

# Ṭahkār

AFTER THE OBLIGATORY ṢALĀH  
ALONG WITH THEIR EXPLANATION

By Shaykh ‘Abdullāh ibn Ṣāliḥ al-Fawzān

Revised Edition

# Yankār

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## 6| Adhkār after the Obligatory Ṣalāh

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## Biography of the Shaykh

He is Shaykh ‘Abdullāh ibn Ṣāliḥ ibn ‘Abdullāh ibn Fawzān ibn ‘Alī al-Fawzān, may Allāh Preserve him, and not the famous Shaykh Dr. Ṣāliḥ ibn Fawzān ibn ‘Abdullāh al-Fawzān. They are two different persons.

Shaykh Abdullāh ibn Ṣāliḥ al-Fawzān was born in 1368 hijrī in the city of Buraydah in Qaṣīm, Saudi Arabia. After elementary school he studied in Ma’had al-‘Ilmī in Buraydah in 1385 and graduated in 1389. He took from many of the Mashāyikh in the Ma’had, such as:

- Shaykh Ṣāliḥ ibn Ibrāhīm al-Bulayhī and Shaykh Ṣāliḥ ibn ‘Abdur-Raḥmān as-Sukaytī.
- Shaykh ‘Alī ibn Ibrāhīm aḍ-Ḍālī’
- Shaykh Ṣāliḥ ibn ‘Abdullāh al-Muqbil
- Shaykh Ḥamad ibn Muḥammad al-Maḥaymīd
- Shaykh Fahd ibn Muḥammad al-Mushayqīḥ

Then he studied in the College of Sharī’ah in Riyāḍ and graduated in 1393-94 with the mark of excellence and was appointed an assistant in the college.

He returned to the Ma’had in Buraydah and taught Tafsīr there and its foundations, Fiqh and its foundations, the Modern Schools of Thought, Grammar and Eloquence and stayed there 18 years.



During the second semester of the year 1412, he transferred to teaching in Imām Muḥammad ibn Ṣa'ūd Islāmic University , the Qaṣīm branch. This was at the request of the University where he taught in the Section for the Sunnah and Its Sciences for 13 years. He sought early retirement in 1425.

He established classes in the masjid next to his house where he explained many texts in 'Aqīdah, Fiqh, Uṣūl and Grammar. He continues to participate in various conferences and seminars.

He has one of the most commonly used explanations for al-Waraqāt fi Uṣūl al-Fiqh and an explanation for Qaṭrun-Nadā. The Scholars have praised his explanation for Bulūghul-Marām which is printed in 9 volumes. It is an explanation which deals with takhrīj and Fiqh. He has also written an explanation to Alfīyah Ibn Mālik in three volumes. He has many other published works, some in many volumes and some smaller booklets, as well as books not yet published, may Allāh facilitate their publishing and spread.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, the Lord of all creation. May ṣalāh and salām be upon the most Noble of Prophets and Messengers - our Prophet Muḥammad, upon his Family, all of his Companions and whoever follows him with excellence until the Day of Judgment. To Proceed:

Indeed, dhikr after the obligatory prayers is a tremendous affair in the sight of al-Islām. The Prophet صلى الله عليه وآله وسلم encouraged it to be done and incentivized it with his speech and action. For that reason, many evidences have come legislating remembering Allāh the Most High after completing the obligatory prayers with comprehensive adhkār, full of tremendous meanings.

This statement of Allāh the Most High points to that:

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ﴾

which means, **“And during a part of the night (also), glorify His praises (i.e. Maghrib and 'Isha prayers), and (so likewise) after the prayers [as-Sunnah, Nawāfil -**

optional and additional prayers].”<sup>1</sup> Ibn ‘Abbās رضي الله عنه said, “He commanded him to make tasbīḥ after every ṣalāh.”<sup>2</sup>

The Most High also said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ

جُنُوبِكُمْ﴾

which means, **“When you have finished aṣ-Ṣalāt (the prayer - congregational), remember Allāh standing, sitting down, and lying down on your sides.”**<sup>3</sup> The explanation of this dhikr has come in the Sunnah. An-Nawawī said, “The Scholars have reached a consensus regarding the recommendation of dhikr after ṣalāh. Many authentic aḥādīth have come concerning this varying in types.”<sup>4</sup> Al-Ḥāfidh Ibn Rajab mentioned that after ṣalāh is one of the times which dhikr has been confirmed.<sup>5</sup>

I pondered long and I saw the shortcoming of many of the people regarding the dhikr after ṣalāh. From them are those who think lightly of it, rather they simply finish ṣalāh and turn away. From among them are those who come with a small portion which is not in agreement with

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<sup>1</sup> Sūrah Qāf: al-Āyah 40

<sup>2</sup> Narrated by al-Bukhārī 4852.

<sup>3</sup> Sūrah an-Nisā: al-Āyah 103

<sup>4</sup> *Al-Adhkār*, p 66.

<sup>5</sup> See *Jāmi’ al’Ulūm wal-Ḥikam*, explanation of ḥadīth 50.

the Sunnah. And from them are those who have the desire to do good so he sits to remember Allāh but he falls into error from three aspects: either in the wording of the dhikr – and this is what occurs mostly, or in amount – and this abounds in tasbīḥ, or in order – and this affair is easier to rectify because what is intended by it is what is brought first from the adhkār only, as will come. So it is upon the Muslim that he be concerned with this tremendous affair and endeavor upon bringing the dhikr in a way which is in agreement with what the Sunnah came with, in description and amount.

So I saw to write a brief treatise in the description of the Prophetic adhkār which are mentioned after finishing the obligatory prayers, as the Companions of the Messenger of Allāh ﷺ transmitted them. Then I followed that by explaining them in a summarized manner in order to complete the benefit, if the Allāh the Most High wills.

