

What to Say when the Evening Approaches

or when one Stops at a Place on his Journey



MIRAATH PUBLICATIONS

Compiled & Translated by Abbas Abu Yahya

What to Say when the Evening Approaches
Or
When one Stops at a Place on his Journey

Compiled and Translated

By

Abbas Abu Yahya

Published with permission
www.miraathpublications.net

1) From Abu Hurairah -*Radi Allaahu anhu*- who said: ‘That a man came to the Prophet -*sallAllaahu alayhi wa sallam*- and said: O Messenger of Allaah! It was so bad I was bitten by a scorpion last night! The Messenger of Allaah said:

‘If only you had said when the evening approached: -

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allaah from the evil of what He has created –

A’outhu bikalimatil-lahi ‘at-tammati min sharri ma khalaqa

Nothing would have harmed you.’

[Collected by Malik, Muslim, Abu Daawood, Nisaae’ Ibn Majah and by Tirmidhi who made it Hasan. Al-Albani authenticated it in ‘Saheeh Targheeb wa Tarheeb’ vol.1 no. 652 p.412.]

Shaykh ul-Islaam Ibn al-Qayyim (d.751A.H.)-*Rahimullaah*- said after quoting this hadeeth:

‘Know, that divine natural medicines benefit against disease after having been afflicted with it, and they prevent the disease from occurring. If it does occur then it does not occur in a harmful way even though the disease is annoying.

Indeed natural medicines also benefit after having been afflicted with a disease. So, *At-Ta’aweedhat* (supplications for seeking refuge) and *Adhkaar* (remembrance of Allaah) either prevent the occurrence of these means, or they either come between the disease and between the complete effect of it, and that is according to the perfection of the *Ta’aweedh* (supplication for seeking refuge) and according to the strength of it and the weakness of it. So *Ruqiya* (remedy by recitation of invocations) and ‘*Aweedah* (a supplication for seeking refuge) is used to preserve ones health, and the disappearance of sickness.’

[Taken from ‘Zaad al-Ma’ad’ by Ibn al-Qayyim 4/182]

2) From Abu Hurairah -*Radi Allaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Whoever says three times, when the evening approaches: -

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the Perfect Words of Allaah from the evil of what He has created –

A’outhu bikalimatil-lahi ‘at-tammati min sharri ma khalaqa

Then poison will not harm him that night.’

Suhayil said: ‘Our families would learn this *Dhikr* (remembrance), and they would say it every night, and a young girl from amongst them was bitten, but she did not find any pain.’

[Collected by Ibn Hibban in his ‘Saheeh’ and similar to it by Tirmidhi. Authenticated by Al-Albani in ‘Saheeh Targheeb wa Tarheeb’ vol.1 no. 652 p.412.]

3) From Khola bint Hakeem who said I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

‘Whoever stops at a place on his journey and then says: -

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allaah from the evil of what He has created –

A’outhu bikalimatil-lahi ‘at-tammati min sharri ma khalaqa

nothing will harm him until he leaves that place.’

[Collected by Ahmad, Muslim, Abu Daawood, and by Tirmidhi. Al-Albani authenticated it in ‘Saheeh Jamia’ as-Sagheer’ vol.1 no. 6567 p.1118.]

Regarding his saying: ‘*I seek refuge in the perfect words of Allaah*’

Imam Nawawee (d.676 A.H.) -*Rahimullaah*- said:

‘As regards his saying: ‘*I seek refuge in the perfect words of Allaah*’: it has been said the meaning of ‘*perfect*’ here is, those complete things where deficiency and defects cannot enter.

It has also been said: beneficial and healing. It has been said that the meanings of ‘*words*’ here is the Qur’aan. And Allaah knows best.’

[Taken from the ‘Sharh Saheeh Muslim’ by Imam Nawawee 17/2708/196]

Allaama’ Muhammad Ali Ulaan al-Bakree as-Siddeeqee (d.1057 A.H.) said:

‘His -*sallAllaahu alayhi wa sallam*- saying: ‘*in the perfect words of Allaah*’: means with the Qur’aan, and its complete meaning so deficiency or discrepancy cannot enter it, as it enters into the speech of people.

It has been said: the perfect words of Allaah benefit and its ability to cure from everything that is sought refuge from. Which means: upon the condition that is necessary to have, namely the correct intention and the correct belief.

Al-Bayhaqi (d.458 A.H.) said: ‘they are called perfect/complete because it is not allowed to have discrepancy or any deficiency in Allaah’s words, as there is in the speech of humans,’ he also said: ‘that it reached me that Ahmad used this hadeeth as proof that the Qur’aan is not created.’

His -*sallAllaahu alayhi wa sallam*- : ‘*Nothing will harm him*’ this generally includes protection for the soul and desires.’

[Taken from ‘Futuhaat ar-Rabbaneeya ala al-Adhkaar an-Nawaweeyah’ 2/652-653]

Shaykh Sulayman bin Abdullaah bin Muhammad bin AbdulWahaab explained:

‘Regarding the saying: *‘I seek refuge in the perfect words of Allaah’*

This is what Allaah has legislated for the people of Islaam, that they seek refuge with Allaah instead of what the people of *Jahiliyah* do, which is to seek refuge from the *Jinn*. Therefore, Allaah legislated for the Muslims to seek refuge with Allaah and His Attributes.

Al-Qurtubi (d.671 A.H.) said in ‘al-Mufhim’:

‘It has been said the meaning is: ‘the words here are not attached to any deficiency or defect unlike the speech of humans.

