

شَرْحُ أَدْعِيَةِ النَّبِيِّ ﷺ فِي الاستعاذة

مِنْ كِتَابِ

'فِيهِ الْأَدْعِيَةُ وَالْأَذْكَارُ'

لِلشَّيْخِ عَبْدِ الرَّزَّاقِ بْنِ عَبْدِ الْمُحْسِنِ الْبَدْرِ

Explanation of

Supplications of the Prophet ﷺ

Related to 'Seeking Refuge In Allāh'

Taken from

'Fiqh al-Ad'iyah wal-Adhkār'

Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr

Explanation of
Supplications of the Prophet ﷺ
Related to ' Seeking Refuge In Allāh '

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Translated by:

Abu Muḥammad Abdur-Rauf Shakir

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Website: www.IslamLecture.com

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 ‘think’ and ‘thought’]	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 ‘this’ and ‘these’]
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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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 (ṢallAllāhu Alaihi wa Sallam).

Indeed, of the most important needs of the human being in this world is to seek refuge in Allāh from every type of evil or harm, from the evil of one's *self* and from the evil of *others*, from the evil of the *devils* among the *Jinn* and from the evil of the *devils* among *men*.

In fact, the Prophet (ṢallAllāhu Alaihi wa Sallam) taught us to seek refuge from the *evil of ourselves*, even before seeking refuge from the *evil of Shayṭān*.

The Prophet (ṢallAllāhu Alaihi wa Sallam) said: Say: 'O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that no one has the right to be worshipped except You. *I seek refuge in You from the evil of myself and from the evil of Shayṭān (Satan) and his shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.' [Reported by at-Tirmidhee, no. 3529 and no. 3392; and Aboo Dāwood, no. 5067. Al-Albānee (Raḥimahullāh) declared it to be authentic in 'Ṣaḥeeḥ at-Tirmidhee', no. 2701. Fortress of the Muslim, no. 85]

Seeking Refuge In Allāh Was The *Sunnah* of the Prophets and Messengers (AlaihimusSalām) and the Righteous of the Past

The Prophet Nooḥ (AlaihisSalām):

﴿ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾ [هود: ٤٧]

He (Nooḥ) said, "O My Lord, I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will indeed be one of the losers." [Hood 11:47]

The Prophet Yoosuf (AlaihisSalām):

﴿ وَرَوَدَتْهُ الْمَلِكَةُ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ
مَعَاذَ اللَّهِ ﴾ [يوسف: ٢٣]

And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, “Come on, O you.” He said, “*I seek refuge in Allāh* (or Allāh forbid!)” [Yoosuf 12:23]

The Prophet Moosā (AlaihisSalām):

﴿ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا
هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴾ [البقرة: ٦٧]

And remember when Moosā said to his people, “Verily, Allāh commands you to slaughter a cow.” They said, “Do you make fun of us?” He said, “*I seek refuge with Allāh* from being among the ignorant or the foolish.” [Al-Baqarah 2:67]

In yet another situation, the Prophet Moosā (AlaihisSalām) said:

﴿ وَإِنِّي عَدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴾ [الدخان: ٢٠]

“And truly, *I seek refuge in my Lord and your Lord*, lest you stone me (or call me a sorcerer or kill me).” [ad-Dukhān, 44:20]

Our Prophet Muḥammad (ṢallAllāhu Alaihi wa Sallam) was commanded to seek refuge in Allāh:

﴿ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنَ الْوَسْوَاسِ الْخَاسِرِينَ ﴾ [المؤمنون: ٩٧-٩٨]

And say: “*My Lord! I seek refuge with You* from the whisperings (suggestions) of the *Shayāteen* (devils). And *I seek refuge with You, My Lord!* lest they may attend (or come near) me.”

[al-Mu'minoon, 23: 97, 98]

From the above we can see the importance of *al-Isti'ādhah* (seeking refuge in Allāh) in the life of a Muslim, and the necessity of reciting these *Prophetic* supplications regularly and consistently - with *consciousness* and *understanding* of the words being recited.

The Explanation

With the hope that a believer will become more *conscious* of - and more *attentive* to - his or her *Du'ā* (when seeking refuge in Allāh); and to aid the Muslim in grasping the *importance* and full *significance* of the words of these supplications, each *Du'ā* (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 clarifies its meaning and importance.

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

Concerning the importance of *understanding* and *reflecting* upon the *meanings* of these words from the Prophet (ﷺ Allāhu Alaihi wa Sallam), **Shaykh Abdur-Razzāq** (may Allāh protect and preserve him) says:

“The scholars (Rahīma-humullāh) have drawn attention to the importance of the worshiper having knowledge of the *meanings* of these words, as well as his *calling to mind* that which the words point to. Likewise, in accordance with what is in the *heart* of the worshiper – from this knowledge and consciousness (of the meanings and indications of the words of the supplication) – he will have a *superiority* and *excellence* that will not be earned by others. And the *effect* of this supplication upon him will be more intense, deeper and more lasting than its *effect* upon others.

Whoever *recites* these words – or any other words of remembrance which have been transmitted [from the Prophet (ﷺ Allāhu Alaihi wa Sallam)] – *without* calling to mind the *meaning*, and *without* *understanding* its *indications* – then, the *effect* of these words upon him will be weak.”

¹ Chapters 220 – 225, *Fiqh al-Ad'iyah wal-Adhkār*, pgs. 499 – 522.

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the *memorization* of these *Ad'iyah* (supplications). It is hoped that whoever is *consistent* in reciting these selected supplications on a daily basis - throughout the day and night - while *reflecting* and *contemplating* upon their meanings, and *believing* in their truthfulness in his/her heart, will strengthen his/her relationship with Allāh, receive His protection and as well earn a great reward and the pleasure of their Lord!

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, brother, sister and niece, close friends Amjad, Shamil, Abu Hudhaifah, Niaz, Zakee and Muhammad Rashid [among many others] without whose *consistent support* and *vital assistance* - after Allāh, the Most High - this work may not have been completed.

Abu Muhammad (A.R. Shākir)

16th Rajab 1438 A.H.

(13th April 2017 C.E.)

About the *Aḥādeeth* of *al-Isti'ādhab*²

(Seeking Refuge In Allāh)

Indeed, *al-Isti'ādhab* (seeking refuge in Allāh) is an important category among the prophetic supplications. The confirmed narrations of the Prophet (ṢallAllāhu Alaihi wa Sallam) from this category all point to the magnitude of the Prophet's (ṢallAllāhu Alaihi wa Sallam) care and the intensity of his concern for this type of supplication.

The *Aḥādeeth* (narrations) of *al-Isti'ādhab* (seeking refuge in Allāh) are numerous. Likewise, they are of various types, in consideration of the *matters from which the Prophet* (ṢallAllāhu Alaihi wa Sallam) *sought refuge* or commanded (the people) to seek refuge from.

In reference to this subject (i.e. *al-Isti'ādhab*) it is incumbent (upon the Muslim) to be acquainted with three matters:

The First Matter: Knowing the Meaning of *al-Isti'ādhab* (Seeking Refuge)

al-Isti'ādhab means to request refuge or protection. al-'Allāmah **Ibnul-Qayyim** (Raḥimahullāh) said: "Know that the expression '*ādhaba*' and other words which are derived from it indicate *at-Taḥarruḥ* (being guarded) and *at-Taḥassun* (being protected) and *an-Najāb* (being rescued). And the reality of its meaning is: Fleeing *from* something which you fear, *to* one who will protect you from it. For this reason *al-Musta'ādh* (the one in whom refuge is sought) is called '*Ma'ādh*', just as a *Malja* (place of refuge) is called *Wāḥar* (shelter)."

The Second Matter: Knowing *al-Musta'ādh* (the One In Whom Refuge is Sought)

al-Musta'ādh, i.e. the One in Whom refuge is sought, from Whom one seeks protection, turns to for shelter and flees to Him (from harm) is Allāh, Alone; He in whose Hand is the sovereignty over the heavens and earth, Who has power over everything, and He is the *Rabb* (Lord, Nourisher, Who Regulates all affairs) of all the worlds.

Therefore, refuge is not sought except in Him; and refuge is not sought in any one of His creation. Rather, He is the One Who grants refuge to those who seek refuge, protects them and blocks them from the evil of whatever they have sought refuge (in Him) from.

² From the author's introduction to this chapter.

Hence, *al-Isti'ādhah* (seeking refuge) in Allāh is a magnificent act of worship for which it is obligatory that He be singled out (to receive it), and nothing (in the creation) be given a share of it along with Him. This is the realization and actual achievement of *at-Tamhēed* and making the *Deen* purely and sincerely for Allāh, the Most High, Alone. And this is the foundation upon which the happiness and success of the worshiper is achieved - in this world and in the hereafter.

As for seeking refuge in other than Allāh, the Most High, from the created beings, this is indeed transgression and a tremendous evil. This is like the statement of Allāh, the Most High, reported from the believers among the *Jinn*:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾﴾

And verily, there were men among mankind who took shelter with the males among the *Jinn*, but they (*Jinn*) increased them (mankind) in sin and transgression. [Soorah al-Jinn, 72:6]

Ibn 'Abbās (RadiyAllāhu 'anhumā) said, concerning this *Āyah* (Verse): 'During the era of *Jāhileeyah* (Days of Ignorance, before *Islām* came to them) there were men from among the human beings who - when one of them spent the night in a valley - would say: 'I seek refuge in the ruler of this valley'; and hence this action (of seeking refuge in the *Jinn*) increased them in sin.' [Reported by Imām at-Ṭabaree in his 'Tafseer' 23/322]

The reason why this increased them in sin was because this (i.e. seeking refuge in the *Jinn*) was *Shirk* (associating something as a partner with Allāh, in that which is His exclusive right).

For this reason, the two chapters for seeking refuge³ were revealed, so that the people would learn to seek refuge in Allāh, the Most High, Alone, and free themselves from seeking refuge in other than Him. Similarly, the *Adbkār* (words of remembrance) for seeking refuge narrated in the *Sunnah* are a means of guidance for this (i.e. for the purpose of learning to seek refuge in Allāh, Alone).

In any case, certainly, it is a necessity for the worshiper/servant to know that the created beings have no *Ma'ādh* (one in whom they may seek refuge), no *Malja'* (place of refuge), and no *Manjā* (means of escape) besides Allāh, the Most High. And that there is nothing from which refuge is

³ *al-Falaq*, no. 113 and *an-Nās*, no. 114 are two chapters of the Qur'ān known as *al-Mu'awwidhatain*.

sought, except that Allāh is its *Rabb* (Lord, Nourisher, Who Regulates all affairs) and its *Khāliq* (Creator), and that it is subject to His *Qahr* (subjugating/irresistible force) and His *Sultān* (absolute authority).

All of this is for the realization and achievement of *at-Tamhīd* and *al-Qadar* (the Divine Decree); realizing that there is no *Rabb* (Lord, Nourisher, Who Regulates all affairs) other than Him, no *Khāliq* (Creator) besides Him, and that the created being does not possess or control - for himself or other than himself - any *Darr* (harm) or *Naf'* (benefit), nor *Mawt* (death), *Hayāt* (life) or *Nushoor* (return and resurrection).

Rather, the affair - the whole of it - belongs to Allāh, while none of it (i.e. the affairs of the created beings) belongs to anyone besides Him.

The Third Matter: Knowing the Types of things From Which Refuge is Sought

In the *Sunnah*, there are reports of a number of different types of *Isti'ādhah* (seeking refuge) from that which it is incumbent upon the worshiper/servant to seek refuge in Allāh to protect him from it. Overall, it comes under two categories:

- a. *Manjood* - that (evil) which is present/existent, which one seeks (refuge in Allāh) to have it removed and
- b. *Ma'doom* - that (evil) which is non-existent, which one seeks (from Allāh) that it *remain non-existent* and that it not be brought into existence.

This is just like *al-Khair al-Mutlaq* (the Pure Good) which is also under two categories:

- a. *Manjood* - that which is present/existent, which one seeks its continuance and permanence, and that it not be taken away, and
- b. *Ma'doom* - that which is non-existent, which one seeks that it be brought into existence and acquired.

So, these are four affairs⁴, and they are the main and most important requests of those who ask from the *Rabb* of all the worlds. All requests revolve around these four affairs.

⁴ The *four affairs* referred to here are: a. *Evil* that is present/existent, b. *evil* that is non-existent, c. *good* that is present/existent and d. *good* that is non-existent.

Hence, if this has become clear, then it is incumbent upon the Muslim servant (of Allāh) to be acquainted with the *types* of those things - which have come in the Prophetic *Sunnah* - to be sought refuge from; especially those [supplications] - *for seeking refuge* - which came with expressions which are most *concise*, most *comprehensive*, most *clearly point* to what is intended, and which are most general in seeking refuge.

We will take a look - by the permission of Allāh, the Mighty the Majestic, at a good selection of the *Aḥādīth* (reports from the *Sunnah*) concerning the topic (of seeking refuge in Allāh), along with some clarification of their *meanings* and *indications*.

Supplication Number One
Seeking Refuge in Allāh from the *Shirk* Which We Know &
That Which We Know Not

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ،

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhum-ma In-nee a-'oo-dhu bi-ka an Ush-ri-ka bi-ka
wa Ana A'-lam(u)

Wa As-tagh-fi-ru-ka li-mā lā A'-lam(u)

O Allāh! I seek refuge with You from associating anything with You
knowingly,

and I seek Your forgiveness for that which I do *unknowingly*.