I hope that every Muslim that comes upon this treatise accepts it and compares what is in it with what he says from the adhkār, in description and amount; and that he is not negligent regarding it or say, “This is something well-known. The people do not require to be reminded of it,” because the reality is contrary to that.

﴿إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

which means, “I only desire reform so far as I am able, to the best of my power, and my guidance cannot come except from Allāh. In Him I trust and unto Him I repent.”<sup>6</sup>

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<sup>6</sup> Sūrah Hūd: al-Āyah 88

## Description of the Adhkār

-1-

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ

*"I seek Allāh's Forgiveness, I seek Allāh's Forgiveness, I seek Allāh's Forgiveness."*

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

*"Allāh! You are as-Salām and from You comes peace. Blessed are You, O Possessor of Majesty and Honor."*<sup>7</sup>

-2-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ  
مِنْكَ الْجَدُّ

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<sup>7</sup> Narrated by Muslim, no. 591 from the ḥadīth of Thawbān رضي الله عنه. This dhikr and what is before it is at the beginning of the adhkār, nothing precedes it. The evidence is the statement of 'Ā'ishah رضي الله عنها, "The Messenger of Allāh صلی اللہ علیہ وسلم would not sit except for the amount of saying, '*O Allāh! You are as-Salām...*' Narrated by Muslim, no. 592.

*“None has the right to be worshipped except Allāh Alone without any partner. To Him belongs the kingdom. To Him belongs the praise and He is capable over all things. O Allāh! None can prevent what You bestowed and none can give what You prevented. The possessor of wealth or majesty will not be benefited from You because of his wealth and majesty.”<sup>8</sup>*

–3–

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ،  
وَلَهُ الْفُضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ  
الْكَافِرُونَ

*“None has the right to be worshipped except Allāh Alone without any partner. To Him belongs the kingdom. To Him belongs the praise and He is capable over all things. There is no might nor power except with Allāh. None has the right to be worshipped except Allāh and we worship none but Him. For Him is all favor, grace and glorious praise. None has the*

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<sup>8</sup> Narrated by al-Bukhārī, no. 844 and Muslim, no. 593 from the ḥadīth of al-Mughīrah ibn Shu’bah رحمته الله.

*right to be worshipped except Allāh and we are sincere to Him in the Religion although the disbelievers dislike it.”<sup>9</sup>*

–4–

And he says after Ṣalātul-Maghrib and al-Fajr:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*“None has the right to be worshipped except Allāh Alone without any partner. To Him belongs the kingdom. To Him belongs the praise. He gives life and causes death and He is capable over all things,”* ten times.<sup>10</sup>

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<sup>9</sup> Narrated by Muslim, no. 594 from the ḥadīth of ‘Abdullāh ibn az-Zubayr رضي الله عنه.

<sup>10</sup> Narrated by at-Tirmidhī, no. 3474, an-Nasā’ī in ‘*Amal al-Yawm wal-Laylah*, no. 128 and Aḥmad 29/512. The ḥadīth is mentioned from a number of routes on a number of Companions رضي الله عنهم. Their chains are not free from contention but perhaps with their many routes and numbers they strengthen one another, so using them as evidence in the likes of this subject there is no problem in that, if Allāh the Most High wills. See *Tamām al-Minnah*, p 228, *as-Silsilah alAḥādīth aṣ-Ṣaḥīḥah*, no. 2563, *Fatāwā Ibn Bāz* 11/192 and the treatise of Shaykh Farīḥ ibn Ṣāliḥ alBahlālī regarding this.



-5-

Then he says one of these adhkār, and alternation between them is preferred so that the heart is present and in accordance with the Sunnah:

**(a)**

سُبْحَانَ اللَّهِ - ٣٣ مرة، الْحَمْدُ لِلَّهِ - ٣٣ مرة، اللَّهُ أَكْبَرُ - ٣٣ مرة، ويقول  
تمام المائة: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

*Glory be to Allāh - 33 times, All praise is due to Allāh - 33 times, Allāh is the Greatest - 33 times and he says completing 100: "None has the right to be worshipped except Allāh Alone without any partner. To Him belongs the kingdom. To Him belongs the praise and He is capable over all things."*<sup>11</sup> It is permissible in this dhikr and what is after it to say them individually or together, while individually is better as al-Ḥāfidh Ibn Rajab, al-Ḥāfidh Ibn Ḥajr and other than them mentioned.<sup>12</sup>

**(b)** Or he says:

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<sup>11</sup> Narrated by Muslim, no. 597 from the ḥadīth of Abū Hurayrah رضي الله عنه. See *Faṭḥ al-Bārī* of Ibn Rajab 5/195.

<sup>12</sup> See *Faṭḥ al-Bārī* of Ibn Rajab 5/193 and Ibn Hajr 2/329.

سُبْحَانَ اللَّهِ - ٣٣ مرة، الْحَمْدُ لِلَّهِ - ٣٣ مرة، اللَّهُ أَكْبَرُ - ٣٣ مرة

*Glory be to Allāh* - 33 times, *All praise is due to Allāh* - 33 times, *Allāh is the Greatest* - 33 times,<sup>13</sup> so that the total is 99.

**(c)** Or he says:

سُبْحَانَ اللَّهِ - ٣٣ مرة، الْحَمْدُ لِلَّهِ - ٣٣ مرة، اللَّهُ أَكْبَرُ - ٣٤ مرة

*Glory be to Allāh* - 33 times, *All praise is due to Allāh* - 33 times, *Allāh is the Greatest* - 34 times,<sup>14</sup> so that the total is 100.

**(d)** Or he says:

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ - ٣٣ مرة

*Glory be to Allāh, All praise is due to Allāh, Allāh is the Greatest* - 33 times,<sup>15</sup> meaning that you say all three together 33 times without separating between the phrases.

