

شرح
أدعية الهم والحزن

EXPLANATION OF THE
SUPPLICATIONS FOR

ANXIETY
AND
SORROW

تأليف:
فهد بارميم

Compiled by:
Fahad Barmem



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Introduction

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَبَعْدُ

The Test and Trials from Allaah depend from a person to person. A person may be tested with grief, sorrow, or loss in worldly matters due to his sins and transgressions:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

{Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allaah may make them taste a part of that which they have done, so that they may return (by repenting to Allaah and begging His Pardon).}¹

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

{And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much.}²

This is a punishment from Allaah so that the person turns to Allaah in repentance and seeks His forgiveness.

¹ Surah al-Room (30): 41

² Surah al-Shooraa (42): 30

Then there are trials and tests for raising the status of the Believers (and this is for the Believers only):

The Messenger of Allaah ﷺ said: **“When Allaah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. So that He may bring him to the rank previously decreed for him by Allaah.”**³

When a person fails to reach the rank, which was decreed for him by Allaah because of his own shortcomings, then Allaah puts him to trials so that his rank is elevated.

These are the two reasons for tests and trials, and these two reasons are also mentioned together in the following Hadeeth:

Narrated `Aaishah: Allaah's Messenger ﷺ said: **“A believer does not receive (the pain) of being pricked by a thorn or (something) more than that, except that Allaah elevates him in rank or effaces (some of) his sins because of that.”**⁴

Moreover, every human being, be he a Believer or a Kaafir, will go through trials and tests in this life:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۖ وَنَشَرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَٰئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾

³Sunan Abu Dawood (3090), and graded as "Saheeh" by al-Albaanee in al-Saheehah (2599)

⁴Saheeh Muslim (2572)

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives, and fruits, but give glad tidings to al-Saabireen (the patient ones). Who, when afflicted with calamity, say: "Truly! To Allaah we belong, and truly to Him we shall return." They are those on whom are the Salawaat (blessings) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.}⁵

And the stronger a person's Imaan, the more severe the trials:

Mus`ab bin Sa`d narrated from his father that a man said: O Messenger of Allaah ﷺ! Which of the people is tried most severely? He ﷺ said: **"The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."**⁶

Fitan (trials) come in many forms. Some are tested with the loss of wealth, some with sickness, some with danger, fear, enemies, etc. So, if you are still doing `Ibaadah during times of Fitan, then know that you are upon Khair, by Allaah's Permission. Because when a Believer is tested, his Imaan only gets stronger:

⁵ Surah al-Baqarah (2): 155-157

⁶ Sunan al-Tirmidhee (2398) and Sunan Ibn Maajah (4023) and graded as "Hasan-Saheeh" by Shaikh al-Albaanee

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

{And when the believers saw al-Ahzaab (the Confederates), they said: “This is what Allaah and His Messenger (Muhammad ﷺ) had promised us, and Allaah and His Messenger spoke the truth”. And it only increased them in Faith and to their submissiveness (to Allaah).}⁷

But as for a hypocrite, and those in whose heart is a disease, they abandon the religion when their Faith is put to test:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

{And among mankind is he who worships Allaah as it were, upon the very edge (i.e., in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e., reverts to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.}⁸

When trials get tough, people fall into depression, anxiety, and other mental illnesses. Depression, anxiety, worry, grief, etc. all have a tremendous impact on a person’s life, social behavior, performance, quality of life, health, etc. In other religions, they have no remedy to cope with the situation in the face of difficulties. Other religions simply do not offer any

⁷ Surah al-Ahzaab (33):22

⁸ Surah al-Hajj (22): 11

solution. So, when people feel empty and directionless, some opt for consuming alcohol or other intoxicants to cope with this, some live a life of drugs and illegal sex to look for a way out, and some just end up committing suicide when they feel the pain and suffering are unbearable. All these do nothing except harm a person in this world and the Hereafter. Depression, anxiety, and other mental illnesses are some of the tools of Shaitaan, as Allaah تعالى said:

﴿إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{Secret counsels (conspiracies) are only from Shaitaan, so that he may cause grief to the Believers. But he cannot harm them in the least, except as Allaah permits, and in Allaah let the Believers put their trust.}⁹

Since Shaitaan is our enemy, so the cure has to be Divine. In Islaam, when faced with difficulties, we are taught to seek Allaah's help through patience and prayers:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

{O you who have believed, seek help through patience and prayer. Indeed, Allaah is with those who are patient.}¹⁰

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

{Those who have believed and whose hearts find

⁹ Surah al-Mujaadalah (58): 10

¹⁰ Surah al-Baqarah (2): 153

rest in the remembrance of Allaah. Verily, in the remembrance of Allaah do hearts find rest.}¹¹

The obligatory and optional Salaah, Dhikr (remembrance of Allaah), Du`aa, Tawakkal (reliance on Allaah), and Trusting Him, are the way out for the believers when faced with difficulties, calamities, and adversities.

Prophet Muhammad ﷺ taught many Divine supplications to cope with the situation when the affairs get difficult. He ﷺ was given the gift of Jawaami` al-Kalim (expressing much in a few words), as the Prophet ﷺ said: **“I have been given Jawaami` al-Kalim**(i.e., words which are concise but comprehensive in meaning).”¹² The book deals with explaining some of these supplications to help one understand their meaning and what they imply, which, by Allaah’s permission, will give them strength in the face of difficulties.

May Allaah ease our burden, forgive our sins, give us patience during the times of trials and guide us out of the misery we suffer.

Fahad Nawwaab Barmem

فهد نواب محمد بارميم

¹¹ Surah al-Ra`d (13): 28

¹² Saheeh Muslim (523)

Definition: al-Hamm, al-Hazn, al-Ghamm

Definition of: al-Hamm (الهم), al-Hazn (الْحَزَن), al-Ghamm (الْغَم)

Ibn al-Qayyim رحمه الله said:

“There are three passive feelings that affect the heart:

- 1) If it is related to the past, then it causes al-Hazn (sorrow/distress).
- 2) If it is related to the future, then it causes al-Hamm (anxiety/worry).
- 3) If it is related to the present, then it causes al-Ghamm (grief).”¹³

Notes:

- 1) Al-Hazn is related to the loss in the past, either the passing away of someone, or losing something, or recalling the time spent with the loved ones. Like how Yaqaob عليه السلام felt at the loss of his most beloved son, Yusuf عليه السلام when he said:

﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾

{I only complain of my grief and sorrow to Allaah}¹⁴

- 2) Al-Hamm is related to the loss one anticipates which causes him to worry about his future. Examples: students worrying about their results, parents worrying about the future of

¹³ Al-Fawaaid (1/26)

¹⁴ Surah Yusuf (12): 86

their children, etc. The Prophet ﷺ used to supplicate, saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ

“O Allaah! I seek refuge with You from worry and grief...”¹⁵

- 3) al-Ghamm is related to the grief felt at the time of losing something or someone, i.e., what is related to the present. For example: when Yunus عليه السلام was in the belly of the whale (or big fish), Allaah تعالى relieved him of his suffering, saying:

﴿فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ﴾

{So, We answered his call, and delivered him from the grief}¹⁶

¹⁵ Saheeh al-Bukhaaree (2893, 5425, 6363, 6369)

¹⁶ Surah al-Anbiyaa (21): 88

Love Of Dunya: The Mother Of All Sufferings

1. The Past, The Present, And The Future:

The depression, the tightness of the chest, the restlessness, the stress, the anxiety, the sorrow, the distress, the agitation, the discomfort, the fear, and other such mental and psychological disturbances, are all unpleasant guests. These are not the guests that one can see; these are not the guests which occupy space in the homes. The problem with these guests is that they live in a person's heart, dominate the mind, and influence the decision.

We see many people around us – apparently – living a life of bliss. Having all the luxuries of life - a car, a big house, a nice family, good income, good health, etc. But he is overpowered by distress as if his chest is going to explode, and he is overpowered by anxiety which takes away his happiness, and he is overpowered by depression which makes him antisocial.

The fear of future events is known as al-Hamm. It is the anxiety that is caused by thinking about what will happen tomorrow.

The pain that one suffers because of a past event is known as al-Huzn. It is the sorrow or the distress that is caused by the loss of someone or something etc.

And when the person grieves about the present situation, it is known as al-Ghamm.

The person looks ahead (future events), and it makes him anxious; he looks back (past events), and it makes him sad, and the present day is lost inbetween these two. So, when will

he find relief and comfort?! How can he enjoy the present when he is hanging between the past and the future?!

2. Luxuries And The Earlier Generations:

In comparison to the earlier generations, this generation is living a comfortable life. What were luxurious items in the past have become common commodities today. Earlier, not many could afford cars and other vehicles, but today almost everyone has some form of modern means of transportation (cars, trucks, motorbikes, etc.). The distance which would earlier take days and weeks to cover can now be traveled within a matter of hours. Today, an average house will have a TV, a gas or electric stove, a fridge, and a washing machine, which, otherwise, were unaffordable for the earlier generations. What was earlier considered a luxury, has now become a necessity. The blessings have increased manifold for this generation. They can afford to wear nice clothes, live in comfortable homes, eat in restaurants, and travel around the world for leisure. Yet, with all this, anxiety, distress, sorrow, etc. have increased as well.

Our forefathers did not see the amount of distress that we find in our generation. With the increase in luxury, we are also seeing a decline in mental health. There has been a rapid increase in mental illnesses and disorders.

Even without these luxuries, the earlier generations lived a better life. They lived a quality life. Their lives were filled with the recitation of the Qur'aan, remembering Allaah in the mornings and evenings, their tongues were moist with the Dhikr of Allaah (by saying: Sub-haan Allaah! Alhamdulillaah! Laailaahaillallaah! Allaahu Akbar!), offering the night prayers, offering Dhuha prayers, arriving early in the Masaajid for offering the obligatory and Friday prayers. In contrast, many in today's generation have abandoned the obligatory prayers,

leave alone asking about offering the night prayers, sins have increased, immorality and indecency became widespread and much more.

The earlier generations would hardly need a Raaqee (spiritual healer). But today, if one claims to be a Raaqee, people will flock around him, waiting in long lines for their turn, or booking appointments to meet him.

Almost everyone these days complain about their anxiety, tightness in the chest, distress – fearing what will happen tomorrow, sadness about what happened yesterday, and the today is squandered inbetween these two. Living a life in-between anxiety, sorrow, and grief.

3. What Will Be The First Statement of the People of Jannah:

Do you know what the people in Jannah (Paradise) will say after they have entered the Jannah, after they have been adorned with gold and pearls and garments of silk, sitting in shade, reclining on couches, in the garden with rivers flowing beneath them, and with fruits hanging on trees nearby? What will they say?

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ﴾

{And they will say: “All the praises and thanks be to Allaah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)}”¹⁷

4. The World Is A House Of Sorrow:

All the praises and thanks are for Allaah alone, Who has removed from us (all) grief, and this will be in Paradise. As for this world, then, in reality, it is a house of sorrow. We seem to

¹⁷ Surah Faatir (35): 34

forget that after being taken out of Jannah, Aadam عليه السلام was sent to Earth as a punishment for disobeying Allaah, the earth has been marked to be a place of toil and suffering with a little enjoyment. Everything on this earth is going to perish. People do not come together except that they fall into differences and divisions; nothing is assembled except that it falls apart; nothing is adorned except that it gets dirty; nothing is beautified except that it gets ugly, nothing is born except that it dies. This is the reality of this world.

Abu Hurairah رضي الله عنه said: I heard the Messenger of Allaah ﷺ saying: **“This world is cursed and what is in it is cursed, except the remembrance of Allaah (Dhikr)...”**¹⁸

Allaah تعالى does not want us to be preoccupied with this world at the expense of the Hereafter. We are merely travelers, who have entered this world in the morning and will be exiting it in the evening. The final destination is towards the Hereafter – either the enjoyment in the Jannah or the punishment in the Hellfire.

5. Even Children Are Suffering From PTSD:

A very large number of people are suffering from depression and stress. Even the children are suffering from PTSD (Post-Traumatic Stress Disorder) due to a very stressful, frightening, or distressing event, or after a prolonged traumatic experience. Types of events that can lead to PTSD include serious accidents, physical or sexual assault, etc. Untreated PTSD from any trauma is unlikely to disappear and can contribute to chronic pain, depression, drug and alcohol abuse, and sleep problems that impede a person's ability to work and interact with others.

¹⁸ Sunan al-Tirmidhee (2322) and Sunan Ibn Maajah (4112) and graded as “Hasan” by Shaikh al-Albaanee in al-Saheehah (2797)

6. The Deception Of The Influencers And The News Media:

Many of those who speak about joy and happiness in their lives (like social media influencers and bloggers, vloggers, etc.) are insincere and deceitful, and they only exaggerate it. They hide their pain and sorrow in front of the cameras, rather, from the inside they are hollow. They are like wood infested from the inside with termites.

They conduct polls and have ratings for the best and happiest places/countries on earth. This is also from deception, and it is mostly to promote tourism to certain countries. They don't go around asking every individual about their livelihood. It is just based on the input of a few people out of the millions. If one were to visit these so-called "happy countries", all they will find is abundant consumption of intoxicants, drug abuse, immorality, illegal sex, suicides, mass murders, protests, chaos, riots, poverty, and constant increase in prices of goods and services, higher cost of living, higher taxes, intolerance to different races and color, discrimination against different ethnic groups, oppression against the minorities, etc. With all their industrial power, greenery, mountain views, rivers, pleasant weather, luxurious cars, and big homes, many still suffer from depression. They consume intoxicants to forget their sorrows, they consume drugs (including marijuana) to fight the trauma and pain. But these are all temporary solutions, they do not provide a permanent solution. The moment the effect of these intoxicants wears off, the trauma returns. Rather, consumption of alcohol and drugs only increases depression, and in the end, it leads them to commit suicide or go insane.

The studies always show a certain percentage of the world population is suffering from depression and trauma, but the fact is that even these numbers are incorrect. This percentage is the number of people who visited the psychiatrists, and

who have asked for help, but what about the population who did not go to a psychiatrist, or don't have access to them? What about those who are suffering in silence? What about those who are pressured into remaining silent?

7. The Real Cure For Depression, Anxiety Is In Following Islaam:

These countries and nations, even with their advancement in medicine, cannot provide true relief to the one who is suffering from sorrow, anxiety, depression, and trauma. By Allaah! There is no other religion that has a solution for al-Huzn, al-Hamm, and al-Ghamm except for Islaam.

In our religion, the affliction from grief and anxiety is a form of worship, provided that the person is a Believer in Allaah, and hopes for the reward from Allaah for his patience.

The Prophet ﷺ said: **“Never is a believer stricken with a discomfort, an illness, anxiety, grief, mental worry, or even the pricking of a thorn except that Allaah will expiate his sins (on account of his patience).”**¹⁹

A person maybe pricked by a thorn a few times in his life, but the people who are suffering from diabetes, and who must inject themselves regularly with insulin, should receive the glad tidings that with every prick of the needle, some of their minor sins are expiated or their ranks are elevated, provided that they hope for a reward from Allaah.

The foundation for all our sorrows and pain is that we chase the comfort of this world. Sometimes, we are the ones who cause our own suffering, we become our own worst enemy. We have not properly understood the purpose of life. We were not sent to seek the comfort of this life. We were

¹⁹ Saheeh al-Bukhaaree (5640, 5641) and the wording is his, and Saheeh Muslim (2572, 2573, 2574)

created so that we worship Allaah alone in this life, and in return, He تعالى will reward us with the comfort in the Hereafter. Whatever Allaah تعالى has promised for us in the Jannah, we want it here in this world. We want to have everlasting life, spacious homes, beautiful wives, enormous wealth, always smiling and happy, never suffering pain and sadness, everyone around us to be pleased with us, and those around us never to leave us. This is all promised in the Jannah, but man is always hasty, as Allaah تعالى said:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

{And man supplicates for evil as he supplicates for good, and man is ever hasty.}²⁰

And also:

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأَرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ﴾

{Man was created of haste. I (Allaah) will show you My signs, so do not impatiently urge Me.}²¹

From The Things Which Lead To Distress, Anxiety, And Sorrow Are:

1. The Slave's Lack Of Knowledge Of His Lord:

Allaah تعالى said:

﴿مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

{They have not appraised Allaah with true appraisal. Indeed, Allaah is Powerful and Exalted in Might.}²²

²⁰ Surah al-Israa (17): 11

²¹ Surah al-Anbiyaa (21): 37

²² Surah al-Hajj (22): 74

A person may know who is rich, who is influential, who can give him a loan, who can support him, but he forgets that all these people cannot provide for him with anything except after Allaah's permission.

Strengthen your ties with Allaah through worship and obedience and see the relief which Allaah تعالى will provide for you.

Know Allaah through His beautiful Names and Lofty Attributes. Know Allaah by humbling yourself. Know Allaah by having good thoughts about Him. Know Allaah by reverencing Him by obeying His Commands.

2. Lack Of Remembrance Of Allaah (Dhikr):

Allaah تعالى did not create these hearts to find solace and comfort except through His remembrance. There is no real relief except by remembering Allaah, as Allaah تعالى said:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

{Those who Believe (in the Oneness of Allaah), and whose hearts find rest in the remembrance of Allaah, Verily, in the remembrance of Allaah do hearts find rest.}²³

3. Lacking In Beseeching Allaah:

For every illness, Allaah تعالى has provided a cure. The cure for our suffering, distress, anxiety, sorrow, worries, etc. is mentioned in the Qur'aan and Sunnah. The Prophet ﷺ has taught us many supplications through which we should seek

²³ Surah al-Ra'd (13): 28

Allaah's help and relief. But we are hasty, and abandon supplications quickly. Allaah alone is the One who provides relief. If we stop supplicating to Him, then who can help us after Allaah?!

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #1

`Aaishah رضي الله عنها said that the Prophet ﷺ used to gather his family members and used to say:

“If anyone is afflicted by sorrow or distress, then let them say:

اللَّهُ، اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

Allaahu, Allaahu Rabbee, laa ushriku bihee shai’aa.

Allaah, Allaah is my Lord, I do not associate anything with Him.”²⁴

Explanation:

The Prophet ﷺ used to nurture his Companions upon Taqwa (God-consciousness) and taught them to turn towards Allaah for help and seek His protection in every matter. He used to teach them Du`aa (supplications) and Adhkaar (remembrance) which were beneficial for them.

