

A Summary of the Explanation of the Hadeeth

of

‘The Leading Supplication for Seeking
Forgiveness’

by

Shaykh ul-Islaam Ibn Taymeeyah

-Rahimullaah-

Translated by

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From Shaddad bin Aws -Radi Allaahu anhu- from the Messenger of Allaah -sallAllaahu alayhi wa sallam- who said:

‘Indeed, the major supplication for forgiveness is

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

O Allaah You are my Lord, there is none worthy of worship in truth except You, You created me and I am Your slave and I abide by Your covenant and promise as best as I can, I seek refuge in You from the evil that I have committed, I acknowledge Your favour upon me and I profess to you my sins, so forgive me verily no one forgives sins except You.

Allaahumma anta rabbee, la ilaha illa anta,
Khalaqtanee, wa ana abduka, wa ana ala ahdika wa

wa'dika mastata'tu, a'outhu bika min sharri ma
sanatu, aboo'u laka bini'matika alayya wa aboo'u laka
bi thambee, faghfirlee fa'innahu la yaghfiru ath-
thunooba 'illa 'anta

whoever says this with certainty when the morning
arrives, and dies during that day before evening, then
he is from the people of Paradise and whoever says it
with certainty in the evening, and dies before the
morning, then he is from the people of Paradise.'

[Narrated by Bukhari, an-Nisa'ee & Tirmidhi]

Shaykh ul-Islaam Ibn Taymeeyah *-Rahimabullaah-* said
about the preceding hadeeth:

‘Regarding the saying of the Messenger -*sallAllaahu alayhi wa
sallam*- about the ‘Leading Supplication for Seeking
Forgiveness’ is that when the slave of Allaah says:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ

***‘O Allaah You are my Lord, there is none worthy
of worship in truth except You’***

This hadeeth comprises of well-known, magnificent matters and therefore it is rightfully the ‘Leading Supplication for Seeking Forgiveness’ since it commences with the slave of Allaah acknowledging *ar-Ruboobiyah* (The Lordship) of Allaah.

Then the slave of Allaah follows that up with Tawheed *al-Uloohiyah* (Allaah’s sole right to be Worshipped) by saying:

لَا إِلَهَ إِلَّا أَنْتَ

***‘There is none worthy of worship in truth except
You.’***

Here the worshipper acknowledges that it is Allaah who created him and brought him into existence when he was nothing and therefore, Allaah is rightfully The One who takes charge of complete beneficence to His slave with forgiveness for his sins, just as He – *Subhanahu wa Ta’ala* – began with beneficence to him by creating him.

The slave of Allaah then says:

وَأَنَا عَبْدُكَ

‘I am Your slave’

By which he acknowledges that servitude of worship is only for Allaah, since Allaah –*Ta’ala*- created the son of Adam for Himself and for His worship as is mentioned in some *Athaar* (narrations).

So, if a slave of Allaah leaves that for which Allaah created him, which is obedience to Allaah, knowing Him, loving Him, turning repentantly to Him and relying upon Him, then he has fled from his Master.

When the slave of Allaah repents to Allaah and returns to Him, then he has repented to that which Allaah loves from the slave and so Allaah is pleased with this return.

This is why the Messenger *-sallAllaahu alayhi wa sallam-* mentioned regarding Allaah Ta'ala that:

لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ، مِنْ رَجُلٍ فِي أَرْضٍ دَوِّيَّةٍ مَهْلَكَةٍ،
مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ.....

‘Allaah is greater in happiness with the repentance of His slave than that of a slave finding his lost ride, which had his food and his drink on it, in a perilous land after he had given up hope of recovering it.’

Allaah – *Subhanahu* – is The One who is capable of returning his ride, and Allaah was The One who returned it to him. This is the height of excellence and beneficence, worthy of he who is in this circumstance, and there is nothing more beloved to the slave than Allaah.

The slave of Allaah then says:

وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ

‘and I abide by Your covenant and promise as best as I can’.

Allaah – *Subhanahu wa Ta’ala* – made a contract with His slaves wherein He set out commands and prohibitions. Allaah promised them that if they fulfilled His contract, He would reward them with the highest of rewards. So, the slave of Allaah continues moving between fulfilling his contract to Allaah and

attesting to Allaah's promise, meaning: I fulfil Your contract, attesting to Your promise.