Text of the Hadeeth:

On the authority of Abu Bakr as-Siddeeq (RadiyAllāhu ‘an-hu), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: “By He in Whose Hand is my soul! Indeed, *ash-Shirk* (associating partners with Allāh) is more hidden than the crawling of the ant. Shall I not direct you to something, which if you say it, [the *Shirk*] will go away from you - both a small amount of it (*Qaleelu-hu*) and a great amount of it (*Katheeru-hu*)? He said: Say: “O Allāh! I seek refuge with You from associating anything with You *knowingly*, and I seek Your forgiveness for that which I do *unknowingly*.” [Reported by al-Bukhāree in '*al-Adab al-Mufrad*', no. 716. Al-Albānee (Rahimahullāh) declared it to be *Ṣaḥeeḥ* (authentic) in '*Ṣaḥeeḥ al-Adab al-Mufrad*', no. 554. See also: '*Ṣaḥeeḥ al-Jāmi' as-Ṣagheer*', 1/694, no. 3731 & 'Fortress of the Muslim', supplication no. 203 Chapter (92): Invocation for Fear of Shirk]

This Hadeeth has a supporting narration in the Hadeeth of Abu Moosā al-Ash'aree (RadiyAllāhu ‘an-hu), who said: The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) addressed us that day and said: "O People! Protect yourselves from this *Shirk* (associating partners with Allāh, in that which is from His exclusive rights). Indeed, it is more hidden than the crawling of the ant." Then, one whom Allāh willed to speak to him, said: How can we protect ourselves from it when it is more hidden than the crawling of the ant, O Messenger of Allāh? He (ṢallAllāhu Alaihi wa Sallam) said: Say: "O Allāh! We seek refuge with You from associating

anything with You *knowingly*, and we seek Your forgiveness for that which we do *unknowingly*.” [Reported by Ahmad in '*al-Musnad*', 4/403. Al-Albānē (RahimahuAllāh) declared it to be *Hasan Li-ghairi-hi* (good/acceptable, due to other supporting narrations) in '*Ṣaḥēeh at-Targheeb wat-Tarbeeh*', no. 36]

Explanation of the Hadeeth:

This Hadeeth includes the greatest evil from which refuge in Allāh is sought. Indeed, *Shirk* (associating partners with Allāh, in that which is from His exclusive rights) is the most evil *injustice* and the most horrific *sin*.

Allāh, the Most High, said:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ وَهُوَ يَبْحَثُ لَآ تُشْرِكْ بِأَللّٰهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾

[لقمان : ١٣]

And (remember) when *Luqmān* said to his son, when he was advising him: 'O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Dhulm* (injustice, wrong) indeed!

[Soorah Luqmān, 31:13]

And Allāh, the Most High, said:

﴿ إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللّٰهِ

فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾ [النساء : ٤٨]

Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives anything else less than that for whomever He wills. And whoever sets up partners with Allāh (in worship), he has indeed invented a tremendous sin. [Soorah an-Nisaa', 4:48]

And Allāh, the Most High, said:

﴿ إِنَّا اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ

بِاللّٰهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ [النساء : ١١٦]

Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that. And whoever sets up partners with Allāh (in worship), has indeed strayed far away.

[Soorah an-Nisaa', 4:116]

Indeed, the verses of Qur'ān which clarify the danger of *Shirk* and the magnitude of its crime are plentiful.

In the preceding Hadeeth is a clarification of the fact that *Shirk* (associating partners with Allāh, in that which is from His exclusive rights) is sometimes *Khafee* (hidden and undetectable) in the way that the crawling of an ant is hidden and undetectable to such an extent that - due to its being hidden and concealed - a person may fall into it, and it will penetrate his inner self, while he does not even know it.

And this is from among the things that make it obligatory to take extreme caution from *Shirk*, and necessitate that one be fully acquainted with it - that one be protected from it and that it be avoided (completely); in addition to seeking protection with Allāh, the Most High, and seeking refuge in Him, so that He will protect the worshiper from *Shirk*, in all of its forms, and shield him from its evil and its disastrous consequences.

This is what the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) has guided us to in this Hadeeth. He has taught his *Ummah* (community) to seek refuge in Allāh from every *Shirk*: that which the worshiper knows of it and that which he does not know of it.

He (ṢallAllāhu Alaihi wa Sallam) said: "Say: 'O Allāh! I seek refuge with You from associating anything with You *knowingly*, And I seek Your forgiveness for that which I do *unknowingly*.'"

What a magnificent supplication!

And, O how great is the *need* of the worshiper to give intense care to this supplication!

May Allāh grant refuge to all of us from *Shirk* - that which we know of it and that which we do not know of it. And may He guide us to Him, upon a Straight Path!

Supplication Number Two
Seeking Refuge in Allāh's Characteristic of 'Might, Power'
from Being Misguided

اللَّهُمَّ لَكَ أَسَلْتُ، وَبِكَ آمَنْتُ،
وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ،
اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي،
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

Allāhum-ma Laka Aslam-tu, wa Bi-ka Āman-tu,
wa 'Alai-ka Tawakkal-tu, wa Ilay-ka Anab-tu, wa Bi-ka Khāsam-tu.
Allāhum-ma Innee A'oo-dhu Bi-'Izzati-ka, Lā ilāha illa Anta,
an Tuḍillanee,
Anta-l-Hayyu-l-la-dhee Lā Yamootu, wa-l-Jinnu wal-Insu
Yamootoon(a)

O Allāh! To You I have *submitted*, In You I have *believed*,
Upon You I have *depended* (in all of my affairs), To You I have
turned (in obedience), and With You (i.e. Your Aid) I make my
argument and *defense*.

O Allāh! Indeed, I seek refuge in Your '*Izzah* (Might, Power) -
There is nothing which deserves to be worshiped besides You -
from You misguiding me.

You are *al-Hayy* (the Ever-Living) Who does not die,
while the *Jinn* (creatures created from fire) and *Ins* (humans) die.

Text of the Hadeeth:

On the authority of Ibn 'Abbās (RadiyAllāhu 'an-humā), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to say: "O Allāh! To You I have *submitted*, In You I have *believed*, Upon You I have *depended* (in all of my affairs), To You I have *turned* (in obedience), and With You (i.e. Your Aid) I make my *argument* and *defense*. O Allāh! Indeed, I seek refuge in Your '*Izzah* (Might, Power) -- there is nothing which deserves to be worshiped besides You -- from You misguiding me. You are *al-Hayy* (the Ever-Living)

Who does not die, while the *Jinn* (creatures created from fire) and *Ins* (humans) all die." [Reported by Muslim, no. 2717. al-Bukhāree, no. 7383, reported a summarized version of it.]

Explanation of the Hadeeth:

In this supplication there is the seeking of refuge with Allāh from misguidance (*al-Dalāl*): deviation from the *Straight Path* of Allāh, His *Upright Way* and His *True Religion*.

The Prophet's (ﷺ) saying: "...**O Allāh! To You I have submitted...**" means: I have surrendered and complied with Your command and Your prohibition. [From a linguistic perspective] the prepositional phrase 'to You' is advanced (to the beginning of the statement) to indicate the meanings of limitation and restriction (of the '*submission*' - mentioned after it - to Allāh, Alone), i.e. I have submitted to You, Alone, and not to anyone besides You.

The Prophet's (ﷺ) saying: "...**In You I have believed...**" means: I have believed in Your *Lofty Divine Being*, and those *characteristics of perfection* with which it is worthy of being described, i.e. I attest to and confirm (*Emān* in Your *Divine Being*). Inclusive in the belief in Allāh, the One Free From All Imperfections, is to have faith in everything that He has commanded his worshipers to have faith in, such as *al-Malā'ikah* (angels), *ar-Rusul* (Messengers) and *al-Yawm al-Akhir* (The Last Day).

The Prophet's (ﷺ) saying: "...**and upon You I have depended (in all of my affairs),...**" means: I have turned over to You my affairs, to the exclusion of anyone besides You.

The Prophet's (ﷺ) saying: "...**and to You I have turned (in obedience),...**" is from the word '*Inābah*' meaning: I have returned to the worship of You and that which brings about nearness to You (i.e. obedience); and I have turned away from everything besides that.

The Prophet's (ﷺ) saying: "...**and With You (i.e. Your Aid) I make my argument and defense...**" means: through Your help I make my argument and defense. And by means of that which You have given me of clear proofs and evidences I have argued against Your enemies, the enemies of the *Deen* (Religion of Islām). Hence, I have dealt a mortal blow to them by means of (Your) strong proofs, and split to pieces their evidences with the evidences from the Sunnah. And all of this is part of *al-I'tisām* (holding fast to) Allāh.

﴿...وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [آل عمران : ١٠١]

...And whoever holds firmly to Allāh, then he is indeed guided to a Straight Path. [Soorah Āli 'Imrān, 3:101]

The Prophet's (ﷺ) saying: “...**O Allāh! Indeed, I seek refuge in Your 'Izzah (Might, Power) ...**” means seeking refuge in one of the *Ṣifāt* (characteristics or qualities) of Allāh, which in this case is *al-'Izzah*. And *al-'Izzah* in essence means *al-Qumwab* (strength), *ash-Shiddah* (sternness), *al-Ghalabah* (ability to conquer) and *al-Mana'ah* (invincibility). Allāh, the Most High, said:

﴿...وَاللَّهُ الْعَزِيزُ...﴾ [المنافقون : ٨]

...And to Allāh belongs *al-'Izzah*... [Soorah al-Munāfiqoon, 63:8]

i.e. His is the strength/might and ability to conquer or vanquish.

The Prophet's (ﷺ) saying: “...**there is nothing which deserves to be worshiped besides You...**” means: bearing witness and confirmation of the *Tawḥeed* of Allāh (i.e. that He is One/Unique), which means that there is no *Ma'bood* (entity that is worshiped) rightfully except Allāh.

The Prophet's (ﷺ) saying: “...**from You misguiding me...**” - this is connected to the words '**...I seek refuge in Your 'Izzah (Might, Power)...**'. Within it is the indication that both *al-Hidāyah* (right guidance) and *ad-Dalāl* (misguidance) are in the Hands of Allāh. Allāh, the Most High, said:

﴿...مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَاوِيًا مَّرْشِدًا﴾ [الكهف : ١٧]

...He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no *Walee Murshid* (guiding friend) to lead him (to the right Path). [Soorah al-Kahf, 18:17]

And Allāh, the Most High, said:

﴿...وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ [الزمر : ٤٦]

...And whomever Allāh sends astray, for him there will be no guide. [Soorah az-Zumar, 39:36]

And Allāh, the Most High, said:

﴿...وَمَنْ يُضِلِّ اللَّهُ فَهَلْ مِنْ سَبِيلٍ﴾ [الشورى : ٤٦]

...And he whom Allāh sends astray, for him there is no way.

[Soorah ash-Shooraa, 42:46]

And Allāh, the Most High, said:

﴿...مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الأنعام : ٣٩]

...Allāh sends astray whomever He wills and He guides on the Straight Path

whomever He wills. [Soorah al-An'ām, 6:39]

The Prophet's (ﷺ) saying: “...**You are *al-Hayy* (the Ever-Living) Who does not die, ...**” - entails praise of Allāh, the Most High, through one of the *Sifāt* (characteristics) of His Perfection, which in this case is *al-Hayāt at-Tāmmah* (the complete and perfect life) which is free of any defect or cessation of existence

The Prophet's (ﷺ) saying: “...**while the *Jinn* (creatures created from fire) and *Ins* (humans) all die. ...**” - is a confirmation that Allāh, the Most High, is alone in (being described with) perfection of life; and that reliance/dependence is not to be upon anyone except *al-Hayy* (the Ever-Living) Who will never die.

As for the living beings who will (definitely) die, then they are not to be relied or depended upon; how then can those who are dead and buried be relied or depended upon?!

Allāh, the Most High, said:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ...﴾ [الفرقان : ٥٨]

And put your trust [O Muḥammad (ﷺ)] in *al-Hayy* (the Ever-Living) Who dies not... [Soorah al-Furqān, 25:58]

And He, the Most High, said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...﴾ [آل عمران : ٢]

Allāh! *La ilāha illā Huwa* (none has the right to be worshiped but He), *al-Hayy* (the Ever-Living), *al-Qayyoom* (the One Who sustains and protects all that exists). [Soorah Āli 'Imrān, 3:2]

Supplication Number Three Seeking Refuge from Cowardice, Stinginess, Senility...

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعُجْبَنِ،
وَأَعُوذُ بِكَ مِنَ الْبُخْلِ،
وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

Allāhum-ma Innee A'oodhu bi-ka minal-Jubn(i)

wa A'oodhu bi-ka minal-Bukhl(i)

wa A'oodhu bi-ka min an Uradda ilā ardhal-i-'Umur(i)

wa A'oodhu bi-ka min Fitnatid-Dunyā wa 'Adhābil-Qabr(i),

O Allāh! Verily, I seek refuge in You from *al-Jubn* (cowardice),
I seek refuge in You from *al-Bukhl* (stinginess),
I seek refuge in You from *being returned to senility*,
and I seek refuge in You from the *trials of this world* and the
punishment of the grave.