In this Hadeeth, the Prophet ﷺ said: **“If anyone is afflicted by sorrow or distress”**, meaning: that which is causing him distress, hardship, and tightness within himself because of an affliction that has befallen him; **“then let them say: Allaah, Allaah”**, the Prophet ﷺ repeated the Lafdh al-Jalaalah (The

²⁴ Saheeh Ibn Hibbaan (2369) and graded as “Saheeh” by Shaikh al-Albaanee. See al-Saheehah (2755). It was also reported in Sunan Abu Dawood (1525) on the authority of Asmaa’ bint `Umais, and graded as “Saheeh” by Shaikh al-Albaanee

Grand Name: “Allaah”), finding solace and happiness by remembering His Name, beseeching Him through His Majesty and Greatness, reaffirming His Tawheed (i.e. singling Him out in Worship). Indeed, the Lafdh al-Jalaalah, “Allaah”, is a Comprehensive Name, inclusive of all His Lofty, Aesthetic, and Perfect Names and Attributes.

His ﷻ saying: **“is my Lord”**, meaning: He is my Lord who has done good towards me by causing me to exist from non-existence, and who guided me towards His worship (Tawheed) and remembrance, and who provided for me by bestowing upon me from His bounties, and the One who is the true Owner of all my affairs.

He ﷻ then expressed Tawheed more clearly by saying: **“I do not associate anything with Him.”**, meaning: He alone deserves worship. He has no partner that shares with Him in His Perfection, Loftiness, Aestheticism, and Worship. No one can withhold what He تعالى gives; and no one can give what He تعالى withholds, for He alone has power over all things.

By acknowledging this, it removes the worry, the distress, the sorrow, the hardship, and the tightness in the chest – only if it is said out of sincerity.²⁵

²⁵ Faith al-Qadeer (1/285)

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #2

Narrated Ibn `Abbaas رضي الله عنهما: The Prophet ﷺ used to invoke Allaah at the time of distress, saying:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ
الْعَرْشِ الْكَرِيمِ.

Laa ilaaha illal-laahu al-`Adheem, al-Haleem, Laa ilaaha illal-laahu Rabbu al-`arsh al-`Adheem, Laa ilaaha illal-laahu Rabbu-s-samaawaati wa Rabbul-ardi wa Rabbu-l-arsh il-kareem.

“None has the right to be worshipped except Allaah, the Majestic, the Most-Forbearing. None has the right to be worshipped except Allaah, Lord of the Magnificent Throne. None has the right to be worshipped except Allaah, Lord of the Heavens, Lord of the Earth, and Lord of the Noble Throne.”²⁶

Terminologies:

Laailaahailallaah: meaning: There is no one worthy of being worshiped but Allaah; i.e., only Allaah deserves to be worshiped.

Al-`Adheem (The Majestic): This is one of the Beautiful Names

²⁶ Saheeh al-Bukhaaree (6345, 6346, 7426, 7431) and Saheeh Muslim (4915)

of Allaah عز وجل which points to His Magnificent Self and Lofty Attribute. It also points to His action of enlarging the rewards of His slaves, as He تعالى said:

﴿ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا﴾

{That is the command of Allaah, which He has sent down to you; and whoever fears Allaah - He will remove for him his misdeeds and make great for him his reward}²⁷

There is nothing greater than Him; to Him belongs all Greatness and Majesty. As He تعالى said:

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{And to Him belongs [all] Grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise}²⁸

Meaning: the inhabitants of the Heavens and Earth declare His Greatness.

Al-Haleem (The Most-Forbearing): This is from the Names of Allaah عز وجل which also points to His actions of being forbearing and patient. He is capable of punishing His slaves for their sins, yet He delays it and gives them respite and opportunities after opportunities to repent. Even though the sins of His slaves are many yet He تعالى does not hasten to punish them, rather, He تعالى still provides for them out of His Bounty.

²⁷ Surah al-Talaaq (65): 5

²⁸ Surah al-Jaathiyah (45): 37

Al-Kareem (The Most-Generous): This is the Name of Allaah تعالى which points to His Self, as well as to His action of being Generous and Compassionate. He تعالى provides for His slaves without measure, and His blessing upon His slaves is numerous and limitless. From His generosity is that He تعالى feels ashamed to turn away empty the hands of His servant when he raises them to Him in Du`aa.²⁹

Al-`Arsh (The Throne): The `Arsh (Throne) is the greatest of all things that Allaah has created, over which our Lord rose in a manner that befits His Majesty. It has pillars and is carried by bearers who are Angels of immense size.

Imaam Ibn Katheer رحمه الله commented on the saying of Allaah تعالى:

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

{and He is the Lord of the Mighty Throne}³⁰

Meaning: He is the Sovereign and Creator of all things because He is the Lord of the Mighty Throne which is the roof of creation. All the created things, the heavens, the earth, and all that is in them and in-between them are beneath the Throne of Allaah and are subjected to His power. His knowledge encompasses all things and His power controls all things, and He is Watcher over all things.³¹

The Throne has bearers who carry it:

Allaah تعالى says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ﴾

²⁹ Sunan Abu Dawood (1488), and graded as "Saheeh" by Shaikh al-Albaanee

³⁰ Surah al-Tawbah (9):129

³¹ Tafseer Ibn Katheer – Surah Tawbah

وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ ﴿٣٢﴾

{Those (Angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): ‘Our Lord! Youcomprehend all thingsin mercy and knowledge, so forgivethose who repent and follow Your way, and save themfrom thetortmentof the blazing Fire!’} ³²

The bearers of the Throne are immense:

It was narrated from Jaabir Ibn `Abdullaah that the Messenger of Allaah ﷺ said: **“I have been granted permission to speak about one of the Angels of Allaah, one of the bearers of the Throne. The space between his earlobes and his shoulders is the distance of seven hundred years’ traveling.”**³³

The greatness of the Throne:

The greatness of al-`Arsh is clearly stated in the Hadeeth in which the Prophet ﷺ said: **“The seven heavens and the seven earths by the side of al-Kursee are nothing but like a ring thrown down in a desert land, and such is al-Kursee in comparison to al-`Arsh (the Throne).”**³⁴

³² Surah Ghaafir 40:7

³³ Narrated by Abu Dawood (4727) and graded as “Saheeh” by Shaikh al-Albaanee

³⁴ Reported by Ibn Abee Shaybah (al-`Arsh (58)), and al-Baihaquee (al-Asmaa’ was-Sifaat (862)) with both narrations being from the way of

Meaning: The seven heavens and the seven earths combined together in comparison to al-Kursee is but like a ring thrown in a desert. Similarly, al-Kursee in comparison to al-`Arsh is like a ring thrown in a desert.

Ibn `Abbaas رضي الله عنهما said: “Al-Kursee is the footstool, and no one can give due consideration to (Allaah’s) Throne.”³⁵

What it means is that al-Kursee, with its vastness which extends over the heavens and the earth, is only the footstool of Allaah سبحانه وتعالى. So how can we imagine His `Arsh (Throne)?

Imaam Maalik رحمه الله said about Allaah’s Istawaa’ (Allaah’s rising over the Throne):

- 1) Istawaa' is something well known.
- 2) The actual way Allaah ascends is not known to us.
- 3) Belief in it is obligatory.
- 4) Seeking after its specific details is Bid`ah.³⁶

Note: Anyone who interprets al-Kursee or al-`Arsh to mean as: “Allaah’s dominion” or “Allaah’s Kingdom”, is wrong; both al-Kursee and al-`Arsh are two separate creations of Allaah.

Explanation:

This is a tremendous Hadeeth, having great significance; one should make it a habit of seeking Allaah’s help and support through it during adversity, and should frequently say it

Abee Dhar. Shaikh al-Albaani graded it as “Saheeh due to corroborating chains” in al-Saheehah (109)

³⁵ It was authenticated by Shaikh al-Albaanee in “Sharh al-Tahaawee” (279), and in “al-Mukhtasar al-`Uloo” (45) as “Mawqoof” (i.e., with the chain ending with the Companion)

³⁶ Hilyatul Awliyaa' (6/325-326)

during distress, hardship, and great calamities.

The Prophet ﷺ used to say this frequently when a calamity descended, or when the affairs became difficult, or when something would upset him. Imaam Ahmad reported that Ibn `Abbaas رضي الله عنه said: **“When anything distressed the Messenger of Allaah ﷺ, he ﷺ would say: (and he mentioned the above remembrance). Then he ﷺ would make Du`aa.”**³⁷

It has been named: “Du`aa for anxiety and distress”, because it is a remembrance that one says at the beginning, before making the Du`aa, then he supplicates for his needs. And it is in itself also a Du`aa, because it is in one way describing the desperate state of the one making the Du`aa.

Du`aa can be direct where a person is clearly asking Allaah for something, and sometimes a Du`aa can be indirect, i.e., where a person is admitting to Allaah about his own desperate condition: his own weakness, his own inability to do a thing without Allaah’s help, admitting to his wrongdoings, admitting that he has oppressed himself or others, etc. An example of this is the Du`aa made by Yunus عليه السلام:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers}³⁸³⁹

In this blessed Du`aa, there are words which affirms one’s Imaan in Allaah; words which affirm Allaah’s Tawheed; words

³⁷ Musnad Ahmad (2411) and Saheeh Muslim (2730)

³⁸ Surah al-Anbiyaa (21): 87

³⁹ See Sharh Saheeh Muslim of Imaam al-Nawawee (17/47-48)

which declare Allaah's greatness over all the creation and overall that exists in the heavens and the earth and that is between them; words which declare one's sincerity towards Allaah عز وجل by singling Him out in His Uloohiyah (Worship), Ruboobiyah (Lordship), and al-Asmaa' wal-Sifaat (Names and Attributes).

In this Hadeeth, there is clear evidence that the greatest treatment during adversity, calamity, distress, or sorrow is Imaan (Faith), Tawheed, and Ikhlâas (sincerity) for Allaah عز وجل. Oft repeating these great words removes the adversity, distress, sorrow, etc. There is nothing like Tawheed in removing the hardships in this world and the horrors of the Hereafter. When a Muslim says these words while contemplating on their meaning, and pondering over the evidence that they lead to, soon he will find calmness in his heart and tranquility in his self, and the adversity and hardship are removed from him.⁴⁰

Adversity, sorrow, and distress do not stand a chance when the words of Tawheed and the Greatness of Allaah تبارك وتعالى are chanted. The conjugation between the Names of Allaah: "al-Adheem and al-Haleem" point to the perfection of each other. The conjugation is evidence of the perfection of Allaah's Greatness with His Kindness in opposition to the creation. For a person can be great (in status) but will not necessarily be kind (i.e., his pride will prevent him from being kind to others), or he would be kind but will be of low status. Allaah's Greatness does not prevent Him from being Compassionate towards His creation; nor does His Kindness mean that He has some weakness or deficiency, rather, His

⁴⁰ See Fiqh al-Ad'iyya' wal-Adhkaar of Shaikh `Abdul Razaq al-Badr (3/181-182)

Kindness only points to His perfection, free of any deficiencies.

One makes the remembrance of Allaah with His Name, “al-`Adheem” because there is nothing in the heavens and the earth Mighty than Him, which also assures the person that there is nothing impossible for Allaah and that Allaah can remove all the calamities, adversities, distress, etc.

It is like saying: “O Allaah! You are the Most Great, nothing is greater than You and nothing is impossible for You. O Allaah! You are the Most Forbearing! So do not hasten to punish me even though my sins are many. O Allaah! You are the Lord of the Heavens and the earth (i.e., You are the Lord of everything), and You are the Lord of the greatest of creation – the Mighty Throne. I ask You, O Allaah, that you relieve me of the adversity, anxiety, distress, sorrow that has affected me.”

And in this Du`aa, one makes the remembrance of Allaah with His Name, “al-Haleem”, because calamities mostly descend upon the Believers because of their sins, or because of their shortcomings in fulfilling the rights of their Lord, or because of their being negligent. As Allaah تعالى said:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

{And whatever disaster strikes you, it is because of what your hands have earned. And He pardons much.}⁴¹

The Throne has been repeated because it is the greatest of Allaah’s creations, which again points to the Greatness of its Creator عز وجل, which in turn points to the fact that there is

⁴¹ Surah al-Shooraa (42): 30

nothing that can prevent Allaah from removing the calamity that has befallen.

Al-Haleem: meaning: the One who does not hasten to punish His slaves, even though He can do it. “Al-`Adheem”, meaning: There is nothing which can prevent Him from doing what He intends. “Al-Kareem”: meaning: the One who bestows His blessings upon His creation without measure.

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #3

Hadeeth 3(A):

Narrated Abu Bakrah Nafee` Ibn al-Haarith رضى الله عنه: The Prophet ﷺ said: **“The supplication of the one in distress is:**

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

Allaahumma rahmataka arjoo, falaa takilnee ilaa nafsee tarfata `ain, wa aslihlee sha'nee kullahu, laa ilaaha illaa Anta.

O Allaah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.”⁴²

Hadeeth 3(B):

Anas Ibn Maalik said رضى الله عنه: Whenever a matter would distress the Prophet ﷺ, he ﷺ would say:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

Yaa hayyuyaa Qayyoom, bi-rahmatika astagheeth.

⁴² This is part of the Hadeeth reported in Sunan Abu Dawood (5090) and Adab al-Mufrad (701) of Imaam al-Bukhaaree. And graded as “Hasan” by Shaikh al-Albaanee

“O Living, O Self-Sustaining Sustainer! Through Your Mercy, I seek relief.”⁴³

Hadeeth 3(C):

Anas Ibn Maalik رضي الله عنه said: The Messenger of Allaah ﷺ said to (his daughter) Faatimah رضي الله عنها: **“What prevents you from (following) the instructions I gave you? You should say in the morning and the evening:**

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

Yaa Hayyuyaa Qayyoom, bi-rahmatikaastagheeth, aslih lee sha'nee kullahu, wa laa takilnee ilaa nafsee tarfata `ain.

“O Ever-Living One, O Eternal One! Through Your Mercy, I seek relief. Rectify for me all of my affairs, and do not leave me in charge of my affairs even for a blink of an eye.”⁴⁴

Terminologies:

Al-Makroob: The person who is extremely sad, worrying about his future, or feeling sorrowful about what has happened in the past.

Al-Karb: means: a sudden affliction that overtakes a person, causing him anxiety, sorrow, grief, etc. al-Karb is a state in

⁴³ Sunan al-Tirmidhee (3524) and graded as “Hasan” by Shaikh al-Albaanee. The same has been reported from Ibn Mas`ood رضي الله عنه, al-Mustadrak al-Haakim (1875), and graded as “Hasan” by Shaikh al-Albaanee in Saheeh al-Jaami` (4791)

⁴⁴ Mustadrak al-Haakim (2000), al-Nasaa'ee in al-Kubraa (10330) and graded as “Hasan” by Shaikh al-Albaanee in Saheeh al-Jaami` (5820) and al-Saheehah (227)

which a person is extremely sad.

Al-Sha'n: The person's situation and his affairs or the matters which concern him.

Al-Hayy (the Ever-Living): The Name "al-Hayy" indicates the perfect Life for Allaah وتعالى. The Life which has no beginning and has no end; the First, before whom there is no one, and the Last, after whom there is no one – سبحانه وتعالى. Allaah تعالى said:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

{And rely upon the Ever-Living who does not die}⁴⁵

In one of the supplications the Prophet ﷺ used to say:

أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْحَيُّ وَالْإِنْسُ يَمُوتُونَ.

"You are the Ever-living Who does not die while the Jinns and the human beings die."⁴⁶

And Abu Bakr رضي الله عنه said:

"To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allaah, then Allaah is Alive and shall never die."⁴⁷

Al-Qayyoom: The Self-Sustaining One and the Sustainer of the universe. The Name "al-Qayyoom", indicates His perfect Self-Sufficiency, perfect Authority, and Power over all things. "Al-Qayyoom" means: the One who is Self-Sustaining and the One who also sustains His creation. Nothing can survive

⁴⁵ Surah al-Furqaan (25): 58

⁴⁶ Saheeh Muslim

⁴⁷ Saheeh al-Bukhaaree (1241, 3668, 4454)

without Allaah's help. As Allaah تعالى said:

﴿إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا
إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

{Indeed, Allaah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving}⁴⁸

Explanation:

The wordings in this Hadeeth are words that affirm Imaan, Tawheed, sincerity in worship for Allaah عز وجل alone, and distancing oneself from all forms of Shirk – major or minor.

In this Du'aa there is a clear indication that the greatest treatment in times of distress is by reaffirming one's Faith in Allaah and repeating the words of Tawheed: "Laailaahaillaa anta". There is nothing that removes the hardship, anxiety, and sorrow like affirming the Tawheed of Allaah (in His Ruboobiyah (Lordship), al-Asmaa' was-Sifaat (Names and Attributes), and Uloohiyah (Worship)), and doing acts of worship sincerely for Allaah alone; affirming that worship – for which Allaah created the creation – belongs to Allaah alone.

When the heart is nourished upon Tawheed, and upon the worship of Allaah with sincerity, and it is preoccupied with this great affair, which is the greatest of all affairs, and the most important of them all, his distress will go away, and his hardship and sadness will be removed, especially if he contemplates on the meaning of what he has been saying and works towards reaching the goal.

⁴⁸ Surah Faatir (35): 41

Yunus عليه السلام, Allaah تعالى did not deliver him from the distress except after he supplicated saying:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers.}⁴⁹

Narrated Sa'd Ibn Abee Waqqaas رضي الله عنه: The Prophet ﷺ said: **“Shall I not inform you about a thing, that when distress or a calamity from the calamities of the worlds afflicts you and were you to supplicate with it, you will be relieved of it (the calamity)?”** They said: **“Yes! (Do inform us).”** He ﷺ said: **“The supplication of Dhu al-Noon (Yunus عليه السلام):**

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers.}⁵⁰

And the saying of the Prophet ﷺ: **“The supplication of the one in distress is”**, meaning: the supplication which would benefit and remove the distress and anxiety.

