

Asking Allaah for Pardon, Well-being & Protection

اللَّهُمَّ إِنِّي أَسْأَلُكَ [الْعَفْوَ وَ]الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ
احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ
بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allaahumma innee as-aluka [l-'afwa wa] l-'aafiyata fid-dunyaa wal-aakhirati, Allaahumma innee as-
alukal-'afwa wal-'aafiyata fee deenee wa dunyaaya wa 'ahlee, wa maalee , Allaahum-mastur
'awraatee, wa aamin raw-'aatee, Allaahum-mahfadhnee min bayni yadayya, wa min khalfee, wa 'an
yameenee, wa 'an shimaalee, wa min fawqee, wa a-'oothu bi-'a-dhamatika 'an 'ugh-taala min
tahtee.

'O Allaah, I ask You for [pardon and] well-being in this world and the Hereafter;

O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and in my family and my
wealth;

O Allaah, cover my defects and weaknesses, and relieve me of my fears;

O Allaah, protect me from in front of me and from behind me, from my right, my left and above me; and I
seek refuge in Your Greatness and Glory from being destroyed suddenly from beneath me.'

Text of the Hadeeth:

Indeed, from among the magnificent supplications which the Prophet (SallAllaahu Alaihi wa Sallam) used to
strive to maintain every morning and evening - rather, he (SallAllaahu Alaihi wa Sallam) never abandoned
these supplications whenever he reached the morning and whenever he reached the evening – is that which
has been confirmed in the Sunan of Aboo Daawood, the Sunan of Ibn Maajah and others besides these two,
from the Hadeeth of Abdullah ibn 'Umar (RadiyAllaahu an-huma), who said:

“The Messenger of Allaah (SallAllaahu Alaihi wa Sallam) never failed (to recite) these supplications
whenever he (SallAllaahu Alaihi wa Sallam) reached the evening and whenever he (SallAllaahu Alaihi wa
Sallam) reached the morning:

‘O Allaah, I ask You for [pardon and] well-being in this world and the Hereafter;

O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and in my family and my wealth;

O Allaah, cover my defects and weaknesses, and relieve me of my fears;

O Allaah, protect me from in front of me and from behind me, from my right, my left and above me; and I seek refuge in Your Greatness and Glory from being destroyed suddenly from beneath me.”

[Reported by Aboo Daawood, no. 5074, and Ibn Maajah, no. 3871, from Abdullah Ibn ‘Umar (RadyAllaahu ‘an-humaa). See: Saheeh Ibn Maajah, no. 3121, 2/332. Fortress of the Muslim, no. 84]

Explanation of the Hadeeth:

The Messenger of Allaah (SallAllaahu Alaihi wa Sallam) began this magnificent supplication by asking Allaah for well-being (**al-’Aafiyah**) in this world (ad-Dunyaa) and in the next life (al-Aakhirah); and there is nothing equal to al-’Aafiyah (well-being). Whoever is given well-being in this world and the hereafter has been given a complete and perfect share of all good (al-Khair).

At-Tirmidhee has reported in his ‘Sunan’, that al-’Abbaas ibn Abdul-Muttalib (RadyAllaahu an-hu), the paternal uncle of the Prophet (SallAllaahu Alaihi wa Sallam), said: I said: O Messenger of Allaah (SallAllaahu Alaihi wa Sallam), teach me something that I may ask Allaah (Azza wa Jalla) to grant me. He (SallAllaahu Alaihi wa Sallam) said: ‘Ask Allaah for well-being (al-’Aafiyah)’. After a few days I came (to him) and said: O Messenger of Allaah (SallAllaahu Alaihi wa Sallam), teach me something that I may ask Allaah to grant me. So he (SallAllaahu Alaihi wa Sallam) said to me: ‘O ‘Abbaas, O Uncle of the Messenger of Allaah, ask Allaah for well-being (al-’Aafiyah) in this world and the hereafter.’

[at-Tirmidhee, no. 3514. Al-Albaanee declared it to be authentic in Saheeh at-Tirmidhee, no. 2790]

In the Musnad of Ahmad and the Sunan of at-Tirmidhee, from Abu Bakr as-Siddeeq (RadyAllaahu an-hu), that the Prophet (SallAllaahu Alaihi wa Sallam) said: ‘Ask Allaah for pardon (al-’Afwu) and well-being (al-’Aafiyah), for indeed, after certainty of faith (al-Yaqeen), no one has been given anything better than well-being (al-’Aafiyah).

[Musnad Ahmad, 1/3; Sunan at-Tirmidhee, no. 3558. Al-Albaanee declared it to be authentic in Saheeh al-Jaami’, no. 3632]

Al-’Afwu (pardon) means erasing the sins (of a person) and covering them over.

As for al-’Aafiyah (well-being), it is Allaah’s safe-guarding of His servant from every misfortune and trial, by turning evil away from him, protecting him from afflictions and sickness, and protecting and preserving him from evils and sins.

The Prophet (SallAllaahu Alaihi wa Sallam) asked Allaah for well-being (al-‘Aafiyah) in this world and the hereafter, in addition to well-being in the religion, the worldly affairs, the family and the wealth.

