it brings the *Raḥmah* (mercy), and it brings the '*Adhāb* (punishment). Hence, when you see it, *do not curse it*, but rather ask Allāh for its *Khair* (goodness) and seek refuge with Allāh from its *Sharr* (evil).⁴⁴

The statement of the Prophet (ﷺ): '...from the *Raḥ* of Allāh...', means from *al-Arwāḥ* (the spirits) which Allāh has *created*. Attributing the *Raḥ* (spirit) to Allāh in this context is an attribution of *Khalq* (creation) and *Ejād* (bringing something into existence) [by Allāh, not that the *Raḥ* (spirit) is a part of Allāh Himself].

It was from his (ﷺ) *Hady* (guidance) that when the winds became strong to say:

اللَّهُمَّ لَاقِحًا، لَا عَقِيمًا

Allāhum-ma Lāqīḥan, Lā 'Aqeeman

⁴³ *Ṣaḥeeḥ* Muslim, no. 899.

⁴⁴ Reported by Ahmad in '*al-Musnad*', 2/268, and *al-Adab al-Mufrad*, no. 906, and *Sunan Abu Dawood*, no. 5097, *Ibn Majah*, no. 3727. al-Albānee declared it to be *Ṣaḥeeḥ*, (authentic) in *Ṣaḥeeḥ al-Adab al-Mufrad*, no. 696.

O Allāh cause [this wind] to bring rain and let it not be *without benefit*.

This is based upon what al-Bukhāree narrated in '*al-Adab al-Mufrad*' on the authority of Salamah ibn al-Akwa' (RaḍiyAllāhu 'anhu) that he said: When the winds became strong the Prophet (ﷺ) used to say: O Allāh cause [this wind] to bring rain and let it not be *without benefit*.⁴⁵

The meaning of *Lāqihan* is '*winds that fertilize the clouds (with water)*'. And this meaning is in the saying of Allāh, the Most High:

﴿وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ﴾

And We send the *fertilizing* winds (to fill the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e., to give water to whom you will or to withhold it from whom you will]. [Soorah al-Hijr, 15:22]

The meaning of this *Ayah* is: We have subjugated the winds, i.e., the winds of *Rahmah* (mercy) to *fertilize* the clouds, just as the male impregnates the female. Then, water comes forth from this - by the permission of Allāh - and Allāh gives water to the people, the livestock, and the crops, while some of it remains stored up in the earth for their needs and necessities. Therefore, the praise belongs to Him and the blessings are from Him, without anyone being a partner to Him in it!

A Muslim may also declare the *Perfection of Allāh* (i.e., *at-Tasbeeh*) at the time of hearing thunder (*ar-Ra'd*). In '*al-Adab al-Mufrad*' al-Bukhāree narrates on the authority of 'Abdullāh ibn az-Zubair (RaḍiyAllāhu 'anhumā) that whenever he heard thunder (*ar-Ra'd*) he would stop speaking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

Subhāna-lladhee Yusabbihu-r-Ra'du bi-Hamdi-hi wal-Malā'ikatu min kheefati-hi

O How Perfect is He Whose Perfection and Praise is declared by the thunder (*ar-Ra'd*) and the angels (*al-Malā'ikah*) due to their awe of him.⁴⁶

It is narrated on the authority of 'Abdullāh ibn 'Abbās (RaḍiyAllāhu 'anhumā) that whenever he heard the sound of thunder (*Samt ar-Ra'd*) he would say:

سُبْحَانَ الَّذِي سَبَّحَتْ لَهُ

Subhāna-lladhee sabbah-ta lahu

⁴⁵ *al-Adab al-Mufrad*, no. 718. al-Albānee declared it to be *Ṣaḥeeḥ*, (authentic) in *Ṣaḥeeḥ al-Adab al-Mufrad*, no. 553.

⁴⁶ *al-Adab al-Mufrad*, no. 723, al-Muwatta', no. 1822. al-Albānee declared it to be *Ṣaḥeeḥ*, (authentic) in *Ṣaḥeeḥ al-Adab al-Mufrad*, no. 556.

O How Perfect is He Whose Perfection you (i.e., the thunder) have declared.⁴⁷

at-Tasbeeh (declaring the Perfection of Allāh) on this occasion is an expression of *Ta'dbeem* (exaltation and glorification) of *ar-Rabb* (the Lord, Allāh), the One Who is Free of All Imperfections, the One Who *ar-Ra'd* (the thunder itself) is from the effects of the Perfection of His *Qummah* (Strength) and His *Qudrah* (Power). It also is an expression of being in *harmony* with *ar-Ra'd* (the thunder) which is declaring His Perfection with Praise of Allāh, even though we don't understand its *Tasbeeh* (i.e., the thunder's declaration of Allāh's Perfection)!

⁴⁷ *al-Adab al-Mufrad*, no. 722. al-Albanee declared it to be *Hasan* (good and acceptable) in *Ṣaḥeeḥ al-Adab al-Mufrad*, no. 555.

What Is To Be Said At the Time of Kusoof/Khusoof (Eclipse) of the Sun/Moon

The discussion here is concerning the *Kusoof* (eclipse) of the sun and the *Khusoof* (eclipse) of the moon; and what is recommended for a Muslim to say when this occurs.

Indeed, Allāh has subjugated to [the service of] the human being various entities of the creation, as a means of *honoring* and showing *preference* to him, so that the human being would be obedient to Allāh, realize the *Tawhīd* of Allāh, and be *grateful* for the bounties and blessings of Allāh.

Allāh, the Majestic, the Most High, has subjected to the human being the *heavens* and the *earth*, the *night* and the *day*, and the *sun* and the *moon*. Indeed, His bounties and blessings given to the human being can neither be enumerated nor counted.

Allāh, the Most High, said:

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝﴾

Allāh is He Who has subjected to you the sea, so that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. And He has subjected to you all that is in the heavens and all that is in the earth; it is all [a favor and kindness] from Him. Verily, in it are signs for a people who think deeply. [Soorah al-Jāthiyah, 45:12, 13]

Allāh, the Most High, said:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَوْمٍ فِي أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

Do you not see (O Muḥammad) that Allāh merges the night into the day (i.e., the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e., the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon to you, each running its course for a term appointed; and that Allāh is All-Aware of what you do. [Soorah Luqmān, 31:29]

Allāh, the Most High, said:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَءَاتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾

Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has subjected the ships to you, so that they may sail through the sea by His Command; and He has (also) subjected the rivers to you.

And He has subjected the sun and the moon to you, both constantly pursuing their courses; and He has subjected the night and the day to you.