“O Allaah, it is Your mercy that I hope for”, by mentioning the verb, “hope” near the end of the sentence, there is an indication that a specific thing is being sought. Meaning: We

⁴⁹ Surah al-Anbiyaa (21): 87

⁵⁰ al-Nasaa'ee in al-Kubraa (10416) and al-Haakim in al-Mustadrak (1864) and graded as “Saheeh li ghairihee” by Shaikh al-Albaanee in al-Saheehah (1744)

specifically seek you alone O Allaah and none else, hoping to receive Your Mercy. And we specifically beseech Allaah through His Attribute of Mercy, because His Mercy encompasses and embraces everything. Allaah تعالى said:

﴿وَرَحْمَتِي وَسَّعَتْ كُلَّ شَيْءٍ﴾

{and My Mercy embraces all things}⁵¹

His Mercy encompasses every section and every atom in this great universe, and we are all a part of it.

And his ﷺ saying: **“so do not leave me in charge of my affairs even for a blink of an eye”**, meaning: one is declaring to his Lord and Creator عزوجل about his abject helplessness, inability, and insufficiency in doing things on his own, and that he is in great need of Allaah’s help, and that he is not self-sufficient not even for a blink of an eye, he needs his Lord’s help in all matters – big or small.

A Muslim should say this Du`aa every morning and every evening; at least one time in the morning and one time in the evening, as has been confirmed from the legacy of the best of advisors - the Prophet ﷺ - to his daughter, the chief of all the women in Jannah, Faatimah رضي الله عنها. Indeed, this is a great legacy, a great Du`aa which a Muslim should enrich himself by reciting it every morning and every evening.

These two Names: “Al-Hayy” and “al-Qayyoom” have been mentioned together three times in the Qur’aan, in Aayatul-Kursee, at the beginning of Surah aal-`Imraan, and in Surah Taahaa.

Some of the scholars, including Ibn al-Qayyim, considered

⁵¹ Surah al-A`raaf (7): 156

these two Names as the Greatest Names of Allaah, that if one were to supplicate to Allaah through these Names, He تعالى would respond; and if one were to ask Allaah for something through these Names, He تعالى would give it to them.

By this Du`aa one is seeking Allaah's help to ward off evil or harm through the intercession (Waseelah) of the most beloved Names to Allaah: "al-Hayy" and "al-Qayyoom".

Again, this is from the major supplications, affirming the worship for Allaah alone, and seeking His help through the intercession of His Names and Attributes. For He تعالى is "al-Hayy al-Qayyoom", "al-Rahmaan al-Raheem". A servant seeks Allaah's help and support because He عز وجل is Self-Sustaining and also the Sustainer of the universe; as well as he seeks Allaah's help through His Mercy, as His Mercy encompasses everything – seeking Allaah's help in the matters concerning him regarding the Deen, the Dunya and the Aakhirah.

"Through Your Mercy I seek relief", imagine yourself as someone drowning, calling on your Lord, and there is no one to help you except Allaah سبحانه وتعالى.

"Through Your Mercy I seek relief", what is your need? **"Rectify for me all of my affairs"**, which includes all the matters of the Deen, the Dunya, and the Aakhirah - without exceptions. This is a Jaami` Du`aa (meaning: a lot of things expressed in a few words). As the Prophet ﷺ said in another Du`aa:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي
دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا
مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ الْمَوْتَ

رَاحَةً لِّي مِنْ كُلِّ شَرٍّ.

“O Allaah, make my religion easy for me by virtue of which my affairs are protected. Set right for me the affairs of the world wherein is my living. Decree the Hereafter to be good for me which is my resort to which I have to return. And make my life prone to perform all types of good, and make death a (source of) comfort for me from every evil.”⁵²

Then the person seeks rectification for all of his affairs and situations. He supplicates saying: **“Rectify for me all of my affairs”**, meaning: all of my affairs – in my house, my family, my neighbors, my friends, my work, my studies, in my own self, my heart, my health – everything that concerns me.

All this is possible only by Allaah’s help and favor; a person cannot manage his own affairs correctly, irrespective of who he is, and whatever position he has in society. This is why at the end of the Du`aa one acknowledges his complete helplessness and inability by completely surrendering his affairs to Allaah alone when he says: **“and do not leave me in charge of my affairs even for a blink of an eye”**, meaning: do not leave me on my own, not even for a blink of an eye, because I am weak and incapable. Rather, provide for me with well-being, and support me in all of my affairs. For whoever trusts in Allaah, Allaah is sufficient for him; and whoever seeks Allaah’s help, Allaah will indeed help him.

A person beseeches Allaah, saying: **“and do not leave me in charge of my affairs even for a blink of an eye”**. Were Allaah to leave us to ourselves or for someone else to manage our affairs, we would all have been destroyed.

⁵² Saheeh Muslim (2720)

The moment a person thinks that he is self-sufficient and does not need his Lord - and forgets about his reality, and forgets how he was created weak, and how he was provided for and taken care of when he was born and during childhood, and how will return to being weak in old age - he is destroyed.

﴿كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى * أَنْ رَأَاهُ اسْتَغْنَى﴾

{Nay! [But] indeed, man transgresses all bounds, because he considers himself as self-sufficient}⁵³

So, the best of creations are those who are the foremost in their worship of Allaah; and the greatest of them are those who are quick to acknowledge their weakness and inability, and their need for Allaah's help in all their affairs, and those who do not consider themselves to as being self-sufficient.

Al-Manaawy رحمه الله said:

“Whoever affirms Allaah's Tawheed, that none has the right to be worshiped except Allaah alone, and affirms His Greatness and Glory, along with being conscious of what he is saying, then this will quickly relieve him of the distress and hardship he is facing in this world, along with receiving Mercy and elevation of status in the Hereafter.”⁵⁴

This Du`aa should be said in the morning and evening (as mentioned in the Hadeeth of Faatimah رضي الله عنها), and during distress and hardship (as mentioned in the Hadeeth of Abu Bakrah رضي الله عنه). There is no problem if one says it often, throughout the day, because a person needs Allaah's help at all times and in all situations.⁵⁵

⁵³ Surah al-`Alaq (96): 6-7

⁵⁴ Faith al-Qadeer (3/526)

⁵⁵ One can also listen to Shaikh `Abdul-Razzaaq al-Badr's explanation of the Hadeeth from the below link:

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #4

Narrated Anas Ibn Maalik رضي الله عنه: the Prophet ﷺ said (in another narration: the Prophet ﷺ used to supplicate saying):

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allaahumma laa sahla illaa maa ja`altahoo sahlaa,
wa anta taj`alu al-hazna idhaa shi'ta sahlaa

“O Allaah, there is no ease except in that which You have made easy, and You make difficulty, if You wish, easy.”⁵⁶

Terminologies:

LaaSahla: meaning: there is nothing soft, flexible (i.e., able to bend without breaking), easy (i.e., achieved effortlessly) except that which You (O Allaah!) have made soft and easy to achieve.

<https://www.youtube.com/watch?v=O452bIWWiX0>

⁵⁶ Ibn Hibbaan (986), and graded as “Saheeh” by Shaikh al-Albaanee in al-Saheehah (2886) and said: “It is as per the condition of (Imaam) Muslim”. And also graded as “Saheeh” by Shaikh Muqbil in Saheeh al-Musnad (73)

Explanation:

Shaikh Ibn al-`Uthaymeen رحمه الله:

The meaning of this Du`aa is that anything which Allaah عز وجل has not made it easy for a person, then it will never be easy for him to do or achieve. Easy is that which Allaah عز وجل has made easy. Al-Hazn means that which is extremely difficult, and if Allaah عز وجل Wills, He can make it convenient, easy, and simple. And if Allaah عز وجل Wills, He can make an easy thing inconvenient, difficult, and hard, for everything is in the Hands of Allaah عز وجل.

Through this Du`aa a person is asking Allaah عز وجل to make the difficult affairs easy for him. And he is praising Allaah عز وجل and affirming that everything is in the Hands of Allaah alone and that only He تعالى can remove the difficulty and make the affairs easy.⁵⁷

⁵⁷ Source: <http://binothaimeen.net/content/8679>

Explanation of the Du`aa for anxiety and sorrow

Hadeeth # 5

Narrated `Abdullaah Ibn Mas`ood رضي الله عنه: The Prophet ﷺ said: "No person, when stricken by anxiety or with sorrow, says:

اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ،
مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ
لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا
مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ
الْقُرْآنَ رِبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي.

Allaahumma innee `abduka, wa-bnu `abdika, wa-bnu amatika, naasiyatee bi-yadika, maadhin fiya hukmuka, `adlun fiya qadhaa-uka, as-aluka bi kulli-s-min huwa lak, sammaita bihee nafsaka, au anzaltahoo fee kitaabika, au `allamtahoo ahadun min khalqika, au-ista'tharta bihee fee `ilm al-ghaibi `indaka, an taj'al al-Qur'aana rabee'a qalbee, wa noora sadree, wa jilaa'a huznee, wa dhahaaba hamme.

'O Allaah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any

of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'

Except that Allaah removes from him his anxiety and sorrow, and replaces them with comfort and happiness." He (Ibn Mas'ood) said: They (the Companions) asked: "Should we not learn (memorize) this?" He ﷺ said: **"Yes! Whoever hears this should learn (memorize) it."**⁵⁸

Terminologies:

Naasiyatee: meaning: The forelock, the forehead.

Maadhin: meaning: Carried out, executed, enforced.

Al-Rabee`: meaning: Happiness, joy, delight. In `Arabic, the word al-Rabee` is the name of the Spring season, which acts as a new beginning after the harsh winter. Fresh buds bloom, animals awaken, and the earth seems to come to life again.

Al-Hazn: meaning: The distress which the heart feels relating to past events.

Al-Hamm: meaning: The anxiety which one feels due to the uncertainty relating to future events.

Explanation:

The saying of the person in Du`aa: **"O Allaah, I am Your slave, son of Your slave, son of Your bondswoman"**, it is the acknowledgment from the person that he is one of the creationsof Allaah تعالی, that He تعالی is the Creator, the Owner,

⁵⁸Musnad Ahmad (3712), al-Haakim (1/509), Ibn Hibbaan (2372) and graded as "Saheeh" by Shaikh Ahmad Shaakir, and also by Shaikh al-Albaanee in al-Saheehah (199)

and the King. Starting with himself, then his father, then his mother, and including his forefathers all the way up to Aadam and Hawwaa' عليهم السلام, all are Allaah's creation. He تعالى alone manages their affairs and provides for them. The creation depends upon Him for their needs and cannot survive – not even for a blink of an eye – without His help. No one can provide them protection and refuge except Him. In this, there is complete submission, humility, and acknowledgment of servitude and obedience to Allaah alone, because the person does not stop by saying: “**I am Your slave**”, but he also adds saying: “**...son of Your slave, son of Your bondswoman**”, which is further confirmation to his acknowledgment of his servitude and humility to Allaah تعالى.

In this, there is evidence of the importance of this legislated Du'aa because of the perfection of its wording, its meaning, and its noble objective.

“**my forelock is in Your Hand**”, meaning: The front part of his head, the forelock, is in the grasp of Allaah تعالى, as Allaah تعالى mentioned that Hood عليه السلام said to his people:

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ
بِنَاصِيَتِهَا﴾

**{I put my trust in Allaah, my Lord and your Lord!
There is no moving (living) creature except that He
has a grasp of its forelock.}**⁵⁹

It is an acknowledgment and affirmation that no one has might and power except Allaah and that the forelock of every creation is in the grasp of Allaah تعالى, who turns it in any

⁵⁹ Surah Hood (11): 56

direction He تعالى likes, and He تعالى decides about them the way He تعالى wants, and no one can oppose Allaah's Decisions and Judgments, and no one can overturn what He تعالى had Decreed. This is like how the Prophet ﷺ had mentioned in other Ahaadeeth that the hearts of all the creation is between Allaah's Fingers and He تعالى turns them whichever way He likes:

Narrated Anas: Allaah's Messenger ﷺ used to say quite frequently:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

"O Turner of the heart, keep me steadfast upon your religion."

A man said: Allaah's Messenger: "We do affirm faith in you and in that which you have been sent with. (Despite this) you entertain fear about us." Whereupon he ﷺ said: **"Yes. Verily the hearts are between two Fingers from the Fingers of Allaah and He turns them as He likes."**⁶⁰

Narrated `Abdullaah Ibn `Amr Ibn al-`Aas رضي الله عنهما that he heard Allaah's Messenger ﷺ as saying: **"Verily, the hearts of all the sons of Aadam are between the two Fingers out of the Fingers of the Compassionate Lord as one heart. He turns that in any (direction) He likes."** Then Allaah's Messenger ﷺ said:

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

⁶⁰ Sunan al-Tirmidhee (2140, 3522) and Sunan Ibn Maajah (199, 3834) and graded as "Saheeh" by Shaikh Al-Albaanee

“O Allaah, the Turner of the hearts, turn our hearts towards Your obedience.”⁶¹

“Your Command over me is forever executed”, meaning: The Command here can refer to both: Allaah’s Legislated (religious) Commands, and Allaah’s Universal Commands (example: life and death, giving and withholding, etc.). And both these Commands are executed over the slave whether he likes it or not and whether he accepts it or not. As for the Universal Command (Decree), no one can oppose it, but as for the Shar’ee Commands – that which Allaah had Commanded and Prohibited – some slaves choose to be disobedient and are therefore punishable on the Day of Judgment.

“Your decree over me is just”, meaning: This is the affirmation of the slave that everything that Allaah تعالى has decreed - health and sickness, wealth and poverty, ease and hardship, pleasure and pain, relief and suffering, life and death, reward and punishment and other than that – all of it is just, without oppression or injustice in anyway, as Allaah تعالى said:

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

{and your Lord is not at all unjust to (His) slaves}⁶²

Whatever Allaah تعالى decrees, it is with Wisdom.

Then it is legislated in the Du`aa, after displaying and acknowledging servitude, humility, and obedience to Allaah تعالى – the Lord of the worlds – and this is the etiquette that is required from the one who is beseeching, pleading, and pressing to have his requests answered. This is the state in

⁶¹ Sahih Muslim (2654)

⁶² Surah Fussilat (41): 46. See also (3): 182; (8): 51; (22): 10; (50): 29

which the Du`aa is answered quickly, especially when the One who is being called upon is Ghanee (Rich), Kareem (Generous and Bountiful), and there is none more Generous and Bountiful than Allaah سبحانه وتعالى. And when Allaah intends to bestow His Favors upon His slaves then none can prevent that from reaching the slaves. As Allaah تعالى said:

﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

{Whatever of mercy (i.e., of good), Allaah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise}⁶³

So, when a person shows humility, obedience, submission, surrendering to Allaah's Commands, God-consciousness, shunning that which He تعالى had prohibited, and then asks Him for his needs, it is soon that his prayers will be answered, according to the Wisdom of the Generous Lord.

"I ask You by every Name belonging to You", meaning: I seek al-Waseelah (the means of nearness) to You, O Allaah, by every Beautiful Name belonging to You. As Allaah تعالى says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

{O you who Believe! Do your duty to Allaah and fear Him. Seek the means of nearness to Him and strive hard in His Cause as much as you can. So that you

⁶³ Surah Faatir (35): 2

may be successful}⁶⁴

Legislated types of Tawassul (seeking Waseelah) are of three types:

1) The first type of permissible Tawassul is seeking nearness to Allaah by beseeching Him **وسبحانه وتعالى** through the means of His Beautiful Names and Lofty Attributes. And this is the noblest way of seeking nearness to Him, as Allaah **تعالى** said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{And to Allaah belongs (all) the Most Beautiful Names, so invoke Him by them}⁶⁵

2) The second type of permissible Tawassul is to seek nearness to Allaah through the good deeds the person has done. An example of this is the Hadeeth that is recorded in the Saheehain about the three people who got stuck inside a cave, and they supplicated to Allaah by mentioning some of the good deeds they had done for the sake of Allaah.

3) The third type of permissible Tawassul is to request a living righteous person to supplicate to Allaah for you. Imaam al-Bukhaaree reported in his Saheeh that when there was drought, `Umar رضي الله عنه asked al-`Abbaas رضي الله عنه to supplicate to Allaah for rain and then it rained.

Then there are two impermissible types of Tawassul:

1) Seeking Waseelah through the dead or saints, thinking that they are intermediaries between them and Allaah. This type of Tawassul is Shirk.

2) Seeking Waseelah through the honor of Prophets' or

⁶⁴ Surah al-Maaidah (5): 35

⁶⁵ Surah al-A`raaf (7): 180

Angels, for example, saying: “O Allaah! I ask You by the honor of Muhammad ﷺ” or saying: “O Allaah! I ask You by the rights that so-and-so has upon You.” Such types of Tawassul are Bid`ah (innovation in religion). No one has rights on Allaah, Even the best of Prophets and Messengers عليهم السلام will not dare to speak on the Day of Judgement except when they will be given permission.

“...which You named Yourself with”, meaning: The Names which You, O Allaah, have chosen for Yourself, which Befits Your Majesty and Perfection.

“...or revealed in Your Book”, meaning: The Books which You have revealed to Your Messengers, and by which Your slaves worship You, and beseech and request You for their needs, and I am one of them.

“...or You taught to any of Your creation”, meaning: Your Prophets and Your Angels, and among them is Prophet Muhammad ﷺ, as has been mentioned in the long Hadeeth regarding intercession on the Day of Judgment:

“then I will go beneath Allaah’s Throne and fall in prostration before my Lord. And then Allaah will guide me to such praises and glorification to Him as He has never guided anybody else before me.”⁶⁶

“or You have preserved in the knowledge of the unseen with You”, meaning: The Names which You have reserved for Yourself in the Unseen, about which no one else knows. From this one learns that the Names of Allaah are not limited to a certain number.

⁶⁶ Saheeh al-Bukhaaree (4712) and Saheeh Muslim (194)

Shaikh Ibn al-`Uthaymeen رحمه الله said:

The Names of Allaah are not limited to a certain number, and this is confirmed by the saying of the Prophet ﷺ in the famous Hadeeth: **“I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You”**. And whatever Allaah has preserved in the Knowledge of the Unseen with Him, it is not possible to confine or encompass them.