**(e)** Or he says:

<sup>13</sup> Narrated by al-Bukhārī, no. 843 and Muslim, no. 595 from the ḥadīth of Abū Hurayrah رضي الله عنه.

<sup>14</sup> Narrated by Muslim, no. 596 from the ḥadīth of Ka'b ibn 'Ujrah رضي الله عنه.

<sup>15</sup> Narrated by al-Bukhārī, no. 843 and Muslim, no. 595 and this is from the difference in the ḥadīth of Abū Hurayrah رضي الله عنه. See *Fath al-Bārī* of Ibn Rajab 5/190.

سُبْحَانَ اللَّهِ - ١٠ مرة، الْحَمْدُ لِلَّهِ - ١٠ مرة، اللَّهُ أَكْبَرُ - ١٠ مرة

*Glory be to Allāh* - 10 times, *All praise is due to Allāh* - 10 times, *Allāh is the Greatest* - 10 times,<sup>16</sup> so that the total is 30.

**(f)** Or he says:

سُبْحَانَ اللَّهِ - ١١ مرة، الْحَمْدُ لِلَّهِ - ١١ مرة، اللَّهُ أَكْبَرُ - ١١ مرة

*Glory be to Allāh* - 11 times, *All praise is due to Allāh* - 11 times, *Allāh is the Greatest* - 11 times,<sup>17</sup> so that the total is 33.

**(g)** Or he says:

سُبْحَانَ اللَّهِ - ٢٥ مرة، الْحَمْدُ لِلَّهِ - ٢٥ مرة، لَا إِلَهَ إِلَّا اللَّهُ - ٢٥ مرة،  
اللَّهُ أَكْبَرُ - ٢٥ مرة

*Glory be to Allāh* - 25 times, *All praise is due to Allāh* - 25 times, *None has the Right to be worshipped except Allāh* - 25

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<sup>16</sup> Narrated by al-Bukhārī, no. 6329 from the ḥadīth of Abū Hurayrah رضي الله عنه. See *Fatḥ al-Bārī* 2/329, 11/134.

<sup>17</sup> Narrated by Muslim, no. 595 from the ḥadīth of Abū Hurayrah رضي الله عنه. See *Majmū' Fatāwā Ibn Taymiyah* 22/493.

times, *Allāh is the Greatest* - 25 times,<sup>18</sup> so that the total is 100.

-6-

Then he says:

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ (أَوْ تَجْمَعُ) عِبَادَكَ

*“My Lord! Protect me from Your punishment the day You resurrect (or You gather) Your slaves.”* <sup>19</sup>

-7-

And he says:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا  
أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

*O Allāh! Forgive me what I have done and what I have not done, what I have done in private and what I have done in public, all my excesses and what You know better than me. You are the One Who brings forward and You are the One*

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<sup>18</sup> Narrated by at-Tirmidhī, no. 3413, an-Nasā'ī 3/76, and Aḥmad 35/479 from the ḥadīth of Zayd ibn Thābit رضي الله عنه. At-Tirmidhī said, “This ḥadīth is ṣaḥīḥ,” and it has supporting narrations from the ḥadīth of Ibn ‘Umar رضي الله عنهما narrated by an-Nasā'ī 3/76.

<sup>19</sup> Narrated by Muslim, no. 709, see *Ṣaḥīḥ Ibn Khuzaymah*, nos. 1564-1565.

*Who keeps back. There is nothing worthy of worship except You.”*<sup>20</sup>

–8–

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*“O Allāh! Help me to remember You, to thank You and to worship You in the best manners.”*<sup>21</sup>

–9–

Then he recites Āyat-ul-Kursī,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا

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<sup>20</sup> Narrated by Muslim, no. 771 and this is built upon what was mentioned in one of the narrations of Muslim that he عليه السلام would say that when he made taslīm . See *Sunan Abī Dāwūd*, no. 1509, *Ṣaḥīḥ Ibn Khuzaymah*, no. 743, *Sunan al-Kubrā* of al-Bayhaqī 2/185 and *Zād al-Ma’ād* 1/297.

<sup>21</sup> Narrated by Abū Dāwūd, no. 1522, an-Nasā’ī 3/53 and Aḥmad 36/429 from the ḥadīth of Mu’ādh ibn Jabal رضي الله عنه and an-Nawawī, al-Ḥāfidh Ibn Ḥajr, Shaykh ‘Abdul-‘Azīz ibn Bāz authenticated it. It has similar narrations supporting it. The meaning of “at the end of ṣalāh” is “after the salāms (taslīm)”. The second opinion is that it is “before the salāms” and the narration of an-Nasā’ī supports that: ‘So do not leave saying in every ṣalāh...’ And this is the opinion of Shaykh al-Islām Ibn Taymiyyah as Ibn al-Qayyim conveyed from him in *Zād al-Ma’ād* 1/257, 305 and see *Fatāwā Ibn Taymiyyah* 22/518 and *Fatāwā Ibn Bāz* 11/197

يَا ذِيْنَهٗ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْؕ وَلَا يُحِيطُوْنَ بِشَيْْءٍ  
مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَاءَؕ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَؕ وَلَا  
يَـُٔوْدُهٗ وَحِـِٔظُهُمَاؕ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٥﴾

which means: “Allāh! None has the right to be worshipped but He, the Ever-Living, the One Who Sustains and Protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in front of them, and what is behind them. And they will never encompass anything of His Knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in Guarding and Preserving them. And He is the Most High, the Most Great.”<sup>22</sup>

–10–

Then he recites Sūrah al-Ikhlāṣ,

﴿قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ۚ اللّٰهُ الصَّمَدُ ۝ۚ  
لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ۚ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝ۚ﴾

<sup>22</sup> Sūrah al-Baqarah: al-Āyah 255

which means: “Say: ‘He is Allāh, (the) One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.’”

