

Asking for the Good of this Day & Seeking Refuge from its Evil

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ
اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا،
رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ
وَعَذَابٍ فِي الْقَبْرِ

Am-sai-naa wa am-sal-mulku lil-laahi wal-hamdu lil-laahi, laa ilaaha illAllaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer. Rabbi as-aluka khayra maa fee haadhi-hi-l-Lailati wa khayra maa ba'dahaa wa a-'oothu bika min sharri maa fee haadhi-hi-l-Lailati wa sharri maa ba'dahaa, Rabbi a-'oothu bika minal-kasali, wa soo'il-kibari, Rabbi a-'oothu bika min 'athaabin fin-naari wa 'athaabin fil-qabri.

We have reached the *evening* and at this very time unto Allaah belongs all sovereignty, and all praise belongs to Allaah. There is nothing which deserves to be worshipped except Allaah, Alone, and He has no partner. To Him belongs all sovereignty and to Him belongs all praise and He has power over all things. O my Lord, I ask You for the good of this *night* and the good of what follows it; and I seek refuge in You from the evil of this *night* and the evil of what follows it. O my Lord, I seek refuge in You from laziness and the evil of old-age. O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave.'

Text of the Hadeeth:

Al-Imaam Muslim has reported in his Saheeh (authentic collection of Hadeeth) that Abdullaah ibn Mas'ood (RadiyAllaahu an-hu) said: Whenever the Prophet (SallAllaahu Alaihi wa Sallam) reached the evening, he (SallAllaahu Alaihi wa Sallam) would recite: 'We have reached the *evening* and at this very time unto Allaah belongs all sovereignty, and all praise belongs to Allaah. There is nothing which deserves to be worshipped except Allaah, Alone, and He has no partner. To Him belongs all sovereignty and to Him belongs all praise and He has power over all

things. O my Lord, I ask You for the good of this *night* and the good of what follows it; and I seek refuge in You from the evil of this *night* and the evil of what follows it. O my Lord, I seek refuge in You from laziness and the evil of old-age. O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave.’

Likewise, when one reaches the morning, he says this [with the modified wording for the morning]: ‘We have reached the *morning* and at this very time unto Allaah belongs all sovereignty...O my Lord, I ask You for the good of this *day*...and I seek refuge in You from the evil of this *day*...’ [Reported by Muslim, no. 2723; Fortress of the Muslim, no. 77]

Explanation of the Hadeeth:

This is a beneficial supplication, a superb expression for remembrance (of Allaah) and a blessed act of daily private worship which would be excellent for a Muslim to keep careful observance of every morning and evening – in following the pattern of the Noble Prophet (SallAllaahu Alaihi wa Sallam) and taking an example from his upright guidance.

| **The Prophet’s** (SallAllaahu Alaihi wa Sallam) saying, in the beginning of this supplication: ‘**We have reached the *evening* and at this very time unto Allaah belongs all sovereignty, and all praise belongs to Allaah...**’ means: We have reached the evening, and the sovereignty is in the control of Allaah as it reaches the evening, exclusively His. And this is a clarification of the condition of the speaker (i.e. the one reciting these words). He is saying: We have come to know and acknowledge the fact that the kingdom and sovereignty (of the heavens and earth) belong to Allaah, and the praise belongs to Allaah, not to anyone other than Him. Therefore, we have sought refuge with Him, asked for help and assistance from Him, and devoted all worship, praise and thanks exclusively for Him, Alone.

For this reason, he announced - after this – his Emaan (true faith) and Tawheed (making all worship for Allaah, Alone), saying: ‘...**There is nothing which deserves to be worshipped except Allaah, Alone, He has no partner...**’; meaning: There is nothing truly worthy of worship except Allaah.

It is necessary to note that the ‘Word of Tawheed’, i.e. ‘Laa ilaaha illAllaah’ consists of two essential pillars, without which the Tawheed will not be realized (i.e. established as a reality in one’s life). These two pillars are *an-Nafyee* (negation) and *al-Ithbaat* (affirmation). As for ‘Laa ilaaha’, it is negation of everything that is worshipped, while ‘illAllaah’ is affirmation of all worship for Allaah, the One Free from all imperfections.