As for the reconciling between this Hadeeth and the saying of the Prophet ﷺ in another authentic Hadeeth: **“Allaah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise.”**⁶⁷ The meaning of this Hadeeth is - out of the many Names of Allaah - there are Ninety-Nine Names of Allaah and whoever memorizes them by heart will enter Paradise. This Hadeeth does not mean that the Names of Allaah تعالى are confined to a specific number. This can be understood with an example like when a person says: “I have a hundred Dirham which I have planned to give to charity”, this does not negate that the person has other money which he is not giving to charity.⁶⁸

Ibn al-Qayyim رحمه الله said:

And these are the categories of the Prophet’s ﷺ saying: **“I ask You by every Name belonging to You”**, and this is further evidence that the Beautiful Names of Allaah are not limited to a specific number. The Names of Allaah تعالى are divided into three categories:

⁶⁷ Saheehain

⁶⁸ Ta’leeq Mukhtasar Lum`atul I`tiqaad (1/22) al-`Uthaymeen

First: The Names which He تعالى has Named Himself with and revealed to whomever He liked from His Prophets and Messengers, and His Angels and which He did not reveal in His Book.

Second: The Names which He has revealed in His Book so that His worshipers can know about Him.

Third: The Names which He تعالى has preserved in the Knowledge of the Unseen with Him, and no one from His creation knows about them.⁶⁹

Through this blessed Du`aa one seeks Tawassul (seeking nearness to Allaah) by including (calling upon) all the Beautiful Names of Allaah – the ones which the slaves know, and the ones which he does not know. Knowing the Names and Attributes of Allaah is the foundation of all the religious knowledge because the more one the learns and knows about the Beautiful Names and Lofty Attributes of Allaah, the more it increases him in Khashyah (humility), Taqwa (God-Consciousness), Khauf (fear of Allaah), devotedness, veneration, love, hope, worship of Allaah جَل وَعَلَى, and this prevents one from falling into sins and disobedience or incurring Allaah's displeasure and wrath. Therefore, the most effective way of getting rid of sorrow, anxiety, distress, and grief is that the slave recognizes the Greatness of His Lord through His Beautiful Names and Lofty Attributes, and through constant remembrance of His Lord, praising Him, Glorifying Him, contemplating on the meaning, and after that, humbling himself, acknowledging his own weakness and dependence upon His Lord, affirming and reaffirming one's Faith in Him, and affirming the Perfection of His Wisdom and Justice in everything that He تعالى has Decreed. So, this is

⁶⁹ Badaai` al-Fawaaid (1/166)

Tawassul (seeking nearness to Allaah) through beneficial knowledge, Tawassul through one's righteous deeds, and Tawassul through Allaah's Beautiful Names and Lofty Attributes. In this Du'aa, the three types of permissible Tawassul are gathered together which a person presents before making Du'aa to His Lord. And there is evidence in this of the importance of using such means in seeking from the Lord what one desires.

And the person then supplicates saying: **“that You make the Qur'aan the life of my heart”**, meaning: that which gives happiness to the heart and rejuvenates it. Of all the seasons, only the season of spring has been specifically mentioned because a person's heart feels relaxed in this season more than in any other season, and he is inclined towards it, he becomes more active and is filled with happiness and joy. Anxiety, sorry, distress hovers over a person like the harsh winters, and when all that which was causing him distress and anxiety is removed, the heart becomes rejuvenated and happy, just like how life blooms in the spring season after the harsh winter.

Through this Du'aa a person is asking Allaah تعالى to make his heart incline towards the Qur'aan - feeling relaxed with its recitation and desiring to ponder over its meaning. As Allaah تعالى said:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

{Verily, in the remembrance of Allaah do hearts find rest}⁷⁰

⁷⁰ Surah al-Ra'd (13): 28

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

{Then do they not reflect upon the Qur'aan, or are there locks upon [their] hearts?}⁷¹

And this Du'aa is further evidence that the Qur'aan is healing for those who recite it, ponder over its meaning, and follow its teachings.

"...and the light of my breast", meaning: make my heart illuminated with its (the Qur'aan's) light so that through its teachings I can distinguish between Imaan and Kufr, and distinguish the Truth from the Falsehood, and that the constriction in my chest is removed, and that the darkness of Kufr (disbelief), ignorance, and negligence disappears.

"...and a departure for my sorrow and a release for my anxiety", meaning: remove my sorrow and anxiety through it, because the Qur'aan is a healing, as Allaah تعالى said:

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

{And We send down from the Qur'aan that which is a healing and a mercy to those who believe}⁷²

﴿قُلْ هُوَ لِّلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ﴾

{Say: "It is for those who believe, a guidance and a healing."}⁷³

The Qur'aan is the speech of Allaah, and there is nothing like it, and nothing can stand in its way. The Qur'aan is the best Dhikr (remembrance of Allaah), the best healer, and the

⁷¹ Surah Muhammad (47): 24

⁷² Surah al-Israa (17): 82

⁷³ Surah Fussilat (41): 44

remover of anxiety and distress for those who recite it morning and evening and ponder over its meaning and contemplate over its teachings. There is nothing like the Qur'aan in removing suffering, anxiety, distress, and mental illness. Through the recitation of the Qur'aan, the hearts are satisfied, calmed, and settled down in a way that cannot be described. So, depending upon the level a slave approaches the Book of Allaah - by reciting it, pondering over its meaning, memorizing it, learning it, teaching it, and acting upon its teachings – he will find happiness, rest, relief, tranquility, healing, cure, and satisfaction to that level. The more one does this, the more he will receive. The more one recites, the more he will be given; the less one recites, the less he will be given; if one abandons it, he will be abandoned.

So, O slaves of Allaah! After knowing the meaning and seeing the greatness of this blessed Du'aa, and all that it accommodates in helping a person in achieving his needs, it makes a person realize why the Prophet ﷺ said: **“Yes! Whoever hears this should learn (memorize) it”.**

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #6

Narrated Anas Ibn Maalik رضى الله عنه: The Prophet ﷺ said to Abu Talha: **"Choose one of your boy servants to serve me in my expedition to Khaibar."** So, Abu Talha took me, letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allaah's Messenger ﷺ when he stopped to rest. I heard him ﷺ saying repeatedly:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ،
وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ.

Allaahumma innee a`oodhobika min al-hamm, wal-hazan, wal-`ajzi, wal-kasal, wal-bukhli, wal-jubn, wa Dhala`l ad-dain, waghalabati al-rijaal.

"O Allaah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men..."⁷⁴

Terminologies:

Al-Hamm: The pain which one feels due to the loss he anticipates and that causes him to worry about his future.

Al-Hazn: The pain which one feels in the heart over what had happened in the past.

Al-`Ajz(helplessness): When a slave falls behind in doing a

⁷⁴ Saheeh al-Bukhaaree (2893, 5425, 6363, 6369)

good deed because it is beyond his ability.

Al-Kasl(laziness): Abandoning an act even though the person has the ability to do it.

Al-Bukhl (greed): It is hoarding wealth and not spending it even on that which is Waajib (compulsory) and where one is required to spend. Examples: not giving Zakaah, neitherspending on the parents, the children,orthe guests, etc. Another form of miserliness is not sending blessings upon the Prophet ﷺ.

Al-Jubn: Being cowardly to do something, being apprehensive with fear. Afraid of carrying out a righteous deed, or enjoining the right and forbidding the wrong.

Dhala`l ad-dain: Dhala` means: crooked. The meaning here is: The burden of the debt which weighs one down and bends his back.

Ghalabati al-rijaal: Ghalab, meaning: overpowered, subjugated. Being overpowered by men is already humiliating, but it is worse when one is subjugated by people unjustly.

Explanation:

The Prophet ﷺ sought Allaah's refuge from these matters because they suck the life out of a person, they drown a person in the sea of worries, overwhelm him with anxiety, and disturb and affect every aspect of his life, in his self (spiritual), his body (physical), mental (psychological), and his heart.

The Prophet ﷺ said: **"O Allaah! I seek refuge with You from distress and sorrow"**. He sought refuge from these two because of the extreme harm they cause to a person's body, diminishing his strength, causing derangement, affecting his thought process, making him preoccupied with their thoughts, to the extent that they prevent him from doing a lot of good

work, and they preoccupy the hearts and minds from carrying out the acts of obedience and even making him neglect the Waajibaat (obligations). This is all regarding the grief and distress about worldly matters. But as for worrying about the Hereafter, then this is a commendable act because they make the person increase in obedience and good deeds, makes him strive towards righteousness, and makes him self-aware of his shortcomings. Ibn `Umar رضي الله عنه narrated that the Prophet ﷺ said: **“Whoever focuses all his concerns on one issue, i.e., the Hereafter, Allaah will suffice him and relieve him of the worries of this world, but whoever has disparate concerns, scattered among several worldly issues, Allaah will not care in which of its valleys he is ruined.”**⁷⁵

`Uthmaan Ibn `Affaan رضي الله عنه narrated that the Messenger of Allaah ﷺ said: **“Whoever makes the world his goal, Allaah will disorganize his affairs and will put his poverty right before his eyes, and he will not get anything of this world except that which has already been decreed for him. Whoever makes the Hereafter his goal, Allaah will settle (organize) his affairs for him and ingrain richness (freedom of want) in his heart, (and his provision) and the world will**

⁷⁵ Mustadrak al-Haakim (3658), and he graded it as “Saheeh”, and Imaam al-Dhahabee agreed with him, and graded as “Hasan” by Shaikh al-Albaanee in Saheeh al-Jaami` (6189). Note: This was also reported in Sunan Ibn Maajah (257, 4106) from the Hadeeth of `Abdullaah Ibn Mas`ood رضي الله عنه and graded as “Hasan li ghairihee” by Shaikh al-Albaanee, but in its chain is Nahshal Ibn Sa`eed Ibn Wardaan, who has been declared as a liar several scholars including Abu Dawood al-Tayaalisee and Ibn Raahawaih. And Abu Haatim and al-Nasaa’ee said: “he is abandoned”, “he is not reliable”. Shaikh al-Albaanee also said the same about Nahshal that he is a liar and that he is abandoned several times in al-Saheehah and al-Dha’eefah

come to him even if it is unwilling to.”⁷⁶

The Prophet ﷺ then said: “**Al-`Ajz**” (from helplessness): The falling behind of a slave in doing good deeds because of being deprived of the ability and power to carry out that act. The Prophet ﷺ sought Allaah’s refuge from this because it prevents the person from carrying out the acts which are obligatory upon him – from the religious and worldly affairs. Allaah ﷻ disparaged the helpless person in His Book and set forth a parable as a lesson and admonition, He تعالى said:

﴿صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾

{Allaah puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort}⁷⁷

The saying of the Prophet: “**Al-Kasl**”(and from laziness): It is abandoning an act even though the person has the ability to do it. This is a disparaged habit where a person acts sluggishly and apathetically in matters where he should not behave as such, especially when it comes to doing good. Lack of interest, being slow to react, and deliberately delaying, make a person to lose on a lot of opportunities to do good deeds. Allaah disparaged this habit of the hypocrites saying:

﴿وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى﴾

{and that they come not to prayer except while they are lazy}⁷⁸

⁷⁶ Sunan Ibn Maajah (4105) and graded as “Saheeh” by Shaikh al-Albaanee. Also reported in Sunan al-Tirmidhee (2465) from the narration of Anas and graded as “Hasan li ghairihee” by Shaikh al-Albaanee in al-Saheehah (949)

⁷⁷ Surah al-Nahl (16): 75

⁷⁸ Surah Tawbah (9): 54. See also (4): 142

And the Prophet ﷺ said: **“And whoever is slowed down by his actions, will not be hastened forward by his lineage.”**⁷⁹

Shaikh `Abdul Mohsin al-`Abbaad رحمه الله said:

“Meaning: The one whose actions slow him from entering the Jannah, or reaching a higher level in the Jannah, his lineage would of little use to him.”⁸⁰

In opposition to the hypocrites, Allaah تعالى praised the Believers many times in the Qur’aan saying that they are quick in doing good deeds:

﴿أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾

{It is these who race for the good deeds, and they are foremost in them [i.e., in offering the compulsory Salaah (prayers) in their (early) stated, fixed times, and so on]}⁸¹

Moreover, Allaah جلَّ encouraged many times in the Qur’aan to hasten to do good:

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ﴾

{Race one with another in hastening towards Forgiveness from your Lord}⁸²

And the Prophet ﷺ said: **“Al-Bukhl”**: It is a disparaged habit which prevents a person from spending even on things which are obligatory or urgent, especially related to financial obligations, example: not giving Zakaah, or spending on parents, children, or honoring the guests, etc. Another form of

⁷⁹ Saheeh Muslim

⁸⁰ Sharh al-Arba`een al-Nawawee of Shaikh al-`Abbaad

⁸¹ Surah al-Mu’minoos (23): 61

⁸² Surah al-Hadeed (57): 21

miserliness is not sending blessings upon the Prophet ﷺ, and not replying to one's Salaam.

And the Prophet ﷺ said: **“Al-Jubn”**: Being afraid of meeting the enemies in war, cowardly to do something, being apprehensive with fear. Afraid of carrying out a righteous deed or enjoining the right and forbidding the wrong.

Dhala`l ad-dain: Dhala` means: crooked. The meaning here is: The heavy burden of the debt which weighs one down and bends his back. This is why the Prophet ﷺ sought Allaah's refuge from this, as this preoccupies the person's mind and prevents him from carrying out the obligations properly and perfectly. When a person is overburdened with debt, he sometimes ends up taking the wrong path, for example: breaking promises, telling lies, etc.

Every sin for a person will be forgiven except debt, even if he were to die as a martyr. The Prophet ﷺ said: **“ All the sins of a Shaheed (martyr) are forgiven except debt.”**⁸³

In another narration, the Messenger of Allaah ﷺ said: **“Being martyred in the Cause of Allaah expiates for everything, except debt.”**⁸⁴

The Prophet ﷺ refused to offer the funeral prayer for the person in debt. So do not underestimate the debt even if the value is only ten Riyals.

Narrated Salamah Ibn al-Akwa` رضي الله عنه: A dead person was brought to the Prophet ﷺ so that he ﷺ might lead the funeral prayer for him. He ﷺ asked: **“Is he in debt?”** When the people

⁸³ Saheeh Muslim (1886)

⁸⁴ Saheeh Muslim (1886)

replied in the negative, he ﷺ led the funeral prayer. Another dead person was brought and he ﷺ asked: **“Is he in debt?”** They said: “Yes.” He ﷺ (refused to lead the prayer and) said: **“Lead the prayer of your friend.”** Abu Qatada said: “O Allaah’s Messenger ﷺ! I undertake to pay his debt.” Allaah’s Messenger ﷺ then led his funeral prayer.⁸⁵

And the Prophet ﷺ sought Allaah’s refuge from **“Ghalabati al-rijaal”**: Ghalab, meaning: overpowered, subjugated, suppressed. Being overpowered by men is one thing but it is worse when one is subjugated by people unjustly, especially the bullying culture which is rampant everywhere these days. This creates an inferiority complex in a person, and the feeling of weakness, incompleteness, and humiliation.

Therefore, it is necessary upon every Believer to constantly recite this noble Du`aa, for we are more in need of it in our age and time than ever before. Problems that cause distress and anxiety are pouncing upon us, and our enemies are attacking us from every side. Therefore, we need to seek Allaah’s help and protection in our religious affairs and worldly affairs.

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Al-Hamm is: getting distressed about what is going to happen in the future, and al-Hazn is: grieving for what happened in the past. It is like the Prophet ﷺ is saying: “make me forget the past so that I do not grieve over it and make me one who is not bothered much about the future except for that which is relating to my present or which is happening now.” If a person

⁸⁵ Saheeh al-Bukhaaree (2289, 2295). In the narration as reported in Sunan Ibn Maajah (2407) and graded as “Saheeh” by Shaikh al-Albaanee, the person’s debt was only eighteen or nineteen Dirham

thinks and plans too much about the distant future, and he exhausts himself over it, perhaps he may miss out on the things which are of great value now. So, one should seek Allaah's refuge from grieving over what had happened in the past, and from being distressed about the future. It does not mean that a person should not think about his future, rather it's only that he should not get stressed about it. He should not say for example: "By Allaah! I fear that I will make a loss if I travel at this time for business", or "I fear that if I go out to seek knowledge, I will not learn" or something similar because all this only increases confusion and diverts one away from the path.

The saying of the Prophet ﷺ: **"and from helplessness and laziness"**. Helplessness can be related to the body, while laziness can be related to the intention/will. He ﷺ sought refuge between these two because a person sways between them (i.e., leaving it because of laziness/helplessness) and in actually doing it: he may be held back due to the ailment in his body, or out of laziness in his desire to carry it out. If a person has a strong will and determination, he would still not be able to carry out a task if he has some ailment in his body. And if he has a strong body but he is lazy, and he is not active or energetic or eager, then this is also a disadvantage for a person.

And his ﷺ saying: **"from miserliness and cowardice"**, al-Bukhl and it is greed and covetousness regarding wealth, and al-Jubn is regarding covetousness in self. A miser does not spend the wealth fearing its decrement, whereas the coward does not exert himself fearing harm for his self – whether it be fighting in a war, giving advice, or something similar. This is also a disadvantage and a weakness in a person. If a person is put to trial through niggardliness – and we seek Allaah's refuge from this – and he does not spend it on a noble cause, then this is a big disappointment, or he is put to trial through

cowardliness, and he does not act for a noble cause, then this is also a disappointment.

And the saying of the Prophet ﷺ: **“from being heavily in debt and from being overcome by men...”**, “being heavily in debt”, i.e., he feels constricted with the obligation of repaying because the creditor has the right to demand it, as the Prophet ﷺ said: **“The creditor (owner of the right) has the right to speak.”**⁸⁶

And being overcome by men can be unjustly, i.e., someone may try to overpower you and take undue advantage of you through means that are unjust and not correct. People are in the habit of subjugating others, either justly – like the creditor asking for his rights, or unjustly by taking advantage of a situation (i.e., giving a loan on interest).

