

The Excellence of the Four Statements

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ

(Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar)

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‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’

(Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar)

By AbdurRazaq bin AbdulMuhsin al-Badr

Translated by Abbas Abu Yahya

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AbdurRazaq bin AbdulMuhsin al-Badr said:

‘Indeed the best speech and the most excellent remembrance after the Noble Qur’aan is four statements. They have an exceptional value, they consist of a great matter and have a high status in the *Deen* of Allaah, and they are:

‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar).

There are many texts, which show the excellence of these four statements that emphasize this great matter, and the value of these statements and the resulting great reward when establishing them and their noble excellence and their continuous benefits in the *Dunyaa* and the Hereafter. We will attempt to present some of the excellence of these statements from some of the texts, which mention these benefits.

1- So from the excellence of these words is that they are the most beloved speech to Allaah. Imam Muslim collected in his book from the hadeeth of Sumrah bin Jundab -*Radi Allaahu anhu*- who said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘The most beloved speech to Allaah consists of four, there is no harm with which one you begin, Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar.’ [1]

And collected by Tayyalisi in his ‘Musnad’ with the wording:

‘There are four statements that are the most beloved speech to Allaah, and they are in the Qur’aan, there is no harm which one you begin with: Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar.’ [2]

2- From their excellence is that the Prophet -*sallAllaahu alayhi wa sallam*- informed us that they are more beloved to him than what the sun rose upon (i.e. from the *Dunyaa* and what is in it,) Muslim collected in his book ‘Saheeh’ from the hadeeth of Abu Hurairah who said: the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Indeed that I say: ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar) is more beloved to me than what the sun rose upon.’ [3]

3 – From their excellence is, what is mentioned in ‘Musnad’ of Imam Ahmad and ‘Shu’ab al-Eeman’ by Bayhaqi with a good *Isnaad* from Assim bin Bahdalah from Abu Salih from Umm Hani bint Abu Talib who said: ‘The Messenger of Allaah walked past me so I said: ‘Indeed I have become old and weak – or something similar to this – then he ordered me with an action which I should do while I am sitting. He -*sallAllaahu alayhi wa sallam*- said:

‘Say Subhana Allaah one hundred times, indeed it is equivalent to freeing one hundred slaves from the offspring of Isma’eel.

And say Alhamdulillah one hundred times, it is the equivalent to one hundred horses saddled with reins ready to carry a person in the path of Allaah.

And say Allaahu akbar one hundred times, since it is the equivalent to one hundred camels slaughtered for the sake of Allaah.

And say La illaah ila Allaah one hundred times, Ibn Khalf (the narrator from Aasim) said: I think he said: it fills what is between the heavens and the earth and on that day no one will have an action raised except the one who came with the like of it.’ [4]

Al-Mundhari said: Ahmad collected it with a *Hasan Isnad* [5] and the ‘allaama al-Albaani declared its *Isnad Hasan*. [6]

Reflect upon this great reward, which is a result of these words. So whoever says Subhana Allaah hundred times then it is the equivalent to freeing a hundred slaves from the sons of Isma’eel, the offspring of Isma’eel was mentioned specifically because they are the noblest of the Arabs in lineage. Whoever says Alhamdulillah a hundred times then he will have the reward as the one who gave charity of one hundred horses saddled and reined ready to carry the *Mujahideen* in the path of Allaah. Whoever says Allaahu Akbar a hundred times then he will have the reward as the one who spends camels slaughtered for the sake of Allaah. Whoever said la illaah ila Allaah a hundred times then it fills what is between the

heavens and the earth and no one's action is raised except if one comes with what was mentioned.

4- From the excellence of the status of these words, is that they are an expiation for sins. It is mentioned in 'al-Musnad', 'Sunnan Tirmidhi' and 'Mustadrak al-Hakim' from the hadeeth of Abdullaah bin 'Amr bin al-'Aaas -*Radi Allaahu anhu*- who said the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

'There is no person on earth who says: 'la illaah ila Allaah, wa Allaahu akbar, wa Subhana Allaahi, wal hamdu lillaahi, La hawla wa la quwwata illa billaa, (There is no capability nor is there any power except with Allaah) except that his sins are expiated even if they were more than the foam on the sea.'