–11–

Then he recites Sūrat-ul-Falaq,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝۱ مِنْ شَرِّ مَا خَلَقَ ۝۲  
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝۵﴾

which means: “Say: ‘I seek refuge with the Lord of the daybreak, from the evil of what He has Created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the witchcrafts when they blow in the knots, and from the evil of the envier when he envies.’”

–12–

Then he recites Sūrat-un-Nās,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝۱ مَلِكِ النَّاسِ ۝۲

إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝  
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

which means: “Say: ‘I seek refuge with the Lord of mankind, the King of mankind, the Ilāh (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh), who whispers in the breasts of mankind, from the jinn and men.’”



Indeed, evidences have come with the legislation of reciting the dhikr out loud after ṣalāh. In the ḥadīth of al-Mughīrah ibn Shu’bah رضي الله عنه that has preceded, “The Messenger of Allāh صلى الله عليه وآله وسلم used to *yuhālil* with them at the end of each ṣalāh,” and *al-ihlāl* is to raise one’s voice. Also, on the authority of Ibn ‘Abbās رضي الله عنه: that raising one’s voice with dhikr once the people finished the obligatory prayers was done during the lifetime of the Prophet صلى الله عليه وآله وسلم. Ibn ‘Abbās رضي الله عنه said, “I used to know when the people finished because of their dhikr when I heard it.” And in another wording, “I used to know the completion of the Prophet’s صلى الله عليه وآله وسلم ṣalāh by the takbīr.”<sup>23</sup> So this proves the legislation of raising one’s voice with the takbīr after the obligatory ṣalāh, and the takbīr is part of the dhikr that they used to raise their voices with.

Shaykh ‘Abdur-Raḥmān as-Sa’dī رحمته الله said, “In this ḥadīth is (proof for) raising one’s voice with dhikr to the extent that the one who is near the masjid in the marketplace or the house or similar to that can hear. And it is recommended to raise one’s voice with every dhikr: the takbīr (saying: Allāhu Akbar), the tahlīl (saying: Lā ilāha illa Allāh), the tasbīh (saying: Subḥān Allāh) in order that the young learn from the elder and the ignorant from the knowledgeable; and other than that from its benefits. Raising one’s voice is not restricted to just the tahlīl by

<sup>23</sup> Narrated by al-Bukhārī, nos. 841-842 and Muslim, no. 583

itself as most of the people do today but (if that is all he does) he will accomplish the Sunnah by doing so.”<sup>24</sup>

As for du‘ā, then the Sunnah is to conceal it. The Most High said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

which means, “**Invoke your Lord with humility and in secret.**”<sup>25</sup> And the Most High said:

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾

which means, “**And offer your ṣalāt neither aloud nor in a low voice.**”<sup>26</sup> It has been established in the two *Ṣaḥīḥs* on the authority of ‘Ā’ishah رضي الله عنها that the Āyah was sent down about du‘ā, and this is one of the opinions regarding its explanation. Al-Ḥasan رضي الله عنه said, “Raising one’s voice with du‘ā is a bid‘ah (innovation).” Imām Aḥmad said, “It is appropriate that one is secret in his du‘ā due to this Āyah.”

In concealing the du‘ā, there are a number of benefits. Shaykh-ul-Islām Ibn Taymiyah رحمته الله spoke about them, and after him his student Ibn al-Qayyim رحمته الله. It is an evidence for the strength on one’s īmān, it is tremendous

<sup>24</sup> *Sharḥ ‘Umdatul-Aḥkām* 1/389

<sup>25</sup> Sūrah al-A’rāf: al-Āyah 55

<sup>26</sup> Sūrah al-Isrā: al-Āyah 110

etiquette with Allāh the Most High, it is more emphatic in pleading and humility and it is superior in sincerity.<sup>27</sup>

It is preferable to count the tasbīḥ using one's fingertips<sup>28</sup> and it is more deserving than using the subḥah and what is similar to it, for that is closer to sincerity, further from showing off and more conducive for attentiveness of the heart. There are those from the people of knowledge who said: It is more preferable that one count the tasbīḥ with the right hand due to the honor of the right hand. There are from them who said: It is permissible for him to count with both hands. In the ḥadīth of 'Abdullāh ibn 'Amr رضي الله عنه who said, "I saw the Messenger of Allāh صلى الله عليه وسلم counting the tasbīḥ." In one wording, "with his hand." They say: the wording '*hand*' means the category (of hands), meaning by that '*the two hands*." In another wording, "I saw the Messenger of Allāh counting them like this" and he counted on his fingers. In another

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<sup>27</sup> Tafsīr 'Ā'ishah رضي الله عنها, narrated by al-Bukhārī, no. 4723 and Muslim, no. 447. See *Majmū' al-Fatāwā* 15/15, *Tafseer Ibn Kathīr* 5/129, *Badā'i al-Fawā'id* 3/142, *Fatḥ al-Bārī* of Ibn Rajab 5/181-186 and *Fatḥ al-Bārī* of Ibn Ḥajr 8/405

<sup>28</sup> See *Fatāwā Ibn Taymiyah* 22/506

wording, “He counted the tasbīḥ with his right hand.”<sup>29</sup>  
This addition, some of Scholars have criticized it.<sup>30</sup>

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<sup>29</sup> Narrated by ‘Abdur-Razzāq 2/234, Abū Dāwūd, nos. 1502 and 5065, at-Tirmidhī, nos. 3410, 3411 and 3486, an-Nasā’ī 3/74 and 79, Ibn Mājah no. 926 and Aḥmad 11/40-41, 509-510 in lengthened and abbreviated forms. The addition “*with his right hand*” is in Abū Dāwūd in one place only.