The Prophet ﷺ used to seek Allaah’s refuge from all these opposite things. Therefore, it is necessary for a person to constantly make this Du`aa, which the Prophet ﷺ used to recite frequently.⁸⁷

Shaikh Ibn al-Uthaymeen رحمه الله also said:

“Being overcome by men” means: being subjugated by

⁸⁶ Saheeh al-Bukhaaree (2306, 2390, 2401, 2606, 2609) and Saheeh Muslim (1601). The complete Hadeeth is as follows: Narrated Abu Hurairah رضي الله عنه: A man came to the Prophet ﷺ demanding his debts and behaved rudely. The companions of the Prophet ﷺ intended to harm him, but Allaah’s Messenger ﷺ said (to them): **“Leave him, for the creditor (i.e. the owner of a right) has the right to speak.”** Allaah’s Messenger ﷺ then said: **“Give him a camel of the same age as that of his.”** The people said: “O Allaah’s Messenger ﷺ! There is only a camel that is older than his.” Allaah’s Messenger ﷺ said: **“Give (it to) him, for the best amongst you is he who pays the rights of others handsomely.”**

⁸⁷ Sharh Saheeh al-Bukhaaree of Ibn al-`Uthaymeen (7/59-60)

people, and this is a disadvantage that a person does not like – whether he is overpowered justly or unjustly. But if he is overpowered unjustly then it becomes more burdensome for him to bear, because these people have affected him from two angles: one that they have overpowered him and the other that they are oppressing him. Even if one is overpowered justly, still no one likes someone to have an advantage over him. This is why one should seek Allaah’s refuge from being overpowered by men.⁸⁸

Shaikh Ibn al-Uthaymeen رحمه الله further said:

And the saying of the Prophet ﷺ: **“from being heavily in debt and from being overcome by men...”**, taking out a big loan and (then not being able to repay it) and getting into trouble because of that.

In this Hadeeth, there is evidence that a person should beware of taking a loan because taking a loan is in reality like enslaving a free person or humiliating an honored person. This is why the Prophet ﷺ never encouraged the person – who wanted to get married – to take a loan. The Prophet ﷺ asked him: **“Do you have anything?”**, he replied that he had nothing but the lower garment that he was wearing. He ﷺ said: **“What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you.”** He ﷺ then asked him to give her a gift even if it was only an iron ring. When the person could not even afford that, the Prophet ﷺ said to him: **“I marry you to her based on what you know of the Qur’aan.”**⁸⁹

⁸⁸ Sharh Saheeh al-Bukhaaree of Ibn al-`Uthaymeen (8/224-226)

⁸⁹ Saheeh al-Bukhaaree (5029, 5030, 5087, 5121) and Saheeh Muslim (1425)

The Prophet ﷺ did not ask him to get a loan or get in debt because getting a loan or falling in debt is a means of getting the honored one humiliated and imprisoning a free man. So, you, O my brother, take care as much as possible from falling into the trap of taking a loan. One may see a person taking loans only to add to his wealth, meaning, he takes a big loan to benefit from it, but sometimes ends up making losses many times more than he had gained.

Sometimes a person only takes a loan to look rich. For example, a person has a car that is working well, but he then decides to buy a luxurious car. He has enough to buy a car for twenty thousand (Riyals), but he decides to get a car which is for eighty thousand (Riyals). So, he goes and takes a loan (to buy this expensive car) – this is foolishness.

Another example: a person has a house, and he has a carpet in his living room and his bedroom. He then says that this is insufficient and decides to get his whole house carpeted and wants this and that, just like the rich people – this is wrong and foolish.

Buy things according to your means, control your needs, and be patient even if it comes to a point that you have to eat only once a day, but do not take a loan. This is why the Prophet ﷺ sought refuge, saying: **“from being heavily in debt and from being overcome by men...”**, because a majority of the time other people get an upper hand over a person is when he is heavily in debt. So, when a person takes a loan, the creditors press him (to repay their loans) and constrict him and overpower him. Therefore, the Prophet ﷺ combined the two (in his supplication).⁹⁰

⁹⁰ Sharh Saheeh al-Bukhaaree of Ibn al-`Uthaymeen (8/224-226)

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #7

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ
فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ * فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي
الْمُؤْمِنِينَ﴾

{And (remember) Dhu al-Noon (Yunus), when he went off in anger and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): “Laailaahaillaa Anta [none has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) that they associate with You]. Truly, I have been of the wrong-doers.” So We answered his call and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allaah, abstain from evil and work righteousness)}⁹¹

Narrated Sa'd Ibn Abee Waqqaas رضي الله عنه: The Prophet ﷺ said: “Shall I not inform you about a thing, that when distress or a calamity from the calamities of the worlds afflicts you and were you to supplicate with it, you will be relieved of it (the calamity)?” It was said: “Yes! (Do inform us).” He ﷺ said:

⁹¹ Surah al-Anbiyaa (21): 87-88

“The supplication of Dhu al-Noon (Yunus عليه السلام):

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers.}⁹²

In another narration, Sa`d رضي الله عنه said that the Messenger of Allaah ﷺ said: **“The supplication of Dhu al-Noon (Yunus عليه السلام) when he supplicated, while in the belly of the whale which was: {There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors.} So indeed, no Muslim man supplicates with it for anything, ever, except that Allaah responds to him.”**⁹³

Terminologies:

Sub-haanak: meaning: Glory be to You, O Allaah! The Glorification means “Tanzeeh”: to declare Allaah to be free of all imperfections, weaknesses, and everything that is falsely attributed to Him and all that which does not suit His Majesty (i.e., attributing to Him a son, or trinity, etc.)

Dhulm: Ibn Faaris said: “Dhulm has two root meanings, one of (which is darkness) which is the opposite of light and radiance; and the other is: putting a thing in other than its own place.”⁹⁴

Dhulm signifies putting a thing in a place that is not its own;

⁹² al-Nasaa’ee in al-Kubraa (10416) and al-Haakim in al-Mustadrak (1864) and graded as “Saheeh li ghairihee” by Shaikh al-Albaanee in al-Saheehah (1744)

⁹³ Sunan al-Tirmidhee (3505) and graded as “Saheeh” by Shaikh al-Albaanee

⁹⁴ Maqayees al-Lughah (3/468)

putting it in a wrong place; misplacing it; it is by exceeding or falling short, or by deviating from the proper time and place, or acting in whatsoever way one pleases in the disposal of the property of another, and the transgressing the proper limit.

The types of Dhulm (Injustice):

With regards to the types of Dhulm, Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:

1. The most oppressive form of Dhulmis Shirk (worshiping other than Allaah or associating partners with Him in worship).
2. The Dhulm which is done by a person against his own self, so that he does not give it its rights. For example: he fasts and does not break the fast; he stays awake and does not sleep (properly).
3. The Dhulm which is done by a person against someone else. For example: he transgresses against a person by hitting (him) or killing (him) or by taking away (his) wealth and whatever resembles that.⁹⁵

Explanation:

It has been named: “Du`aa for anxiety and distress”, because it is a remembrance that one says at the beginning, before making the Du`aa, then he supplicates for his needs. And it is in itself also a Du`aa, because it is in one way describing the desperate state of the one making the Du`aa. Du`aa can be direct where a person is clearly asking Allaah for something, and sometimes a Du`aa can be indirect, i.e., where a person is admitting to Allaah about his own desperate condition: his

⁹⁵ al-Qawl al-Mufeed `alaa Kitaab al-Tawheed (1/61-62)

own weakness, his own inability to do a thing without Allaah's help, admitting to his wrongdoings, admitting that he has oppressed himself or others, etc., and this Du'aa of Yunus عليه السلام is one example.

Regarding Yunus عليه السلام, Allaah تعالى did not deliver him from the distress except after he supplicated saying:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers.}⁹⁶

When the heart is nourished upon Tawheed, and upon the worship of Allaah with sincerity, and it is preoccupied with this great affair, which is the greatest of all affairs, and the most important of them all, his distress will go away, and his hardship and sadness will be removed, especially if he contemplates on the meaning of what he has been saying and works towards reaching the goal.

The story of Yunus عليه السلام

Allaah تعالى sent Yunus عليه السلام to the people of Nineveh in the land of Mosul. He called them to the way of Allaah, but they rejected his call and disbelieved him. When a long time had passed, he fled from among them and threatened them with Divine punishment after three days. When he fled, his people became sure that the punishment is imminent and is going to be inflicted upon them, they repented from their sins and showed their regret about the way they dealt with their Prophet. They put on their clothes made of wool, took their

⁹⁶ Surah al-Anbiyaa (21): 87

cattle, and separated them from their calves. They started beseeching Allaah for His Mercy and forgiveness. Everyone cried, their men, women, sons, and daughters. Allaah bestowed upon them His Mercy and removed from them their punishment. As Allaah تعالى said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا
آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
إِلَىٰ حِينٍ﴾

{Then has there not been a [single] city that believed so its faith benefited it except the people of Yunus? When they believed, We removed from them the punishment of disgrace inworldly life and gave them enjoyment for a time}⁹⁷

When Yunus عليه السلام left his people in rage, he went on board a ship. But the ship, after it had sailed for some distance, started jerking and swaying with them upon the huge waves. It was about to sink. The crew and passengers consulted each other on what to do next, and they agreed to cast lots. The one whose name is drawn will be thrown into the sea, so they could lighten the load. When they drew the lots, the name of Yunus عليه السلام appeared, but they did not want to throw him because they knew of his piety. So, they cast the lot three times, but each time his name appeared. Allaah تعالى said:

﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ * إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ *
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ * فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ﴾

⁹⁷ Surah Yunus (10): 98

{And indeed, Yunus was among the messengers. When he fled to the laden ship. And he (agreed to) cast lots and was among the losers. Then the whale swallowed him, while he was blameworthy.}⁹⁸

Then Allaah sent a huge whale which swallowed him. The whale was not allowed by the Command of Allaah to eat his flesh or crack his bones, because he was not its provision.⁹⁹

So, when Yunus عليه السلام was in the belly of the whale:

﴿فَنَادَىٰ فِي الظُّلُمَاتِ﴾

{he cried through the darkness}¹⁰⁰

Ibn Mas'ood, Ibn `Abbaas, and others said: There were three layers of darkness (darkness upon darkness). The darkness inside the belly of the whale, the darkness of the sea, and the darkness of the night.¹⁰¹

Then he sought the help of his Lord – the All-Seer and the All-Knower – the One from Whom no secret in the heavens and the earth remains hidden responded to his supplication, and that is from the Way of Allaah, Who responds to the call of His sincere monotheistic slaves when they call upon Him.

In this story, one learns wisdom and benefits when invoking Allaah with this when Allaah تعالى mentioned: **{But he cried through the darkness (saying): “Laailaahailaa Anta [none has the right to be worshipped but You (O Allaah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.”}**¹⁰²

⁹⁸ Surah al-Saaffaat (37): 139-142

⁹⁹ Stories of the Prophets by Ibn Katheer (1/387-388)

¹⁰⁰ Surah al-Anbiyaa (21): 86

¹⁰¹ Tafseer Ibn Katheer (5/367)

¹⁰² Surah al-Anbiyaa (21): 86-87

This Du`aa comprises of calling Allaah upon Tawheed and Worship, in three ways:

1. Affirming Worship for Allaah alone when one says: **“Laailaahaillaa Anta” [none has the right to be worshiped but You (O Allaah)].**
2. Affirming perfection for Allaah and declaring Him to be free of all the imperfections, weaknesses, and everything that is falsely attributed to Him and all that which does not suit His Majesty when one says: **“Sub-haanak” (Glorified (and Exalted) are You).**
3. Admitting one’s sins and mistakes along with the request for forgiveness, which is requisite for worship, i.e., by completely humbling and submitting oneself in front of Allaah by saying: **“Truly, I have been of the wrong-doers.”**

This noble Du`aa comprises all the three categories of Tawheed:

1. Tawheed al-Uloohiyah (singling out Allaah in worship) which comprises of Tawheed al-Ruboobiyah, in the saying of Allaah تعالى: **“Laailaahaillaa Anta” [none has the right to be worshiped but You (O Allaah)].**
2. and Tawheed al-Asmaa’ was-Sifaat in the saying: **“Sub-haanak” (Glorified (and Exalted) are You).**

These are the three categories of Tawheed that guarantee one success in this world and the Hereafter. But this is only possible when one understands the meaning of “لا إله إلا الله”, its pillars, and conditions.

Meaning:

“لا إله إلا الله”, means: None has the right to be worshiped except Allaah alone. This is a declaration that only Allaah

alone deserves worship, and everything other than Him has no rights and is not worthy of being worshiped.

Pillars:

There are two pillars of “لَا إِلَهَ إِلَّا اللَّهُ”.

1. **Negation:** “لَا إِلَهَ” (No one has the right to be worshiped). This statement does away with all forms of Shirk and that necessitates disbelief in all that is worshiped other than Allaah.
2. **Affirmation:** “إِلَّا اللَّهُ” (except Allaah). This is the statement wherein we affirm that only Allaah deserves to be worshiped.

Conditions:

“لَا إِلَهَ إِلَّا اللَّهُ” has seven conditions that need to be fulfilled so that one’s Imaan in Allaah is sincere and complete:

1. **Knowledge** that negates ignorance.
2. **Certainty** that negates doubt.
3. **Sincerity** of worship that negates Shirk.
4. **Truthfulness** that negates lying.
5. **Love** that negates hate.
6. **Submission** that negates rebellion.
7. **Acceptance** that negates rejection.¹⁰³

Furthermore, this noble Du`aa comprises of truthfulness in the worship of Allaah تعالى, as **Ibn al-Qayyim** رحمه الله said:

As for the Du`aa of Dhu al-Noon (Yunus عليه السلام), in it, there

¹⁰³ Essential Lessons for every Muslim by Shaikh Ibn Baaz رحمه الله.
(Darussalam)

is an affirmation of complete worship for Allaah alone and negating from Him every type of imperfection and weakness, and the admission of the slave of his sins and mistakes. This formula is the best medicine during affliction, anxiety, and grief, and it is the best means of reaching out to Allaah سبحانه و تعالى in having one's needs fulfilled.

Tawheed (singling out Allaah for worship) and Tanzeeh (declaring Allaah free from every imperfection) includes in them the affirmation of every perfection for Allaah, and negating for Him all the imperfections, defects, or asserting any form of similarities to Allaah. And when the slave admits his sins, it is the affirmation of his belief in Allaah's Sharee'ah, the reward, the punishment, and his returning to Allaah in repentance after having stumbled from the path, and it is the affirmation of worship for Allaah alone – the One who is free from wants – while he (the slave) is poor and dependent upon his Lord for his needs. Here, there are four matters through which a person seeks nearness to Allaah:

1. Tawheed (religion is for Allaah alone).
2. Tanzeeh (declaring Allaah free from every imperfection).
3. Servitude (worship is for Allaah alone).
4. Confession (of one's sins). ¹⁰⁴

It is like the person is saying: O my Lord! You alone deserve worship and praise. You are perfect in Your Names and Attributes, and You are free from the imperfection and defects that they falsely attribute to You. And You were never unjust in what has befallen me, ¹⁰⁵ rather, I have wronged

¹⁰⁴ Zaad al-Ma'aad (4/190-191)

¹⁰⁵ As Allaah تعالى said:

myself and I admit of my misdeeds¹⁰⁶ which have exposed me

﴿ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

{That is for what your hands have put forth [of evil] and verily, Allaah is not unjust to His slaves}

[Surah aal-`Imraan (3): 182, Surah al-Anfaal (8): 51, Surah al-Hajj (22): 10]

And what we taste of the punishment in this world is less in comparison to what we have done:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

{And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much}[Surah al-Shooraa (42): 30]

And:

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ

إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا﴾

{And if Allaah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allaah is Ever All-Seer of His slaves.}[Surah Faatir (35): 45]

¹⁰⁶ There are many supplications in which the Prophet ﷺ taught his Companions to admit their sins and that they have wronged themselves, before beseeching Allaah for forgiveness. Below are two examples:

A) Narrated Abu Bakr al-Siddeeq رضي الله عنه: I asked Allaah's Messenger ﷺ to teach me an invocation so that I may invoke Allaah with it in my prayer. He ﷺ told me to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

Allaahumma innee dhalumtu nafsee zulman katheeraa, Wa laa yaghfiru dh-dhunooba illa anta, fa-ghfir lee maghfiratan min `indika, war-hamnee, innaka antal-ghafooru r-raheem

(O Allaah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Oft-Forgiver, Most-Merciful).

[Saheeh al-Bukhaaree (834, 6326, 7387) and Saheeh Muslim (2705-48)]

to destruction. This acknowledgment includes 1) beseeching Allaah in the kindest of words for forgiveness and asking Him to overlook one's faults, and 2) providing him relief from the distress, suffering, and hardship that have befallen him. This Du'aa teaches the proper etiquette and the best manners in beseeching Allaah for one's needs.

Among the things that guarantee the acceptance of the Du'aa is the admission by the slave that he has wronged himself, and that he has followed the path of those who have transgressed against themselves. And therefore, he does not directly ask

B) Narrated Shaddaad Ibn Aus رضي الله عنه: The Prophet ﷺ said: **"The most superior way of asking for forgiveness from Allaah is:**

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذُنُوبِي
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allaahumma anta Rabbi la ilaaha illaa anta, Khalaqtanee wa ana `abduka,
wa ana `alaa ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma
sana `tu, abu`u Laka bini`matika `alaiya, wa Abu`u Laka bidhanbi
faghfirlee fa innahu laa yaghfiru adhdhunuba illa anta.

(O Allaah, You are my Lord, there is no one worthy of being worshiped except You. (You) created me and I am Your servant, and I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from evil done by me. I acknowledge Your favors upon me, and I acknowledge my sins. So forgive me for none forgives sins but You.)

The Prophet ﷺ added: **"If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."** [Saheeh al-Bukhaaree (6306, 6323)]

The phrase: **"WITH FIRM FAITH IN IT"** is repeated twice for a purpose; to remind us that one must be firm, resolute and determined while asking Allaah, that He تعالى alone is the One Who will answer his prayers.