And He gave you some amount from all that you asked for, and if you count the Blessings of Allāh, never will you be able to enumerate them. Verily! Man is indeed an extreme wrong-doer, extremely ungrateful, [i.e., one who denies Allāh's Blessings by disbelieving, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muḥammad]. [Soorah Ibrāheem, 14:32-34]

Hence, the sun and the moon are both from among the many blessings which Allāh has favored His worshipers with and given to them freely. And He, the One Free From All Imperfections, has made the two of them to be constantly pursuing their courses, without subsiding, constantly working towards that which benefits the human being, such as being a means of keeping account of the time, and that which benefits their physical bodies, the animals, the crops, and the fruits.

He, the One Free From All Imperfections, has made the two of them (i.e., the sun and the moon) to run (their courses) based upon a precise calculation, and measured out stages; without any divergence from it, going *above* or *below* it [i.e., the predetermined course], nor deviating to the *right* or the *left*, nor changing course by *advancing* or *delaying* (its movement).

Allāh, the One Free From All Imperfections, said:

﴿الشَّمْسُ وَالْقَمَرُ حُسْبَانٍ ﴿٥٠﴾﴾

The sun and the moon run on their *fixed courses* [exactly calculated, with measured out stages for each (for reckoning of the time, etc.)]. [Soorah ar-Raḥmān, 55:5]

And Allāh, the Most High, said:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٤٠﴾

And the sun runs on its *fixed course* for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it phases (to traverse) until it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. [Soorah YāSeen, 36:38-40]

Indeed, the sun and the moon are two of the *Āyāt* (signs) of Allāh, two of His creations, which only appear by His command and which are only eclipsed by His command.

Hence, when Allāh intends to frighten His worshipers from the punishment of their acts of disobedience and sins, He causes the eclipse [of the sun or moon] by hiding their light, completely or partially. He does this as an *Indhār* (warning) to His worshipers and as a *Tadhkeer* (reminder) to them, that perhaps they may return (to Him), repent and hasten (to doing that which is pleasing to Him); and that they may perform that which their *Rabb* (Lord, Creator) has commanded them with, and leave off that which He has prohibited, as He, the Most High, said:

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ٥٩﴾

And We do not send the signs except to make them *afraid* (i.e., to *warn* them of their destruction). [Soorah al-Isrā', 17:59]

In this is an indication of the perfection of the *Qudrah* (Power) of Allāh, the One Free From All Imperfections, in that He is *Qadir* (Fully Capable) of transforming all things, replacing all affairs, and changing everything in the creation however He Wills. And from that is His changing the state of the sun and the moon from *Noor* (light) and *Wadā'ah* (brightness) to *Sanād* (blackness) and *Dhulmah* (darkness). And Allāh has power over everything!

For this reason, He legislated - at the time of the occurrence of the *Kusoof* (eclipse) - to take refuge in *Ṣalāh* (prayer), *Du'ā* (supplication), *Dhikr* (remembrance), *Istighfār* (seeking forgiveness) and *Ṣadaqah* (charity).

al-Bukhāri and Muslim narrated from Ā'ishah (RadiyAllāhu 'anhā) that the Messenger of Allāh (ﷺ) said:

The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse for the death of anyone nor for the life of anyone. So when you see the eclipse, supplicate to Allāh, declare the greatness of Allāh (saying: *Allāhu Akbar*), perform *Ṣalāh* (prayer), and give *Sadaqah* (charity).⁴⁸

In the *Ṣaḥeeḥain* (i.e., al-Bukhāri and Muslim), on the authority of Abu Moosā al-Ash'aree (RaḍiyAllāhu 'anhu) that he said: The sun eclipsed, so the Prophet (ﷺ) stood up alarmed, fearing that it might be *as-Sa'ah* (the Hour of Judgment). So, he came to the Masjid and performed the prayer with the longest *Qiyām* (standing) and *Rukoo'* (bowing) and *Sujood* (prostration) which I had ever seen him perform!

He (ﷺ) said: These signs which Allāh sends do not occur because of the *death* of anyone nor for the *life* (i.e., birth) of anyone. Rather, Allāh makes His worshipers *afraid* by them. So, when you see any one of these signs, take refuge in *Dhikr* (remembrance) of Him, *Du'ā* (supplication) to Him and *Istighfār* (seeking forgiveness) from Him.⁴⁹

The sun eclipsed one time during the lifetime of the Prophet (ﷺ), in the tenth year of the *Hijrah* (migration from Makkah to al-Madeenah). This was on the occasion of the death of his son Ibrāheem (RaḍiyAllāhu 'anhu). The people - during the *Jāhiliyyah* (period of ignorance) - used to think that the eclipse of the sun or the moon only occurred due to the death or life (i.e., birth) of an important person. So, the Prophet (ﷺ) clarified the corruption and error of this thinking. He (ﷺ) said - as it came in the preceding *Hadeeth* of Ā'ishah (RaḍiyAllāhu 'anhā):

The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse for the death of anyone nor for the life (i.e., birth) of anyone.

The Prophet (ﷺ) - at the time of the *Kusoof* (eclipse) hastened in alarm to the Masjid and ordered a caller to announce (to the people): *aṣ-Ṣalāta Jāmi'atan* (i.e., the prayer is to be performed in congregation). So, the people gathered together in the Masjid, both men and women. Then, the Prophet (ﷺ) stood up among them and they lined up behind him.

He then said: *Allāhu Akbar* (Allāh is the Greatest) and recited *al-Fātiḥah* (opening chapter of the *Qur'ān*) and a long chapter (of the *Qur'ān*) which he recited in an audible tone.

Then, he performed a very long *Rukoo'* (bowing), then raised up (from the bowing), and then said: Allāh listens (i.e., responds) to whomever praises Him; O our *Rabb* (Lord, Creator), and for You is the *Ḥamd* (praise)!

⁴⁸ *Ṣaḥeeḥ* al-Bukhāree, no. 1044, and *Ṣaḥeeḥ* Muslim, no. 901.

⁴⁹ *Ṣaḥeeḥ* al-Bukhāree, no. 1059, and *Ṣaḥeeḥ* Muslim, no. 912.

Next, he recited *al-Fātiḥah* (the opening chapter)⁵⁰ [for the second time] and another longer chapter (of the *Qur'ān*), but it was shorter than the first one [which he recited in the previous standing].

Then, he performed a long *Rukoo'* (bowing) which was not as long as the first one. Then, he raised up (from the bowing), and said: Allāh listens (i.e., responds) to whomever praises Him; O our *Rabb* (Lord, Creator), and for You is the *Ḥamd* (praise)! And then performed a long *Qiyām* (standing) similar (in length) to His *Rukoo'* (bowing).

Next, he performed a very long *Sujood* (prostration) similar (in length) to his *Rukoo'* (bowing). Then, he raised up (from prostration) and performed a long *Juloos* (sitting), and then a long *Sujood* (prostration).

Next, he stood for the second *Rak'ah* (unit of prayer), doing the like of what he did in the first (unit of prayer), except that (the length) was less in terms of *al-Qirā'ah* (recitation), *ar-Rukoo'* (bowing), *as-Sujood* (prostration) and *al-Qiyām* (standing).