As for the request for well-being in the **Deen** (religious affairs) – this is seeking protection from every matter which disfigures (and distorts) one’s religious observance or causes it to be defective.

As for the asking for well-being in the **Dunyaa** – (worldly affairs) this is seeking protection from anything which harms the person in his worldly affairs, including afflictions, calamities, adversities or that which is similar.

As for the request for well-being in the **Aakhirah** (hereafter) – this is seeking protection from the horrors and distress in the next life, as well as from the different types of punishments that will occur there.

As for the asking for well-being in the **Ahl** (family) – this is by (asking Allaah) to protect the family from trials and tribulations, and averting from them misfortunes and severe suffering.

As for the request for well-being in the **Maal** (wealth) – this is by asking Allaah to preserve it from that which would destroy it, including floods, fires, robbery and the like.

Hence, the Prophet (SallAllaahu Alaihi wa Sallam) – in this supplication - has joined together the request from Allaah for protection from every detrimental occurrence and every destructive danger.

The Prophet’s (SallAllaahu Alaihi wa Sallam) saying: ‘...O Allaah cover my **‘Aw-raat’** (defects and weaknesses)...’ – means cover my defects, my mistakes and my shortcomings, and everything which will sadden me if it is uncovered. Included in this is the protection from one’s private-parts being exposed. The private area for men is that which is between the navel and the knees; while the private area for women is the whole of her body.

It is befitting of the woman to strictly observe the recitation of this supplication, especially in this era in which women’s shamelessness and immorality – in every corner of the earth – is on the increase, and there is an absence of care or concern for covering and Islamic dress. One (female) is showing her forearm, another is uncovering her thigh, a third is showing the lower and upper part of her chest and throat, while others are doing that which is much more severe and filthy than this.

At the same time the virtuous, protected Muslim woman avoids all of this, and she is always – constantly - asking Allaah to protect and preserve her from trials (and corruption), and to favor her with the covering of her **‘awrah** (i.e. all that must be covered and not revealed).

The Prophet’s (SallAllaahu Alaihi wa Sallam) saying: ‘...and relieve me of my **‘Raw-‘aat’** (fears)...’ – **al-Amnu** (safety and security) is the opposite of **Khawf** (danger). **Raw-‘aat** is the plural of raw-‘ah which means fear and sadness. This entails asking Allaah to distance him from every matter which frightens him, saddens him or causes him distress. The use of the plural here (Raw-‘aat) is an indication that these fears are many.

The Prophet's (SallAllaahu Alaihi wa Sallam) saying: ‘...O Allaah, protect me from **in front of me** and from behind me, from my right, my left and above me; and I seek refuge in Your Greatness and Glory from being **destroyed suddenly from beneath me**’ – contains the request that Allaah grant him protection and security from those things which cause destruction, as well as the evils which the human being is subjected to from the six directions.

It might happen that evil and afflictions might come from the front or the back, or from the right or the left, or from above him or below him, while he does not know from which direction the affliction or the calamity may suddenly befall him. Hence, he (SallAllaahu Alaihi wa Sallam) asked his Lord to protect and preserve him from all directions.

After that, there is the greatest evil which the human being needs protection from, and that is the evil of Shaytaan (satan), who lurks, lying in wait for something to befall the human being, so that he can come to him from **in front of** him or behind him, and from his right and his left, to cause him to fall into calamities, pull him into misfortune and those things which will destroy him; as well as to distance the human being from the way of good and the road to uprightness.

This is just what is mentioned in Shaytān's (satan) claim, where he says:

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْتَبِهَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ

وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

‘Because You have sent me astray, surely I will lie in wait for them (i.e. the human beings) on Your straight path. Then I will come to them from *before* them and *behind* them, from their *right* and from their *left* and You will not find most of them as thankful ones.’ [Qur’aan, 7:16, 17]

For this reason, the person is in need of a stronghold to protect him from this enemy, and a protective shield to protect him from the traps and evil of Shaytaan (satan).

This magnificent supplication contains a fortification for the person so that the evil of Shaytaan (satan) will not reach him from any direction – since he will be in the protection, shelter and care of Allaah.

As for the Prophet's (SallAllaahu Alaihi wa Sallam) saying: ‘...and I seek refuge in Your Greatness and Glory from being **destroyed suddenly from beneath me**’ – it contains an indication of the greatness of the danger of the calamities which befall the human being from beneath him, such as the earth quaking. This is one type of punishment which Allaah causes to befall some of the people walking upon the earth while not being obedient to their Creator Who brought them into existence from nothing. Rather, they walk upon the earth engaging in sin and transgression, and evil and disobedience. As a consequence, they are punished by the earth quaking beneath them or by them being swallowed up by the earth, as recompense for their sins and a just punishment for their acts of disobedience.

Allaah said in the Qur'aan:

﴿ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾

'So, We punished each of them for his sins; of them were some on whom We sent a violent wind with a shower of stones [as on the people of Loot]; and of them were some who were taken by as-Saihah (torment – awful cry) [as Thamood or Shu'aib's people]; and of them were some whom We caused the earth to swallow [as Qaaroon]; and of them were some who We drowned [as the people of Nooh or Fir'awn (Pharaoh) and his people]. It was not Allaah Who wronged them, but they wronged themselves.' [Qur'aan, 29:40]