Allaah to forgive him for his sins because of his consciousness that he is a sinner, an oppressor, that he is the one who brought this misery upon himself, and that His Lord سبحانه وتعالى did not wrong him. This is another polite way of beseeching Him.¹⁰⁷

As if the person is trying to say: “If You punish me, then it is out of Your Justice, and if you forgive me, then it is out of Your Mercy.”¹⁰⁸

Allaah تعالى then said: **{So We answered his call}**, meaning: we have removed him from the belly of the whale and the darkness that he was in.¹⁰⁹

Then Allaah تعالى said: **{And thus do We save the believers}**, meaning: The way We have saved Yunus عليه السلام from the distress when he was confined in the belly of the whale in the sea and he prayed to us, similarly, we will save the Believers from their afflictions when they seek Our help and supplicate to Us.¹¹⁰

¹⁰⁷ Shaikh al-Islaam Ibn Taymiyyah explained it in detail in Majmoo` al-Fataawa of Ibn Taymiyyah (10/247-248)

¹⁰⁸ Like how `Eesaa Ibn Maryam عليه السلام would say on the Day of Judgment:

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

{“If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.”}[Surah al-Maaidah (5): 118]

Abu Dharr رضي الله عنه said: The Prophet ﷺ stayed up all night repeating one Aayah till morning came. The Aayah was: **{If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.}**[Sunan al-Nasaa’ee (1010) and Sunan Ibn Maajah (1350) and graded as “Hasan” by Shaikh al-Albaanee]

¹⁰⁹ Tafseer Ibn Katheer (5/368)

¹¹⁰ Tafseer Ibn Jareer al-Tabaree (18/518)

And this is a glad tiding and a great promise from the Lord, who never breaks His promise, for every Believing man and Believing woman, that whenever a hardship, or grief, or distress befalls them and they supplicate to Allaah with these words with truthfulness and sincerity, He will surely save them and relieve them of their suffering.

And this promise is repeated in the words of the Prophet ﷺ when he said: **"The supplication of Dhu al-Noon (Yunus عليه السلام) when he supplicated, while in the belly of the whale which was: {There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors.} So indeed, no Muslim man supplicates with it for anything, ever, except that Allaah responds to him."**¹¹¹

And also in the other narration he ﷺ said: **"Shall I not inform you about a thing, that when distress or a calamity from the calamities of the worlds afflicts you and were you to supplicate with it, you will be relieved of it (the calamity)?"** It was said: "Yes! (Do inform us)." He ﷺ said: **"The supplication of Dhu al-Noon (Yunus عليه السلام)"**¹¹²

This is a concise Du`aa from which one learns etiquette and lots of benefits:

1. A Du`aa can be direct wherein a person is asking Allaah directly for his needs, and a Du`aa can be indirect, wherein a person admits his mistakes and humbles himself in front of Allaah wherein he intends to seek His forgiveness and help.

¹¹¹ Sunan al-Tirmidhee (3505) and graded as "Saheeh" by Shaikh al-Albaanee

¹¹² al-Nasaa'ee in al-Kubraa (10416) and al-Haakim in al-Mustadrak (1864) and graded as "Saheeh li ghairihee" by Shaikh al-Albaanee in al-Saheehah (1744)

2. In this Du`aa are gathered the best etiquette of making Du`aa and the means of having it answered. So, a person should increase his repetition of this Du`aa during calamities, grief, distress, and hardship.

3. This Du`aa is based on Tawheed and one's firm belief in Allaah تعالى, which is necessary for everyone to display and hold fast to while making Du`aa

4. In this Du`aa, there is evidence that Glorifying Allaah (by saying: Sub-haan Allaah!) is a means of getting relief from calamities, distress, and hardship, as Allaah تعالى said:

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ * وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

{Indeed, We know that your breast is constrained by what they say. So, Glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).}¹¹³

5. Declaring Allaah's Oneness and singling Him out in worship, affirming Belief in Him, and admitting one's sins are major factors that help in the acceptance of one's Du`aa, getting relieved from the calamities, and means for success in this world and the Hereafter.

6. Sins are a major factor in the declination of favors and blessings, and for receiving Allaah's displeasure and wrath.

7. The slave must supplicate to Allaah while having good thoughts about Allaah, for Allaah تعالى will deal with him based on how he thinks about Allaah, and how he hopes from Him.

¹¹³ Surah al-Hijr (15): 97-99

8. The calamities do not descend except due to the sins and shortcomings of the slave in fulfilling the rights of His Lord. So, these act as a means of teaching them a lesson so that they return to their Lord in repentance. As Allaah تعالى said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

{Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allaah may make them taste a part of that which they have done, so that they may return (by repenting to Allaah and begging His Pardon).}¹¹⁴

9. It is from the Belief of Ahl al-Sunnah wal-Jamaa'ah to declare Allaah free from every imperfection and defect, and that complete perfection belongs to Him alone. Among these is the Belief that He تعالى is never unjust, and whatever befalls a slave is because of his own doing.

10. It is necessary for a slave to return to Allaah in repentance and to supplicate to Him alone with hope, fear, and humility.

¹¹⁴ Surah al-Room (30): 41

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #8

Narrated Umm Salamah رضي الله عنها: Allaah's Messenger ﷺ said: **"If any Muslim who suffers some calamity says that which Allaah has commanded him:**

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

Innaa lillaahi wa innaa ilaihi raaji`oon, Allaahumma ajurnee fee museebatee, wa akhliflee khairan minhaa.

**{We belong to Allaah, and to Him shall we return},
O Allaah, reward me for my affliction and give me something better in exchange for it',**

Allaah will give him something better than it in exchange." When Abu Salamah died she said: "Which Muslim is better than Abu Salamah whose family was the first to emigrate to the Messenger of Allaah ﷺ? I then said the words, and Allaah gave me Allaah's Messenger ﷺ in exchange." She said: "The Messenger of Allaah ﷺ sent Haatib Ibn Abu Balta`ah to deliver to me the message, proposing marriage with him ﷺ. I said to him: I have a daughter (as my dependent) and I am of a jealous temperament. He ﷺ said: **"So far as her daughter is concerned, we shall supplicate Allaah, to free her (of her responsibility) and I shall also supplicate Allaah to do away with (her) jealous (temperament)."**¹¹⁵

¹¹⁵ Saheeh Muslim (1531)

Terminologies:

Ajurnee (from the word Ajr) meaning: reward me for my patience during this affliction.

Waakhliflee: meaning: Compensate me for my loss.

Shaikh Ibn al-`Uthaymeen رحمه الله said:

“Do not say “wa-ukhliflee” (وَأُخْلِفَ لِي) but say “wa-akhlflee” (وَأَخْلَفَ لِي), meaning provide for me a better replacement for it.”¹¹⁶

Khairanminhaa: meaning: in that affliction or calamity, and this can be any type of affliction, whether it is related to a loss in one's health or wealth.

Explanation:

Ibn al-Qayyim رحمه الله said:

This wording is one of the most effective remedies during afflictions and calamities, and the most beneficial for the person in his worldly life and the Hereafter. This Du`aa comprises two great fundamental issues, which if a slave realizes (and understands), would find solace during affliction.

First: It is the realization that the slave, his family, and his wealth are, in reality, the property of Allaah. He تعالى has loaned them to His slave. So, (when the slave takes it, it is like the borrower taking a loan from the lender) and when He takes it back from the slave, it is like the lender is taking back his property from the borrower. Also, the slave is surrounded by two non-existences, he had nothing before (his birth) and he will not own anything (from this world) after (his death except for his deeds). And what a person owns (in this

¹¹⁶ Sharh Riyaadh al-Saaliheen (3/401)

world) has been given to him as a loan for a short period of time. Moreover, it is not the person who brought this into existence from non-existence, so that he could claim real ownership over it, nor is he able to protect it from calamities after its existence, nor can he keep it existing (forever). He has no control over it nor is it his property in reality! Furthermore, he spends it like a servant who has been instructed on how to spend it (i.e., like a person who has been given limited choice) and not like the owner. That is why it is not his right to spend, except as how the Real Owner agrees to it.

Second: The return and the final destination of the slave is towards Allaah – his true Lord. The slave will surely leave this world behind, and all of them will come to Him alone (on the Day of Resurrection), like the way they were created the first time, (i.e., before his birth) he had no wealth, family (wife and children), etc. All that will remain with him are his good deeds and bad deeds. So, if this is how the beginning of a person is, his living, and his ending, then why should he be so happy when something is given to him, or disheartened and grieved if something is taken from him? So, if he were to ponder about his beginning, and his eventual return (to Allaah), then this is a great remedy for this sickness (distress, anxiety, grief, etc.). And another remedy for this sickness is to have Yaqeen (Certainty) that what has afflicted him was not going to pass him by, and what he has failed to attain was not going to befall him. As Allaah تعالى said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ * لَّكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

{No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfoodh) before We bring it into existence. Verily, that is easy for Allaah. So that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allaah likes not prideful boasters.}^{117 118},

¹¹⁷ Surah al-Hadeed (57): 22-23

¹¹⁸ Zaad al-Ma`aad (4/173-174)

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #9

Narrated Abu Hurairah رضى الله عنه: The Prophet ﷺ said: “A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in everyone. And seek carefully what benefits you (in the Hereafter) and seek help only from Allaah and neither lose heart. If any adversity (misfortune) comes to you do not say: ‘If I had only acted in such and such way, it would have been such-and-such’, but instead say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

Qadaru-llaahiwa maa shaa’afa`al.

It is the Decree of Allaah, and what He wills He does. Verily
“If” opens the way for the work of Shaitaan. ¹¹⁹

In the narration reported in Sunan Maajah, the wording is:

قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ.

Qaddar-Allaahu, wa maa shaa’afa`al

“Allaah has Decreed, and what He wills He does.”¹²⁰

Terminologies:

Al-Qadar: Meaning: Divine Preordainment, Predecree. Belief in Qadar is the sixth pillar of Imaan (Faith). It refers to what Allaah decrees for all in existence, based on what has

¹¹⁹ Saheeh Muslim (2664)

¹²⁰ Sunan Ibn Maajah (79) and graded as “Hasan” by Shaikh al-Albaanee. Also, in Sunan Ibn Maajah (4168) with another route and graded as “Saheeh” by Shaikh al-Albaanee.

preceded in terms of His Knowledge and as per His Wisdom.

The belief in al-Qadar has four pillars:

1. **Knowledge:** It is the belief that Allaah has eternal Knowledge of what occurred, and what will occur, and He has knowledge of those things which did not happen and how they would happen if they had. He encompasses all things in knowledge, and He has enumerated everything.
2. **Writing:** It is the belief that Allaah تعالى wrote the decree of all the creation and their actions.
3. **Divine Will:** It is the belief that everything occurs by Allaah's Will. Whatever Allaah Wills will occur, and what He does not Wills will not occur.
4. **Creation:** It is the belief that Allaah تعالى is the Creator of everything.¹²¹

Explanation:

In this Hadeeth, the Prophet ﷺ explained that the strong Believer, i.e., the one who has the ability, is resolute, and excels in doing good deeds, is better and more beloved to Allaah عز وجل than a weak believer, i.e., the one who is not capable (physically), is irresolute (emotionally), indecisive, and lacks in doing good deeds. But due to the Imaan (Belief) in Allaah, there is goodness in both, because the foundation of goodness and reward is Imaan.

The praiseworthy strength can refer to many things:

1. **Strength in obedience** due to a strong physical and healthy body, so that the person does a lot of good deeds, standing

¹²¹ See "Important Lesson for Every Muslim" by Shaikh Ibn Baaz رحمه الله for a complete explanation.

for long in prayer, a lot of optional Fasting, etc.

2. **Strength in one's resolution**, determination, and steadfastness, so that he is strong in the face of danger, determined to change the wrong, and be patient when harmed by the enemies – for the sake of Allaah.

3. **Strength through wealth** and affluence, so that he spends generously in the way of Allaah, helps the needy, and is less influenced by the worldly glitters, nor is he keen in amassing wealth, and does not act miserly.

4. **Strength due to position or status in society**, where a person uses his position to enjoin the good and forbid the evil, provide justice to the oppressed, etc.

Then the Prophet ﷺ instructed to carefully seek that which is the most beneficial in the matters of the Deen and the Hereafter.

He ﷺ also instructed us to seek Allaah's help in doing good deeds and acts of obedience because there is no might nor power except with Allaah.

He ﷺ also instructed not to lose hope while seeking that which is most beneficial and in seeking Allaah's help because He تعالى is surely able to help His slaves by giving them strength for doing good deeds, only if they are steadfast in seeking His help. It can also mean that one should not feel weak and lonely even if he is alone in doing good deeds, nor should he feel shy or helpless in shunning evil, even if everyone around him is doing it.

He ﷺ also instructed that when adversity befalls someone, in matters of Dunya or the Deen, he should not say: "Only if I had done it this way instead of that way, then such-and-such would have happened in such-and-such a way" because this

statement is not appropriate and incorrect. Rather, one should say: “Qaddar-Allaahu”, i.e., Allaah had decreed it to happen this way, and it only happened by His Will and Permission, and His knowledge encompasses all things, and Allaah does what He intends and there is no one who can change it, and Allaah decides; there is no one who can alter His decision.

The word “if” which is a conditional clause, it opens the door for Shaitaan to dispute in the matters regarding al-Qadar, and makes one feel disheartened because of what had happened.

One learns the following from this Hadeeth:

1. Seeking Allaah’s help and using the means to do good deeds.
2. To surrender one’s affairs to Allaah عز وجل.
3. Evidence for the Attribute that Allaah loves certain things and dislikes some other things.
4. Imaan consists of the belief of the heart, speech of the tongue, and actions of the limbs.
5. Evidence that people vary from one another in their level of Imaan, in doing good, in their love for Allaah. Each one of them is on a different level.

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Then, he ﷺ said: **“And if anything happens to you do not say, ‘If I had done such-and-such then such-and-such would have resulted.’”** i.e., after you have made efforts and persisted, and asked for Allaah’s help and carried on (with the action) but the outcome turned out contrary to what you expected; then do not say: “If I had done this or that, it would have resulted in such-and-such.” This is because this matter is beyond your

personal desires. You only did what you have been commanded to do, but Allaah سبحانه وتعالى has full power and control over His affairs:

﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

{And Allaah has full power and control over His affairs, but most men know not.}¹²²

For example: A man travels intending to perform `Umrah but on his way, the vehicle broke down and he returns home. So, he says: "If I had boarded another vehicle, it would have been better, and the breakdown would not have happened." We say: "Do not say such a thing, you have made effort. Had Allaah سبحانه وتعالى willed that you get to (perform the) `Umrah, He تعالى would have made the affair easy but he simply did not will that."

Therefore, when an individual expend his efforts but the outcome was still disappointing or not as he had expected, then he should entrust the entire matter to Allaah since he already put in his utmost. Hence, he ﷺ said: **"If anything happens to you"**, i.e., after a considerable effort is invested and asking for Allaah's help, **"do not say, 'If had done such-and-such, then such-and-such would have resulted.'"**

May Allaah reward our Prophet ﷺ on our behalf in the best form. He ﷺ explained the wisdom behind that to us when he said: **"...because "lau" (if) opens the way for the work of Shaitaan."**, meaning, it opens doors for evil thoughts, despondency, regret, and grief for you until you may even say: "If I had done such-and-such, it would have resulted in such-and-such." But do not say so!

¹²² Surah Yusuf (12): 21

The matter has been concluded and impossible to be changed; this is a matter written in the Lahwul' Mahfuz (the Preserved Tablet) fifty thousand years before the creation of the heavens and the earth and it will always occur as was written no matter what you do.

So, he ﷺ said: **“You should rather say: ‘Allaah’s Preordainment.’”** Meaning, this is the preordainment of Allaah and His Decree, and Allaah سبحانه وتعالى does what He wills.

﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

{Surely your Lord is the doer of what He wills.}¹²³

No one can prevent Him from doing as He تعالى wills in His Dominion; He عز وجل does what He wishes.

However, it is pertinent to know that He - and free is Allaah from all imperfections - will not do anything except with Wisdom, whether known or unknown to us. The evidence for this is His saying:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

{And you cannot will, unless Allaah wills. Verily is ever All-Knowing, All-Wise.}¹²⁴

So, He تعالى explained that His Will is associated with Wisdom and Knowledge. How many things does man detest when they occur, yet it becomes good for him in the end?! Allaah تعالى says:

¹²³ Surah Hood (11): 107

¹²⁴ Surah al-Insaan (76): 30

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾

{And it may be that you dislike a thing and it is good for you...}¹²⁵

Many things have happened proving this Aayah, such as: Some years back, an airplane took off from Riyaadh heading for Jeddah with many passengers on board, more than three hundred. But one of the passengers who had booked the flight was in the waiting lounge; his eyes were overwhelmed (with sleep) and he dozed off. The boarding of the flight was announced, and the passengers got on board, and by the time he woke up, the gates for boarding the plane were already closed. He regretted having missed the flight. However, Allaah destined out of His Wisdom, that the plane would crash with its passengers. Glory be to Allaah! How He تعالى saved this man! The man detested missing the flight but (missing) that (flight) was better for him.

So, when you make an effort and seek help from Allaah, and the result comes contrary to what you desire, then do not be sad about the apparent loss; do not say: "If had I done this, such-and-such would have happened." If you say that, the door of evil thoughts, regret, and sadness will open, and your composure will be disturbed. The matter has ended and gone, so it is obligatory for you to surrender all affairs to the Irresistible, the Mighty and Sublime, and say: "Qadarullaahi wamaa shaa'afa'ala (meaning, Allaah has preordained, and He did what He willed)."

By Allaah! If we were to implement the guidelines as mentioned in this Hadeeth, we will find a lot of relief; but instead of this, one will find that most people behave the

¹²⁵ Surah al-Baqarah (2): 216

opposite. Firstly, some do not strive for what is beneficial for them, rather, their time – the days and nights – is wasted away on unproductive things. Secondly, even if they do exert some effort in doing a beneficial thing, but the outcome was not according to their expectations, you will find them regretting it. You will find them imagining: “I wish I had not done such-and-such; if I had I done such-and-such it would have resulted in such-and-such.” This is not correct; rather, give your efforts (as much as possible) and entrust the matter to Allaah عزوجل.¹²⁶

¹²⁶ Sharh Riyaadh al-Saaliheen (2/83-85)

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #10

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: **“Take refuge with Allaah from the difficulties of severe calamities, from being overtaken by misery, and being destined to an evil end, and from the malicious joy of your enemies.”**¹²⁷

Narrated Abu Hurairah رضي الله عنه: **“Allaah’s Messenger ﷺ used to seek refuge with Allaah from the difficult moment of a calamity, and from being overtaken by destruction, and from being destined to an evil end, and from the malicious joy of enemies.”**¹²⁸

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

Allaahumma innee a`oodhobika min jahdil-balaa', wa darakish-shaqaa', wa soo-il-Qadhaa', wa shamaatatil-a`daa'

Terminologies:

Jahdil-balaa': it is every type of hardship and difficulty that can afflict a person, the severity of which he has no strength to bear nor the means to ward it off.