Next, he performed the *Tashabbud* [which is recited in the second/final sitting of each prayer]⁵¹ and then the *Tasleem* (i.e., saying: *as-Salāmu Alaikum wa Raḥmatullāhi wa Barakātuhu*, [to the right and left]). [By this time] The sun had reappeared (i.e., ending the eclipse).

After this, he delivered a magnificent and eloquent *Khutbah* (speech) in which he made clear that the sun and the moon are two signs from among the signs of Allāh which do not eclipse for the death of anyone nor for the life of anyone.

He also urged them to hasten anxiously to perform *Ṣalāh* (prayer), the *Dhikr* (remembrance) of Allāh, *Du'ā* (supplication) to Him and *Istighfār* (seeking forgiveness) from Him whenever the eclipse occurs - until Allāh grants relief and the sun reappears.

From among the things he (ﷺ) said in his *Khutbah* (speech) was:

O *Ummah* (followers) of Muḥammad! I swear by Allāh! There is no one who has a greater sense of *Ghairah* (anger caused by disobedience) than Allāh, due to His '*Abd* (worshiper) committing *Zinā* (illegal sexual intercourse) or His *Amah* (female worshiper) committing *Zinā* (illegal sexual intercourse).

⁵⁰ This is the *second* recitation of *al-Fātiḥah* and second *Qiyām* (standing) which is performed *before* performing *Sujood* (prostration).

⁵¹ *at-Tashabbud* is the supplication which is recited in the second and final *Rak'ah* (unit) of each prayer, beginning with: *at-Taḥeeyātu lillāh waṣ-Ṣalawātu waṭ-Ṭayyibātu.....* (Each and every expression of praise and exaltation, every act of prayer, and every good and pure speech and action is the exclusive right of Allāh...) See: Explanation of Supplications & Words of Remembrance in the Prayer of the Prophet (ﷺ), by Shaykh 'Abdur-Razzāq al-Badr, pg. 50.

O *Ummah* (followers) of Muḥammad! If you knew what I know, you would have laughed very little and cried very much!⁵²

From among the things he (ﷺ) said in his *Khutbah* (speech) was:

There is nothing which I had not seen before, except that I have (now) seen it on this occasion, even *al-Jannah* (Paradise) and *an-Nār* (Hell-fire). It has been revealed to me that you will be put to test/trial in your graves (and these tests/trials will be) like the trial of *al-Maseeh Ad-Dajjal* (the False Christ).

It will be said [to each person, by the Angels]: What do you know about this man? As for the *al-Mu'min* (the believer) or *al-Mooqin* (the one who has *certainly*), he will say: He is Muḥammad and he is the Messenger of Allāh (ﷺ); he came to us with *al-Bayyināt* (self-evident truths) and *al-Hudā* (guidance). So, we accepted (his teaching) and followed him. It will be said: Sleep in peace, as you were (a believer) with certainty about him [i.e., the Prophet (ﷺ)].

As for *al-Munāfiq* (hypocrite) or *al-Murtāb* (doubtful person), he will say: I do not know but heard the people saying something and so I said the same.⁵³

The *Ṣaḥābah* (companions) said to him (ﷺ): O Messenger of Allāh! we saw you reach out to something while you were standing here, then we saw you move back. He said: I saw *al-Jannah* (the Paradise) and reached out to a bunch of its grapes, and had I taken it you would have eaten from it as long as the world remains. I also saw *an-Nār* (the Hell-fire), and I have never ever seen a more horrible sight than what I have seen today (i.e., the Hell-fire). And I observed that most of its inhabitants were women. They asked: What is the reason for that, O Messenger of Allāh? He said: Due to their *kufr* (ingratitude). It was said: Do they disbelieve in Allāh? He replied: They are ungrateful to *al-'Asheer* (i.e., their husbands) and they are ungrateful for *al-Iḥsān* (kindness done to them). If you were to treat one of them kindly for an entire lifetime, and she later saw something (i.e., a defect, shortcoming) in you, she would say: I have never ever seen any good from you.⁵⁴

Indeed, the alarm of the Prophet (ﷺ) due to the *Kusoof* (eclipse), his performance of this *Ṣalāh* (prayer) [i.e., in this particular manner], the display of *al-Jannah* (Paradise) and *an-Nār* (Hell-fire) before him during this *Ṣalāh* (prayer), as well as his *Ru'yah* (being allowed to see) everything that we will experience from the affairs of *ad-Dunyā* (the life in this world) and the *Akhirah* (the Next Life), his *Ru'yah* (seeing) of his *Ummah* (the Muslims) being tested in their graves, his delivering this eloquent, moving *Khutbah* (speech), along with his commanding

⁵² *Ṣaḥeeḥ al-Bukhāree*, no. 5221.

⁵³ *Ṣaḥeeḥ al-Bukhāree*, no. 184.

⁵⁴ *Ṣaḥeeḥ al-Bukhāree*, no. 1052. These reports are found in the *Two Ṣaḥeeḥs*, with different portions of the reports in different places. See also: *Ṣaḥeeḥ al-Bukhāree*, no. 1044, and other places; and *Ṣaḥeeḥ Muslim*, no. 901.

his *Ummah* (Muslim followers) - at the time of an eclipse - to hasten to *aṣ-Ṣalāh* (prayer), *adh-Dhikr* (remembrance), *ad-Du'ā* (supplication), *al-Istighfār* (seeking forgiveness), *at-Takbeer* (declaring the greatness of *Allāh*) and *aṣ-Ṣadaqah* (charity) - all of this points to the magnitude of the affair of *al-Kusoof* (the eclipse), and the importance of hastening - upon its occurrence - to *aṣ-Ṣalāh* (prayer), *ad-Du'ā* (supplication) and *al-Istighfār* (seeking forgiveness).

The present situation is that many of the people during this era take lightly the matter of *al-Kusoof* (the eclipse), and they do not give it any weight (i.e., importance), nor does it *move* (in them) that which is *motionless/still*. And there is no reason for this except:

1. *Da'ful-Emān* (the weakness of faith), and
2. *al-Jahlu bis-Sunnah* (ignorance of the Way of the Prophet, ﷺ), and
3. Their dependence upon those who attribute the occurrence of *al-Kusoof* (the eclipse) to *al-Asbāb at-Ṭabee'eeyah* ('natural' causes), while being unmindful of *al-Asbāb ash-Shar'eeyah* (causes that are known from the divine evidence of Islamic Law) and the far-reaching *Hikmah* (wisdom) which is *the reason why* Allāh brings about the occurrence of *al-Kusoof* (the eclipse).

May Allāh grant us success in magnifying His *Āyāt* (signs) and to have *Khawf* (fear) of Him. And may He enable us to give full consideration to His *Āyāt* (signs) and to benefit from them. Indeed, He is *Jawād* (One Who Gives Freely) *Kareem* (Generous)!