<sup>30</sup> See *Fatāwā Ibn Bāz* 11/186-187, *Lā Jadīd fī Aḥkām aṣ-Ṣalāh*, p 52, *Taḥqīq al-Kalām fī Adhkār aṣ-Ṣalāh Ba’d as-Salām*, p 212 and this book is from the best of what was written in the subject of adhkār.

## Explanation of the Adhkār

**His statement:** (أَسْتَغْفِرُ اللَّهَ) “*I seek Allāh’s forgiveness.*” Istighfār is: seeking maghfirah. Maghfirah is: the covering of sins and the overlooking mistakes. Seeking forgiveness here is very appropriate because it indicates that the praying person did not establish the worship as his Lord deserves because most of the time he is not free from whispers and thoughts in his prayers. Therefore, seeking forgiveness has been legislated for him after he finishes his ṣalāh, in reparation for what he missed from humility and to repair what he fell into of shortcomings.

**His statement:** (اللَّهُمَّ أَنْتَ السَّلَامُ) “*O Allāh! You are as-Salām.*” This is a Name from the Names of Allāh the Most High as it is mentioned in the Qur’ān; and its meaning is: the One Who is safe from every defect and free from every evil and shortcoming which results from being creation. Thus, He is the One Who is safe in His Being and His Attributes from every defect and shortcoming, and His Actions are safe from every evil and wrongdoing. So He is as-Salām in truth from every aspect.

**His statement:** (وَمِنْكَ السَّلَامُ) “*and from You comes peace,*” i.e. safety. The meaning is: From You safety is hoped for and made use of because You are the Giver of that in this life and the Hereafter.

**His statement:** (تَبَارَكْتَ) “*Blessed are You,*” i.e. Your good is plentiful and Your blessings are tremendous. The word *tabārak* is not used except for Allāh the Most High because it indicates being blessed in and of itself.

**His statement:** (يَا ذَا الْجَلَالِ وَالْإِكْرَامِ) “*O Possessor of Majesty,*” i.e. O Possessor of Grandeur and Glory. and Honor, i.e. the One Who bestows honor on His Prophets and righteous slaves. It is said that He is ennobled above everything not befitting Him. *Al-Jalāl* comprises greatness and *al-Ikrām* comprises praise and love.

**His statement:** (لَا إِلَهَ إِلَّا اللَّهُ) “*None has the right to be worshipped except Allāh.*” This is the statement of tawḥīd, it comprises negation and affirmation. The meaning of *ilāh* is *ma’lūh* and *ma’lūh* is what is worshipped out of love and exaltation.

**His statement:** (وَحْدَهُ) “*Alone,*” i.e. only. It is emphasis to the meaning of the affirmation: *except Allāh.*

**His statement:** (لَا شَرِيكَ لَهُ) “*without any partner*” is emphasis to the negation: *None has the right to be worshipped,* or emphasis to the affirmation of his statement: because something alone doesn’t have a *sharīk*. *Sharīk* is: one who aids and helps in something. The meaning then is: He is without partners in everything

which is specific to Him from Lordship, Divinity and His Names and Attributes.

**His statement:** (لَهُ الْمُلْكُ) *“To Him belongs the kingdom,”* i.e. He owns everything in their being and their characteristics.

**His statement:** (وَلَهُ الْحَمْدُ) *“To Him belongs the praise,”* i.e. He is described with Perfection out of love and veneration due to the Loftiness of His Attributes and the abundance of His gifts.

**His statement:** (وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) *“and He is capable over all things.”* Al-Qadīr: is from the Names of Allāh the Most High; also al-Qādir and al-Muqtadir. It is the exaggerated form, its meaning: Possessor of Complete Ability, no inability befalls it. It is complete ability and the effects of His Ability cannot be enumerated.

**His statement:** (اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ) *“O Allāh! None can prevent what You bestowed and none can give what You prevented,”* i.e. There is no one to prevent from the one You want to give and there is no one who can give to the one Allāh prevents, because His Decree is executed. What He decreed to be given will be found and what He decreed to be prevented will not be found. No one is able to change anything from that. The Most High said:

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

which means, “Whatever of Mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is al-‘Azīz (the All-Mighty), al-Ḥakīm (the All-Wise).”<sup>31</sup>

**His statement:** (وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ) “*The possessor of wealth or majesty will not be benefited from You because of his wealth and majesty.*”” Al-Jadd: is luck, wealth and fortune. From You has the meaning of with You, so the meaning is: The one with wealth and fortune cannot benefit with You because of his wealth. But what will benefit him is acting in obedience to You. This is the most truthful of what a slave can say; because in it is an entrustment of affairs to Allāh the Most High, compliance to Him, recognition of His Oneness as well as to the might, power, good and other than that are from Him the Most High.

**His statement:** (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) “*There is no might nor power except with Allāh,*” The origin of al-ḥawl is: changing a thing or its separation from other than it; or it

<sup>31</sup> Sūrah Fāṭir: al-Āyah 2



is explained as planning, and it is the means through which subtle circumstances are accomplished. The meaning therefore is: He will not reach controlling an affair or changing a situation except with Your will and Your help. It is also said: A servant cannot change from the disobedience of Allāh except with the protection of Allāh, and there is no power for him to obey Allāh except if He grants him success. An-Nawawī said, “It is a word of submission and entrustment, that the servant does not own anything from the matter, he does not have any might to defend against evil, and there is no power to accomplish good except with the will of Allāh the Most High.”<sup>32</sup>

**His statement:** (لَا نَعْبُدُ إِلَّا إِيَّاهُ) “*we worship none but Him,*” i.e. our worship is limited to Allāh and does not surpass Him.