Darak: Darak from the meaning: overcome, overtake, catch-up, having access to a thing. In the saying of Allaah تعالى:

¹²⁷ Saheeh al-Bukhaaree (6616)

¹²⁸ Saheeh al-Bukhaaree (6347) and Saheeh Muslim (2707)

﴿أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾

{Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!}¹²⁹

Al-shaqaa': meaning: misery, wretched, destruction, or what leads towards them. It is the opposite of happiness. Some of the Ayaat and Ahaadeeth about wretchedness are:

﴿فَذَكِّرْ إِن تَفْعَلِ الدَّكْرَى * سَيَذَكَّرُ مَنْ يَخْشَى * وَيَتَجَنَّبُهَا الْأَتْقَى﴾

{Therefore remind (men) in case the reminder profits (them). The reminder will be received by him who fears (Allaah), but the wretched one will avoid it...}¹³⁰

Abu Hurairah رضي الله عنه said: I heard Abu al-Qaasim ؓ saying: **"Mercy is only removed from the one who is destined for wretchedness."**¹³¹

Narrated Anas Ibn Maalik رضي الله عنه: The Prophet ﷺ said: **"At every womb, Allaah appoints an angel who says: "O Lord! A drop of semen. O Lord! A clot. O Lord! A little lump of flesh." Then if Allaah wishes (to complete) its creation, the angel asks: "(O Lord!) Will it be a male or female? A wretched or a blessed? And how much will his provision be? And what will his age be?" So, all that is written while the child is still in the mother's womb."**¹³²

soo-il-Qadhaa': That which harms a person and causes him

¹²⁹ Surah al-Nisaa (4): 78

¹³⁰ Surah al-A'laa (87): 9-11

¹³¹ Sunan Abu Dawood (4942), Sunan al-Tirmidhee (1923), and Adab al-Mufrad (374) and graded as "Hasan" by Shaikh al-Albaanee

¹³² Saheeh al-Bukhaaree (318, 3333, 6595) and Saheeh Muslim (2646)

sadness, and the things which he disliked - that which was destined to happen - happens.

Narrated `Abdullaah Ibn Mas`ood رضي الله عنه: Allaah's Messenger ﷺ, the Truthful and truly inspired said: **“(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allaah sends an angel to write four items: He writes his deeds, the time of his death, the means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.”**¹³³

Example: A person was righteous for most of his life, then he gets into bad company or marries the wrong woman and falls into sins. Then he abandons Salaah and other good deeds. Because of his persistence in sins, he falls into Shirk (associating partners with Allaah in worship), and he falls into Kufr.

Shamaatatil-a`daa': the malicious joy, the triumphant mockery, and the gloating of enemies at the affliction which has befallen a slave of Allaah.

¹³³ Saheeh al-Bukhaaree (3208, 3332, 6594) and Saheeh Muslim (2643)

Explanation:

This is from the Du`aa which the Prophet ﷺ often used to make, and he used to encourage his Companions for the same, and this is proof about the intensity of the importance of this Du`aa, and taking care of repeating it often because of the great means of protection it contains, and it contains seeking Allaah's protection from the most important issues which causes harm to a person in regards to his Deen (religion), Dunya (worldly affairs), and the Akhirah (Hereafter).

In the saying of the Prophet ﷺ: **“O Allaah! I seek Your refuge from the difficulties of severe calamities”**, meaning, “O Allaah! Save me from these severe calamities and hardships, for which I have no power to bear, nor do I have the means to ward it off.” As Allaah تعالى mentioned one of the supplications which the Believers make is:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

{“Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have the strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter, Protector, etc.) and give us victory over the disbelieving people.}¹³⁴

¹³⁴ Surah al-Baqarah (2): 286

Irrespective of whether it is a calamity which is harming physically, like sickness of the body or other illnesses, or it is a calamity which is harming mentally and emotionally, like someone hostile (enemy) overpowering the person and harming through insults, profanity, defamation, backbiting, slandering, gossiping or in any other way. Through this supplication one is seeking Allaah's protection and refuge from every type of calamity.

And his ﷺ saying: **"...from being overtaken by misery"**, meaning, protect me from being afflicted with misery, distress, hardship, that causes devastation in his worldly life, in his self, his family, and leads toward the punishments and torments in the Hereafter due to the sins and evil deeds he had committed.

And his ﷺ saying: **"...and being destined to an evil end"**, meaning, from the things that which harms a person and causes him sadness, or that he falls into sins – that which was written from him – meaning: he used to be a righteous person, but then he got into a bad company, associating with people who are morally not good, then giving up on prayers, giving up on good deeds and good habits, falling into sins, crimes, and other immoral acts. Bad companionship and evil deeds can lead a person from Tawheed to Shirk, from Sunnah to Bid'ah, and from Imaan to Kufr. Whatever befalls a person is due to his sins; and persisting in sins harms a person in his worldly life, his self, his family, his children, and his wealth, and leads to an evil end. So, seeking refuge in Allaah from having an evil end includes seeking protection from all of this. It is like seeking refuge in Allaah from the consequences of our evil deeds. As the Prophet ﷺ used to say in his Friday Khutbah (Sermon):

وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.

“And WE seek refuge with Allaah from the evils of our souls, and the mischief (evil consequences arising because) of our (bad) deeds.”¹³⁵

Another example is of a person who is only pleased with Allaah when good things happen to him, but when he is tested and tried, he abandons Islaam because of his weak Imaan, as Allaah تعالى said:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

{And among mankind is he who worships Allaah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e., reverts to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.}¹³⁶

Narrated Abu Hurairah رضي الله عنه: The Messenger of Allaah ﷺ said: **“Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Believer in the morning and an unbeliever in the evening or he would be a Believer in the evening and an unbeliever in the morning and would sell his faith for worldly goods.”¹³⁷**

¹³⁵ Sunan Ibn Maajah (1893), Sunan Abu Dawood (2118), Sunan al-Tirmidhee (1105), and Sunan al-Nasaa’ee (1404, 3277) and graded as “Saheeh” by Shaikh al-Albaanee

¹³⁶ Surah al-Hajj (22): 11

¹³⁷ Saheeh Muslim (169)

To believe in al-Qadr (Divine Decree) both good and bad is from the articles of Faith. And seeking refuge in Allaah from it does not mean that one is displeased with Allaah. Severe trials shake a person to the very core, and create a feeling of uneasiness inside him, making him doubt his Faith, and have bad thoughts about Allaah. Therefore, seeking Allaah's refuge and protection from the things He تعالى has decreed becomes more important. As the Prophet ﷺ used to supplicate saying:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ،
وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى
نَفْسِكَ.

Allaahumma a`oodhu bi-ridhaaka min sakhatik, wa
bi-mu`aafaatika min `uqoobatik, wa a`oodhubika
minka laa uHsee thanaa'an `alaik, anta kamaa
athnaita `alaa nafsik.

"O Allaah! Indeed I seek refuge in Your pleasure from Your wrath, in Your protection from Your punishment, and I seek refuge in You from You. I cannot offer You the praise You deserve; indeed, You are as the way You have praised Yourself."¹³⁸

And his ﷺ saying: **"...and from the malicious joy of your enemies"**, meaning, a person when afflicted with a trial is already distressed and suffering, but the joy of the opponents and their mockery and gloating adds insult to injury and hurts

¹³⁸ Saheeh Muslim (986) on the authority of Abu Hurairah رضى الله عنه that `Aaishah رضى الله عنها said: "I noticed the Prophet ﷺ was not there in the bed one night, so I started looking for him (at the spot where he prays) and my hand touched his feet and they were held upright, and he was prostrating and saying: (as mentioned above)

the feelings even more. This, in turn, leads to enmity, hatred, resentment, and hostility, and it may make a person do that which Allaah تعالى forbade him from doing, spilling blood, taking revenge, hurting physically or mentally, oppression, transgression, etc.

This Du`aa is from the Jawaami` al-Kalim, meaning: The Prophet ﷺ was given the gift of expressing many benefits in only a few words. And in this Du`aa, in a few words, the Prophet ﷺ sought Allaah's refuge from every type of evil which leads to the affliction in the religion and worldly life. So, supplicate with this often during the day and the night, while you are traveling or residing so that you are in Allaah's protection from every type of evil in this world, as well as from the horrors of the Hereafter.

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #11

The Prophet ﷺ said: **“Whoever comes across a person suffering a calamity and says (silently):**

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ
مِّمَّنْ خَلَقَ تَفْضِيلًا.

(Alhamdu lillaahi-ladhee `aafaanee mimma-btalaaka bih, wa fadh-dhalanee alaa katheerim-mimman khalaqa tafdheela)

‘All praise is for Allaah Who saved me from that which He tested you with and Who most certainly favored me over much of His creation.’

He will be kept safe from that calamity.”¹³⁹

Terminologies:

The Prophet ﷺ said: **“Whoever comes across a person suffering a calamity...”**, meaning: the one suffering in his body due to an illness or disease; or in his worldly affair like poverty, loss in business, etc.; or in his religion like someone who is a sinner, or disobedient to Allaah, or falls in Bid`ah or Kufr.

“comes across”, meaning: he either sees the person or hears

¹³⁹ Sunan al-Tirmidhee (3431, 3432) on the authority of Abu Hurairah and `Umar رضي الله عنهما, and Sunan Ibn Maajah (3892) and graded as “Hasan li ghairihee” by Shaikh al-Albaanee in al-Saheehah (602)

about him.

“and says”, meaning: to say it silently and not loudly, so that the afflicted person does not hear. Otherwise, it would be considered as gloating.

“All praise is for Allaah Who saved me...”, meaning: He saved me, rescued me, protected me.

“...from that which He tested you with...”, this is beseeching Allaah and praising Him for protecting him from this affliction.

“...and Who most certainly favored me...”, meaning: put me in a better position, and increased me in goodness, saved me, and protected me from this affliction or any other afflictions.

“...over much of His creation...”, in this, there is gratitude to Allaah for saving him from evil and harm.

“He will be kept safe from that calamity.” , meaning: the remembrance of Allaah and praising Him are the means through which a slave seeks Allaah’s protection from the affliction which has harmed others, because a person is not safe from the afflictions, and that Allaah تعالى saves and has mercy on him because of his prayers and supplications. Therefore, a person should constantly remember Allaah, supplicate to Him, and acknowledge His favors and blessings.

Explanation:

The saying of the Prophet ﷺ: **“Whoever comes across a person suffering a calamity and says:... He will be kept safe from that calamity.”**

“Suffering from a calamity”, afflicted from one of the many forms of diseases and illnesses, or afflicted with distancing from Allaah and His religion, or afflicted in his family and children.

And his ﷺ saying: **“and Who most certainly favored me over much of His creation”**, it can refer to the group of people who are afflicted, and that Allaah تعالى has favored so-and-so over them by not afflicting him with what they are afflicted with.

It is preferred to say this Du`aa silently so that only the one who is saying it hears it and the one who has been afflicted does not hear it, otherwise, it will hurt him even further and his heart will grieve more. Except when the one who is afflicted is a sinner, or who is calling people to deviancy. And Allaah knows best

The word Ibtilaa’ refers to a type of test through afflictions. These tests can be through good and evil. Allaah تعالى afflicts His slaves with good to test their gratitude, and He تعالى afflicts them with evil to test their patience. As Allaah تعالى said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ﴾

{Every soul will taste death. And We test you with evil and with good as a trial, and to Us you will be returned}¹⁴⁰

Al-Haafidh Ibn Katheer رحمه الله said in his Tafseer:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

{Everyone is going to taste death}

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

{and We shall test you with evil and with good by

¹⁴⁰ Surah al-Anbiyaa (21): 35

way of trial}

meaning: “We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair.”

‘Ali bin Abi Talhah reported from Ibn ‘Abbaas رضي الله عنهما {and **We shall test you with evil and with good by way of trial**} means: We will test you with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance. {**And to Us you will be returned**} means: and We will repay you according to your deeds (good with good and evil with evil).¹⁴¹

Affliction in all its forms is a trial and test. So, upon the slave is to be patient and seek relief from Allaah through constant supplications. As for the slave whom Allaah تعالى has saved from this affliction, then it is a great favor from Allaah تعالى for which he should be thankful.

The bestowment with good is to test our gratitude:

Abu Yahya Suhaib bin Sinaan رضي الله عنه reported that the Messenger of Allaah ﷺ said: **“How wonderful is the case of a believer; for all his affairs are good for him, and this applies only to a Believer! If something good happens to him, he is thankful for it and that is good for him; when something bad happens to him, he bears it with patience and that is good for him.”**¹⁴²

Abu Hurairah رضي الله عنه said narrated: The Prophet ﷺ said: **“There were three men among the Baneelsraa’eel, one leper,**

¹⁴¹ Tafseer Ibn Katheer

¹⁴² Saheeh Muslim (7138), Kitaab al-Zuhd

one bald, and one blind. Allaah wanted to test them. He, therefore, sent to them an Angel who came to the leper and asked him what he would like best. He replied: "A good color, a good skin and to be rid of what makes me loathsome to people". He (the Angel) rubbed him, and his loathsomeness vanished, and he was given a good color and good skin. He then asked him what type of property he would like best. The leper replied that he would like it. He was given a pregnant she-camel. The Angel invoked for Allaah's Blessing on it. The Angel then went to the bald man and asked him what he would like best, and he replied: "Good hair and to be rid of what makes me loathsome to people". The Angel ran his hand over him, and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The Angel invoked Allaah's Blessing on it. The Angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allaah restore my sight to me so that I may see people." Thereupon the Angel ran his hand over him and Allaah restored his sight. The Angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were multiplied for the three men, the first having a valley full of camels, the second one, a valley full of cows, and the third one full of sheep. Then the Angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allaah and then on you, so I ask you by Him Who gave you the good color, the good skin, and the property, for a camel by which I may get to my destination". He replied: "I have many dues to pay (therefore I cannot give you)." The Angel then said: "I think I recognize you. Were you not a leper whom people found

loathsome and a poor man to whom Allaah gave property?” He replied: “I got this property through inheritance from my fore-fathers”. The Angel said: “If you are telling a lie, may Allaah return you to your former condition”. The Angel went in the form of a bald man to the one who had been bald and said the same as he had said to the former and received a similar reply. So, he said: “If you are telling a lie, may Allaah return you to your former condition”. The Angel then went to the one who had been blind and said: “I am a poor traveler and my resources have been exhausted in my journey. My only means of reaching my destination are dependent on Allaah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey”. He replied: “No doubt, I was blind, and Allaah gave me back my eye-sight; I was poor and Allaah made me rich; so, take anything you wish from my property. By Allaah, I will not stop you from taking anything (you need) of my property, as I give it to you for Allaah’s sake.” The Angel said: “Keep your property. You (i.e., the three men) have all simply been put to a test, and Allaah is pleased with you and displeased with both of your companions”.¹⁴³

Types of Ibtilaa’ and Fitan (calamities/affliction/trials/tests)

Afflictions are of two types:

1) Affliction in the self: (And this is from the worldly perspective). This includes loss in wealth, health, life, honor, hunger, fear, or any other type of physical or psychological loss or affliction. As Allaah تعالى said:

¹⁴³ Saheeh al-Bukhaaree (3464) and Saheeh Muslim (2964)

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ﴾

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits...}¹⁴⁴

2) Affliction in the Deen: (and this is from the perspective of the Hereafter). Affliction in the Deen is far worse than affliction in the self. As Allaah تعالى said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

{And Al-Fitnah (affliction in the Deen) is worse than killing}¹⁴⁵

And

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

{...and Al-Fitnah is a greater (crime) than killing}¹⁴⁶

This includes being afflicted by: Shirk, or Bid`ah, or belittling the Sunnah and the authentic Ahaadeeth, or getting confused even after knowing the correct path, or having doubts about the Deen, or chasing the desires, or giving preference to personal opinions over the Texts, or laziness in religious duties, or self-amazement, or following the path of falsehood after being guided, or swaying between groups and sects, etc.

Part of this affliction also includes being prevented from carrying out the religious duties by the enemies, or persecution in the name of religion. As Allaah تعالى said:

¹⁴⁴ Surah al-Baqarah (2): 155

¹⁴⁵ Surah al-Baqarah (2): 191

¹⁴⁶ Surah al-Baqarah (2): 217

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

{They (the enemies) had nothing against them (the Believers), except that they believed in Allaah, the All-Mighty, Worthy of all Praise!}¹⁴⁷

Affliction in the Deen can lead to misguidance and eternal damnation. Moreover, the Prophet ﷺ frequently used to supplicate saying:

يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

“O Changer of the hearts, make my heart firm upon Your religion.”¹⁴⁸

The 3 afflictions which daily affect every human being:

Every day and every night, the children of Aadam are affected by the 3 afflictions. Not a day goes by except that they are afflicted by all the 3 of them.

The first affliction:

His lifespan is reduced every day. He does not care much about his lifespan being reduced, but if there is any reduction in his wealth, he starts worrying. What he forgets is that wealth is recoverable but not the lifespan.

The second affliction:

Every day he consumes the sustenance provided to him by Allaah. If it is Halaal, he will be questioned about it [Surah al-Takaathur (102): 8]. But if it is through Haraam means, then he will be punished for it; and no one knows the extent of the punishment except Allaah.

¹⁴⁷ Surah al-Burooj (85): 8

¹⁴⁸ Sunan al-Tirmidhee (2140, 3522) and Sunan Ibn Maajah (3834), and graded as “Saheeh” by Shaikh al-Albaanee

The third affliction:

Every day he is nearing the Akhirah by some distance; while at the same time he is being distanced from this worldly life by some distance. But his concern for the everlasting hereafter is nothing compared to his concern for this fleeting world. He does not know if his abode will be the highest station in Paradise or the lowest depths of Hell.

Some of the signs that a person has been put to trial are:

- 1) When he abandons his religion.
- 2) When he lies about Allaah and His religion.
- 3) When he attributes a lie to the Messenger of Allaah ﷺ.
- 4) When he shaves or trims his beard after having it grow longer.
- 5) When he does what he used to warn against.
- 6) When he aligns upon misguidance with the same people he used to warn against.
- 7) When he abandons his night prayers.
- 8) When he completely abandons the Salaah.
- 9) When a sister abandons her Hijaab.
- 10) When she wears tight clothes and thinks that Hijaab is only covering the head.
- 10) When he allows mix-gathering.
- 11) When he speaks without knowledge.
- 12) When he interferes in matters which do not concern him.
- 13) When he does not accept the truth out of pride.
- 14) When he sees the truth, but still clings to the falsehood.