What Is To Be Said At the Time of the Sighting of the Hilāl (New Moon)

There is a *Du'a* (supplication) in the *Sunnah* which is commendable for a Muslim to say at the time of sighting the *Hilāl* (new moon) [at the beginning] of each month.

It entails asking the *Rabb* (Lord, Creator), the One Free From All Imperfections, to make this month, for which the new moon has appeared, a month of *Yumn* (happiness, prosperity, and success) and *Emān* (true faith), and *Salāmah* (security, well-being) and *Islām* (submission to Allāh).

Indeed, this is a *blessed* supplication which a Muslim would do well to supplicate with it each and every time he sees the *Hilāl* (new moon) [at the beginning of each new month].

At-Tirmidhee has narrated from Ṭalḥah (RadiyAllāhu 'anhu): that whenever the Prophet (ﷺ) saw the *Hilāl* (new moon), he would say:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ

وَالسَّلَامَةِ وَالْإِسْلَامِ

رَبِّي وَرَبُّكَ اللَّهُ

Allāhum-ma Ahillahu 'Alainā bil-Yumni wal-Emān

was-Salāmati wal-Islām

Rabbee wa Rabbuka Allāh!

O Allāh! make the new moon rise upon us with *Yumn* (success, prosperity) and *Emān* (true faith),

and with *Salāmah* (safety) and *Islām* (submission to Allāh);

My *Rabb* (Lord, Creator) and your *Rabb* (Lord, Creator) is Allāh.⁵⁵

Before entering into the discussion concerning the meaning of this *blessed* supplication, let us pause to reflect upon this splendid *Āyah* (sign) which points to the '*Adhamah* (Greatness) of the *Rabb* (Lord, Creator), the One Who is Free From All Imperfections, and the *Kamāl* (perfection) of His *Qudrah* (Power).

Ibnul-Qayyim (Raḥimahullāh) says: Consider the moon and its wonderful and astonishing *Āyāt* (signs): How Allāh causes it to appear as a fine, thin thread; then its *light increases* gradually, and becomes complete, little by little, every night

⁵⁵ Reported by Aḥmad in *al-Musnad*, 1/162, and this wording is his; also *Jāmi' at-Tirmidhee*, no. 3451. al-Albānee (Raḥimahullāh) declared it to be '*Ḥasan*', in *Ṣaḥeeḥ al-Jāmi'*, no. 4726, [and in *Ṣaḥeeḥ at-Tirmidhee*, no. 2745].

until it reaches its fullness, its perfection and completion. Then, it begins to *decrease* until it returns to the state in which it began [i.e., like a fine, thin thread], in order to make clear the *Mawāqeet* (timings) of the people - in their livelihood, their acts of worship and their rituals.

By it [i.e., the moon's phases], the *months* and *years* become distinct (from one another), and the *Hisāb al-'Alam* (i.e., counting of the years) is established, in addition to what it contains of *Hikam* (points of wisdom), *Āyāt* (signs), and *'Ibar* (lessons) which cannot be enumerated except by Allāh.

Indeed, Allāh has counted this (wondrous sign of the moon) - in the Noble Qur'ān - among His Magnificent *Āyāt* (signs, wonders) and His most significant *Barābeen* (proofs).

Allāh, the Most High, says:

﴿وَأَيُّهُمُ الْآئِلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا الْآئِلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

And a sign for them is the *night*. We withdraw from it the *day*, and behold, they are in darkness. And the *sun* runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knower. And the *moon*, We have measured for it stages/phases (to traverse) until it returns (appearing) like the old, dried, curved date stalk. And it is not for the *sun* to overtake the *moon*, nor does the *night* outstrip the *day*. They all float, each in an orbit.

[Soorah Yā Seen, 36:37-40]

His saying: *And the moon, We have measured for it stages/phases (to traverse)*, means: *stages* or *phases* that it travels through; every night it goes through one stage or phase, until it becomes very small, and becomes (in its appearance) like *al-'Urjoun al-Qadeem*, i.e., the *'Idhqah* (cluster) of the *Nakhl* (date palm) when it gets old and dries up, and it becomes small and curves. Then, it appears in the beginning of the month and begins to increase, little by little, until it's *light* is completed, and its *brightness* and *glow* becomes perfect and complete.

O how magnificent a sign it is! And O how clear it is in pointing to the *'Adhamah* (magnificence) of *al-Khāliq* (the Creator), and the magnificence of His *Ansāf* (characteristics and qualities) - He Who is Free From All Imperfections!

There is no doubt whatsoever that reflection upon this *Āyah* (sign), and other *Āyāt* (signs) which Allāh has invited His worshipers - in His Book - to reflect upon leads the worshiper to *'Ilm* (knowledge) of the *Rabb* (Lord, Creator), the One Who Is Free From All Imperfections, i.e., knowledge of His *Wahdāniyyah* (Uniqueness, Oneness), the characteristics of His *Kamal* (Perfection), and the

descriptions of His *Jalāl* (Splendor, Loftiness), including the absolute totality of His *Qudrah* (Power), the vastness of His *ʿIlm* (Knowledge), the perfection of His *Hikmah* (Wisdom), and the abundance of His *Birr* (Kindness) and His *Ihsān* (Beneficence).

As a result, the worshiper will make the *Deen* (religion) exclusively for Allāh, Alone, and single Him out for *Dhull* (submissiveness) and *Khudoo'* (humility, obedience), *Hubb* (love) and *Inabah* (turning back to Him), and *Khawf* (fear) and *Rajā* (hope). Indeed, [these signs] are explicit indications and clear proofs that Allāh Alone deserves *ar-Ruboobiyyah* (Lordship), *al-Uloohiyyah* (Divinity), *al-'Adhamah* (Magnificence) and *al-Kibriyā'* (Greatness)!

For this reason, whenever the Prophet (ﷺ) saw the *Hilāl* (new moon) he declared Allāh's greatness [saying: *Allāhu Akbar*], since the *Hilāl* is a magnificent sign of the *'Adhamah* (magnificence) of the *Rabb* (Lord, Creator), and His *Kibriyā'* (Greatness)!

The *Takbeer* (saying: *Allāhu Akbar*) is a form of glorification and magnification of Allāh, and an *I'tiqād* (conviction in the heart) that He is *greater* than *everything*, and that there is *nothing greater than Him*, just as it came in the *Hadeeth* of 'Adee (RaḍiyAllāhu 'anhu): 'Is there anything *greater* than Allāh?!'⁵⁶

Indeed, the *Takbeer* (saying: *Allāhu Akbar*) is legislated on the occasion of seeing everything that is (considered to be) great and magnificent - so that the *heart* will remain free of being occupied with anything except the *Takbeer* (greatness) of Allāh and His *Ta'dbeem* (magnification).