This meaning was mentioned by the Prophet *-sallAllaahu alayhi wa sallam-* in his saying:

مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

‘Whoever fasts Ramadan with Eemaan and (*al-Ihtisaab*) hoping for a reward, then he is forgiven for his previous sins.’

Here in this Hadeeth, Eemaan is the action which is: the contract Allaah contracted with His worshippers.

Al-Ihtisaab (hoping for a reward) is: hoping for Allaah's reward by doing this action -which is not fitting except when attesting to His promise.

As for the Messenger *-sallAllaahu alayhi wa sallam-* saying:
'Eemaan and *Al-Ihtisaab* (hoping for a reward)' then
the slave of Allaah is driven to do this, due to his
Eemaan. Allaah legislated and obligated it, was
pleased with and commanded it.

Al-Ihtisaab (hoping for a reward) is the reward with
Allaah, which means the slave of Allaah does this
action sincerely for Allaah, hoping for His reward.

As for his saying:

مَا اسْتَطَعْتُ

'as best as I can'

Then this means: I fulfil this according to my ability
and that which Allaah has made rightful upon me, and
not according to that which should befit You O
Allaah.

In this statement there is a proof which establishes that the slave of Allaah has strength and capability and that he is not compelled by destiny, rather he himself has the capability, which is his being entrusted with commands and prohibitions, reward and punishment.

Also from this statement is a refutation of the Qadareeyah al-Mujbirah (a sect who believe that destiny means that actions are due to compulsion); who say that the slave of Allaah has neither capability nor potential by himself and that he has no decision over actions whatsoever, but rather that Allaah will punish due to Allaah's own action and not due to the action of Allaah's slave.

This part of the supplication is also a refutation of the al-Majooseeyah (fire worshippers) and other than them.

Then the slave of Allaah says:

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ

‘I seek refuge in You from the evil that I have committed’

The slave of Allaah seeks refuge, protection and fortification with Allaah, fleeing to Him from that which one seeks refuge from, just like the refugee who secures himself from the enemy in a fortress which will save him from them.

There is affirmation of the actions of the slave of Allaah and his seeking his own livelihood and also that

evil is attributed to his own actions and not to his Lord in his saying:

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ

‘I seek refuge in You from the evil that I have committed’

So evil, in itself, is indeed from the slave of Allaah.

As for our Lord (Allaah) then He has Beautiful Names, all His Attributes are attributes of perfection and all His Actions are Wise and for a just purpose. What supports this is the saying of the Messenger - *sallAllaahu alayhi wa sallam*:- ‘evil is not attributed to You’ as is mentioned in the hadeeth narrated by Muslim in the supplication for beginning the prayer.

The slave of Allaah then says:

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ

‘I acknowledge Your favour upon me’

Which means I acknowledge this matter; i.e. I affirm this - that I acknowledge You with Your blessings upon me. You are The One deserving of this because You are The One who is praised and I seek forgiveness from You for my sins.

This is why some of the righteous people said:

يُنْبَغِي لِلْعَبْدِ أَنْ تَكُونَ أَنْفَاسُهُ كُلُّهَا نَفْسَيْنِ:
نَفْسًا يَحْمَدُ فِيهِ رَبَّهُ، وَنَفْسًا يَسْتَغْفِرُهُ مِنْ ذَنْبِهِ

‘It is a must that every breath the slave of Allaah takes is one of two types; one breath where he praises his Lord and, in the next one, one where he seeks forgiveness from his sins.’

When the slave of Allaah testifies to these two matters then his *Uboodiyah* (servitude of worship to Allaah) becomes correct, he is raised in degrees of goodness

and Eemaan, his own self is diminished and he humbles himself for his Lord. This is the perfection of *Uboodiyah* by which he becomes free of being amazed by himself, of pride and of beautifying actions in order to show off.

Allaah is The One who gives success and He is The One Who Guides.

All praise be to Allaah Alone and may the peace and blessings of Allaah be upon our leader Muhammad, his Family and his Companions, may Allaah be pleased with them all. Allaah is sufficient for us and He is The Best to protect.’

Taken From: ‘al-Majmoo’ al-‘Aleeyah min Kutub wa Rasail wa Fatawa Shakyh ul-Islaam Ibn Taymeeyah’ 1/54-59

Supplication for Seeking Forgiveness

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his Family, his Companions and all those who follow his guidance.