Text of the Hadeeth:

On the authority of Sa'd ibn Abee Waqqās (RādiyAllāhu 'an-hu), who said: seek refuge (in Allāh) using words with which the Prophet (ṢallAllāhu Alaihi wa Sallam) used to seek refuge (in Allāh): "O Allāh! Verily, I seek refuge in You from *al-Jubn* (cowardice), and I seek refuge in You from *al-Bukhl* (stinginess), and I seek refuge in You from *being returned to senility*, and I seek refuge in You from *Fitnatid-Dunyā* (the trials of this world) and *'Adhābil-Qabr* (the punishment of the grave)." [Reported by al-Bukhāree, no. 6374]

Explanation of the Hadeeth:

This Hadeeth entails seeking refuge in Allāh from five matters:

The First:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...O Allāh! Verily, I seek refuge in You from *al-Jubn* (cowardice),..." entails seeking refuge

from cowardice, which is the opposite of *ash-Shaja'ah* (courageousness), i.e. being *fearful* of things, and hesitating from doing them. This is the result of a weak heart and a fearful nature; and this is from among the blameworthy characteristics which are not befitting to be found in a *Mu'min* (believer).

The Second:

The Prophet's (ﷺ) saying: “...and I seek refuge in You from *al-Bukhl* (stinginess),...” entails seeking refuge from stinginess, which is to hold back that which is obligatory, or denying the one who begs the surplus that one has with him, or that one does not give anything. And this is from the characteristics or qualities which are blameworthy.

Allāh, the Most High, said:

﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ [آل عمران : ١٨٠]

And let not those who covetously withhold that which Allāh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.

[Soorah Āli 'Imrān, 3:180]

The Third:

The Prophet's (ﷺ) saying: “...and I seek refuge in You from *being returned to senility*, ...” which entails seeking refuge from being returned to *Arđhalil-'Umuri*, i.e. returning to senility, wherein one reaches a point of old age which returns him to being like an infant - in terms of the weakness of his intellect, his having little understanding and physical frailty.

Being returned to senility is a condition which nullifies that which the human being was created for, in terms of knowledge and learning, and in terms of performing the outward and inner acts of worship in their most perfect fashion. For this reason, seeking refuge from this condition (of senility) is necessary.

Allāh, the Most High, said:

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا﴾

[إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ ﴿آل عمران : ٢﴾]

And Allāh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allāh is All-Knowing, All-Powerful.
[Soorah an-Nah], 16:70]

The Fourth:

The Prophet's (ﷺ) saying: “...and I seek refuge in You from *Fitnatid-Dunyā* (the trials of this world) ...” entails seeking refuge from the *trials* of the worldly life; and its *trials* include its *Shahawāt* (desires) which, from among its affairs is that it distracts a person from Allāh, the Most High, and from the worship of Allāh. It also removes from the heart its aspiration to witness the bounties and favors of Allāh.

Allāh, the Most High, said:

﴿رُزِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ

حُسْنُ الْمَأْوَٰبِ ﴿١٤﴾ ﴿آل عمران : ١٤﴾]

Beautified for men is the love of things they covet, including women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has *with Him* the excellent return (Paradise with flowing rivers, etc.).
[Soorah Āli 'Imrān, 3:14]

The Fifth:

The Prophet's (ﷺ) saying: “...and '*Adhābil-Qabr* (the punishment of the grave)...” means: *I seek refuge in You* from the punishment or torment of the grave, which is the punishment that afflicts the soul and the body in *al-Barzakh* (the life in between the Life of this World and the Life in the Hereafter) - for those who deserve it.

This is like what Allāh, the Most High, said concerning *Pharaoh* and his people:

﴿...وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾ [غافر: ٤٥-٤٦]

...while an evil torment encompassed Pharaoh's people. The *Fire* - they are exposed to it, morning and afternoon, and on the *Day* when the *Hour* will be established (it will be said to the angels): “Cause *Pharaoh's* people to enter the severest torment!” [Soorah Ghāfir, 40:45, 46]

In this seeking refuge is a proof for the confirmation of the (existence of) punishment in the grave and that it is a reality - in contradiction of those from the *misguided* people who denied its reality.

Supplication Number Four
Seeking Refuge From Inability, Laziness, Cowardice,
Stinginess...

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،
وَالْجُبْنِ [وَالْبُخْلِ] وَالْهَرَمِ،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Allāhum-ma Innee A'oo-dhu Bi-Ka minal-'Aj-zi wal-Kasal(i),
wal-Jub-ni [wal-Bukh-li] wal-Haram(i),
wa A'oo-dhu Bi-Ka min 'Adhābi-l-Qabr(i),
wa A'oo-dhu Bi-Ka min Fit-natil-Maḥ-yā wal-Ma-māt(i)

O Allāh! Verily, I seek refuge in You from '*Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), [*Bukhl* (stinginess)], and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of life and death.

Text of the Hadeeth:

On the authority of Anas ibn Mālik (RaḍiyAllāhu ‘an-hu), who said: The Prophet (SallAllāhu Alaihi wa Sallam) used to say: "O Allāh! Verily, I seek refuge in You from '*Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), [*Bukhl* (stinginess)]⁵, and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of life and death." [Reported by al-Bukhāree, no. 6367 and Muslim, no. 2706]

Explanation of the Hadeeth:

This blessed supplication entails seeking refuge [in Allāh] from seven matters:

⁵ The expression in brackets is mentioned in one of the narrations of this Hadeeth of Anas (RaḍiyAllāhu 'an-hu) in Saḥeeḥ al-Bukhāree (No. 6367).

The First:

The Prophet's (ﷺ) saying: “...**O Allāh! Verily, I seek refuge in You from *al-'Ajz* (inability),...**” entails seeking refuge from incapacity and helplessness, which is the opposite of *al-Qudrah* (the ability to do something). The origin of this word (*al-'Ajz*) is *being distanced from something*, since it is derived from *al-'Ajuz*, which is the rear or end of something.

Due to its being tied to weakness in being able to perform some act, it is used as the opposite of *al-Qudrah* (the ability to do something). Hence, it has been said, *al-'Ajz* is the going away of ability to do something. And as to each of these two meanings, one would do well to seek refuge from them.

Seeking refuge from *al-'Ajz* (inability) is so that a person will not become incapable of fulfilling the important responsibility of worship - *an inability* which is the result of committing sins, since this (i.e. commission of sins) inevitably brings about continuous obstacles or impediments and things which prevent one [from fulfilling their duties to Allāh].

The Second:

The Prophet's (ﷺ) saying: “...**and from *al-Kasal* (laziness),...**” is connected to *al-'Ajz* (inability), meaning: and I seek refuge in You from *al-Kasal* (laziness), which is having a lack of energy/interest and a feeling of heaviness or being burdened when it comes to doing righteous deeds, while one has the ability to do them - preferring to rest the body rather than to tire it. And this is due to the lack of self-motivation for doing good and the weakness of one's desire for doing acts of goodness.

al-'Allāmah Ibnul-Qayyim (Rahimahullāh) said: 'Both inability and laziness are companions (of one another). Indeed, to postpone that which is in a person's interest, his improvement and enjoyment - along with him being pleased with this - is either due to one not having the capability (to do something), which is *'Ajz* (inability), or either he is able, but fails to do it due to the absence of will (to do so), which is *Kasal* (laziness). And the one who is lazy is blamed in a way that the one who is incapable is not blamed.

And it may sometimes be the case that inability is the *result* of laziness, in which case one is also blameworthy. In many cases, due to laziness, a person will abandon something he is capable of doing, and his will to do it is also weak. Hence, this will lead to him becoming incapable (of doing that thing).! [*Miftāḥ Dār as-Sa'adah*', 1/376]

Indeed, the Prophet (ﷺ) sought refuge from inability and laziness, since both of them prevent a person from fulfilling the obligatory duties that one is responsible to fulfill, as well as from achieving the things which are in his interest and beneficial for him.

The Third:

The Prophet's (ﷺ) saying: “...and from **al-Jubn (cowardice)**,...” - meaning: and I seek refuge in You from cowardice. And the discussion of this has preceded, along with the mention of seeking refuge in Allāh from it and from stinginess.⁶

al-'Allāmah Ibnul-Qayyim (Rahimahullāh) said: 'Both cowardice and stinginess are companions (of one another). Indeed, *al-Ihsān* (doing good, benevolence, kindness, etc.) brings happiness to the heart, comfort to the chest, attracts bounties/blessings and repulses misfortunes/adversities. On the other hand, abandoning it (i.e. *al-Ihsān*) necessitates injustice and discomfort, and prevents the bounties/blessings from reaching him. [In this light] *al-Jubn* (cowardice) entails abandoning the *doing of good* by means of one's *body*, while *al-Bukhl* (stinginess) entails abandoning the *doing of good* by means of one's *wealth*.' [*Tareeq al-Hijratain*', pg. 460]

al-'Allāmah Ibnul-Qayyim (Rahimahullāh) also said: 'Indeed, *al-Ihsān* (doing good, benevolence, kindness, etc.) which is expected from a person, is either by means of his wealth or by means of his body. Hence, the stingy one is the person who holds back (from others) the benefit of his wealth, while the coward is the one who holds back the benefit of his body.' [*Miftāh Dār as-Sa'ādah*', 1/376, 377]

The Fourth:

The Prophet's (ﷺ) saying: “...and **Haram (old age/senility)**...” - meaning: I seek refuge in You from old age or senility, which is when one reaches - during his life-time - the age at which his senses and strengths become weak, and his comprehension and intellect become unstable. This is the age of senility from which the Prophet (ﷺ) sought refuge in his saying: '*I seek refuge in You from being returned to senility...*'. The mention of this, and the clarification of its meaning, has preceded.⁷

⁶ See: Supplication No. 3, the First (Matter), pg. 20 - 21.

⁷ See: Supplication No. 3, the Third (Matter), pgs. 21 - 22.

al-'Allāmah ash-Shawkānee (Raḥimahullāh) said: 'As for one simply living a *long life*, while one's senses remain intact and one's discernment and comprehension remain sound - this is something befitting to be supplicated for; since the continued life of a believer, enjoying his senses, fulfilling the obligations placed upon him, avoiding that which is not lawful, entails the achievement of reward and an increase in *Khair* (goodness).' [*Tuhfab adh-Dhākireen*', pg. 348]

In the Hadeeth: 'The best of people is one whose life-span is long and whose deeds are good; while the most evil of people is one whose life-span is long and whose deeds are evil.' [Reported by Imām Aḥmad in his '*Musnad*', 5/40; at-Tirmidhee, no. 2330, from Abu Bakrah (RaḍiyAllāh 'an-hu). And al-Albānee (Raḥimahullāh) declared it to be authentic due to other supporting chains, in '*Ṣaḥeeḥ at-Targheeb wat-Tarbeeb*', no. 3363]

The greatest thing which aids in the preservation of one's senses, soundness of one's discernment and comprehension in old age, is taking care to be observant of the acts of obedience (to Allāh) and being constant and consistent in worship (of Allāh, Alone).

In the Hadeeth: 'Protect and preserve *your duties to Allāh*, and Allāh will protect and preserve you.' [Reported by at-Tirmidhee, no. 2516, from Ibn 'Abbās (RaḍiyAllāhu 'an-humā). al-Albānee (Raḥimahullāh) declared it to be authentic in '*Ṣaḥeeḥ Sunan at-Tirmidhee*', 2/610]

Similarly, (one is preserved in old age) due to the remembrance (*Dhikr*) of Allāh and (being regular in) recitation of His Book (*al-Qur'an*). Abdul-Malik ibn 'Umair (Raḥimahullāh) said: 'The people whose intellect will remain intact the longest are those who are (regular in) recitation of *al-Qur'an*'. Ash-Sha'bee (Raḥimahullāh) said: 'Whoever recites the Qur'an (regularly) will never become feebleminded.' [Both of these statements were reported by Ibn Abid-Dunyā (Raḥimahullāh) in his book, '*al-'Umr wash-Shaib*, pg. 75]

The Fifth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "...and I seek refuge in You from the punishment of the grave,..." - that which is similar to it has been discussed in a Hadeeth that has preceded.⁸ The punishment in the grave is a reality. Indeed, the Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'O people! Seek refuge from the punishment of the grave, for indeed, the punishment of the grave is a reality.' [Reported by Imām Aḥmad in '*al-Musnad*', no. 24520. al-Albānee (Raḥimahullāh) declared it to be authentic in '*as-Ṣaḥeeḥab*', no. 1377]

⁸ See: Supplication No. 3, the Fifth (Matter), pgs. 22 - 23.

The Sixth & Seventh:

The Prophet's (ﷺ) saying: "...and I seek refuge in You from the trials of life and death..." entails one seeking refuge (in Allāh) from the trials during one's life-time and at the time of one's death.

Imām Ibn Daqeequl-'Eid (Raḥimahullāh) said: 'And the trials of life refer to what occurs to a person during the length of his life, including being tested with the worldly life and its desires and ignorant behaviors. The most severe and harshest (of these trials) - and refuge is sought with Allāh, the Most High - is the affair of *al-Khātibah* (the sealing, or ending) at the time of death.

And the trials of death could be intended to refer to:

I. The *fitnah* (trials, tests) at the time of one's death, in which case it is considered to be connected to death, due to the nearness (of these trials) to the time of death. In this case, the trials of life would refer to what occurs before this time, during the life-span of the person and his actions in this worldly life (before the approach of death). Indeed, whatever is very close to a thing can be given its ruling. Hence, one's condition at the approach of death is compared to death (itself), and not counted as part of the worldly life.