Shaykhul-Islām Ibn Taymiyyah (Raḥimahullāh) said: *at-Takbeer* (saying: *Allāhu Akbar*) is legislated on occasions of major events, due to the *multitude* of the gathering, *magnificence* of the action, *intensity* of the circumstance, or similar situations involving major affairs, in order to make clear that *Allāh is the Greatest*, and so that His Greatness will overcome - in the hearts - that which is considered to be 'great' in those major events.

In this way, the whole of the *Deen* (religion) will be for Allāh (Alone), and the worshipers will only be declaring the greatness of Allāh. Thus, they will achieve two objectives: the objective of *al-'Tbādab* (worship) through the hearts declaring the greatness of Allāh (Alone), and the objective of *al-Isti'anah* (seeking help) in achieving all other objectives or goals by acknowledging His greatness.

As for the *Takbeer* (saying: *Allāhu Akbar*) of the Prophet (ﷺ) at the time of sighting the *Hilāl* (new moon), it is reported by ad-Dārimī, from the *Hadeeth* of 'Abdullāh ibn 'Umar (RaḍiyAllāhu 'anhumā), who said: Whenever the Messenger of Allāh (ﷺ) saw the *Hilāl* (new moon), he would say:

⁵⁶ *al-Musnad*, 4/378, and *Ṣaḥeeḥ Ibn Hibbān* (*al-Iḥsān*), no. 7206.

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ،

وَالسَّلَامَةِ وَالْإِسْلَامِ،

وَالْتَوْفِيقَ لِمَا تُحِبُّ رَبَّنَا وَتَرْضَى،

رَبُّنَا وَرَبُّكَ اللَّهُ

Allāhu Akbar, Allāhum-ma Ahillahu 'Alainā bil-Amni wal-Emān

was-Salāmati wal-Islām

wat-Tawfeeqi Limā Tuḥibbu Rabbānā wa 'Tardā

Rabbunā wa Rabbuka Allāh!

Allāhu Akbar (Allāh is the Greatest)! O Allāh! make the new moon rise upon us
with *al-Amn* (security) and *al-Emān* (true faith),

and with *as-Salāmah* (safety) and *al-Islām* (submission),

and the *Tawfeeq* (success) to do that which You Love and are Pleased with;

My *Rabb* (Lord, Creator) and your *Rabb* (Lord, Creator) is Allāh.⁵⁷

Here we shall begin to discuss the meaning of the Hadeeth:

The statement: 'Whenever the Messenger of Allāh (ﷺ) saw the *Hilāl* (new moon)...' - [what is intended by] *al-Hilāl* is the beginning of the appearance of the new moon, for the first two or three nights. In any other situation it is (simply) referred to as *Qamar* (a moon).

The Prophet's (ﷺ) saying: '...make the new moon rise upon us' - means: cause it to *rise* and *appear* to us, and make us *see it*.

The Prophet's (ﷺ) saying: '...with *al-Amn* (security) and *al-Emān* (true faith)': *al-Amn* means tranquility, rest, calmness and being safe from harms and evils.

In the Hadeeth of Talhah (RaḍiyAllāhu 'anhu) [it has the wording]: '...with *al-Yumn*...' [instead of *al-Amn*], and *al-Yumn* is *as-Sa'ādah* (happiness, success and prosperity). And *al-Emān* is *al-Iqrār* (affirmation, acknowledgement) and *al-Taṣdeeq* (confirmation of the truthfulness of something) and *al-Khudū'* (humility, obedience) to Allāh (Alone)!

The Prophet's (ﷺ) saying: '...and with *as-Salāmah* (safety) and *al-Islām* (submission)': *as-Salāmah* is *al-Wiqāyah* (protection) and *an-Najāb* (being saved,

⁵⁷ *Sunan ad-Dārimī*, no. 1687. Al-Haithamee said, in *Majmoo' az-Zawā'id*, 10/139: [The chain of narrators] contains 'Uthmān ibn Ibrāheem al-Hāṭibee, who has some *Da'f* (weakness), and the remaining narrators are *Thiqat* (reliable).

rescued) from harms and afflictions. *al-Islām* is *al-Istislām* (willing surrender) to Allāh, and *al-Inqiyād* (compliance) to His Laws.

The Prophet's (ﷺ) saying: 'My *Rabb* (Lord, Creator) and your *Rabb* (Lord, Creator) is Allāh' - entails confirmation that the *people* and the *moon* and *everything* in the creation is *Marboobah*, i.e., its *Rabb* (Lord and Creator) Who *cares for it* and *controls* its affairs is Allāh; and it is all *Musakbkehrah* (subjected totally) to His Command, and *Khādi'ah* (submissive, obedient) to His *Hukm* (Ruling, Judgment)!

In this is a refutation of those who worship the *moon* instead of Allāh.

Allāh, the Most High, said:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

...Do not prostrate to the *sun* nor to the *moon*, but prostrate to Allāh Who created them, if you (really) worship Him. [Soorah Fussilat, 41:37]

In this *Hadeeth* are many *Fawa'id* (benefits), a few of which I will point to:

From the benefits of this *Hadeeth* is that it contains a clarification that there is a difference between *al-Emān* (true faith) and *al-Islām* (submission), and that they are not one and the same when they are mentioned *together*. Rather, each one of them has a particular (special) meaning.

What is intended by *al-Emān* (true faith) is *al-I'tiqādāt al-Bāṭinah* (internal convictions) [of the heart], while what is intended by *al-Islām* (submission) is *al-'Amāl adh-Dhābirah* (external actions) [of the limbs of the body]. As for when either one of them is mentioned *individually*, it then includes the meaning of the other.

From the benefits of this *Hadeeth* is that *al-Amn* (security) is tied to *al-Emān* (true faith), and *as-Salāmah* (safety) is tied to *al-Islām* (submission). Thus, *al-Emān* (true faith) is the *Tareeq* (Way) that leads to *al-Amān* (security), and *al-Islām* (submission) is the *Tareeq* (Way) that leads to *as-Salāmah* (safety). So, whoever desires to achieve *al-Amn* (security) and *as-Salāmah* (safety) by other than these two ways [i.e., *al-Emān* (true faith) and *al-Islām* (submission)] has gone astray!

Allāh, the Most High, says:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ﴾

It is those who *believe* [in the Oneness of Allāh and worship none but Him Alone] and who *do not mix* their *Emān* (true faith) with *Dhulm* (wrong i.e., by

worshiping others besides Allāh), for them (only) there is *al-Amn* (security) and they are the *Muhtadoon* (rightly guided). [Soorah al-An'ām, 6:82]

From the benefits of this Hadeeth is that it contains a beautiful indication of the fact that the most important thing that should occupy the *months* (of the year), and in which *time* should be spent, is *al-Emān* (having faith) in Allāh and in that which Allāh has commanded His worshipers to have *Emān* (faith) in, and *al-Ishtislām* (willing surrender) to Him, the One Who Is Free From All Imperfections, in all of His *Ahkām* (Rulings) and in all of His *Awāmīr* (Commands).