Tirmidhi declared it to be *Hasan*, and al-Hakim authenticated it and Dhahabi agreed with him and al-Albaani declared it to be *Hasan*.[\[7\]](#)

As for the meaning 'expiation of sins' here it means minor sins, as is mentioned in Saheeh Muslim from Abu Hurairah -*Radi Allaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- used to say:

'The five daily prayers, from one *Juma*' till the next *Juma*', from one *Ramadhan* till the next *Ramadhan* is an expiation for what takes place between them as long as the major sins are kept away from.'[\[8\]](#)

Therefore expiation of sins has been limited to keeping away from the major sins; because a major sin can only be expiated by repentance.

Also there is a hadeeth that has been collected with the same meaning by Tirmidhi and other than him from Anas bin Malik -*Radi Allaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- walked passed a tree which had dry leaves and he hit that tree with his stick and the leaves began to fall, the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

'Indeed *al-Hamdu lillaahi, wa Subhana Allaahi, wa la illaah ila Allaah, wa Allaahu akbar*, cause the sins of a slave of Allaah to fall just like the leaves of this tree are falling.'

Declared *Hasan* by al-Albaani.[\[9\]](#)

5- From the excellence of these words is that they are plants of Paradise, Tirmidhi collected from Abdullaah bin Mas'ood, from the Prophet -*sallAllaahu alayhi wa sallam*- that he said:

‘I met the Prophet Ibrahim on the night when I was taken on the night journey, and Ibrahim said: O Muhammad convey my *Salam* to your *Ummah*, and inform them that Paradise has very fine soil, sweet water. That it has lowland and its plants are: ‘Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu akbar’ (Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest)’ [\[10\]](#)

In the *Isnaad* of this hadeeth is AbdurRahman bin Ishaq, however the hadeeth has two supporting narrations which strengthen this narration from the hadeeth of Abu ‘Ayyoub al-Ansari and from the hadeeth of Abdullaah bin Umar.

The meaning is that plants in Paradise grow quickly due to these statements, just like the plants that are planted on lowland and the growth of its plants is fast.

6 – From its excellence is that there is none better according to Allaah than a believer who lives his life in Islaam and says ‘Allaahu akbar, Subhana Allaahi, la illaah ila Allaah, and al-Hamdu lillaahi,’ a lot.

What is collected by Imam Ahmad and by Nisa’ee in ‘Amal al-Yawm wa Laylah’ with a Hasan *Isnaad* from Abdullaah bin Shaddad: is that a group of three people from the tribe of Udhraah came to the Prophet -*sallAllaahu alayhi wa sallam*- and accepted Islaam and Abdullaah said that the Prophet -*sallAllaahu alayhi wa sallam*- said: ‘Who will look after them?’

Talha said: ‘I will.’

Abdullaah said: ‘They stayed with Talha and the Prophet -*sallAllaahu alayhi wa sallam*- sent out a delegation and one of them went in it and was martyred. Abdullaah said: then the Prophet -*sallAllaahu alayhi wa sallam*- sent another a delegation and another person went with them and was martyred.

Abdullaah continued: then the third person died on his bed.

Talha said: ‘I saw these three people who stayed with me [in a dream] they were in Paradise, and I saw the one who died on his bed in front of them,

and I saw the one who was martyred last after him and I saw the one who was martyred last behind them. Talha said: I came to the Prophet - *sallAllaahu alayhi wa sallam*- and I mentioned this to him, and the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Why did you not stop them from going with the delegation, there is none better according to Allaah from a believer who lives his life in Islaam and says ‘Allaahu akbar, Subhana Allaahi, la illaah ila Allaah, and al-Hamdu lillaahi,’ a lot.’ [\[11\]](#)

This great hadeeth shows the great excellence of the one who has a long life and his actions are good, and his tongue continues to be moist with the *Dhikr* of Allaah – *Azza wa Jal*, and success is from Allaah Alone.