II. It is also possible that the intended meaning of the *fitnah* of death might refer to the *fitnah* of the grave...and according to this meaning, it will not be considered as repetition of the saying of the Prophet (ﷺ): "...and I seek refuge in You from the 'Aḏḥāb (punishment) of the grave," since *al-'Aḏḥāb* (punishment) is resultant from *al-Fitnah* (trial, test); and the *sabab* (cause of something) is different from the *musabbab* (thing that is caused). Nor can it be said: What is intended (by the trials of death) is the cessation of the 'Aḏḥāb (punishment) of the grave, since the *fitnah* (trial/test, at the time of death) is in itself a tremendous affair, and it is something severe from which refuge in Allāh is sought from its evil.' [*Thikām al-Aḥkām, Sharḥ 'Umdah al-Aḥkām'*, 2/75, 76 by Imām Ibn Daqeeq al-'Eid (Raḥimahullāh)]

Al-Hāfidh Ibn Hajar (Raḥimahullāh) said: As for the *fitnah* (trials) of life and death - Ibn Battāl (Raḥimahullāh) said: "This expression is comprehensive, containing many meanings. And it is befitting of a person to turn to his *Rabb* (Allāh) in all of that (i.e. all of the meanings contained in this expression).! [*Fathul-Bāree'*, 11/176]

Shayṭān is most eager in seeking to mislead the human being at the time of death, since this is a time of need. Indeed, the Prophet (ṢallAllāhu Alaihi was Sallam) said: 'The deeds (of a person) will be judged by the last of them (i.e. what his life ends upon).' [Reported by al-Bukhāree, no. 6493, from the Ḥadeeth of Sahl ibn Sa'd as-Sā'idee (RadīyAllāhu 'ah-hu)]

The enemy of Allāh (i.e. *Shayṭān*) is most eager that a believing servant of Allāh does not conclude his life with *al-Khatimah al-Ḥasanah at-Tayyibah* (the Pure Good Ending).

'**Abdullāh the son of Imām Aḥmad (RaḥimahumAllāh)** said: 'When death came to my father, he was saying: 'not yet, not yet'. So, I said to him: O my dear father! What is this thing (that you are saying)? So, he said: '*Iblees* is standing face to face with me, biting upon his finger-tips, saying to me: 'O Aḥmad! You have escaped me.' And I am saying to him: 'Not yet, not until I die.' [See: '*Manāqib al-Imām Aḥmad*', by Ibnul-Jawzee (Raḥimahullāh), pg. 495].

May Allāh Grant Us Refuge From him (i.e. *Shayṭān*)!

Supplication Number Five

Seeking Refuge From Knowledge that Does Not Benefit, a Heart That Does not Fear Allāh, a Soul Which is Never Satisfied and a Supplication Which is Not Answered

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ،
اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَرُكَّهَهَا أَنْتَ خَيْرٌ مِنْ رُكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا
تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

Allāhum-ma Innee A'oo-dhu Bi-Ka minal-'Aj-zi wal-Kasal(i),
wal-Jub-ni wal-Bukh-li wal-Haram(i) wa 'Adhābi-l-Qabr(i),

Allāhum-ma Āti Nafsee Taqwā-hā, wa Zakki-hā,
Anta Khairu Man Zakkā-hā,

Anta Waleeyu-hā wa Mawlā-hā,

Allāhum-ma Innee A'oo-dhu Bi-Ka min 'Ilmin Lā Yan-fa'u wa min
Qalbin Lā Yakh-sha'u

wa Min Nafsin Lā Tash-ba'u wa Min Da'watin Lā Yus-tajaa-bu Lahā

O Allāh! Verily, I seek refuge in You from '*Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), *Bukhl* (stinginess), and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave.

O Allāh! Grant my soul its *Taqwā* (piety), and purify it. You are the best of those who purify it. You are its *Walee* (Supporter) and its *Mawlā* (Guardian/Patron).

O Allāh! I seek refuge in You from '*Ilm* (knowledge) which does not benefit, from a *Qalb* (heart) which does not fear (You), from a *Nafs* (soul) which is never satisfied, and from a *Da'wah* (supplication) which is not answered.

Text of the Hadeeth:

On the authority of Zaid ibn Arqam (RadiyAllāhu 'an-hu), who said: I am not saying (anything) to you except the like of what the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to say: "O

Allāh! Verily, I seek refuge in You from *'Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), *Bukhl* (stinginess), and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave. O Allāh! Grant my soul its *Taqwā* (piety), and purify it. You are the best of those who purify it. You are its *Walee* (Supporter) and its *Mawlā* (Guardian/Patron). O Allāh! I seek refuge in You from *'Ilm* (knowledge) which does not benefit, from a *Qalb* (heart) which does not fear (You), from a *Nafs* (soul) which is never satisfied, and from a *Da'wah* (supplication) which is not answered." [Reported by Muslim, no. 2722]

Explanation of the Hadeeth:

The first part of this Hadeeth, i.e. the Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**O Allāh! Verily, I seek refuge in You from *'Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), *Bukhl* (stinginess), and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave...**' - entails seeking refuge [in Allāh] from six matters which have already been spoken about in the *Aḥādīth* (narrations) mentioned before this one.⁹

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: "**O Allāh! Grant my soul its *Taqwā* (piety),...**" until the end of the Hadeeth includes the supplication for the piety or righteousness of the soul and its purification, in addition to the seeking of refuge from four matters: (a) from *knowledge* which has no benefit, (b) from a *heart* which does not fear (Allāh), (c) from a *soul* which is never satisfied, and (d) from a *supplication* which is not answered or responded to. These are tremendous affairs and lofty requests which it would do a lot of good to stop at and reflect upon their meanings and objectives.

al-'Allāmah ash-Shawkānee (Raḥimahullāh) said: "This Hadeeth deals with the supplication from the Prophet (ṢallAllāhu Alaihi wa Sallam) that Allāh, the One Free From All Imperfections, grant his *soul* its *Taqwā* (piety and righteousness) and that He (Allāh) purify it, i.e. that He (Allāh) make his (ṢallAllāhu Alaihi wa Sallam) soul completely and perfectly purified in *Emān* (True Faith).

⁹ See: *'Ajz* (inability): Supplication No. 4, The First (Matter), pg. 25; *Kasl* (laziness): Supplication No. 4, The Second (Matter), pgs. 25 - 26; *Jubn* (cowardice): Supplication No. 3, The First (Matter), pgs. 20 - 21 ; *Bukhl* (stinginess): Supplication No. 3, The Second (Matter), pg. 21; *Haram* (old age/senility): Supplication No. 4, The Fourth (Matter), pgs. 26 - 27; *'Aḥbabul-Qabr* (punishment of the grave): Supplication No. 3, The Fifth (Matter), pgs. 22 - 23.

Next, the Prophet (ﷺ) sought refuge from *knowledge* which does not benefit, since it would then be harmful to the one who possesses it and a proof against him.

The Prophet (ﷺ) also sought refuge from a *heart* which does not have fear (of Allāh), since it would then be remorseless, such that neither an admonition nor an advice would have any (positive) effect upon it (i.e. the heart); nor would it be desirous of that which is desirable, nor frightened from that which should be feared.

The Prophet (ﷺ) as well sought refuge from a *soul* which is never satisfied, since it would then greedily seek the vanities of the world, boldly seeking unlawful wealth - not being content with the provisions that are sufficient for it. Hence, it will remain subject to the labor and toil of the *Dunyā* (worldly life) and the punishment of the *Ākhirah* (hereafter).

The Prophet (ﷺ) also sought refuge from the *supplication* which is not answered or responded to, since *ar-Rabb* (Lord, Creator), Who is Free From All Imperfections, is *al-Mu'tee* (the One Who Gives), *al-Mani'* (the One Who Withholds), *al-Bāsīt* (the One Who Expands, e.g. provisions), *al-Qābid* (the One Who Restricts, e.g. provisions), *ad-Dārr* (the One Who Harms) and *an-Nāfi'* (the One Who Benefits). Hence, if/when the person turns to Him in his supplication and it is not answered or responded to, then, indeed, the supplicant becomes a failure and a loser, since he would have been turned away from the (one) door (i.e. *Du'ā*) which no good is sought except through it, and harm is not repulsed except by it." [*Tubfah adh-Dhākireen'*, pg. 350 - 351]

The Prophet's (ﷺ) saying: “**O Allāh! Grant my soul its *Taqwā* (piety), and purify it. You are the best of those who purify it. You are its *Walee* (Supporter) and its *Mawlā* (Guardian/Patron)...**” contains an allusion to the saying of Allāh, the Most High:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾
 وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾﴾ [الشمس: ٧-١٠]

By the *Nafs* (Ādam or a person or a soul), and He Who perfected him in proportion; then He showed him what is wrong for him and what is right for him. Indeed, he *succeeds* who *purifies* his own self (i.e. obeys Allāh and believes). And indeed he *fails* who *corrupts* his own self (i.e. disobeys Allāh or disbelieves). [Soorah ash-Shams, 91:7-10]

It also contains a clarification of the fact that Allāh, the Most High, is the One Who creates the outward and inner actions of the human being. And He is the One Who has absolute control over the soul to do whatever He Wills, including giving it *at-Taqwā* (piety, righteousness), as well as the purification of the soul from defects and sins.

Hence, the person - at each and every moment of his life - is in need of his *Rabb* (Lord, Creator), for *Hidayah* (right guidance), which Allāh, the One Free From All Imperfections, places in his heart, as well as the *stimulation/urging* with which He *stirs* him to His obedience.

Indeed, the supplications of the Prophet (ﷺ) were generally composed of requesting success (in doing good) from his *Rabb* (Lord, Creator), that Allāh purify his soul, and that Allāh use him for the things which He loves.

Hence, whoever's *guidance, rectification* and means of his *salvation* are all in the hands of someone else, i.e. the One Who is the Master of *him* and *those things* (i.e. his guidance, rectification and means of salvation), the One Who has absolute control over him to do whatever He Wills, while he has no control whatsoever over his own affair - then, who has a more right to be feared than Him [i.e. the One in Whose Hands is the absolute control of all things]?

The Prophet's (ﷺ) saying: “...**O Allāh! I seek refuge in You from 'Ilm (knowledge) which does not benefit, from a Qalb (heart) which does not fear (You), from a Nafs (soul) which is never satisfied, and from a Da'wah (supplication) which is not answered...**” - concerning it, some of the scholars have said: 'Know that in each of these four (4) pairs of linked words, there is that which suggests that its existence is based upon its *Ghāyah* (purpose), and that its *Garadh* (goal) is (the fulfillment of) that *Ghāyah* (purpose).¹⁰

Indeed, the achievement of *knowledge* is for none other than to *benefit* from it. Hence, if one does not *benefit* from the *knowledge*, then he has not

¹⁰ What is intended by the expression: 'its existence is based upon its *Ghāyah* (purpose)', for example, is that *knowledge* exists for the *purpose* of the one possessing it to *benefit* from it. Hence, the *Garadh* (goal) of the one possessing knowledge is to fulfill its *purpose*, which is to get *benefit* from this knowledge. Similarly, the *heart* exists for the *purpose* of being a vessel which contains *fear of Allāh* and carries the *light of guidance*. Hence, the *Garadh* (goal) of the *heart* is that the person actually *fears Allāh* and *follows the light of guidance*. Therefore, the one who does not *benefit* from the knowledge which he possesses, or whose *heart* does not contain *fear of Allāh*, has not fulfilled the *purpose* of their existence.

achieved from it that which he is in need of. Instead, it became a cause of harm to him. And for this reason, the Prophet (ﷺ) sought refuge from that.

Likewise, the heart has only been created to be in awe of *ar-Rabb* (the Lord, Creator), that one's breast be expanded by this (awe of *ar-Rabb*), and that light (of guidance) be cast into it. Hence, if one's *heart* is not like this, it will be hard, harsh, stern and remorseless. In this case, it will be necessary to seek refuge from such a heart.

Allāh, the Most High, said:

﴿...فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ...﴾ [الزمر: ٢٢]

...So, woe to those whose *hearts* are *hardened* against the remembrance of Allāh!... [Soorah az-Zumar, 39:22]

In the same way, the *soul* is considered to one's credit, if it removes itself from the deceptions of this worldly life and instead turns towards the home of eternity (i.e. the hereafter). But, if it is *Manboomah* (preoccupied with the worldly life), never satisfied, eagerly seeking the worldly life, never content (with its share), it would then be one's worst enemy, the thing most worthy of refuge being sought from it.

Indeed, one's supplication not being answered is a clear indication that the one supplicating has *not benefited* from his *knowledge* and his *deeds*, nor has his *heart* manifested *awe* of Allāh, nor has his *soul* been satisfied. And Allāh Knows Best! [See: '*al-Futoohāt ar-Rabbāniyyah*', by Ibn 'Illān, 7/207]

Supplication Number Six
Seeking Refuge In Allāh from Worry & Sorrow, Inability & Laziness, Cowardice & Stinginess, the Burden of Debt & Being Overpowered by Men

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،

وَالجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَعَلَبَةِ الرَّجَالِ

Allāhum-ma Innee A'oo-dhu Bi-Ka minal-Hammi wal-Hazan(i),
wal-'Aj-zi wal-Kasal(i),

wal-Jub-ni wal-Bukh-l(i), wa Dhala'id-Dain(i),
wa Ghalabatir-Rijāl(i)

O Allāh! Verily, I seek refuge in You from *al-Hamm* (worry) and *al-Hazan* (sorrow), from *al-'Ajz* (inability) and *al-Kasal* (laziness), from *al-Jubn* (cowardice) and *al-Bukhl* (stinginess), from *Dhala'id-Dain* (the burden of debt) and *Ghalabatir-Rijāl* (being overpowered by men).