The *months* (of the year) passing by a person while he is *occupied* with other than this lofty objective is *loss* or *destruction* of those months and being *deprived* of *al-Khair* (all good). Indeed, the months were not created, nor do they exist, except that they be a *Mustawda'* (depository or storehouse, for the safekeeping) of *al-Emān* (true faith) and *al-A'māl* (good deeds).

Indeed, this matter will become clear to the people at the time when they stand on *Yawm al-Qiyamah* (the Day of Standing) in front of Allāh so that they may see the *results* or *consequences* of their actions, and the *harvest* of their life, and the *fruit* of their time [i.e., that which they spent their time with].

Ibnul-Qayyim (Raḥimahullāh) said: The *year* is a *Shajarah* (tree), and the *months* are its *Furoo'* (limbs), and the *days* are its *Aghyān* (branches), and the *hours* are its *Anwāq* (leaves), and the *breaths* (that a person breathes) are its *Thamar* (fruits).

So, whoever's *breaths* were spent in *Tā'ab* (obedience, to Allāh), the *fruits* of his *tree* will be *Tayyib* (good, pure). And whoever's *breaths* were spent in *Ma'siyah* (disobedience, to Allāh), his *fruits* will be *Handhal* (bitter). Indeed, the *clipping* (of the fruits) will take place on *Yawm al-Ma'ad* (the Day of Return, for Judgment). Hence, at the time of the *clipping* (of the fruits), the *sweetness* of the fruits will become clear from its *bitterness*.⁵⁸

We ask Allāh to make our time full of righteousness, for all of us; and that He fill it with *al-Amn* (security) and *al-Emān* (true faith), and *as-Salāmah* (safety) and *al-Islām* (submission), and *Tanfeeq* (success) to do that which He *Loves* and is *Pleased* with. He is our *Rabb* (Lord, Creator); and there is no *Rabb* (Lord, Creator) for us besides Him!

⁵⁸ *al-Fawa'id*, by Ibnul-Qayyim, page 292.

The Supplication of Laylatul-Qadr (the Night of Decrees)

In the *Sunnah* [of the Prophet (ﷺ)] there are *virtuous days* and honorable *times* (of the day) during which *ad-Du'ā* (supplication) is considered to be *Afḍal* (better, superior), and *al-Ijābah* (the answer) to it is *Ahḥā* (more worthy, likely), and *al-Qabool* (acceptance) is *Arjā* (more hopeful). And for Him (Allāh), the One Free From All Imperfections, is *al-Hikmah al-Balighah* (the most far-reaching Wisdom) [in everything that He does]. He said:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾﴾

And your Lord *creates* whatsoever He *wills* and He *chooses*...
[Soorah al-Qasas, 28:68]

Hence, due to the perfection of His *Hikmah* (Wisdom) and His *Qudrah* (Power, Ability), and the completion of His *Ilm* (Knowledge) and His *Ihāṭah* (Encompassing of everything) - He chooses, from His creation, whatever He Wills, from *al-Anqāt* (the times), *al-Amkinah* (the places), and *al-Ashkebāḥ* (the people).

Then, He, the One Free From All Imperfections, singles them out for an increase of His *Faḍl* (bounty, favor), an abundance of His *Tnāyah* (care), and a full share of His *Minnah* (kindness, gifts). And this is from among the greatest *signs* of His *Rubūbiyyah* (Lordship), and the most magnificent *evidence* of His *Wahdāniyyah* (Uniqueness), and His being Alone (in being described with) the characteristics of *Kamāl* (perfection), and that *al-Amr* (command, control) belongs to Him, the One Free From All Imperfections - from *before* and *after* [anything occurs]. He decrees among His creatures whatever He Wills, and He decides for them whatever He Intends!

﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٦٩﴾ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ

﴿هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٧٠﴾﴾

So, all the praises and thanks are for Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of *al-'Ālameen* (mankind, jinn and all that exists). And His (Alone) is *al-Kibri'at* (Greatness) in the heavens and the earth, and He is *al-'Azeez* (the All-Mighty), *al-Hakeem* (the All-Wise).
[Soorah al-Jāthiyah, 45:36, 37]

Indeed, from among *al-Anqāt* (the times) which Allāh, the Mighty the Majestic, has singled out for an increase of His *Faḍl* (bounty, favor) and a full share of His *Takreem* (honoring) is the month of *Ramādān*, in that He has given it preference over all other months; and (similarly) its *final ten nights*, in that He has given them preference over all other nights; and (similarly) *Laylatul-Qadr* (the Night of

Decrees), in that He has made it - due to the increase of its excellence with Him, and the magnificence of its station with Him - better than one thousand months. Then, He magnified the honor and respect for it, elevated its affair, and raised its status with Him.

He sent down during this night His clear *Wahy* (revelation), His noble *Kalām* (speech), and His wise *Tanzeel* (revealed inspiration) as *Hudā* (guidance) for the people who have *Taqwā* (piety), and a *Furqān* (criterion) for the people of *Emān* (true faith), and as a *Diya'* (shining beam), a *Noor* (light), and a *Rahmah* (mercy).

Allāh, the Most High, says:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٥﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٦﴾ أَمَّا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٧﴾ رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٨﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُّوقِنِينَ ﴿٩﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ﴿١٠﴾ رُّكُّوْا رُكُوعًا وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١١﴾ ﴾

We sent it (this Qur'ān) down on a blessed night.⁵⁹ Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments, *Amran* (i.e., a *Command* or this *Qur'ān* or the *Decree* of every matter) from Us. Verily, We are ever sending (the Messengers), as a Mercy from your Lord. Verily! He is *as-Samee'* (the All-Hearer), *al-'Aleem* (the All-Knower). The Lord of the heavens and the earth and all that is between them, if you only had certainty (of faith). None has the right to be worshiped except Him. It is He Who gives life and causes death, your Lord and the Lord of your forefathers. [Soorah ad-Dukhān, 44:3-8]

Allāh, the Most High, says:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾ ﴾

Verily! We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree), And what will make you know what the night of *Al-Qadr* (Decree) is? The night of *Al-Qadr* (Decree) is better than a thousand months. Therein descend the angels and the *Rooh* [*Jibreel* (Gabriel)] by Allāh's Permission with all Decrees. Peace! (All that night, there is peace and goodness from Allāh to His believing worshippers) until the appearance of dawn. [Soorah al-Qadr, 97:1-5]

⁵⁹ Referring to *Laylatul-Qadr* (the Night of Decrees) in the month of Ramaḍān, the 9th month of the Islamic calendar.