[Taken from ‘Fiqh al-Adeeyah wal Adhkaar’ by Abdur-Razzaq al-Badr p.156-160]

Shaykh AbdurRazaaq bin AbdulMuhsin al-Badr said:

‘Previously, we covered a number of virtues of these four statements: they are the best speech after the Qur’aan, they are ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar*).

Here we will continue with another number of benefits from these statements from the Ahadeeth of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- which mention these statements:

7- From their excellence is that Allaah chose these statements and chose them for His slave, and Allaah has set aside for the one who remembers Allaah saying them, with great and abundant reward.

In the ‘Musnad’ of Imam Ahmad and ‘Mustadrak’ of al-Hakim with an authentic *Isnaad* from the hadeeth of Abu Huraira and Abu Sa’eed -*Radi Allaahu anhumma*: that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Indeed Allaah chose four statements: ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar*). So whoever says ‘Subhana Allaah,’ twenty good deeds are written for him, and twenty bad

deeds are taken away. Whoever says ‘Allaahu akbar’ then he gets likewise. Whoever says ‘La illaah ila Allaah,’ then he gets likewise. Whoever says ‘Alhamdulillah Rabbil Al-Ameen’ from his own self then thirty good deeds are written for him and thirty sins are cancelled from him.’ [12]

The reward for the slave of Allaah saying *al-Hamd* (Praise) is increased more than the other four, when he says it from his own self; this is because *al-Hamd* does not generally occur except after a reason for saying it, like eating or drinking, or the occurrence of a blessing, so it is as if the *al-Hamd* occurs due to something in return, for that which has been rendered to the slave of Allaah at the time of saying *al-Hamd*, so if the slave of Allaah mentions *al-Hamd* from his own self without any pushing factor to do so, nor for a new blessing (which Allaah has given him) then his reward is increased.

8- From their virtues is: that they are a protection from the Hell-Fire for the one who says them and they will come as a savior on the Day of Judgement for the one who says them and they will precede him. Al-Hakim collected in ‘al-Mustadrak’ and Nisa’ee in ‘Amal al-Yawm wa Layla’ and others from Abu Hurairah -*Radi Allaahu anhu*- who said that Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Take your protection.’

We said: ‘O Messenger of Allaah against an enemy that has arrived?’

He said:

‘No, but your protection from the Hell-Fire, say: ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar*) since indeed they will come on the Day of Judgement as saviours and preceding good actions and they are the lasting good deeds of the righteous.’

Al-Hakim said: ‘This hadeeth is *Saheeh* upon conditions of Muslim and they did not collect it. Dhahabi agreed with al-Hakim. And it was authenticated by the ‘*allaama* al-Albaani -*Rahimullaah*.’ [13]

This hadeeth includes an addition to the Ahadeeth which have preceded which is describing these statements that they are the lasting good deeds.

Allaah Ta'ala said:

<< But the enduring good deeds are better to your Lord for reward and better for [one's] hope. >> [18:46]

The lasting good deeds are those deeds due to which their reward remains, and is continuous, and this is the best at what a slave of Allaah can expect and hope for and expect the best reward.

9 – And from its benefits is: that they make a curve around the ‘*Arsh* of ar-Rahman and they have a buzzing sound like the buzzing of the bee, by which they mention /remember the one who said them.

In the ‘Musnad’ of Imam Ahmad and Sunnan Ibn Majah and ‘al-Mustadrak’ by al-Hakim from Nu'man bin Basheer -*Radi Allaahu anhu*- who said: the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Indeed what you remember/mention from the magnificence of Allaah is saying *Subhana Allaah, Allaahu Akbar, la illaah ila Allaah* and *Alhamdulillah*, it curves around the ‘*Arsh*, they have a buzzing sound like the buzz of the bee, which (mention/remember) its (companion/the one) who says it. Does not one of you want that, or wish that someone still remembers you by it.’