Text of the Hadeeth:

On the authority of Anas ibn Mālik (RaḍiyAllāhu 'an-hu), who said: The Prophet (SallAllāhu Alaihi wa Sallam) used to say: "O Allāh! Verily, I seek refuge in You from *al-Hamm* (worry) and *al-Hazan* (sorrow), from *al-'Ajz* (inability) and *al-Kasal* (laziness), from *al-Jubn* (cowardice) and *al-Bukhl* (stinginess), from *Dhala'id-Dain* (the burden of debt) and *Ghalabatir-Rijāl* (being overpowered by men)." [Reported by al-Bukhāree, no. 6369; and Muslim reported some (portion) of it, no. 2706]

Explanation of the Hadeeth:

This Hadeeth is comprised of seeking refuge in Allāh from eight (8) matters:

The first and second:

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: 'O Allāh! Verily, I seek refuge in You from *al-Hamm* (worry) and *al-Hazan* (sorrow)...' - the two of them involve pain which afflicts the *heart*, while *al-Hamm* (worry) is connected to the *future*, and *al-Hazan* (sorrow) is connected to the *past*.

al-'Allāmah Ibnul-Qayyim (Raḥimahullāh) said: '*al-Hamm* (worry) and *al-Ḥaẓan* (sorrow) are linked to one another, with the difference between them being that *al-Makroob* (the disliked thing) which affects the heart is either due to something which *happened in the past* or something which will *occur in the future*.

Hence, the first one (related to that which occurred in the *past*) is *al-Ḥaẓan* (sorrow), while the second one (related to that which will occur in the *future*) is *al-Hamm* (worry).' [*Miftāḥ Dār as-Sa'ādah*, 1/376]

The third and fourth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...*al-'Ajz* (inability) and *al-Kasal* (laziness)**' - the clarification of their meanings has preceded.¹¹

The fifth and sixth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...*al-Jubn* (cowardice) and *al-Bukhl* (stinginess)**' - the clarification of their meanings has also preceded.¹²

The seventh and eighth:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...*Dhala'id-Dain* (the burden of debt) and *Ghalabatir-Rijāl* (being overpowered by men).**'

As for the Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...*Dhala'id-Dain* (the burden of debt)**' - refers to the *heaviness* of the debt and its *difficulty* which causes the one carrying the debt to lean to one side or the other, due to its *heaviness*. This is the situation for the one who is in debt when he does not find the means to pay it off, especially when the payment is being demanded.

As for the Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...and *Ghalabatir-Rijaal* (being overpowered by men)**' - this refers to other men gaining the *upper-hand* over someone, [as well as] their use of *force*, *oppression* and *aggression*.

¹¹ See: Supplication No. 4, The First & Second (Matters), pg. 25 - 26.

¹² See: Supplication No. 3, The First & Second (Matters), pgs. 20 - 21.

al-'Allāmah Ibnul-Qayyim (Raḥimahullāh) said: "The compulsion which a person is subjected to is of two types: one of them is the *rightful* compulsion, which is *Dhala'id-Dain* (the burden of debt). And the second is *unjust* compulsion, which is *Ghalabatir-Rijal* (being overpowered by men).

'May the Praise (of Allāh) and Safety and Security be upon the one who was given *Jawāmi' al-Kalim* (comprehensive, concise speech), and from whose words the treasures of knowledge and wisdom have been extracted.'
[*Miftāḥ Dār as-Sa'ādah*, 1/377]

Supplication Number Seven

**Seeking Refuge In Allāh from Laziness & Senility and Sins
& Debt; from the Trials and Punishment of the Grave and
the Hell-Fire; the Trials of Wealth and Poverty, and the
Evil of the Trials of the False Messiah/Christ**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ وَالْمَعْرَمِ،

وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ،

وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ،

وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ،

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ،

اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ التَّلْحِ وَالْبَرْدِ،

وَنَقِّ قَلْبِي مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ التُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ،

وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Allāhum-ma Innee A'oo-dhu Bi-Ka minal-Kasal(i), wal-Haram(i),

wal-Ma'thami wal-Maghram(i),

wa min Fitnatil-Qabr(i) wa 'Adhābi-l-Qabr(i),

wa min Fitnatin-Nāri wa 'Adhābin-Nār(i),

wa min Sharri Fitnatil-Ghinā,

wa A'oodhu Bi-Ka min Fitnatil-Faqr(i),

wa A'oo-dhu Bi-Ka min Fitnati-Maseehid-Dajjal(i),

Allāhum-ma-gh-sil 'annee Khaṭāyāya Bi Maa'ith-Thalji wal-Barad(i),

wa Naqqi Qalbee minal-Khaṭāyā, Kamā Naqqay-ta-th-Thawba-l-
Abyada minad-Danas(i),

wa Bā'id Bainee wa Baina Khaṭāyāya Kamā Bā'ad-ta Binal-
Mashriqi wal-Maghrib(i)

"O Allāh! I seek refuge with You from *al-Kasal* (laziness), from *al-Haram* (senility), from *al-Ma'tham* (committing sins) and *al-Maghrām* (being in debt), from *Fitnatil-Qabr* (the trials of the grave) and *'Adhābil-Qabr* (the punishment of the grave), from *Fitnatin-Nār* (the trials of the Fire) and *'Adhābin-Nār* (the punishment of the Fire); and from the evil of *Fitnatil-Ghinā* (the trials of wealth), and I seek refuge in You from *Fitnatil-Faqr* (the trials of poverty); and I seek refuge in You from *Fitnatil-Maseeh ad-Dajjāl* (the trials caused by the False Messiah/Christ).

O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from sins as a white garment is cleansed of filth, and distance me from my sins just as You have distanced the East from the West."

Text of the Hadeeth:

On the authority of 'Ā'ishah (RāḍiyAllāhu 'an-hā), that the Prophet (ṢallAllāhu Alaihi wa Sallam) used to say: "O Allāh! I seek refuge with You from *al-Kasal* (laziness), from *al-Haram* (senility), from *al-Ma'tham* (committing sins) and *al-Maghrām* (being in debt), from *Fitnatil-Qabr* (the trials of the grave) and *'Adhābil-Qabr* (the punishment of the grave), from *Fitnatin-Nār* (the trials of the Fire) and *'Adhābin-Nār* (the punishment of the Fire); and from the evil of *Fitnatil-Ghinā* (the trials of wealth), and I seek refuge in You from *Fitnatil-Faqr* (the trials of poverty); and I seek refuge in You from *Fitnatil-Maseeh ad-Dajjāl* (the trials caused by the False Messiah/Christ). O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from sins as a white garment is cleansed of filth, and distance me from my sins just as You have distanced the East from the West." [Reported by al-Bukhāree, no. 6368; and Muslim, no. 589 (after Hadeeth, no. 2705)]

Explanation of the Hadeeth:

This Hadeeth is comprised of seeking refuge in Allāh *from* eleven (11) matters, in addition to supplicating *for* three (3) other matters:

As for those matters from which refuge is being sought, they are as follows:

The first:

The Prophet's (ﷺ) saying: '**O Allāh! Verily, I seek refuge in You from *al-Kasal* (laziness)**', - and the discussion concerning it has preceded.¹³

The second:

The Prophet's (ﷺ) saying: '**... and from *al-Haram* (senility),...**' - and the discussion concerning this has also preceded.¹⁴

The third:

The Prophet's (ﷺ) saying: '**...and from *al-Ma'tham* (committing sins)**...' - and it is that which necessitates sin, i.e. it is the *cause* of one falling into sin.

The fourth:

The Prophet's (ﷺ) saying: '**... and *al-Maghrām* (being in debt)**...' - and it is that which necessitates '*al-gharam*', meaning '*ad-Dain*', which is what a person is compelled to fulfill due to a crime committed or a transaction engaged in or something similar to this.

It has been mentioned in a Ḥadeeth that it was said to the Prophet (ﷺ): 'O how frequently you seek refuge from *al-Maghrām* (debt)?' Hence, the Prophet (ﷺ) replied: 'Indeed, if/when a person is in debt, he speaks and then he lies, and he makes promises and then breaks them.' [Reported by al-Bukhāree, no. 832; and Muslim, no. 589; on the authority of 'Ā'ishah (RadīyAllāhu 'anhā)]

Sin and debt indirectly point to the *rights of Allāh* and the *rights of the people*. So, *al-Ma'tham* (sin) refers to the *rights of Allāh*, while *al-Maghrām* (debt) refers to the *rights of the people*.

The fifth:

The Prophet's (ﷺ) saying: '**... from *Fitnatil-Qabr* (the trials of the grave)**...' - which refers to the questioning in the grave by the two angels (*Munkar* and *Nakeer*).

¹³ See: Supplication No. 4, The Second (Matter), pgs. 25 - 26.

¹⁴ See: Supplication No. 4, The Fourth (Matter), pgs. 26 - 27.

The sixth:

The Prophet's (ﷺ) saying: '**...and from 'Adhābil-Qabr (the punishment of the grave)...**' - which has been discussed previously.¹⁵

The seventh:

The Prophet's (ﷺ) saying: '**...and from Fitnatin-Naar (the trials of the Fire)...**' - which refers to the *question* from *al-Khazānah* (keepers of the Hell-Fire) - intended as rebuke and scolding. This is alluded to in the statement of Allāh, the Most High:

﴿...كَلَّمَ الْقِي فِيهَا فَوَجَّحَ سَأَلَهُمْ حَزَنَتْهَا الرَّيَّاكِرُ نَذِيرٌ﴾ [الملك : ٨]

...Every time a group is cast therein (i.e. into the Hell-Fire), its keepers will ask them: *Did no warner come to you?* [Soorah al-Mulk, 67:8]

The eighth:

The Prophet's (ﷺ) saying: '**... and 'Adhābin-Nār (the punishment of the Fire)...**' - i.e. turn away from us the punishment of (burning in) the Hell-Fire. This entails the request of *deliverance* from the Fire, as well as the request of *not entering* it. It also includes asking Allāh, the Blessed the Most High, to be distanced from the *causes* which necessitate one's entry into the Fire, such as *al-Muharramāt* (the things which are forbidden), *al-Āthām* (the sinful acts) and that which is similar to this.

The ninth:

The Prophet's (ﷺ) saying: '**...and from the evil of Fitnatil-Ghinā (the trials of wealth)...**' - and its meaning is that which occurs due to one's wealth - including *al-Baṭar* (vanity), *al-Asharr* (arrogance) and *ash-Shubh* (miserliness) with that which is mandatory to spend, from the obligations upon the wealth as well as that which is voluntary from it.

¹⁵ See: Supplication No. 3, The Fifth (Matter), pgs. 22 - 23 and Supplication No. 4, The Fifth (Matter), pgs. 27.

The tenth:

The Prophet's (ﷺ) saying: '**... and I seek refuge in You from *Fitnatil-Faqr* (the trials of poverty)...**' - and what is intended here is the *extreme poverty* which is not accompanied by any good nor pious *cautiousness*, such that it causes the one suffering from this abject poverty to become entangled in difficulties or situations that are not befitting of a person who possesses religious consciousness and a sense of honor; nor does he have any concern whatsoever about the unlawful matters that he jumps into - due to his poverty - nor what kind of trouble or difficulty he causes himself to fall into.

It has also been said that the '*trials of poverty*' refer to that which occurs - due to this kind of poverty - including experiencing *as-Sakhat* (being displeased) and *al-Qunoot* (despair) for one who has no *patience* to prevent him from (falling into these states of *displeasure* and despair), nor *strong faith* to push him back from this.

It has also been said that the intended meaning of 'poverty' (here) is impoverishment of the soul, which is not repulsed even by one possessing the entire world and all that it contains.

Imām an-Nawawee (Raḥimahullāh) said: 'As for the Prophet (ﷺ) seeking refuge from the trials of wealth and the trials of poverty - this is because they are two conditions in which it is feared that a person will be subjected to becoming displeased, a shortage of patience and falling into that which is forbidden or doubtful - due to their being needy; and fear for one who is wealthy from *al-Asharr* (arrogance), *al-Baṭar* (vanity) and *al-Bukhl* (stinginess) concerning the obligations upon wealth, or spending it extravagantly or in that which is *Bāṭil* (corruption) or in *Mafākhir* (pride).' [Sharḥ Saḥeḥ Muslim, 17/28]

The eleventh:

The Prophet's (ﷺ) saying: '**...and I seek refuge in You from *Fitnatil-Maseeh ad-Dajjāl* (the trials caused by the False Messiah/Christ)...**'. This entails seeking refuge in Allāh from the trials of the *False Messiah*. And it is the most distressing of all trials that will occur in this world, as mentioned in the Hadeeth of Hishām ibn 'Āmir al-Ansāree (RaḍiyAllāh 'anhu) who said: I heard the Messenger of Allāh (ﷺ) saying: 'There is no creature - from the time of the creation of Ādam ('AlaihisSalām) until the establishment of the Hour (of

Judgment) - *greater*¹⁶ [i.e. as a *fitnah* (trial)] than *ad-Dajjāl* (False Messiah/Christ).' [Reported by Imām Muslim, no. 2946]. In the narration of Imām Aḥmad it says: '...(there was never) a *fitnah* (trial) *greater* than the trial of *ad-Dajjāl* (the False Messiah/Christ).' [Musnad of Imām Aḥmad, 4/20]

Imām ash-Shawkānee (Rahimahullāh) said: 'And the meaning of *fitnatil-Maseeh ad-Dajjāl* (the trials of the False Messiah/Christ) is that which will occur at his hands, including things which will cause one who has weak faith to go astray, as is included in the *Aḥādeeth* (narrations) which contain the mention of *Dajjāl*, his emergence (in the earth) and that which he will display to the people of these affairs (i.e. astonishing feats).' ['*Tuhfat adh-Dhākirreen*', pg. 144]

As for the three matters which the Prophet (ṢallAllāhu Alaihi wa Sallam) supplicated for in this Hadeeth, they are as follows:

The first:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...O Allāh! Wash away my sins with the water of snow and hail...**'

Ibnul-Qayyim (Rahimahullāh) said: From the *Fiqh* (understanding) contained in this Hadeeth is that sickness is treated with its opposite. Hence, sins contain a '*heat*' and a '*burning*' which is contrasted by '*snow*', '*ice*' and '*cold water*'. And it cannot be said that '*hot water*' is more effective in removing filth/dirt, since '*cold water*' contains (elements) that solidify or firm-up a body or substance and strengthens it, which are not present in '*hot*' (water).