By Allāh! O how magnificent a night it is! And O how splendid is its goodness! And O how abundant is its blessings! One *single night* better than a *thousand months*, i.e., more than eighty-three years; the lifespan of a man who has lived a *long life*. And it is a *long life* (indeed), which if a Muslim had spent the whole of it in obedience to Allāh, the Mighty the Majestic - even then, *Laylatul-Qadr*, which is just *one single night*, is better than it. This is for the one who has attained its *Faql* (bounty, favor), and achieved it *Barakah* (blessing)!

Mujāhid⁶⁰ (Raḥimahullāh) said: *Laylatul-Qadr* (the Night of Decrees) is better than a thousand months, i.e., months which do not contain *Laylatul-Qadr*. This was also said by Qatādah⁶¹, ash-Shāfi'ee⁶², and others.

During this *blessed* night the descending of the angels is increased due to the increase of its *Barakah* (blessings) since the *angels* descend with the descending of the *Barakah* (blessings). This night is *Salām* (peace, safety, and security) until the break of dawn, i.e., the whole of it is *Khair* (goodness), not containing any *Sharr* (evil), until the break of dawn.

In this night every important matter is made distinct, i.e., everything that is going to occur during that year is *decreed* in it, by the permission of Allāh, *al-'Azeez* (the Mighty) *al-Hakeem* (the Wise).

What is intended here by *at-Taqdeer* (the act of decreeing affairs) is *at-Taqdeer as-Sanavee* (the Yearly Decrees). As for *at-Taqdeer al-'Amm* (the General Decrees) in *al-Lawḥ al-Mahfoodh* (the Preserved Tablet) - it preceded the creation of the heavens and the earth by fifty thousand years, as it has been authentically reported in the *Hadeeth* from the Messenger of Allāh (ﷺ).

Indeed, a night whose affair is of this magnitude is incumbent upon a Muslim to *diligently* seek out, with all diligence, so as to successfully achieve its *Thawāb* (reward), take advantage of its *Khair* (goodness), attain its *Ajr* (recompense), and to obtain its *Barakah* (blessing).

The one who is *Mahroom* (deprived) is the one who is excluded from its *Thawāb* (reward). And whoever allows the seasons of *Khair* (goodness), and the days filled with *Barakah* (blessings) and *Faql* (bounties, favors) to pass him by while he continues with his sins, adhering to his misguidance and transgression, and

⁶⁰ He is Mujāhid bin Jabar al-Makkee, the freed slave of as-Sā'ib bin Abec as-Sā'ib al-Makhzoomee. He was born in 21 AH and learned the *Tafseer* (explanation) of the Qur'ān from Ibn 'Abbās (RaḍiyAllāhu 'anhumā).

⁶¹ He is Qatādah bin Di'āmah as-Sudoosee al-Bagree. He was born blind in the year 61 AH and strove hard in seeking knowledge. He had a very strong memory. Imām Aḥmad mentioned him and spoke highly of him at great lengths. He said about him: 'He is the best at memorizing from the people of Bagrah. He did not hear anything except that he memorized it.' He died in the middle of the year 117 AH while 56 years old.

⁶² He is Abu 'Abdullāh Muḥammad Ibn Idris ash-Shāfi'ee, born in Gazza around 150 AH and died in the year 204 AH. He is the founder of the *Shafi'ee* School of Islamic Jurisprudence.

drowning in his disobedience, will be ruined by *al-Ghaflah* (unmindfulness), destroyed by *al-Trād* (turning away from the truth), and impeded and hampered by *al-Ghivāyah* (misguidance). O how great will be his *Hasrah* (grief, pain)! And O how severe will be his *Nadāmah* (remorse)!

Whoever does not diligently seek to benefit during this blessed night, then *when* will there be diligence?! And whoever does not turn back to (the worship of) Allāh during this honorable time, then *when* will there be a turning back?! And whoever continues to be negligent of doing *al-Khairāt* (all types of good), then at what time will good deeds be done?!

Indeed, diligence and eagerness in seeking this night, aspiring to do acts of obedience (to Allāh) in it, and exerting oneself in *Du'ā* (supplication) are all from the qualities or characteristics of *al-Akhyār* (the people of goodness), and distinguishing marks of *al-Abrār* (the people of righteousness).

Indeed, they are persistent in asking Allāh during this night to write for them *al-'Afw* (pardon) and *al-Mu'āfah* (being excused from one's shortcomings), since it is the night in which that which a person will do in the entire (coming) year is written. Hence, in this night they are supplicating and persistently asking (for good), and during the entire year they are striving and exerting themselves (in righteous deeds) and seeking *al-'Awn* (help) from Allāh, Alone, and asking Him for *at-Tanfeeq* (success)!

The First Hadeeth

It is reported by *at-Tirmidhee*, *Ibn Mājah*, and others, on the authority of the Mother of the Believers, Ā'ishah (RadiyAllāhu 'anhā), that she said: I said: O Messenger of Allāh, what is your view: if I knew which night is the *Night of al-Qadr*, then what should I say in it? He (ﷺ) said: Say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhum-ma innaka 'Afoowun, Tuḥibbul-'afwa fa'fu 'annee

O Allāh, indeed You are Pardoning, and You love to pardon, so pardon me.⁶³

The Second Hadeeth

It is confirmed from Ā'ishah (RadiyAllāhu 'anhā), that she said: O Messenger of Allāh, if I knew which night is the *Night of al-Qadr*, most of my supplication in (that night) would be to ask Allāh for *al-'Afw* (pardon) and *al-'Afiyah* (well-being and safety from all evils).⁶⁴

This blessed supplication is magnificent in its *meaning*, deep in its *indications*, great in its *benefit* and *effect*. And it is extremely *appropriate* for this night, since - as has

⁶³ *Sunan at-Tirmidhi*, no. 3513; *Ibn Mājah*, no. 3850; and al-Albānee declared it to be *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ Ibn Mājah*, no. 3105.

⁶⁴ *as-Sunan al-Kubra*, no. 10648; *Muṣannaf Ibn Abi Shaibah*, no. 29189.

been mentioned previously - it is the night in which every important matter is made distinct, and the deeds of the people are decreed in it, for an entire year, until the next *Laylatul-Qadr*.

Whoever is given *al-'Āfiyah* (well-being and safety from all evils) in that night, and His *Rabb* (Lord, Creator) pardons him, then indeed, he attains *success*, gains *victory*, and obtains the greatest *profit*. And whoever has been given *al-'Āfiyah* (well-being and safety from all evils) in *ad-Dunyā* (this world) and in *al-Ākīrah* (the Hereafter), then he has been given *al-Khair* (goodness), absolutely all of it. There is nothing that is equivalent to *al-'Āfiyah* (well-being and safety from all evils)!

The Third Hadeeth

It is reported by al-Bukhāri in *al-Adab al-Mufrad* and at-Tirmidhee in *al-Jāmi'*, on the authority of al-'Abbās ibn 'Abdul-Muttalib (RadiyAllāhu 'anhu), that he said: I said: O Messenger of Allāh! Teach me something that I should ask Allāh (Azza wa Jalla) for. He (ﷺ) said: Ask Allāh for *al-'Āfiyah* (well-being and safety from all evils).