**His statement:** (لَهُ التَّعَمُّدُ) “*For Him is all favor,*” the origin of ni’mah is: happiness and delight. In Islāmic terminology it is: an enjoyable matter with a favorable outcome. The meaning here is: all types of apparent ni’am (plural of ni’mah) such as eating, drinking, housing, clothing, transportation and the rest of ni’am seen in the universe; as well as the inward ones which the people know in themselves, such as strength, health, understanding, strength īmān in Allāh and similar to that. The Most High said:

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<sup>32</sup> Sharḥ Ṣaḥīḥ Muslim 17/30-31

﴿وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ﴾

which means, “**And whatever of blessings and good things you have, it is from Allāh.**”<sup>33</sup>

**His statement:** (وَلَهُ الْفَضْلُ) “*Grace,*” i.e. over His servants by what they are not deserving of.

**His statement:** (وَلَهُ الثَّنَاءُ الْحَسَنُ) “*and glorious praise,*” i.e. the excellent Description of His Being, His Attributes, His Names and His Actions. *Thanā* consists of *ḥamd* (praise) *madḥ* (lauding) and *shukr* (appreciation).

**His statement:** (مُخْلِصِينَ لَهُ الدِّينَ) “*we are sincere to Him in the Religion,*” i.e. obedience and worship and *Ikhlās*; that the servant does not do an action except for Allāh the Most High, i.e. we declare that none is worthy of worship except Him and we single Him out being sincere in the Religion.

**His statement:** (وَلَوْ كَرِهَ الْكَافِرُونَ) “*although the disbelievers dislike it,*” i.e. although they may dislike us being sincere to Allāh in the Religion and our being servants to Him.

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<sup>33</sup> Sūrah an-Naḥl: al-Āyah 53

**His statement:** (سُبْحَانَ اللَّهِ) *“Glory be to Allāh,”* i.e. freeing Allāh from everything which is not befitting His Majesty.

**His statement:** (اللَّهُ أَكْبَرُ) *“Allāh is the Greatest,”* in the true superlative form, i.e. He is greater than everything; in His Being, in His Names, in His Attributes, and in His Actions. In that is the affirmation of the majesty of Allāh the Most High. Greatness includes majesty, but greatness is more complete.

**His statement:** (رَبِّ قِنِي عَذَابَكَ) *“My Lord! Protect me from Your punishment,”* This is a verb of asking, i.e. Preserve me from Your punishment. And the supplicating of the servant to his Lord to preserve him from His punishment is a reason for protection for him. The Most High says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ

غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

Which means, **“And those who say: “Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to dwell.”**<sup>34</sup>

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<sup>34</sup> Sūrah al-Furqān: al-Āyatayn 65-66

**His statement:** (يَوْمَ تَبْعَثُ عِبَادَكَ) *“the day You resurrect Your slaves,”* i.e. You give them life after their death and You gather them for reckoning on the Day of Judgement.

**His statement:** (اللَّهُمَّ اغْفِرْ لِي) *“O Allāh! Forgive me,”* a verb of asking. The origin of al-ghafr is: concealing and covering. Al-Maghfirah from Allāh the Most High is His concealing the sins and protecting the servants from their effects by His pardoning them for them with His Grace and Mercy.

**His statement:** (مَا قَدَّمْتُ، وَمَا أَخَّرْتُ) *“what I have done and what I have not done,”* i.e. what I have put forward of sins and what I have not done of actions. This is a figurative way of expressing generality meaning: all of what slipped from me. And it is said: *“what I have done”* from sins *“what I have not done,”* from obedient actions. And it is said: *what I have not done,”* from sins, meaning: not taking me to account for future sins that conform with sincere repentance.

**His statement:** (وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ) *“what I have done in private and what I have done in public,”* i.e. what I did hiding it from the eyes of the people and what I did in front of them; meaning: all my sins; because sins are either hidden or open.

**His statement:** (وَمَا أَسْرَفْتُ) “*all my excesses,*” i.e. what sins and mistakes I did in abundance and earned of burdens.

**His statement:** (وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي) “*and what You know better than me,*” i.e. from disobedience, evil deeds and shortcomings in acts of obedience that I do not know their amount nor their description.

**His statement:** (أَنْتَ الْمُقَدِّمُ) “*You are the One Who brings forward,*” i.e. You put forward into Jannah whom You wish from Your servants with success to do righteous actions and helping him in that.

**His statement:** (وَأَنْتَ الْمُؤَخِّرُ) “*and You are the One Who keeps back,*” i.e. those whom You want the Fire for them by failure and distancing them from righteous actions.

*Al-Muqaddim* and *al-Mu'akhkhir* are from the Beautiful Names of Allāh the Most High, opposites which one of them is not attributed to Allāh without the other paired with it because perfection is by joining them together.

**His statement:** (لَا إِلَهَ إِلَّا أَنْتَ) “*There is nothing worthy of worship except You,*” i.e. there is nothing worthy of worship in reality except You Alone without partners.

**His statement:** (اللَّهُمَّ أَغْنِيْ) “*O Allāh! Help me,*” this is a verb of asking. It is a request for help and assistance in the affairs to be mentioned.

**His statement:** (عَلَى ذِكْرِكَ) “*to remember You,*” this indicates all types of dhikr; whether it be recitation of the Qur’ān, praising Allāh, busying oneself with beneficial knowledge and similar to that. Dhikr is mentioned before shukr because if the servant is not mindful he won’t be thankful. The Most High said:

﴿فَاذْكُرُونِيْ اَذْكُرْكُمْ وَاَشْكُرُوا لِيْ وَلَا تَكْفُرُوْنَ﴾

which means, “**Therefore remember Me (by praying, glorifying, etc.) I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.**”<sup>35</sup>

**His statement:** (وَشُكْرِكَ) “*to thank You*” Shukr is: that one makes apparent the effects of the blessings of Allāh the Most High on his tongue by praising, in his heart by recognizing and on the limbs by compliance. One uses His blessings for what He loves and is pleased with, and he seeks assistance of (the blessings) to help him obey Allāh and he is cautious from using them in disobedience to Him.