Vocabulary

اللَّهُمَّ – O Allaah

أَنْتَ – You

رَبِّي – My Lord

لا - No/None

إِلَهَ – deity/god

إِلَّا – except

خَلَقْتَنِي - You created me

وَ – and

أَنَا – I am

عَبْدُكَ – Your slave

عَلَى – on

عَهْدِكَ - I abide to Your
covenant

وَعْدِكَ – promise

مَا – what

أَسْتَطَعْتُ - as best as I can أَعُوذُ بِكَ - I seek refuge in
You

مِنْ - from شَرًّا - evil

صَنَعْتُ - I have committed أَبُوءُ لَكَ - I profess to you

بِذُنُوبِي - my sins بِنِعْمَتِكَ - Your favour

فَاغْفِرْ لِي - so forgive me فَإِنَّهُ - verily He

يَغْفِرُ - forgives الذُّنُوبَ - sins

Sentences

اللَّهُمَّ أَنْتَ رَبِّي - Allaahumma anta rabbee -O Allaah You
are my Lord

لَا إِلَهَ إِلَّا أَنْتَ - la ilaha illa anta - there is none worthy of
worship in truth except You

خَلَقْتَنِي وَأَنَا عَبْدُكَ - Khalaqtanee, wa ana abduka - You created me and I am Your slave

وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتِطَعْتُ - wa ana ala ahdika wa wa'dika mastata'tu - and I abide by Your covenant and promise as best as I can

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ - a'outhu bika min sharri ma sanatu - I seek refuge in You from the evil that I have committed

أَبُوءُ لَكَ بِذُنُوبِي - aboo'u laka bithambee - I profess to you my sins

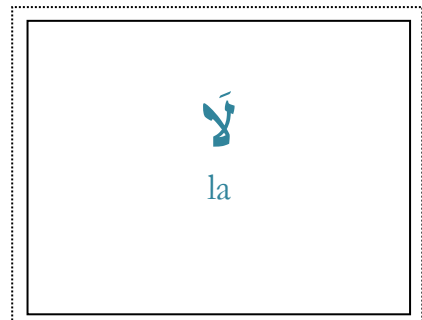
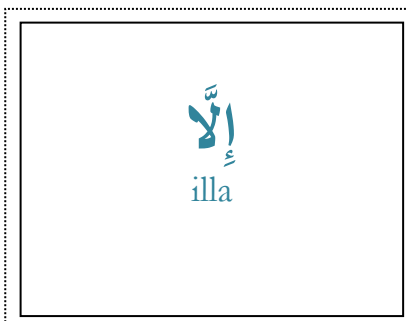
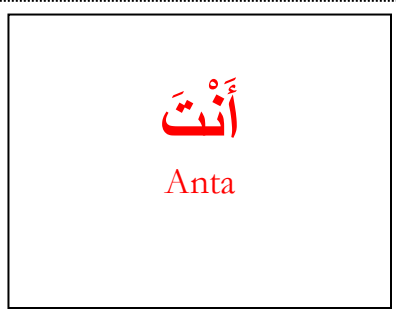
وَأَبُوءُ لَكَ بِبِنِعْمَتِكَ عَلَيَّ - wa aboo'u laka bini'matika alayya - and I acknowledge Your favour upon me

فَاغْفِرْ لِي - faghfirlee - so forgive me

فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ - fa'innahu la yaghfiru ath-thunooba -
verily no one forgives sins

إِلَّا أَنْتَ - 'illa 'anta - except you

FlashCards



Supplication for Seeking Forgiveness

وَأَنَا
wa ana

خَلَقْتَنِي
Khalaaqtanee

أَنْتَ
anta

عَلَى
ala

وَأَنَا
wa ana

عَبْدُكَ
abduka

مَا اسْتَطَعْتُ
mastata'tu

وَوَعْدِكَ
wa wa'dika

عَهْدِكَ
ahdika

مِنْ
min

بِكَ
bika

أَعُوذُ
a'outhu

Supplication for Seeking Forgiveness

أَبُوءُ aboo'u	مَا صَنَعْتُ ma sanatu	شَرِّ sharri
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وَأَبُوءُ wa aboo'u	بِذَنْبِي bithambee	لَكَ laka
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عَلَيَّ alayya	بِنِعْمَتِكَ bini'matika	لَكَ laka
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فَإِنَّهُ fa'innahu	لِي lee	فَاغْفِرْ faghfir
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فَإِنَّهُ fa'innahu	لِي lee	فَاغْفِرْ faghfir
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Supplication for Seeking Forgiveness