It has been said the meaning is: complete and sufficient.

It has been said: ‘*words*’ here refers to the Qur’aan, as Allaah informed us that it is: <<a guide and a cure>> [Fussilat: 44] and this aspect is with regard to guidance, in order to repel that which harms.

As this supplication is seeking refuge with the Attributes of Allaah Ta’ala and turning back to Him, then this turning back to Allaah is something, which is recommended and requested of the Muslims.

Due to this, the one seeking refuge with Allaah and His names and Attributes must ensure that he is sincere to Allaah in seeking His refuge and relies upon Him whilst seeking refuge. Thus, he recalls these aspects in his heart and in doing that fulfills his request and gains the forgiveness of his sins.

Apart from what was said by Qurtubi, others have said, ‘the scholars all agree that seeking refuge from the creation is not permissible’ and they use the hadeeth of Kholah to illustrate this. They say ‘this hadeeth is evidence that the words of Allaah are not created ‘and they use this to refute the Jahmiyah and Mu’tazilah with regard to their claim that the Qur’aan is created.

Scholars have said ‘if the words of Allaah were created the Prophet would not have ordered us to seek refuge with them because to seek refuge with the creation is *Shirk*’

Shaykul- Islaam Ibn Taymeeyah (d.728 A.H.) -*Rahimullaah*- said:

‘Imaams such as Imaam Ahmad and others have mentioned that it is not permissible to seek refuge with the creation, and they use this as evidence that the speech of Allaah is not created. They also said this is because it is established that the Prophet -*sallAllaahu alayhi wa sallam*- sought refuge in the words of Allaah and he commanded us to do so. Due to this the scholars have prohibited the use of incantations and wearing amulets whose meaning is unknown fearing that it could be *Shirk*.’

Ibn Qayyim -*Rahimullaah*- said:

‘Whoever slaughters for the Shaytaan and supplicates to him and seeks refuge with him, thus coming closer to Shaytaan with that which he loves, then he has indeed worshipped him, even if it is not called worship, because he is truthful in it and in his service of Shaytaan. Therefore, he is from the servants of Shaytaan and from his worshippers, and due to this, Shaytaan serves him. However the service of the Shaytaan is not considered as worship of this person, because Shaytaan does not humble himself for that person nor does he worship him, unlike that person who actually worships Shaytaan.’

Regarding the saying: ‘.....*From the evil of what is created*’

i.e. from the evil of every creation which has evil in it, be it animals or other than animals. Whether it is from humans or *Jinn*, vermin or beast, wind or lightening, or any type of trial in the *Duniya* and the Hereafter.

In relation to this, the evil is not meant in a general absolute sense, it is limited in its meaning and what it refers to, as in ‘from the evil of all creation that has evil in it’ not that one seeks refuge from the evil of everything thing that Allaah has created. Because indeed Paradise, the Angels, and the Prophets do not have any evil. This is the meaning of the speech of Ibn Qayyim.

Regarding the saying: ‘.....nothing harms him’

Al- Qurtubi said:

‘This narration is authentic and it is truthful speech. We know its truthfulness from proof and experience. Because ever since I heard this narration I have acted upon it and nothing harmed me until I left it. One night in bed a scorpion bit me, and I thought about what had happened and realized that I had forgotten to seek refuge with these words.’

[Taken from ‘Tayseer al- Azeez al-Hamid’ - page 154-155]

Abdur-Razzaq al-Badr said:

‘Nothing whatsoever harms him, because he has been protected by Allaah’s protection. However, this supplication is conditional just like all other supplications in that it is necessary to have the correct intention, to have good trust in Allaah – Azza wa Jal – and that a person should be regular in reading this supplication, in every place that he may stop in.

[Taken from ‘Fiqh al-Adeeyah wal Adhkaar’ by Abdur-Razzaq al-Badr vol. 3 p.277]

Abdur-Razzaq al-Badr said:

‘It is recommended for a Muslim that if he stops at a place, then he should say:

‘I seek refuge in the perfect words of Allaah from the evil of what He has created –

A’outhu bikalimatil-lahi ‘at-tammati min sharri ma khalaqa’

Because if he says that, he will be protected and guarded by Allaah’s permission and nothing will hurt him until he leaves the place that he stopped in.’

He continues:

‘This is a great supplication, in it is taking refuge with Allaah – Azza wa Jal -, adhering to Him and seeking refuge with His statements, in contrast to what the people of *Jahiliyah* were upon, in seeking refuge with the Jinn, stones and from other things which do not increase them except in sin, transgression, weakness and humiliation, just as Allaah Ta’ala said:

<< ‘And verily, there were men among mankind who took shelter with the masculine among the *jinns*, but they (*jinns*) increased them (mankind) in sin and disbelief.>> [Jinn:6]

Therefore, Allaah – *Tabarak wa Ta’ala* – criticised them for their seeking refuge and Allaah clarified their evil consequences and painful results in the *Duniya* and the Hereafter.

What Allaah – *Subhanahu* – legislated for His slaves, the believers, was seeking refuge with Him Alone, seeking sanctuary with Him instead of with anyone else, since He has the Power and He has the authority even of the forelock of His slaves.

As for anyone apart from Allaah then that person cannot even possess for himself any benefit nor harm, let alone for anyone else.

[Taken from ‘Fiqh al-Adeeyah wal Adhkaar’ vol. 3 p. 276 - 277]