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<sup>35</sup> Sūrah al-Baqarah: al-Āyah 152

**His statement:** (وَحُسْنِ عِبَادَتِكَ) "*and to worship You in the best manners*" the best worship is sincere worship for Allāh the Most High and in agreement with the divine legislation.

## Explanation of Āyat-ul-Kursī

The Most High's statement: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾ **"Allāh!**

**None has the right to be worshipped but He,"** i.e. there is none worthy of worship in truth except Him and worship of other than Him is the most false of falsehoods.

﴿الْحَيُّ﴾ **"al-Hayy"** i.e. Possessor of Complete Life that contains the most Complete Attributes which were not preceded by non-existence and they will not meet perdition. ﴿الْقَيُّومُ﴾ **"al-Qayyūm"** i.e. Self-Existent, in charge of everything other than Him. He is free from needing His Creation while His creation is need of Him.

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ **"Neither slumber, nor sleep overtake**

**Him,"** *Sinnah* (slumber) is: *nu'ās* (drowsiness), which is light sleep; that which is only in the eyes. *Nawm* (sleep) is deeper than *sinnah* (slumber) and it is the brother of death. It is in the heart. Sleep and slumber have been negated concerning Allāh the Most High due to the Completeness of His Life and Self-Existence. Shortcomings, Forgetfulness and confusion do not befall Him, nor is anything concealed from Him, and no secret remains secret from Him. ﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾ **"To Him**

**belongs whatever is in the heavens and whatever is on earth,"** i.e. in ownership, creation and regulation of affairs.

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ **"Who is he that can intercede**



**with Him except with His Permission?”** i.e. it is not for anyone to intercede with Him due to His Magnificence and Greatness except with His Permission, i.e. His Command.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾ **“He knows what happens to them (His creatures) in front of them, and what will happen to them behind them,”** His Knowledge and His Acquaintance encompasses all matters, past and future. Nothing is hidden from Him. His Knowledge of what happens in front of them includes that He is not ignorant of the future. And His Knowledge of what is behind them includes that He will not forget the past. Just as He the Most High said about Mūsā عليه السلام, which means: **“He replied, ‘The Knowledge about those is with my Lord in a Book. My Lord does neither err nor forget.’”**<sup>36</sup>

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ **“And they will never encompass anything of His Knowledge except that which He wills,”** i.e. the servants do not know anything from the knowledge of Allāh the Most High except what Allāh taught them on the tongues of His Messengers. So whatever Allāh wanted to teach the creation He taught them, whether that be related to His Being, His Names, His Attributes, His Actions or His creation.

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾ **“His Kursī extends over the heavens and the earth,”** i.e. exceeding and encompassing. The *Kursī* is: a great creation and it is the place of the two Feet of Allāh ﷻ as it was narrated from Ibn ‘Abbās رضي الله عنه and

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<sup>36</sup> Sūrah Ṭaha: al-Āyah 52

other than him. Shaykh al-Islām Ibn Taymiyah, Ibn al-Qayyim and other than them from the people of knowledge and Imāms of verification were absolutely certain about that. More than one of the Salaf said, “The Kursī is between the ‘Arsh like a step to it. It has come regarding the greatness of this Kursī is that its vastness extends over the heavens and the earth. ﴿وَلَا يَئُودُهُ حِفْظُهُمَا﴾ **“and He feels no fatigue in Guarding and Preserving them,”** i.e. Guarding the heavens and the earth and whatever is between them does not burden Him nor does it weaken Him; rather that is very easy for Him due to the Completeness of His Power and Strength. ﴿وَهُوَ الْعَلِيُّ﴾ **“And He is al-‘Alī,”** i.e. He has absolute Highness; Highness of Being with His Existence above all of creation. He ﷺ said, which means: **“He rose above the ‘Arsh.”**<sup>37</sup> He has Highness in Estimation, so He has Attributes of Perfection and description of Majesty. He has no flaws or shortcomings. He has Highness in Dominance, so He is Powerful of everything, Governing everything, nothing can resist Him. ﴿الْعَظِيمُ﴾ **“al-‘Adhīm,”** i.e. the One Who has all the Attributes of Greatness; and they are *al-Jalāl* and *al-Kibriyā*. There is nothing greater than Him and nothing more majestic; not in His Being, not in His Names, not in His Attributes, not in His Actions. He has complete exaltation in the hearts of His Prophets and His Angels and His believing servants.

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<sup>37</sup> Sūrah Ṭaha: al-Āyah 5

## Explanation of Sūrat-ul-Ikhlāṣ

﴿قُلْ﴾ **“Say:”** the address is to the Messenger ﷺ as well as to the Islāmic nation. The meaning is: say a decisive statement, believing in it, aware of its meaning: ﴿هُوَ اللَّهُ أَحَدٌ﴾

**“He is Allāh, (the) One,”** this is a Name from the Names of Allāh the Most High. No one else is called with this Name, because He is Complete and Perfect in all of His Attributes and Actions. *Aḥad*: alone out with perfection of His Divinity and His Lordship and His Names and Attributes. He has no match and there is nothing similar to Him. ﴿اللَّهُ الصَّمَدُ﴾

**“Allāh aṣ-Ṣamad,”** i.e. the one all creatures anticipate to fulfill their needs ﴿لَمْ يَلِدْ﴾ **“He begets not,”** because there is

nothing similar to Him ﷻ and the son is extracted from his father and is a part of him. And Allāh is free from every one. ﴿وَلَمْ يُولَدْ﴾ **“Nor was He begotten,”** because He ﷻ is *al-*

*Awwal* (the First) Whom there is nothing before Him, so how could he be born?! ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ **“And there is**

**none co-equal or comparable unto Him,”** i.e. there is no one equal with Him in His Names, in His Attributes nor in His Actions ﷻ.