Due to the great significance of this matter and the magnificence of its affair, he (SallAllaahu Alaihi wa Sallam) re-emphasized it with his (SallAllaahu Alaihi wa Sallam) saying: ‘**Alone, He has no partner.**’ As for his (SallAllaahu Alaihi wa Sallam) saying: ‘**Alone**’, it contains re-emphasis of the affirmation [of the right of Allaah to be worshipped Alone], while his (SallAllaahu Alaihi wa Sallam) saying: ‘**He has no partner**’ entails re-emphasis of the negation [of the right of anything besides

Allaah to be worshipped]. So, this re-emphasis coming after re-emphasis shows the great care and attention that is given to the station of Tawheed and high status of its affair.

Once he (SallAllaahu Alaihi wa Sallam) acknowledged the Unique Oneness of Allaah, he (SallAllaahu Alaihi wa Sallam) followed that with the acknowledgement that to Him belongs the sovereignty, the praise and the power over everything, saying: **‘To Him belongs all sovereignty and to Him belongs all praise and He has power over all things.’**

Indeed, the sovereignty – all of it – belongs to Allaah, and in His Hand is the control and mastery over all things. Likewise, the praise – all of it – belongs to Him, since He possesses it and because it is His right. And He – the One Free from all Imperfections – has power over all things; nothing is outside of His power and ability. “Allaah is not such that anything in the heavens or in the earth can render Him incapable. Indeed, He is All-Knowing, All-Powerful.” [Qur’aan, 35:44]

There is a tremendous benefit in bringing this introductory sentence just before the supplication, as it intensifies the supplication and makes it more likely to be answered. Then, he begins – after these introductory statements – with the mention of his request and his needs, saying:

‘O my Lord, I ask You for the good of this *night* and the good of what follows it...’ – meaning: I ask You for the best of what You intended to occur in this night for the righteous ones of Your worshipping servants, including those apparent and hidden extra supplements (which complete what is already at hand), as well as those things which benefit one’s religious and worldly affairs; **‘and the good of what follows it...’**, meaning the best of what is in the nights which will follow.

| **The Prophet’s** (SallAllaahu Alaihi wa Sallam) saying: **‘... and I seek refuge in You from the evil of this *night* and the evil of what follows it’** – meaning: I cling to You and seek shelter with You from the evil that You intended to occur in this night, including those evils that are apparent and those which are hidden.

| **The Prophet’s** (SallAllaahu Alaihi wa Sallam) saying: **‘O my Lord, I seek refuge in You from laziness and the evil of old-age’** – what is meant by ‘laziness’ is the failure of the inner self to rise up to achieve good, in spite of it being obvious that one is able to do so. And whoever is like this is not excused, as opposed to the one who is incapable (of doing a certain thing), in which he is excused due to his inability.

What is intended by **‘the evil of old-age’** is that which is caused by old age, such as a decrease or dwindling of intellectual strength and confusion in one’s thinking or views, as well as the other things which make one’s condition bad.

| **The Prophet’s** (SallAllaahu Alaihi wa Sallam) saying: **‘...O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave’** - means: I seek protection with You, O Allaah, so that the punishment of the Fire and the punishment of the grave will not touch me. The reason why he (SallAllaahu Alaihi wa Sallam) singled out these two for

mention – from among the rest of the types of punishment on the Day of Resurrection – is due to the severity of these two punishments and the enormity of their affair.

As for the grave – it is the first station in the Hereafter. Whoever is saved (from punishment) in it, will be safe in that which comes after it. As for the Hell-Fire, its pain is tremendous and its punishment is severe. May Allaah defend us and you (from it), and shield us and you (from it).

It is commendable for a Muslim when he reaches the morning that he recite this supplication, except that he says: **'We have reached the morning and at this very time unto Allaah belongs all sovereignty, and all praise belongs to Allaah. There is nothing which deserves to be worshipped except Allaah, Alone, He has no partner. To Him belongs all sovereignty and to Him belongs all praise and He has power over all things. O my Lord, I ask You for the good of this day and the good of what follows it; and I seek refuge in You from the evil of this day and the evil of what follows it. O my Lord, I seek refuge in You from laziness and the evil of old-age. O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave.'**

Taken from: '*Explanation of the Morning & Evening Adhkaar*'

(Words of Remembrance of the Prophet Muhammad ﷺ)

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