And the list goes on...

From this Hadeeth (and other similar Ahaadeeth), one learns that the remembrance of Allaah and His praises are a means that helps protect a person and saves him from afflictions. And therefore, it is encouraged to do the morning and evening Adhkaar daily.

Explanation of the Du`aa for anxiety and sorrow

Hadeeth #12

`Abdullaah Ibn `Amr Ibn al-`Aas رضي الله عنهما narrated: The Messenger of Allaah ﷺ used to say these words in his supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشَمَاتَةِ
الْأَعْدَاءِ.

“Allaahummainneea`oodhubika min ghalabatid-dain, waghalaatil-`aduww, washamaatil-a`daa’.

O Allaah, I seek refuge with You from the burden of debt, from being overpowered by the enemy, and from the enemy rejoicing (at an evil I am afflicted with)”¹⁴⁹

Terminologies:

Ghalabah al-Dain: overburdened by debt, buried in debt, the ordeal one faces while repaying the debt.

Ghalabah al-`Aduww: overpowered by an enemy, an enemy having an undue advantage, unjustly dominated by the enemy, subjugation.

Explanation:

The saying of the Prophet ﷺ: “O Allaah, I seek refuge with

¹⁴⁹ Sunan al-Nasaa’ee (5475, 5487) and graded as “Saheeh” by Shaikh al-Albaanee

You from the burden of debt”. The Prophet ﷺ sought Allaah’s refuge from the ordeals of repaying debts, the burden of indebtedness, especially when one has no means to repay the debt, especially when the creditor is chasing it. Therefore, the Prophet ﷺ sought Allaah’s refuge from this as, as this preoccupies the person’s mind and prevents him from carrying out the obligations properly and perfectly, it tires the body and weakens it. When a person is overburdened with debt, he sometimes ends up taking the wrong path, for example: breaking promises, telling lies, etc. Many people even commit suicide when they cannot repay their debts. This has been reported in the Hadeeth of `Aaishah رضي الله عنها.

`Aaishah رضي الله عنها narrated that Allaah’s Messenger ﷺ used to invoke Allaah in the prayer saying: **“O Allaah, I seek refuge with you from all sins, and from being in debt.”** Someone said: O Allaah’s Messenger ﷺ! (I see) that you very often seek refuge with Allaah from being in debt. He ﷺ replied: **“If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises.”**¹⁵⁰

A person’s every sin will be forgiven except debt, even if he were to die as a martyr. The Prophet ﷺ said: **“All the sins of a Shaheed (martyr) are forgiven except debt.”**¹⁵¹

In another narration, the Messenger of Allaah ﷺ said: **“Being martyred in the Cause of Allaah expiates for everything, except debt.”**¹⁵²

The Prophet ﷺ refused to offer the funeral prayer for the

¹⁵⁰ Saheeh al-Bukhaaree (832, 2397) and Saheeh Muslim (589)

¹⁵¹ Saheeh Muslim (1886)

¹⁵² Saheeh Muslim (1886)

person in debt. So do not underestimate the debt even if the value is only ten Riyals.

Narrated Salamah Ibn al-Akwa` رضي الله عنه: A dead person was brought to the Prophet ﷺ so that he ﷺ might lead the funeral prayer for him. He ﷺ asked: **“Is he in debt?”** When the people replied in the negative, he ﷺ led the funeral prayer. Another dead person was brought and he ﷺ asked: **“Is he in debt?”** They said: “Yes.” He ﷺ (refused to lead the prayer and) said: **“Lead the prayer of your friend.”** Abu Qatada said: “O Allaah’s Messenger ﷺ! I undertake to pay his debt.” Allaah’s Messenger ﷺ then led his funeral prayer.¹⁵³

Falling into debt is a cause for grief during the night and humiliation during the day because the debtor has sleepless nights, thinking about how to repay his debts, and in the daytime, he avoids the paths, fearing the creditor. And when a person is hard-pressed under debt, it becomes more grievous and more bitter.

The saying of the Prophet ﷺ: **“...and from being overpowered by the enemy”**. The Prophet ﷺ sought Allaah’s refuge from being subjugated by the enemy unjustly because the enemy would transgress the limits against those who oppose him and would implement rules and bring laws that will harm a person in his religious and worldly affairs.

The saying of the Prophet ﷺ: **“and the rejoicing of the enemy (at my misery)”**. This is seeking refuge from the joy that the enemy feels at the suffering of his opponents. A person when

¹⁵³ Saheeh al-Bukhaaree (2289, 2295). In the narration as reported in Sunan Ibn Maajah (2407) and graded as “Saheeh” by Shaikh al-Albaanee, the person’s debt was only eighteen or nineteen Dirham

afflicted with a trial is already distressed and suffering, but the joy of the opponents and their mockery and gloating adds insult to injury and hurts the feelings even more.

﴿إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تَصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

{If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become al-Muttaqoon (pious and fear Allaah), not the least harm will their cunning do to you. Surely, Allaah surrounds all that they do.}¹⁵⁴

﴿إِنْ تُصِيبَكَ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيتَوَلَّوْا وَهُمْ فَرِحُونَ* قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand", and they turn away rejoicing. Say: "Nothing shall ever happen to us except what Allaah has ordained for us. He is our Maula (Protector)." And in Allaah let the believers put their trust.}¹⁵⁵

The world is a place of tests, trials, hardships, and afflictions, and in it, Allaah تعالى afflicts His creation with one thing or the other. And from the things which the Believers are afflicted

¹⁵⁴ Surah aal-`Imraan (3): 120

¹⁵⁵ Surah al-Tawbah (9): 50-51

with are the enemies, who deceive them, harm them, plot against them, and invite others against them. This enmity and transgression can be from the Kuffaar, and sometimes it is the Muslims who transgress against other Muslims. As Allaah تعالى said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

{And if two parties or groups among the Believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allaah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allaah loves those who are equitable.}¹⁵⁶

We have seen brothers fighting brothers, and loved ones becoming enemies over properties, inheritance, loans, or any other form of wealth. The world is sweet and alluring, and people fight over it to get their share of the world – justly or unjustly.

The Prophet ﷺ said: **“Indeed there is a Fitnah for every Ummah, and the Fitnah for my Ummah is wealth.”**¹⁵⁷

So, the beginning of this Du`aa is with seeking Allaah’s refuge

¹⁵⁶ Surah al-Hashr (49): 9

¹⁵⁷ Sunan al-Tirmidhee (2336) and graded as “Saheeh” by Shaikh al-Albaanee

and protection from falling into debts which leads to enmity between friends, siblings, etc. And this Du`aa is also a means of seeking Allaah's help in repaying the debt. And we are also taught to seek Allaah's refuge from our enemies in general, especially if they are the Kuffaar and Munaafiqs (hypocrites), who would prevent us from following our Deen and cause hindrances in it.

Some of the Aayaat and Ahaadeeth that provide comfort during adversities:

1. From the cradle to the grave, every single individual will be tested, as Allaah تعالى said:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَٰئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives, and fruits, but give glad tidings to al-Saabireen (the patient ones). Who, when afflicted with calamity, say: "Truly! To Allaah we belong, and truly to Him we shall return." They are those on whom are the Salawaat (blessings) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.}¹⁵⁸

2. When things get tough, remember the saying of Allaah تعالى:

﴿لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا

¹⁵⁸ Surah al-Baqarah (2): 155-157

تَحْمِلُ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَأَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٥٩﴾

{Allaah burdens not a person beyond his scope. He gets a reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have the strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter, Protector, etc.) and give us victory over the disbelieving people.}¹⁵⁹

Whatever we are facing, it is well within our capacity to bear, yet we should continue asking Allaah تعالى to relieve us of this calamity and forgive our sins.

3. Everyone will be tested according to his level of Imaan (Faith):

Sa'd Ibn Abee Waqqas رضي الله عنه said: I said: O Messenger of Allaah ﷺ, which people are most severely tested?' He ﷺ said: "The Prophets, then the next best, and the next best. A person is tested according to his (firmness in) religion. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth

¹⁵⁹ Surah al-Baqarah (2): 286

with no sin on him.”¹⁶⁰

4. Do not think that you will be spared from your share of the calamities and afflictions, what has been written for you must come to pass:

Allaah تعالى said:

﴿قُلْ لَّنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

{Say: "Never will we be struck except by what Allaah has decreed for us; He is our protector." And upon Allaah let the believers rely upon}¹⁶¹

The Prophet ﷺ said to Ibn `Abbaas: **"O young man, I shall teach you some words [of advice]: Be mindful of Allaah and Allaah will protect you. Be mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed against you. The pens have been lifted and the pages have dried."**¹⁶²

In another narration, he ﷺ said: **"Be mindful of Allaah, and you will find Him in front of you. Recognize and acknowledge**

¹⁶⁰ Sunan al-Tirmidhee (2398) and Sunan Ibn Maajah (4023) and graded as "Hasan-Saheeh" by Shaikh al-Albaanee

¹⁶¹ Surah al-Tawbah (9): 51

¹⁶² Sunan al-Tirmidhee (2516) and graded as "Saheeh" by Shaikh al-Albaanee

Allaah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief after affliction, and with hardship comes ease.”¹⁶³

What has befallen you is with Allaah’s Wisdom and He is well aware of it. So, do not be disheartened but seek relief with patience and prayer.

5. If you are suffering, remember that your oppressors are suffering too:

Allaah تعالى said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ
لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ * مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا
يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾

{Consider not that Allaah is unaware of that which the Dhaalimoon (wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them, and their hearts empty (from thinking because of extreme fear).}¹⁶⁴

¹⁶³ Musnad Ahmad (2803) and Mustadrak of al-Haakim (6304) and graded as “Saheeh” by Shaikh al-Albaanee in Saheeh al-Jaami` (6806)

¹⁶⁴ Surah Ibraaheem (14): 42-43

6. If your oppressors have an upper hand today, with Imaan (Faith in Allaah) and patience, tomorrow you will overcome them:

Allaah تعالى said:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ * إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

{So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns}¹⁶⁵

7. If your enemies plot against you, remember that Allaah is plotting against them:

﴿وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾

{Indeed, they planned their plot, and their plot was with Allaah, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islaamic law) from their places (as it is of no importance)}¹⁶⁶

¹⁶⁵ Surah aal-`Imraan (3): 139-140

¹⁶⁶ Surah Ibraaheem (14): 46. Tafseer Ibn Katheer: It is said by some interpreters regarding this Aayah that the Quraish pagans plotted against Prophet Muhammad ﷺ to kill him, but they failed and were unable to carry out their plot which they plotted.

8. What you are suffering is because of what your hands have earned:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

{Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allaah may make them taste a part of that which they have done, so that they may return (by repenting to Allaah and begging His Pardon).} ¹⁶⁷

9. You think you will be left alone without being tested:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ *
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

{Do people think that they will be left alone because they say: “We believe” and will not be tested? And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true (in their Faith) and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test).} ¹⁶⁸

Some people put big claims that they are Believers and that Faith (Imaan) has settled in their hearts ¹⁶⁹, but the moment

¹⁶⁷ Surah al-Room (30): 41

¹⁶⁸ Surah al-Ankaboot (29): 2-3

¹⁶⁹ Allaah تعالى mentioned in the Qur’aan:

their claim is put to test, they fall apart, as Allaah تعالى said:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ
اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا
وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

{And among mankind is he who worships Allaah as it were, upon the very edge (i.e., in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e., reverts to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.}

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10. Sometimes the test will shake you to the core:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۖ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ﴾

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي
قُلُوبِكُمْ﴾

{The Bedouins say: "We believe." Say (to them O Prophet ﷺ): "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts."}[Surah al-Hujoorat (49): 14]

¹⁷⁰ Surah al-Hajj (22): 11

touched by poverty and hardship and were shaken until [even their] Messenger and those who believed with him said: "When is the help of Allaah?" Unquestionably, the help of Allaah is near.}

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Ibn al-Qayyim رحمه الله:

This is from the perfection of the Lord's Favors and Blessings that He تعالى makes His slave taste the bitterness of being broken down into fragments before making him taste the sweetness of relief and reparation. Allaah تعالى makes the person know the extent of His Favors upon him by testing him with the opposite (i.e., by taking away the Favors). Like when how He تعالى سبحانه wished to complete for Aadam the pleasure and delight of Paradise; He تعالى made him taste the bitterness of being expelled from the Jannah and made him suffer in this abode (earth), in which prosperity and pleasure are blended in with hardships and tribulations.

So, He تعالى does breakdown His Believing slave except to mend him, and He تعالى does not prevent from him except to give it to him, and He تعالى does not afflict him (with sickness) except to heal him, and He تعالى does not cause him to die except to resurrect him, and He تعالى does not constrict for him the Dunya except to make him yearn more for the Hereafter, and He تعالى does not test him with people's rudeness except to make him turn towards Him تعالى سبحانه.¹⁷²

¹⁷¹ Surah al-Baqarah (2): 214

¹⁷² [مختصر الصواعق المرسلة 1/306]

11. Wisdom of Allaah in delaying the response:

No doubt that the help of Allaah is ever near, yet He تعالى, sometimes, out of His Wisdom, delays it for a certain time.

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

{And Allaah knows while you know not}¹⁷³

The delays in your life are there for a purpose and behind them is Divine Wisdom which only Allaah knows. So, surrender your affairs to Allaah and trust Him, and do not be disheartened nor lose hope. Behind every patience there is a beautiful affair and know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, and affliction is followed by relief, and hardship is followed by ease.

12. Remember, a difficulty will never overcome two ease:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

{So verily, with the hardship, there is a relief. Verily, with the hardship, there is a relief.}¹⁷⁴

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Ibn `Abaas رضي الله عنهما said: “Never will a difficulty dominate over two ease”, in the saying of Allaah تعالى in Surah al-Sharh (94):5-6:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

{So verily, with the hardship, there is a relief. Verily, with the hardship, there is a relief.}

“Al-`Usr” (hardship) is mentioned twice and “al-Yusr” (ease) is

¹⁷³ Surah al-Baqarah (2): 216, and many more places in the Qur’aan

¹⁷⁴ Surah al-Sharh (94): 5-6

mentioned twice, but in reality “Al-`Usr” is not mentioned except once, and “al-Yusr” is mentioned twice. Howcome?

The scholars have said: If a word that is repeated is prefixed with a definite article (ال), then the word is counted as only one. And when it is repeated without the prefix of the definite article (ال), then it is counted as two.

The word “Al-`Usr” is repeated twice, but both times prefixed with the definite article (ال); so the second word “Al-`Usr” is (pointing towards) the first one. Whereas the word “al-Yusr” is repeated twice but without the prefix (ال); so the second word “al-Yusr” is different from the first one.¹⁷⁵

13. So, do not weaken nor lose hope while making Du`aa:

Since we learned that after every difficulty there is a relief, then do not lose hope and do not despair. Verily Allaah سبحانه و تعالى listens to your Du`aa. Don't you see, how He تعالى sustains both the Muslims and Kuffaar? He تعالى provides for the Kuffaar even when they have rejected Him and are disobedient to Him and associate partners with Him. So, if He تعالى provides for them, don't you think He تعالى will provide for you more because you are calling on Him alone?

Always have good thoughts about Allaah تعالى that He تعالى alone accepts your Du`aa, and also know that the problem lies on our part, it is not delay in the acceptance of the Du`aa, rather it is His Wisdom which we fail to understand. Even in this so-called “delay”, there is Mercy for us.

On our part, we should trust Him and pray sincerely to Him, with a determination that He تعالى will accept our prayers. And we

¹⁷⁵ Sharh Riyaadh al-Saaliheen (4/116)

should also take care that we shun sins and all that which causes His wrath, and all which prevents the Du`aa from being answered. And this is what is required from us when He تعالى said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

{And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey me and believe in me, so that they may be led aright.}¹⁷⁶

So do not weaken and do not grieve for verily your prayers with Allaah جل وعلا are never lost:

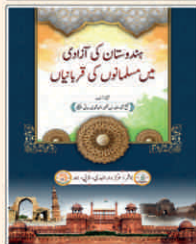
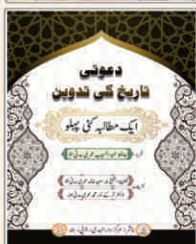
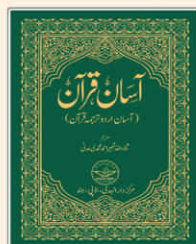
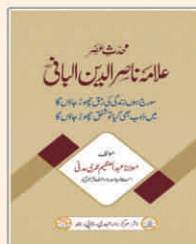
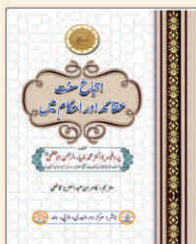
Abu Sa`eed رضي الله عنه reported that the Prophet ﷺ said: “No Muslim supplicates to Allaah (تعالى) with a Du`aa that does not involve sin or cutting the ties of the womb, except that Allaah (تعالى) will grant him (the Muslim) one of three things. He (تعالى) will either hasten the response to his supplication or save it for him until the Aakhirah (Hereafter) or would turn an equivalent amount of evil away from him.” They said: “What if we were to make more (Du`aa)?” He ﷺ said: “There is more (blessings) with Allaah.”¹⁷⁷

وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَى عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

¹⁷⁶ Surah al-Baqarah (2): 186

¹⁷⁷ Musnad of Imaam Ahmad (11133); and al-Adab al-Mufrad of Imaam al-Bukhaaree (710) and in (711) on the authority of Abu Hurairah رضي الله عنه similar to this. And Shaikh al-Albaanee graded both the chains as “Saheeh”

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#1, First Floor, Himalay Pearl,
Udupi - Manipal Road, Kadiyali, Udupi,
Karnataka - India, Pin: 576102



Cell: +91 7337814400 - +91 9945565905

WhatsApp: +966 507472706

Email: dar_ul_hudaudupi@yahoo.com

Web: www.darulhudaudupi.org