## Explanation of Sūrat-ul-Falaq

﴿قُلْ أَعُوذُ﴾ “Say: ‘I seek refuge” i.e. I take recourse, I hold fast, I take a safe haven ﴿بِرَبِّ الْفَلَقِ﴾ “**with the Lord of the daybreak,**” i.e. the light of Fajr which pushes away the darkness; or, it is more general than that and includes the morning, the grain and the date-stone. The Most High said, which means: “**Surely, Allāh is the One Who splits the grain and the date-stone.**”<sup>38</sup> The Most High also said, which means: “**He is the One Who causes the daybreak.**”<sup>39</sup> ﴿مِنْ شَرِّ مَا خَلَقَ﴾ “**From the evil of what He has Created,**” this includes all of what Allāh created from mankind, jinn and animals. He seeks refuge in the Lord of daybreak from the evil of the Shayāṭīn from mankind and jinn, from the evil of predatory animals and vermin, from the evil of fire, from the evil of sins and desires, from the evil of the self, and from evil actions. It is seeking refuge from the evil of every creature that has evil in it.

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾ “**And from the evil of the darkening (night) as it comes with its darkness,**” *al-ghāsiq* is: the night when it comes and enters over everything. *Al-Ghasaq* is: darkness. *Al-Wuqūb* is: entrance.

<sup>38</sup> Sūrah al-An’ām: al-Āyah 95

<sup>39</sup> Sūrah al-An’ām: al-Āyah 96

The wisdom for which Allāh commanded seeking refuge from the night, and Allāh Knows best is: that the night is the dominion of the evil spirits and harmful animals. In it the shayāṭīn spread because their dominion is the darknesses and the places of darkness.

﴿وَمِنْ شَرِّ اللَّفَّاثَاتِ فِي الْعُقَدِ﴾ **“And from the *nafāthāt* on the knots,”** *an-nafāthāt* are: the magicians who tie knots and spit on every knot until it is entangled with what they want from magic. It is possible to say that *an-nafāthāt* means filthy beings and evil souls, and it includes men and women. ﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ **“And from the evil of the *ḥāsīd* when he envies,”** *al-ḥāsīd* is: the one who dislikes the ni’mah of Allāh upon other than himself. It could be that he doesn’t expose the one who is envied to anything. And it could be that he strives to remove his ni’mah with what means he has; this one has in him evil and misfortune. To this, the Most High said, **“when he envies,”** because a person could have in him *ḥasad* but he restrains it and no harm results from it, not from his heart, not from his tongue and not from his hands. Rather, he finds in his heart something from that but he does not deal with his brother except in a way Allāh loves. Almost no one is free from this except whom Allāh protects. Hence, the necessity for seeking refuge in Allāh from the evil of the *ḥāsīd* whose *ḥasad* results in harm coming from the heart, the tongue and the limbs so and the foiling of his plot. The one who puts the eye on others is included in the term *ḥāsīd* because the evil eye does not come except from a *ḥāsīd*, of evil nature and filthy self.

This Sūrah contains seeking refuge from all types of evil, general and specific.

## Explanation of Sūrat-un-Nās

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ “Say: ‘I seek refuge with the

**Lord of mankind,”** in it is an annexation of mankind to the Lordship of Allāh the Most High, which comprises their creation, their nurturing, their regulation, their reform and their protection from what corrupts them. This includes His Complete Power, Vast Mercy, His Detailed Knowledge of their situations, answering their supplications and alleviating their burdens. ﴿مَلِكِ النَّاسِ﴾ “**The King of**

**mankind,”** i.e. their King Who does what He wants with them, they are His slaves and possessions. ﴿إِلَهِ النَّاسِ﴾ “**The Ilāh (God) of mankind,”** i.e. their True God, the One they worship Who there is no god except Him. There is nothing that is worshipped that deserves it other than Him.

﴿مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾ “**From the evil of the waswās who withdraws,”** the origin of *al-waswās* is: a concealed motion or a sound which is not sensed so it is not guarded against. “**The waswās who withdraws,”** he is Shayṭān. He is the *waswās* because he whispers a lot. He is the one withdraws meaning he disappears and hides. Because if the servant forgets the remembrance of Allāh, Shayṭān perches on his heart and sows in its types of whisperings which are the origins of all sins. If the servant remembers his Lord and seeks refuge in Him, he withdraws, i.e. he is

defeated and turns away. But if the servant forgets he returns with his whispering. ﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾ **“Who whispers in the *ṣudūr* of mankind,”** this is the place of the whispering, the *ṣudūr* of mankind. *Ṣadr* (singular of *ṣudūr*) is the area of the heart. External influences step in and meet in the breast and then enter the heart. From the heart comes the commands and the wishes. It is whispered in the breasts, a whispering which reaches the heart. So he makes evil look good to them and he shows evil to them in a good fashion. He enlivens their desire to do it and makes good deeds look ugly to them and hinders them from doing it and shows it to them in other than its real form. Indeed, Allāh made for Shayṭān a way in the inside of the servant and an influence on his heart and his breast, so he flows through him like blood flows through his veins.

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾ **“From the jinn and men,”** this is a clarification of the whisperers; that they are two types: men and jinn. So the jinn whisper in the hearts of mankind and men whisper directly to men. The whispering of the jinn is apparent because he flows through the child of Ādam like blood. And the whispering of men occurs from the children of Ādam when they inspire men to do evil, and beautify it for them. How abundant are they in the world today! May Allāh the Most High protect us from the evil of every possessor of evil. Allāh the Most High knows best.

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