Al-Busseeri said in: ‘Zawaid Sunnan Ibn Majah: ‘Its *Isnaad* is *Saheeh*, its narrators of trustworthy, and it was authenticated by al-Hakim.[\[14\]](#)

Therefore, the benefit of this hadeeth is this great virtue, which is that these four statements curve around the ‘*Arsh*, i.e. that they go around it, they have a buzzing sound like the buzz of the bee, i.e. a sound which is similar to the sound of the bee and in doing so it remembers the person who said them, and those words are the greatest encouragement for *Dhikr* with these statements, this is why the Messenger -*sallAllaahu alayhi wa sallam*- said in this hadeeth: ‘Does not one of you want that, or wish that someone still remembers you by it.’

10 – From their excellence: that the Prophet -*sallAllaahu alayhi wa sallam*- mentioned that they are heavy on the scales. Nisa'ee narrated in ‘Amal al-Yawm wa Layla’ and Ibn Hibban in his book called ‘Saheeh’ and al-Haakim and other than them from Abu Salma -*Radi Allaahu anhu*- who said: I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying:

‘*Bakhin Bakhin* – and pointed with his five fingers – how heavy they are on the scale: ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar*) and a righteous son that dies and his father is a Muslim and he benefits by him.’

Al-Haakim authenticated it and Dhahabi agreed [15] and the hadeeth has a support from the hadeeth of Thawbaan -*Radi Allaahu anhu*, and al-Bazzar collected it in his ‘Musnad’ and said its *Isnaad* was *Hasan*. [16]

And his saying in the hadeeth: ‘*Bakhin Bakhin*’ this is a word, which is said when, being amazed by something and explaining its excellence.

11- From the excellence of these words is that for the slave of Allaah they are *Sadaqah* (giving charity) when he says each one of them.

It is collected by Muslim in his ‘Saheeh’ from Abu Dharr -*Radi Allaahu anhu*:

Some of the companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘O Messenger of Allaah, the affluent have made off with the rewards, they pray as we pray they fast as we fast, and they give away in charity the extra of their wealth.’

He -*sallAllaahu alayhi wa sallam*- said:

‘Has not Allah made things for you to give away in charity? Every *Tasbihah* (saying: *Subhana Allaah*) is a charity, every *Takbirah* (saying: *Allaahu Akbar*) is a charity, every *Tahmidah* (saying: *al-Hamdu lillaah*) is a charity, and every *Tahlilah* (saying: *la illaah ila Allaah*) is a charity, to enjoin a good action is a charity, to forbid an evil action is a charity, and in having relations with your wife is a charity.’

They said: ‘O Messenger of Allah, when one of us fulfils his desire (with his wife) will he have some reward for that?’

He -*sallAllaahu alayhi wa sallam*- said:

‘Do you not think that if he were to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward.’ [17]

The poor people thought that there was no *Sadaqah* except by giving money, and they were incapable of doing that, so the Prophet -*sallAllaahu alayhi wa sallam*- informed them that all types of good actions and being good is *Sadaqah*, and the Prophet -*sallAllaahu alayhi wa sallam*- mentioned that at the head of good actions are these four statements ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest,’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar*).

12 – From the excellence of these statements is that the Prophet -*sallAllaahu alayhi wa sallam*- made these statements in place of the Noble Qur’aan for the one who truly cannot read it.

It is narrated by Abu Dawood, Nisa’ae, Daraqutni and other than them from Ibn Abee Awfa -*Radi Allaahu anhu*- who said: ‘A man came to the Prophet -*sallAllaahu alayhi wa sallam*- and said: ‘O Messenger of Allaah indeed I cannot learn the Qur’aan, so teach me something that will give me a reward.’ He -*sallAllaahu alayhi wa sallam*- said:

‘Say: ‘Far is Allaah from imperfection, and all praise be to Allaah, and there is none worthy of worship in truth except Allaah, and Allaah is the Greatest, There is no capability nor is there any power except with Allaah.’ (*Subhana Allaahi, wal hamdu lillaahi, wa la illaah ila Allaah, wa Allaahu Akbar wa La hawla wa la quwwata illa billaa.*)

Then the Bedouin said: ‘like this – and he closed his hand – and said: This is for Allaah, what is for me?’

