

Seeking Refuge in Allāh from the Evil of Oneself and then from the Evil of Shaytān

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

Allāhumma fātiras-samāwāti wal'ardi, 'Ālimal-ghaybi wash-shahādati, Rabba kulli shay'in
wa maleekahu, ash-hadu al-lā 'ilāha illā Anta, a-'oothu bika min sharri nafsee, wa min
sharrish-shaytāni wa shirkihi, wa an aqtarifa 'alā nafsee soo'an, aw ajurrahu ilā Muslim(in).

(O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen¹, Lord and Sovereign of all things, I bear witness that no one has the right to be worshipped except You. I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his shirk [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.)

Text of the Hadeeth:

From among the words of remembrance, of the morning and evening, is that glorious *Dhikr* and beneficial Du'ā which the Prophet (SallAllāhu Alaihi wa Sallam) taught to Aboo Bakr as-Siddeeq (RadiyahAllāhu an-hu) when he (Aboo Bakr) asked the Prophet (SallAllāhu Alaihi wa Sallam) to guide him to some words that he (RadiyahAllāhu an-hu) could say, each morning and evening. At-Tirmidhee, Aboo Dāwood and others reported in the Hadeeth of Aboo Hurairah (RadiyahAllāhu an-hu) that Aboo Bakr as-Siddeeq (RadiyahAllāhu an-hu) said: 'O Messenger of Allāh (SallAllāhu Alaihi wa Sallam)! Command me with words which I may recite whenever I reach the morning and whenever I reach the evening.'

The Prophet (SallAllāhu Alaihi wa Sallam) said: Say: '**O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that no one has the right to be worshipped except You. I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his *shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.**'

[Reported by at-Tirmidhee, no. 3529 and no. 3392; and Aboo Dāwood, no. 5067. Al-Albānee (Rahimahullāh) declared it to be authentic in 'Saheeh at-Tirmidhee', no. 2701. Fortress of the Muslim, no. 85]

¹ These two sentences are reversed in the 'Fortress of the Muslim'. However, this is the order that is found in the majority of the narrations found in the original sources of this Hadeeth.

Explanation of the Hadeeth:

This is a magnificent supplication, which is commendable for a Muslim to recite in the morning, evening, and at the time of retiring for sleep.

It is comprised of seeking refuge in Allāh, seeking safety with Him, and clinging to Him for protection from all evils; from its sources', its starting point, its consequences and its end result. He (SallAllāhu Alaihi wa Sallam) began this supplication with sublime words for seeking nearness to Allāh, the Mighty the Majestic, with the mention of a series of His lofty qualities and noble characteristics which point to His Greatness, His Majesty and His Perfection.

Hence, the Prophet (SallAllāhu Alaihi wa Sallam) sought a means of nearness to Allāh, by mentioning that He is '**...Creator of the Heavens and the Earth ...**' – i.e. He is the Creator of both heavens and earth, Who produced them and brought them into existence without there having been anything like them previously.

Then he (SallAllāhu Alaihi wa Sallam) sought a means of nearness to Him, by mentioning that He is '**...Knower of the unseen and the seen ...**' – i.e. there is no secret that is hidden from Him. He is the Knower of everything that is hidden from His servants as well as what is apparent to them. Hence, that which is hidden (to others) is witnessed by Him, and that which is secret is open to Him; and His Knowledge encompasses everything.

Then the Prophet (SallAllāhu Alaihi wa Sallam) sought a means of nearness to Him, by mentioning that He is '**...Lord and Sovereign of all things ...**' – therefore, nothing is outside the realm of His Ruboobeeyah (Lordship), while He is the Owner and Master of everything (in existence). Indeed, He – the One Free from all Imperfections – is the Lord of all the worlds, and He is the Owner and Master of the whole of the creation.

After this, he (SallAllāhu Alaihi wa Sallam) announced His Tawheed (Unique Oneness), and acknowledged that 'Uboodeeyah (servitude) belongs to Him, that He is the One Who is worshipped in Truth, and that there is no one that is worshipped in Truth besides Him (i.e. everything that is worshipped besides Him is worshipped based upon falsehood) – saying: '**...I bear witness that no one has the right to be worshipped except You...**'

All of the above was intended to be an introduction - which should precede the supplication - in which the servant (of Allāh) openly displays his indigence, his poverty, and his undying need of his Lord; and in which he acknowledges His Majesty and His Greatness, confirming His Grand Characteristics and Noble Qualities.

After that the Prophet (SallAllāhu Alaihi wa Sallam) mentions his need and his request, which is that Allāh protect him from all evils.

So, he (SallAllāhu Alaihi wa Sallam) said: '**...I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his shirk [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim...**' In this is the combination of seeking refuge with Allāh from the roots of evil and its sources, and from its end results and its consequences.

Ibn al-Qayyim (Rahima-hullāh) – in his commentary upon this Hadeeth - said: ‘So, he (SallAllāhu Alaihi wa Sallam) mentioned the two sources of evil – which are the self and the Shaytān (Satan); and he (SallAllāhu Alaihi wa Sallam) mentioned its two places of destination, and what each of them will end with – which is evil returning to one’s self, or upon his Muslim brother.

Thus, this Hadeeth has collected together the sources of evil as well as what it leads to, in the briefest and most summarized of expressions, and (at the same time being) the most comprehensive and clearest of expressions.’ [Badā’i al-Fawā’id, 2/209]

This Hadeeth entails seeking refuge in Allāh from four matters connected to evil:

The **First** is the evil of the self; and the evil of the self breeds evil actions, acts of disobedience and sins.

The **Second** is the evil of Shaytān; and the enmity of Shaytān towards the human being is well-known from his (i.e. Shaytān’s) motivating the human being to committ acts of disobedience and sins, as well as stimulating falsehood within his soul and his heart.

The Prophet’s (SallAllāhu Alaihi wa Sallam) saying: ‘...and his **Shirk...**’ – means: the Shirk (association of partners with Allāh) which Shaytān invites and calls to. This word (i.e. ‘Shirk’) has also been narrated [in the Sunan of at-Tirmidhee, no. 3529] as ‘**Sharak**’, [instead of **Shirk**] which means Shaytān’s *traps*.

The **Third** is the person’s bringing harm to himself; and this is one of the consequences of evil, that it returns to the person himself.

The **Fourth** is bringing the harm to the Muslims; and this is another one of the consequences of evil, that it comes back to fall upon others.

This Hadeeth entails seeking refuge in Allāh from all of these [four matters, including the sources of evil as well as what it leads to]. Look at how comprehensive this Hadeeth is; and consider how superb are its meanings, and how perfect is its encompassment of (the ways and means of) freeing oneself or escaping from evil completely.

Taken from: ‘*Explanation of the Morning & Evening Adhkaar*’
(Words of Remembrance of the Prophet Muhammad SallAllaahu Alaihi wa Sallam)

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