Additionally, sins bring about two effects: staining/defilement and softening/weakening. So, what is needed is to treat (the effects of sins) with that which will clean and purify the heart and strengthen it and make it firm. Hence, the mention of '*cold water*', '*snow*' and '*hail*' is an allusion to these two matters [i.e. *cleaning* the heart and *strengthening* it from the effects of sinning]. ['*Zād al-Ma'ad*', 4/293]

The second:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**... and cleanse my heart from sins as a white garment is cleansed of filth ...**' - i.e. clean

¹⁶ Imām an-Nawawee (Rahimahullāh) said: The meaning of '*greater*' in the *first narration* [reported by Imām Muslim] is in the wording of the *second narration* [reported by Imām Aḥmad].

and purify my heart from sins, just as You purify a white garment from stains and filth.

He compared the purification of his heart from sins to the purification of a white garment from stains and filth, since the removal of stains from a white garment is more apparent than from the rest of the colors. Indeed, there may remain in a garment the traces of the stains - after its washing - and it may not be apparent due to that which prevents it from being noticeable (in the other colors) as opposed to the white (garment) in which every trace of dirt in it will be apparent.

What is intended by this comparison is that his heart be purified of sins, just like the cleaning of a white garment that has been cleansed from filth and dirt, such that no trace whatsoever (of the stains) remains.

The third:

The Prophet's (ﷺ) saying: '**...and distance me from my sins just as You have distanced the East from the West...**' And what is intended here by 'distancing' (one from sins) is:

- A. Erasing whatever sins have occurred,
- B. There being no punishment for these sins, and
- C. Protection from those sins which have not yet occurred.

The Prophet (ﷺ) compared this with the distance between the East and the West as a means of exaggerating the greatness of the distance, since there is nothing in the material world further than the distance between the East and the West; in addition to the fact that the *meeting* of the East and the West is impossible. Hence, it is as though he wanted it to be such that there would absolutely not remain any nearness between him and his sins.

al-Karmānee (Raḥimahullāh) said: It is possible that these three supplications contain an allusion to the three time periods, i.e. *al-Mubā'adah* (being distanced from one's sins) may refer to the *future* [i.e. sins not yet committed], while *at-Tanqīyah* (being cleaned and purified from the filth of one's sins) may refer to the *present*, [i.e. sins that one is presently engaged in] and *al-Ghusl* (washing away one's sins) may refer to the *past* [sins previously committed]. [*Fat-ḥul-Bāree* 2/230]

Supplication Number Eight
Seeking Refuge In Allāh from the Difficulties of Calamities,
Utter Destruction, the Evil of What Has Been Decreed and
From the Malicious Joy of the Enemy

أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ

A'oo-dhu bi-llāhi min Jah-di-l-Balā'(i) wa Daraki-sh-Shaqā'(i)
wa Soo'i-l-Qadā'(i) wa Shamātati-l-A'dā'(i)

"I seek refuge with Allāh from the severe difficulties of calamities, from being overtaken by utter destruction, from the evil of what has been decreed (by Allāh), and from [the pain experienced due to] the *malicious joy* of one's enemies [when a calamity has befallen you]."

Text of the Hadeeth:

On the authority of Abu Hurairah (RadiyAllāhu ‘an-hu), Allāh's Messenger (SallAllāhu Alaihi wa Sallam) *said*: Seek refuge (in Allāh) from the severe difficulties of calamities, from being overtaken by utter destruction, from the evil of what has been decreed (by Allāh), and from [the pain experienced due to] the *malicious joy* of one's enemies [when a calamity has befallen you]. [Reported by al-Bukhāree, no. 6616; and Muslim, no. 2707. Imām Muslim narrates it as something the Prophet (SallAllāhu Alaihi wa Sallam) *did*, as opposed to a *command* from him.]

In some of the narrations of the Hadeeth, it has: 'The Prophet (SallAllāhu Alaihi wa Sallam) *used to seek refuge* (in Allāh) from the severe difficulties of calamities, from being overtaken by utter destruction, from the evil of what has been decreed (by Allāh), and from [the pain experienced due to] the *malicious joy* of one's enemies [when a calamity has befallen you]. [Reported by al-Bukhāree, no. 6347; and Muslim, no. 2707 from Abu Hurairah (RadiyAllāhu ‘an-hu)]

Explanation of the Hadeeth:

This Hadeeth is comprised of seeking refuge in Allāh *from* four (4) matters:

The first:

The statement of the Prophet (SallAllāhu Alaihi wa Sallam): '[Seek refuge in Allāh from] *Jah-di-l-Balā'i* (the severe difficulties of calamities)', -

refers to everything that afflicts a person, including difficulties and hardships, and that which one does not have the ability to bear, nor is he able to repulse it.

The second:

The statement of the Prophet (ﷺ): '[Seek refuge in Allāh from] **Daraki-sh-Shaqā'i (from being overtaken by utter destruction).**' The word *Darak*, means 'overtaking' and 'reaching' something. As for the word *Shaqā'*, it is the opposite of *Sa'ādah*, (i.e. good fortune, success and prosperity). Hence, its meaning is *al-Halāk* (utter destruction and ruin); or that which leads one to destruction and ruin. And this (destruction and ruin) may occur in the worldly affairs as well as in the affairs of the Hereafter.

The third:

The statement of the Prophet (ﷺ): '[Seek refuge in Allāh from] **Soo'i-l-Qadā'i, i.e. from the evil of what has been decreed (by Allāh).**' Here the word *al-Qadā'* (divine decree), [which is an *action* of Allāh Himself] actually refers to *al-Maqḍee*, i.e. that which *occurs* as a result of the divine decree. Hence, what is intended here is (seeking refuge in Allāh from) that which causes harm to the human being, or that which causes him to fall into that which is hated or detested. And this is general, including that which afflicts *an-nafs* (one's person), *al-Māl* (one's wealth), *al-Ahl* (one's spouse), *al-Awlad* (one's children), as well *al-Khātimah* (i.e. having an *evil end* to one's life).

The fourth:

The statement of the Prophet (ﷺ): '[Seek refuge in Allāh from] **Shamātati-l-A'dā'i - from [the pain experienced due to] the malicious joy of one's enemies [when a calamity has befallen you]**' - which refers to that which causes pain to the *heart* like the scraping of a scab off a wound, and reaches the depths of one's *soul* - due to the *joy of his enemy* as a result of a *calamity* which has befallen *him*.

Supplication Number Nine
Seeking Refuge In Allāh from the Removal of His Blessings
& Favor of Well-Being, from His Sudden, Unexpected
Retribution and His Displeasure

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ،
وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

Allāhum-ma Innee A'oo-dhu Bi-Ka min Zawāli Ni'matik(a), wa
Tahawwuli 'Aafiyatik(a), wa Fujā'ati Niqmatik(a),
wa Jamee'i Sakhatik(a)

'O Allāh, I seek refuge in You from the removal of Your blessings,
the withdrawal of Your favor of well-being, the sudden, unexpected
coming of Your retribution, and from Your displeasure -
in any form whatsoever.

Text of the Hadeeth:

On the authority of 'Abdullāh ibn 'Umar (RaḍiyAllāhu 'an-humā), who said: From among the supplications of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) was: 'O Allāh, I seek refuge in You from the removal of Your blessings, the withdrawal of Your favor of well-being, the sudden, unexpected coming of Your retribution, and from Your displeasure - *in any form whatsoever.*' [Reported by Muslim, no. 2739]

Explanation of the Hadeeth:

[This Hadeeth is comprised of seeking refuge in Allāh *from* four (4) matters]:

The first:

al-Imām ash-Shawkānee (Raḥimahullāh) said: the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) sought refuge (in Allāh) from the removal of His blessings, since this does not happen except when a person is *ungrateful* and *not doing* what he should be doing (to show his appreciation for the favor), or *not doing* what is *necessitated* by the blessing (which has been given to him): such as being stingy with (the favor) which *requires* the one who received it to fulfill the obligation upon him of being *grateful* and being *charitable* and *distributing* that which is obligatory upon him to distribute (such as charity, for example).

The second:

The Messenger of Allāh (ﷺ) also sought refuge from the withdrawal of Allāh's - The One Free From All Imperfections, Most High - favor of *well-being*, since whenever Allāh - The One Free From All Imperfections, Most High - singles out someone to be given *well-being* from Him, indeed such a one has been given the *success* of achieving the *Khair* (every kind of goodness) of both worlds.

However, if the favor of *well-being* from Allāh is withdrawn from him or her, such a one has indeed been *afflicted* with the *Sharr* (evil) of both worlds. Certainly, it is only through *al-'Afiyah* (well-being) that the affairs of this world and the Hereafter can be put in order and made upright.

The third:

The Messenger of Allāh (ﷺ) also sought refuge from the sudden, unexpected coming of Allāh's retribution, since whenever Allāh exacts retribution from a person, this person will have been afflicted with an adversity or punishment which he or she is not capable of repulsing, nor can one seek help to repulse it from any of the remaining created beings - even if they all gathered together (to help). The meaning of the word *fujā'ah* - which is derived *linguistically* from *fāja'a-hu mufāja'atan* - is when something comes *suddenly* without the person knowing or *expecting* it.

The fourth:

The Messenger of Allāh (ﷺ) also sought refuge from Allāh's displeasure - *in any form whatsoever*, since whenever Allāh - The One Free From All Imperfections, Most High - becomes displeased with a person, such a person will be *destroyed, defeated and completely at loss* - even if the displeasure (of Allāh) was due to the most [*seemingly*] insignificant thing and the simplest cause.

For this reason, *the most truthful, whose truthfulness is attested to* [i.e. the Messenger of Allāh (ﷺ)] said: '...and from Your displeasure - *in any form whatsoever*.' He (ﷺ) used this expression in order to encompass *every instance* of Allāh's displeasure. ['*Tuhfab adh-Dhākireen*', pgs. 351 - 352, summarized briefly]

Supplication Number Ten Seeking Refuge In Allāh from Evil Character, Evil Deeds and Evil Desires

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

Allāhum-ma In-nee A'oo-dhu Bi-Ka min Munkarātil-Akhlāqi wal-
A'māli wal-Ahwā'(i)

'O Allāh, I seek refuge with You from evil character,
deeds and desires.'

Text of the Hadeeth:

On the authority of Ziyād ibn 'Ilāqah, from his paternal uncle¹⁷ (RaḍiyAllāhu 'an-hu), who said: The Prophet (ṢallAllāhu Alaihi wa Sallam) used to say: 'O Allāh, I seek refuge with You from evil character, deeds and desires.' [Reported by at-Tirmidhee, no. 3591. It was declared Saḥeeh (authentic) by al-Albānee (Raḥimahullāh) in his book 'Saḥeeh Sunan at-Tirmidhee', 3/473]

Explanation of the Hadeeth:

This Hadeeth contains the seeking of refuge (with Allāh) from three evils:

The first:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '*...Munkarāt al-Akhlāq...*' - i.e. evil character. And this Arabic construction is from the angle of connecting an adjective to that which it qualifies in a '*construct phrase*', with the intended meaning being *al-Akhlāq al-Munkarab* (evil character). The Prophet (ṢallAllāhu Alaihi wa Sallam) sought refuge from this because evil character is a means of *attracting* every evil and *repulsing* every good.

The second:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '*...Munkarāt al-A'māl...*' - which carries the meaning of *al-A'māl al-Munkarab*, which entails *sins* and *acts of disobedience*.

¹⁷ The paternal uncle of Ziyād ibn 'Ilāqah is Qutbah ibn Mālik (RaḍiyAllāhu 'an-hu), the companion of the Prophet (ṢallAllāhu Alaihi wa Sallam).

Some of the scholars said: What is intended by **al-Akhlāq** (character) is *internal* actions, while what is intended by **al-A'māl** (deeds) is the *apparent* (external) actions. [See: '*Tuhfab al-Aḥmadbee*', 10/50]

In this case, the saying of the Prophet (ṢallAllāhu Alaihi wa Sallam): '**O Allāh, I seek refuge with You from evil *character and deeds*..'** is seeking refuge from *internal* and *external* sins.