The Prophet -*sallAllaahu alayhi wa sallam*- said:

اللهم اغفر لي وارحمني وعافني وارزقني واهدني

‘Say: O Allaah forgive me, and have mercy on me, and pardon me, and provide for me, and guide me.’ Then the Bedouin took them [this supplication] and closed the palm of his hand. The Prophet -*sallAllaahu alayhi wa sallam*- said:

‘As for this person then he has filled his two hands with goodness.’[\[18\]](#)

The *Muhaddith* Abu Tayyib al-Atheem ‘Abbadī said in his comments on Sunnan Daraqutni its Isnad is Saheeh and Albaani -*Rahimullaah*- said its *Sanad* is *Hasan*.[\[19\]](#)

These are some of the virtues mentioned in the Prophetic Sunnah regarding these four statements. There are specific virtues for every one of these statements. Whoever reflects upon these preceding virtues finds that they are very great, and show the great status of these statements and their lofty status and their many benefits and their advantages upon the believer, the slave of Allaah.

Perhaps the secret to this great excellence – and Allaah knows best – is what has been mentioned by some of the people of knowledge, which is that the Names of Allaah –*Tabaraka wa Ta'ala* – are all incorporated in these four statements. As for what is embodied in '*Subhana Allaah*' is the Name of Allaah which show purity like *al-Qudoos* (The Holy) and *as-Salaam* (The Source of Peace).

As for '*Alhamdulillah*' then it comprises and affirms the different types of perfection for Allaah –*Tabaraka* – in His Names and His Attributes.

As for '*Allaahu Akbar*' then it contains the Magnificence of Allaah and regarding Him as Great, and that none can enumerate praise upon Him, so whoever this possesses, then, He is the One Who is worthy of worship, which means that there is none worthy of worship except Him.

I swear by Allaah, look how great these statements are, and how magnificent their matter is, and how great is the result of the good for them.

We ask Allaah that He gives us the capability to observe these statements and to be continuous upon them, and makes us from its people, those whose tongues are moist with remembering them, indeed Allaah is The Protector of that and He is The Capable One.

[Taken from '*Fiqh al-Adeeyah wal Adhkaar*' by Abdur-Razzaq al-Badr p.161-166]

- [1] Saheeh Muslim
- [2] Musnad at-Tayyalisi
- [3] Saheeh Muslim
- [4] Al-Musnad & Shu'ab al-Eemaan
- [5] Targheeb wa Tarheeb (2/409)
- [6] Silsilah Saheehah (3/303)
- [7] Al-Musnad , Sunnan Tirmidhi, Mustadrak al-Hakim & Saheeh al-Jamia' no. 5636
- [8] Saheeh Muslim
- [9] Sunnan Tirmidhi & Saheeh al-Jamia' no. 1601
- [10] Sunnan Tirmidhi & Albaani declared it Hasan in Saheehah no. 105
- [11] Al-Musnad, Sunnan al-Kubra by Nisa'ee Book of Actions of the Day & the Night, Albaani declared it *Hasan* in Saheehah No. 654
- [12] Al-Musnad, al-Mustadrak and 'Allaama Albaani said in Saheeh al-Jamia' No.1718 it is Saheeh.
- [13] Al-Mustadrak, Sunnan al-Kubra & Saheeh al-Jamia' No. 3214
- [14] Al-Musnad, Sunnan Ibn Majah & al-Mustadrak
- [15] Sunnan al-Kubra, Saheeh Ibn Hibban & Al-Mustadrak
- [16] Kashf al-Astaar 'an Zawaid al-Bazzar
- [17] Saheeh Muslim
- [18] Sunnan Abu Dawood, Sunnan Nisa'ee & Sunnan Daraqutni
- [19] Saheeh Abu Dawood