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

Allāhum-ma Innee As'aluka-l-'Āfiyah

I waited for some days and then I came to him again and said to him: O Messenger of Allāh! Teach me something that I should ask Allāh for. He (ﷺ) said to me: O 'Abbās! O uncle of the Messenger of Allāh!

Ask Allāh for *al-'Āfiyah* (well-being and safety from all evils) in *ad-Dunyā* (this world) and in *al-Ākīrah* (the Hereafter).⁶⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Allāhum-ma Innee As'aluka-l-'Āfiyah fid-Dunyā wal-Ākhirah

The Fourth Hadeeth

It is reported by al-Bukhāri in *al-Adab al-Mufrad* and at-Tirmidhee in *al-Jāmi'*, on the authority of Anas ibn Mālik (RadiyAllāhu 'anhu), that he said: A man came to the Prophet (ﷺ) and said: O Messenger of Allāh! Which *Du'a* (supplication) is *Afdal* (best, superior)? He (ﷺ) said:

Ask Allāh for *al-'Āfw* (pardon) and *al-'Āfiyah* (well-being and safety from all evils) in *ad-Dunyā* (this world) and in *al-Ākīrah* (the Hereafter).

⁶⁵ al-Bukhāri in *al-Adab al-Mufrad*, no. 726; *Sunan at-Tirmidhee*, no. 3514; and al-Albānee declared it to be *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ al-Adab*, no. 558.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Allāhum-ma Innee As'aluka-l-'Afwa wal-'Āfiyah fid-Dunyā wal-Ākhirah

The man came to him (ﷺ) the next day and said to him: O Prophet of Allāh! Which *Du'ā* (supplication) is *Afdal* (best, superior)? He (ﷺ) said: Ask Allāh for *al-'Āfw* (pardon) and *al-'Āfiyah* (well-being and safety from all evils) in *ad-Dunyā* (this world) and in *al-Ākhirah* (the Hereafter).

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Allāhum-ma Innee As'aluka-l-'Afwa wal-'Āfiyah fid-Dunyā wal-Ākhirah

Indeed, if you are given *al-'Āfiyah* (well-being and safety from all evils) in *ad-Dunyā* (this world) and in *al-Ākhirah* (the Hereafter), you will certainly have achieved success.⁶⁶

The Fifth Hadeeth

It is reported by al-Bukhārī in *al-Adab al-Mufrad*, on the authority of Awsat ibn Ismā'eel, that he said: I heard Abu Bakr as-Siddeeq (RadiyAllāhu 'anhu) - after the death of the Messenger of Allāh (ﷺ) - say: The Messenger of Allāh (ﷺ) stood in this place where I am standing, last year. Then Abu Bakr cried, and then said: You must adhere to *as-Sidq* (truthfulness), for indeed it is with *al-Birr* (righteousness), and they both lead to *al-Jannah* (Paradise). And you must beware of *al-Kadhib* (lying), for indeed it is with *al-Fujoor* (immorality), and they both lead to *an-Nār* (the Hell-Fire). And ask Allāh for *al-Mu'āfah* (being *safe* and *secure*, and being *saved* in this *world* and the *next*)⁶⁷, for no one is given anything after *al-Yaqeen* (certainty) that is better than *al-Mu'āfah* (being *safe* and *secure*, and being *saved* in this *world* and the *next*). Do not sever ties with one another, and do not turn your backs on one another, and do not envy one another, and do not hate one another. And be, O worshipers of Allāh, brothers.⁶⁸

For this reason, it is from *al-Khair* (goodness) that a Muslim supplicates with this blessed supplication frequently, at all times, especially during *Laylatul-Qadr*, during which every important matter is made distinct, i.e., decreed.

⁶⁶ Reported by Ahmad in *al-Musnad*, 3/127; at-Tirmidhee in *al-Jami'*, no. 3512; *Sunan* Ibn Mājah, no. 3848; *al-Adab al-Mufrad*, no. 637 and al-Albānee declared it to be *ṣaḥeeḥ* (authentic) in *ṣaḥeeḥ al-Adab*, no. 495.

⁶⁷ *Mu'āfah*: Being *safe* and *secure*, and being *saved* in this *world* from all evils, including being *secure* and *safe* from the people and from being in need of them; and in the *Hereafter* being *safe* from one's *sins* and their *consequences*.

⁶⁸ Reported by Ahmad in *al-Musnad*, 1/5; Ibn Mājah, no. 3849, and *al-Adab al-Mufrad*, no. 724; and al-Albānee declared it to be *ṣaḥeeḥ* (authentic) in *ṣaḥeeḥ al-Adab*, no. 557.

Every Muslim should know that Allāh, *Aẓẓa wa Jalla*, is '*Afoow* (pardoning) *Kareem* (generous), and He loves *al-'Afw* (pardoning).

He, the Most High, said:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾﴾

And He it is Who accepts repentance from His worshipers, and *pardons* sins, and He knows what you do. [Soorah ash-Shoorā, 42:25]

He, the One Free From All Imperfections, never ceased and will never cease to be known for *al-'Afw* (pardoning), and being described with *as-Ṣafḥ* (overlooking faults) and *al-Ghufrān* (forgiveness).

Every person is in dire need of His '*Afw* (pardon), in need of His *Maghfirah* (forgiveness), and no one is free of need of His '*Afw* (pardon), and His *Maghfirah* (forgiveness). Likewise, no one is free of need of His *Rahmah* (mercy) and His *Karam* (generosity).

We ask Him, the One Free From All Imperfections, to include us in His '*Afw* (pardon), admit us into His *Rahmah* (mercy), use us in doing His *Tā'ab* (acts of obedience), and to guide us to Him upon *Ṣirāt Mustaqeem* (a Straight Path)!

Conclusion

This is the end of what we believe to be some of the most important supplications that have been *authentically* reported from the Messenger of Allāh (ﷺ).

May Allāh, the Most High, grant each reader *Tanfeeq* (success) in *reciting* these words upon their tongues, accompanied by *contemplation* of their meanings, while *believing* - in their hearts - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* these much needed supplications; and then allowing our hearts to find comfort in the fact that Allāh, Alone, is the One Who controls all affairs, and therefore He, Alone, is the One that we call upon.

May Allāh accept our praise of Him, respond to our requests from Him and make these supplication a *means of nearness* to Him. Indeed, He is the One Who Hears and Responds to those who call upon Him.

May Allāh, our Lord, forgive us our sins, multiply our good deeds and raise our station with Him and keep us firm upon His Straight Path, until we return to Him in a condition of being pleased *with Him* and pleasing *to Him*!

Our final supplication is al-Hamdu-lil-lāhi Rabbil-Ālameen (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (ﷺ). Āmeen!!!