The third:

The Prophet's (ṢallAllāhu Alaihi wa Sallam) saying: '**...Munkarāt al-Ahwā...**' - i.e. evil desires - wherein *Ahwā'* is the plural of *Hawā* (desire). The Prophet (ṢallAllāhu Alaihi wa Sallam) sought refuge from *al-Ahwā'* (i.e. evil desires) since it is the lower desires which cause a person to fall into evil. Indeed, various types of violations (*Mukhālafāt*) and deviations (*Inḥirāfāt*) spring forth from one's desires.

Supplication Number Eleven

Seeking Refuge In Allāh from the Evil Resulting From What I Have Done & What I Have Not Done

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ

Allāhum-ma In-nee A'oo-dhu Bi-Ka min Sharri maa 'Amilt(u),
wa Sharri maa lam A'mal

'O Allāh, I seek refuge with You from the evil of that which I have done, as well as from the evil of that which I have not done.

Text of the Hadeeth:

On the authority of 'A'ishah (RāḍiyAllāhu 'an-hā), that the Prophet (ṢallAllāhu Alaihi wa Sallam) used to say in his supplication: 'O Allāh, I seek refuge with You from the evil of that which I have done, as well as from the evil of that which I have not done.' [Reported by Muslim, no. 2716]

Explanation of the Hadeeth:

This act of *seeking refuge* (in Allāh) is from among the *comprehensive acts* of seeking refuge which encompass the evil [which results from] that which he has done, as well as that which he has not done.

al-Imām ash-Shawkānee (Raḥimahullāh) said: Indeed, the Prophet (ṢallAllāhu Alaihi wa Sallam) has sought refuge from the evil of his deeds which he (ṢallAllāhu Alaihi wa Sallam) has committed, as well as from the evil of the deeds which he (ṢallAllāhu Alaihi wa Sallam) *will commit in the future*.

Likewise, he (ṢallAllāhu Alaihi wa Sallam) has sought refuge - as reported in another narration - from the evil of matters which he (ṢallAllāhu Alaihi wa Sallam) knows, as well as the evil of the affairs which he (ṢallAllāhu Alaihi wa Sallam) does not know.

This is intended to be a means of his (ṢallAllāhu Alaihi wa Sallam) teaching his *Ummah* (Muslim followers) to follow his (ṢallAllāhu Alaihi wa Sallam) example. Otherwise, [the reality is that] all of his (ṢallAllāhu Alaihi wa Sallam) deeds - those of the past and those to come - all of it is *kbair* (pure good), with no evil in it at all.

Similarly, all of what is known to the Prophet (ﷺ) - that which came before and that which follows - has been made easy for him and he is protected from its evil. [*Tuhfah adh-Dhākireen'*, pg. 351]

In this act of seeking refuge (in Allāh) there is an indication of the fact that whatever evil befalls a person, is caused by what he has done with *his own two hands*, or that which is done by *the hands of other people*, even if he has not directly done the deed.

This is like the statement of Allāh, the Most High:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾ [الشورى : ٣٠]

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. [Soorah ash-Shoorā, 42:30].

In another place, Allāh, the Most High, said:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الأنفال : ٢٥]

And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

[Soorah al-Anfāl, 8:25]

There is also an indication [in this supplication] of the weakness or frailty of the human being, and his severe need of Allāh, the Mighty the Majestic, for the *correction* and *reformation* of his affairs and their *uprightness*, as well as protection from the evils of his own self and the evil consequences of his deeds.

It also shows that he is absolutely never free of need of his *Rabb* (Lord, Creator), his *Sayyid* (Master) and his *Mawlā* (Patron Supporter), even for the blinking of an eye.

For, indeed, He, the One Free From All Imperfections, the Most High, is the One Who grants the ability (to act upon the truth) and success (in hitting the target); and He is the Guide (to the Straight Path) for whomever of His servants He Wills to guide, and there is no *Rabb* (Lord, Creator) besides Him.

It is with this *comprehensive* supplication for seeking refuge that what I intended to collect under this subject is completed. And all of the *praises* are for Allāh, in the beginning and in the end, and all *gratitude* is to Him,

﴿... رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾﴾ [الأحقاف: ١٥]

...My Lord! Grant me the power and ability that I may be *grateful* for Your Favor which You have bestowed upon me and upon my parents, and that I may do *righteous good deeds*, such as please You, and make my off-spring *good*. Truly, I have turned to You in *repentance*, and truly, I am one of the *Muslims* (submitting to Your Will). [Soorah al-Aḥqāf, 46:15]

﴿... رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢٧﴾﴾ [البقرة: ١٢٧]

...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. [Soorah al-Baqarah, 2:127]

The completion of this writing was on the morning of Sunday, the 15th of Jumādā al-Ākhirah, in the year of 1425 of the *Hijrah*. And the praise all belongs to Allāh, the *Rabb* of all the worlds. And the *Salab* (praise) and *Salām* (peace) of Allāh be upon our Prophet Muḥammad, his family and his companions - all of them.

Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) selected from the *Ad'iyah* (supplications) that have been *authentically* reported from the Messenger of Allāh (ﷺ) related to 'Seeking Refuge In Allāh'.

May Allāh, the Most High, grant each reader *Tanfīeq* (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 *precious* supplications; and then allowing our *hearts* to find comfort in the remembrance of our Lord.

May Allāh *accept* our praise of Him, *respond* to our requests from Him and make these supplications a *means of nearness* to Him and a *protection* from every type of evil and harm. Indeed, He is the One Who *Hears, Accepts* 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!

In closing, we *seek refuge* in Allāh from a supplication which is not *responded* to, as it has been authentically reported in the Ṣaḥeeḥ of Muslim, on the authority of Zaid ibn Arqam (RaḍiyAllāhu 'an-hu), that the Messenger of Allāh (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ،
وَمِنْ دُعَاةٍ لَا يُسْتَجَابُ لَهَا

*O Allah! Verily, I seek refuge in You from **Knowledge** which does not benefit, and from a **Heart** which does not Fear, and from a **Soul** which is never satisfied and from a **Supplication** which is not Responded to.*

Our final supplication is *al-Ḥamdu-lil-lābi 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!

وَصَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

Appendix I:

The Wording From the Sunnah For 'al-Is-ti-'ā-dhah' ('Seeking Refuge') Before the Recitation of al-Fātiḥah, In Every Rak'ah of Every Prayer

Al-Isti'ādah (Seeking Refuge In Allāh from Shayṭān) Is Done Before the Recitation

al-Hāfidh Ibn Katheer (Raḥimahullāh) in his introduction to the Tafseer of Soorah al-Fātiḥah, says:

Allāh's saying:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [النحل : ٩٨]

When you recite the Qur'aan, then *seek refuge* with Allāh from *Shayṭān*, the outcast (the accursed one). [an-Nahl, 16:98]

Means: When you *intend* to recite (from the Qur'aan).

This is like the saying of Allāh, the Most High:

﴿...إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ...﴾ [المائدة : ٦]

...When you stand up to perform the *Ṣalāh* (prayer), then wash your faces and your hands... [al-Mā'idah, 5: 6]

Meaning: When you *intend* to stand up. And the evidence of this is found in the *Aḥādīth* (sayings) of the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) which indicate this (meaning).

Imām Aḥmad Ibn Hanbal (Raḥimahullāh) reported this from Abu Sa'eed al-Khudree (RaḍiyAllāhu an-hu), who said: Whenever the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) would stand up for *Ṣalāh* in the night, he would open his *Ṣalāh* saying '*Allāhu Akbar*' (Allāh is the Greatest), and (then) say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

'*Sub-hā-na-k-Allāhum-ma wa Bi-Ham-di-ka, wa Ta-bā-ra-ka-s-mu-ka, wa Ta-'ā-lā Jad-du-ka, wa Lā i-lā-ha ghai-ru-ka*' (O how Perfect You are, O Allāh, and all Praise belongs to You. Blessed is Your Name and Exalted is Your Majesty, and there is no one worthy of worship besides You).

Then he would say: '*Lā i-lā-ha illAllāb*' (There is no one worthy of worship except Allāh) *three times*, then:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ

"*A-'oo-dhu bil-lā-his-Sa-mee'i-l-'A-leem, mi-nash-shay-tā-nir-ra-jeem, min ham-zī-bi wa naf-khī-bi wa naf-thī-bi.*" (I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed/rejected *Shaytān* – from his whispering (which causes *insanity*), and from his blowing (which causes one to be *proud*), and from his spitting (which means, *blameworthy poetry*)).

Reported by the Four Collectors of the *Sunan* (i.e. Abu Dāwūd, at-Tirmidhee, an-Nasā'ee and Ibn Mājah). At-Tirmidhee said: 'It is the most well-known (Hadeeth) in this subject (i.e. of '*seeking refuge*' in Allāh from *Shaytān* before the recitation of *al-Fātiḥah*). [End of Quote from al-Hāfidh Ibn Katheer (Raḥimahullāh), Introduction to the Tafseer of Soorah al-Fātiḥah, Abridged Arabic Edition, pg. 17]

The Command To Seek Refuge In Allāh From Shaytān Before Recitation of the Qur'ān

In al-Hāfidh Ibn Katheer's (Raḥimahullāh) explanation of the above mentioned *Ayah* from Soorah an-Nahl, 16:98, he further says:

"This is a *command* from Allāh, the Most High, to His servants, from the tongue of His Prophet (SallAllāhu Alaihi wa Sallam), that *whenever* they (i.e. the servants of Allāh) *intend* to recite the Qur'ān, they *must* seek refuge in Allāh from the accursed *Shaytān*. We have previously mentioned the *Aḥādeeth* related to *Al-Isti'ādhah* in detail in the beginning of this (Book of) *Tafseer*. And all of the praise belongs to Allāh and all blessings (are from Him)!

"And the meaning (i.e. purpose), of '*seeking refuge*' at the time when one begins to recite (the Qur'ān) is so that the reciter will not become confused in his recitation or get mixed up, which would prevent him from contemplating and reflecting (upon what he is reciting).

"For this reason, the *Jumhoor* (Majority of Scholars) hold the view that '*seeking refuge*' is done *before* the recitation (of the Qur'ān)." [End of Quote from al-Hāfidh Ibn Katheer (Raḥimahullāh), Tafseer Soorah an-Nahl, 16:98, Abridged Arabic Edition, pg. 744]

Is *Al-Isti'adhah* (Seeking Refuge from Shayṭān) *Wājibah* (Obligatory) or *Mustahabbah* (Commendable)?

al-Hāfidh Ibn Katheer (Raḥimahullāh) said:

The *Jumhoor* (Majority of Scholars) hold the view that *Al-Isti'adhah* (seeking refuge) is *Mustahabbah* (commendable), not something absolutely necessary for which one would be sinful for leaving off.

However, ar-Rāzee (Raḥimahullāh) transmits from [the Second Generation (Tābi'ee) scholar] 'Aṭā Ibn Abi Rabāḥ (Raḥimahullāh) that he held it to be *Wājib* (obligatory) [i.e. to recite *al-Is-ti-'ā-dhab* (seeking refuge in Allāh from *Shayṭān*)] whether one is in *Ṣalah* or outside of *Ṣalah*, every time one intends to recite (the Qur'ān).

Ar-Rāzee (Raḥimahullāh) supports this view of 'Aṭā (Raḥimahullāh) based upon the apparent meaning of the *Āyah*:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [النحل : ٩٨]

When you recite the Qur'ān, then *seek refuge* with Allāh from *Shayṭān*, the outcast (the accursed one). [an-Naḥl, 16:98]

And this is a *command* which apparently indicates *al-Wujoob* (obligation).

[A further proof in support of this view is] the *persistent observance* of this practice by the Prophet (ṢallAllāhu Alaihi wa Sallam); and because (the recitation of *Al-Isti'adhah*) repulses the evil and harms of *Shayṭān*.

[There is also a *Qa'idah* (principle), which states:]

*That (matter) which is necessary in order to fulfill a Wājib (obligatory duty) is itself Wājib (obligatory).*¹⁸

Additionally, seeking refuge (with Allāh from *Shayṭān*) is *Aḥwat* (safer).

So, if the one seeking refuge (in Allāh, from *Shayṭān*) says: '*A-'oo-dhu bil-lā-hi mi-nash shay-tā-nir-ra-jeem,*' (I *seek refuge* in Allāh from the accursed/rejected *Shayṭān*) – this will be sufficient (to protect him from *Shayṭān*). [Tafseer Ibn Katheer, Introduction to Soorah al-Fāṭiḥah, Abridged Arabic Edition, pgs. 18, 19]

¹⁸ The meaning here is that since it is not possible to recite the Qur'ān, *without interference from Shayṭān*, unless one seeks refuge in Allāh from *Shayṭān*, for protection from the whisperings of *Shayṭān* - then, *seeking refuge in Allāh from Shayṭān*, before the recitation of Qur'ān, is itself obligatory.

The Wording of *Al-Isti'ādah* From The Authentic Sunnah

Imām Muḥammad Nāsiruddeen al-Albānee (Raḥimahullāh)

[concerning this same issue] said: "Then he (ṢallAllāhu Alaihi wa Sallam) would *seek refuge* in Allāh, the Most High, saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنُفْثِهِ

"*A-'oo-dhu bil-lā-bi mi-nash-shay-tā-nir-ra-jeem, min ham-zi-bi wa naf-kehi-bi wa naf-thi-bi*" (I seek refuge in Allāh, from the accursed/rejected *Shaytān* – from his *whispering* (which causes *insanity*), and from his *blowing* (which causes one to be *proud*), and from his *spitting* (which means, *blameworthy poetry*).¹⁹

[Reported by Abu Dāwood, Ibn Mājah, ad-Dāraquṭnee, al-Hākīm, Ibn Hībbān and Adh-Dhahabee. The last three mentioned scholars declared it to be Saḥeeḥ (authentic). See: Irwā' al-Ghaleel, no. 342]

Imām al-Albānee (Raḥimahullāh) then says:

"Sometimes he (ṢallAllāhu Alaihi wa Sallam) would *add* to this supplication, the following:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"*A-'oo-dhu bil-lā-his-Sa-mee'i-I-'A-leem mi-nash-shay-tā-nir-ra-jeem...*"

(I seek refuge in Allāh, **the All-Hearing, the All-Knowing**, from the accursed *Shaytān*...).²⁰

[Reported by Abu Dāwood and at-Tirmidhee with a Hasan (good) chain of narrators]

"Then, he (ṢallAllāhu Alaihi wa Sallam) would recite: '*Bis-mil-lābir-Raḥ-mā-nir-Ra-ḥeem*' without raising his voice (when saying '*Bismillāh*...'). [Reported by al-Bukhāree, Muslim, Abu 'Awānah, at-Taḥāwee and Aḥmad." [Quoted from '*The Prophet's Prayer Described*', Chapter: *al-Qirā'ah* (The Recitation), pg. 84 Arabic Edition, 1424 AH]

Al-Isti'ādah In Every Rak'ah of Every Prayer

Imām al-Albānee (Raḥimahullāh), in '*Tamām al-Minnab*', says:

...Based upon this we consider the *Rājih* (strongest opinion) is that it is legislated in the *Sharee'ah* (Islamic Law) to '*seek refuge*' (in Allāh from

¹⁹ This wording has been reported on the authority of Jubair ibn Muṭ'im (RaḍiyAllāhu an-hu).

²⁰ The complete recitation would be: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنُفْثِهِ

Shaytān) in every *rak'ah*, due to the general meaning of the saying of Allāh, the Most High:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [النحل: ٩٨]

When you recite the Qur'ān, then *seek refuge* with Allāh from *Shaytān*, the outcast (the accursed one). [an-Nahl, 16:98]

"And this is the most authentic view in the *Shāfi'ee* school of law. Similarly, Imām Ibn Hāzīm (Raḥimahullāh) in (his book of *Fiqh* entitled) '*al-Muḥalla*', held this to be the *Rājih* (strongest view, in this matter). And Allāh Knows Best!"

A Da'eef (Weak) Narration Concerning the Words of Al-Isti'ādhaḥ

Imām al-Albānee (Raḥimahullāh) mentions that al-Hāfiḍh Ibnul-Mundhir (Raḥimahullāh) said: "It has been reported from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he used to say - before reciting the Qur'ān:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'A-'oo-dhu bil-lā-hi mi-nash shay-tā-nir-ra-jeem'

(I seek refuge in Allāh from the accursed/rejected *Shaytān*).²¹

Here, Imām al-Albānee (Raḥimahullāh) said: "I have *not* found this (report) in any of the known Books of *Sunnah*, except in '*Marāseel Abi Dāwood*', from al-Ḥasan al-Baṣree (Raḥimahullāh) that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to *seek refuge* (with Allāh from *Shaytān*), and he mentioned it (i.e. this wording of *al-Is-ti-'ā-dhaḥ* transmitted by al-Hāfiḍh Ibnul-Mundhir above)."

"However, not only is this narration Da'eef (weak), due to it being a *Mursal*²² report from al-Ḥasan al-Baṣree (Raḥimahullāh) - it (additionally) contains no indication that this '*See-ghab*' (specific wording) was used in the performance of *Ṣalāḥ* (prayers)."

²¹ Translators Note: This is the wording that is most commonly found in prayer books, although it appears to have no basis in the authentic Sunnah.

²² A *Mursal* report is a *Hadeeth* reported with a broken chain between the *Tābi'ee* (second generation) and the Prophet (ṢallAllāhu Alaihi wa Sallam). In this *Hadeeth* the narrator(s) between al-Ḥasan al-Baṣree (Raḥimahullāh) and the Prophet (ṢallAllāhu Alaihi wa Sallam) are not mentioned.

"Hence, it is better to '*seek refuge*' using the wording in the Hadeeth of Jubair ibn Muṭ'im (RaḍiyAllāhu 'an-hu),²³ sometimes with the *additional* words '*as-Samee' al-'Aleem*' (the All-Hearing, the All-Knowing), as it is reported in some of the narrations, like the Hadeeth of Abu Sa'eed al-Khudree (RaḍiyAllāhu 'an-hu),²⁴ collected by Abu Dāwood, at-Tirmidhee and others, with a Hasan (Good, Acceptable) chain of narrators. Both of these narrations are researched in '*Irwā al-Ghaleel*, 2/53-59, no. 342." [End of Quote from Imām al-Albānee (Raḥimahullāh). See also: '*Tamām al-Minnab*', pgs. 176, 177]

²³ The wording in the Hadeeth of Jubair ibn Muṭ'im (RaḍiyAllāhu 'an-hu) is mentioned above under the subtitle: '*The Wording of al-Isti'adhab From the Authentic Sunnah*', pg. 58.

²⁴ The wording in the Hadeeth of Abu Sa'eed al-Khudree (RaḍiyAllāhu 'an-hu) is quoted above from al-Hāfiḍh ibn Katheer (Raḥimahullāh) under the subtitle: '*al-Isti'adhab (Seeking Refuge In Allāh from Shayṭān) Is Done Before the Recitation*', pg. 56.

Appendix II:

al-Isti'ādah ('Seeking Refuge In Allāh') When Overcome By Anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"A-'oo-dhu Bi-l-Lāhi Mi-nash Shay-tā-nir-Ra-jeem"

On the authority of Sulaimān Ibn Surad (Raḍiya-llāhu 'an-hu): "Two men were verbally abusing one another in the presence of the Prophet (ṢallAllāhu Alaihi wa Sallam), while we were sitting with him. One of the two angrily abused the other and his face turned red, and the veins in his neck (*Aw-dāja-hu*) became swollen.

The Messenger of Allah (ṢallAllāhu Alaihi wa Sallam) said: 'Verily, I know a word (i.e. statement) that would remove what he finds (in himself, of anger) if he would say it, i.e. if he would say: *A-'oo-dhu Bi-l-Lāhi mi-nash-Shay-tā-nir-Ra-jeem*. (I seek refuge in Allāh from the rejected *Shayṭān*).' (Those present) said to the (angry) man: 'Do you not hear what the Prophet (ṢallAllāhu Alaihi wa Sallam) is saying?' He replied: 'I am not crazy.' [Al-Bukhāree, no. 6048; Muslim, no. 2610; Fortress of the Muslim, no. 193]

In this Hadeeth is a clear indication that the one who stirs up anger in the human being is *Shayṭān* (Satan). And that through seeking refuge in Allāh, the Most High, *Shayṭān* is driven away and all of the anger is removed.

The intended meaning of *Ghadab* (anger) in this Hadeeth is the anger that is *not* for the sake of Allāh, but rather due to personal feelings and desires. As for the case of one who is angry *sincerely for the sake of Allāh*, this is praiseworthy (Maḥ-mood).

In another narration, it states: "When a person becomes angry, and then says: '*A-'oo-dhu Bi-l-Lāhi* (I seek refuge in Allāh) - his anger will calm down. [*Ṣaḥeeḥ Al-Jāmi' As-Ṣagheer*, no. 695, *As-Ṣaḥeeḥah*, no. 1376, from Abu Hurairah (Raḍiya-llāhu 'an-hu)]

To *Sit* Down or *Lay* Down When Overcome By Anger

On the authority of Abu Dharr (Raḍīya-llāhu 'an-hu) that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: "When one of you becomes angry while he is *standing*, then he must *sit*. Then, if the anger leaves him (fine). Otherwise, (if he still remains angry), he must *lay down*." [Reported by Aḥmad, At-Tirmidhee and Abu Dāwood; *Ṣaḥeeḥ Al-Jāmi' As-Ṣagheer*, no.694, Mishkāt, no. 5114]

Imām Al-Albānee (Raḥīma-hu-llāh) said Abu Dāwood (no. 4782) reported it from Aḥmad, then he (Abu Dāwood) reported it from Bakr (Ibn Abdullāh Al-Muzanee), as a *Mursal* Hadeeth.²⁵ And both (narrations of Abu Dāwood) are *Ṣaḥeeḥ* (authentic). [See: note 2, Hadeeth no. 5114, Mishkāt, with checking by Imām Al-Albānee (Raḥīma-hullāh)]

The Command to Remain Silent When Overcome By Anger

On the authority of Ibn 'Abbās (Raḍīya-llāhu 'an-humā), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: "If/when anyone of you becomes angry, then he must *remain silent*!" The Prophet (Ṣalla-llāhu Alaihi wa Sallam) repeated this three times. [Reported by Aḥmad in his '*Musnad*', vol. 1, pg. 239, and its chain of narrators is *Ṣaḥeeḥ* (authentic). See: Sharḥ (Explanation of) '*Jāmi' Al-'Uloom wal-Hikam*' by Al-Hāfidh Ibn Rajab - checking by Abdullāh Al-Menshāwee, Maktabah Al-Emān, al-Mansoorah, Egypt, under explanation of Hadeeth no. 16; *Ṣaḥeeḥ Al-Jāmi' As-Ṣagheer*, no. 693; *As-Ṣaḥeeḥah*, no. 1375]

It is Not Authentic that One Should Perform Wudoo' (Ablution) When Overcome By Anger

On the authority of 'Aṭīyyah Ibn 'Urwah As-Sa'dee (Raḍīya-llāhu 'an-hu), who said that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: "Verily, anger (*Ghadab*) is from *Shayṭān* (Satan), and *Shayṭān* is created from Fire. And verily, the only thing which extinguishes fire is water. So, if/when one of you becomes angry, then he must perform Ablution (Wudoo')." [Reported by Abu Dāwood, no. 4784]

Imām al-Albānee said: The chain of narrators is weak (Da'eef). See: note 4, Hadeeth no. 5113, Mishkāt, with checking by Imām al-Albānee (Raḥīma-hullāh).

²⁵ See: Footnote no. 22, page 59 for the definition of 'Mursal'.

Other Ahādeeth (Narrations) of The Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) Concerning Anger

(1) On the authority of Abu Hurairah (Raḍiya-llāhu 'an-hu) that a man said to the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam): 'Advise me.' He (the Prophet) ṢallAllāhu Alaihi wa Sallam, said: '*Lā Tagh-dab*' (Do not be angry). The man repeated his request several times, and the Prophet (ṢallAllāhu Alaihi wa Sallam) repeated: '*Lā Tagh-dab*' (Do not be angry). [Reported by Al-Bukhāree, See: Mishkāt, Arabic Edition, Vol. 2, pg. 1413, Hadeeth no. 5104]

(2) On the authority of 'Abdullāh Ibn 'Amr (Raḍiya-llāhu 'an-humā), that he asked the Prophet (ṢallAllāhu Alaihi wa Sallam): 'What can remove me far from the *Ghadab* (Anger) of Allāh, the Mighty, the Majestic?' The Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'Do not be angry.' [Reported by Aḥmad 2/175 with a Saḥeeḥ (authentic) chain of narrators. Sharḥ (Explanation) of '*Jāmi' al-'Uloom wal-Hikam*', under Hadeeth no. 16]

(3) On the authority of Abu Ad-Dardā (Raḍiya-llāhu 'an-hu) that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'Do not become angry and you will be entitled to Jannah (Paradise).' [Reported by At-Tabarānee. See: Saḥeeḥ *Al-Jāmi' As-Sagheer*, no. 7374]

(4) On the authority of Abu Hurairah (Raḍiya-llāhu 'an-hu), who said that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) said: 'The strong man is not the one who can wrestle someone down to the ground. Rather, the strong man is *the one who controls himself at the time of anger (Ghadab)*.' [Reported by Al-Bukhāree no. 6114 and Muslim. See: Mishkāt, Arabic Edition, vol. 2 pg. 1413, Hadeeth no. 5105]

(5) On the authority of Ibn Mas'ood (Raḍiya-llāhu 'an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: 'What do you consider as a good wrestler among you?' We said: 'The one who other men are not able to wrestle him down.' The Prophet (ṢallAllāhu Alaihi wa Sallam) said: 'It is not this. Rather, (the good wrestler) is *the one who controls himself at the time of anger*.' [Saḥeeḥ Muslim 2608, See: Sharḥ (Explanation) of '*Jāmi' al-'Uloom wal-Hikam*', under explanation of Hadeeth no. 16]

(6) On the authority of Mu'adh Ibn Anas al-Juhanee (Raḍiya-llāhu 'an-hu), from the Prophet (ṢallAllāhu Alaihi wa Sallam) that he said: 'Whoever restrains his anger, while he is able to carry it out (i.e. his plan to harm the one he is angry with) - Allāh will call him out (on the Day of Resurrection) in front of all the people, and allow him to choose any one of the virgin

maids of Jannah to marry whichever one he wishes. [Reported by Ahmad, Abu Dāwood, At-Tirmidhee and Ibn Mājah. See: Sabeeh al-Jāmi' As-Sagbeer, no. 6522; Mishkāt, no. 5088]