



LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

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AL SUBBOOH (The Most Glorified)

- The Name of Allah As Subbooh helps us see His greatness and majesty.
- We are humans but this fast life can make us forget our position and forget that we are not flawless. We have Names of Allah (سبحانه وتعالى) to remind us.
- The Name As Subbooh comes from (سبح) which means to swim. This means every part

of the body is moving. We cannot stay underwater without moving for a long time. The face has to come back up. The hands and feet are constantly moving. If we don't move and don't get our head out of the water we can drown. Issues, problems, actions of people or even our own actions can make us sink.

- Allah (سبحانه وتعالى) gave us the worship of tasbeeh. Tasbeeh is an impact of the name of Allah As Subbooh - The Most Glorified.

NAME OF ALLAH AS SUBBOOH IN THE SUNNAH

SUPPLICATION WHEN BOWING & PROSTRATING

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: فِي رُكُوعِهِ وَسُجُودِهِ
سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

'A'isha ((رضي الله عنها)) reported that the Messenger of Allah ((صلى الله عليه وسلم)) used to pronounce while bowing and prostrating himself: Subbuhun Quddusun Rabbul-mala'ikati war-ruh "Glorified and Holy (He is), Lord of the Angels and the Rooh (i.e. Jibreel)."¹

- We are bent while bowing and prostrating. This is the place of glorifying Allah.
- As Subbooh is the Most Glorified and Al Qudoos is the Most Sanctified. No one else can have this quality.

¹ Sahih Muslim 487

- These Names show the greatness of Allah and the lowliness of the human being. No one can come near this.
- The angels are a high and lofty creation made of light. Their nourishment is tasbeeh. Human beings are from the earth so they need food and drink.
- Tasbeeh is a high worship as one sees the highness of Allah. Tasbeeh is to push away and make distant from Allah any kind of fault. Humans are not divine - only Allah is divine.
- Humans make mistakes and need rest. Allah (سبحانه وتعالى) is the Only One Who does not eat, drink, get tired, is fatigued or die. Humans and jinn die.
- This Name puts us back in our place as humans. Only Allah is worthy of divinity.

- The Name Al Qudoos also removes and negates all imperfection from Allah that does not suit Him as a Creator. He does not create anything as jest, play or random. The angels sanctify Him.

SURAH AL BAQARAH 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

- Allah (سبحانه وتعالى) has no need of a son, partner, or any kind of connection. Humans cannot be without connections.

- We say subhan Allah when facing situations that go against the pattern. Knowing this name helps us accept changes.

SURAH AL IKHLAS

1.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "He is Allah , [who is] One,

2.

اللَّهُ الصَّمَدُ

Allah , the Eternal Refuge.

3.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born,

4.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Nor is there to Him any equivalent."

- There is negation and affirmation. Allah (سبحانه) negates He is not born and has no son. There is no connection from above, the sides,

or below. There are no partners or children unlike ourselves.

SURAH AL ISRAA' 44

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

- Everything in the heavens and earth is glorifying Allah but we cannot understand.
- This shows more dignity of Allah (سبحانه وتعالى). No one is like the One we are worshiping.
- All His names are the peak in beauty. His attributes are the Most High. There can never be any kind of shortcoming. All His actions are full of wisdom. Nothing is random.

- His speech is decisive. There is no hesitation or uncertainty. There is no amusement or mockery in His words. This shows us how great and divine He is.
- We can lose this connection with Allah and forget that He is our Ilaah.
- A person can go to one extreme and think Allah (سبحانه وتعالى) cannot really see or hear and think He is too exalted above these.
- The other extreme is to lose the magnification and take Him as anyone else.
- We need to have much respect, love and magnification for Him. No one is like Him.

SURAH AL FURQAN 58

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

And rely upon the Ever-Living who does not die,
and exalt [Allah] with His praise.

- Everyone else dies. We keep our qualities as humans. Divinity is only for Allah.
- We push away any kind of ignorance, heedlessness from Him. We forget and get tired and cannot remember everything.
- We become heedless. We know we should be thinking of Him, but we think of other things.
- Allah (سبحانه وتعالى) never forgets and is never taught. No one needs to teach Him. His knowledge is not preceded by ignorance or followed by forgetfulness.
- He never does anything as a mockery or making fun of the human being. He is great and high. His highness is pure to be talked about in any other way.

- He is As Subbooh to attribute any poorness to Allah (سبحانه وتعالى). We are poor and He is the Most Rich.

SURAH AAL IMRAAN 181

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا

Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said

- We push away Allah (سبحانه وتعالى) having a son, partner or anything else.
- Tasbeeh is mentioned in the Qur'an when they attribute a son, girl or partner to Allah.

SURAH AL AN'AM 100

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

But they have attributed to Allah partners - the jinn, while He has created them - and have

fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

- Glory be to Allah (سبحانه وتعالى) from what they ascribe to Him.

SURAH AL ISRAA 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا

And say, "Praise to Allah , who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

- Allah (سبحانه وتعالى) does not take an ally out of weakness. Humans take allies out of weakness to make them powerful.
- Any miserliness is negated from Him and from being unfair to anyone.

ALLAH FORBIDS OPPRESSION ON HIMSELF

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

Abu Dharr reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, said: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.²

- Never say Allah (سبحانه وتعالى) is unfair in any decree and command. Everything is based on His perfect wisdom and knowledge.
- We push away any wrong thinking about Allah (سبحانه وتعالى) or about the people. No one can be like Him. No matter how much we try to push away shortcomings and attribute praise to Him, it cannot be as He praised Himself.

² Sahih Muslim 2577a

.. AS ALLAH PRAISED HIMSELF

قال النبي ﷺ: «لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ»

I cannot count Your praises. You are as You have praised Yourself³

- We are limited. We cannot reach praising Him and this shows us our limitation. Only He is divine.
- Allah (سبحانه وتعالى) loves for us to push away negativity from Him and connect to Him in the right way.
- We go through tests to remove impurities, to keep our humanity and leave divinity to Him.
- Firawn attributed lordship and divinity to himself. Iblis also did not accept his mistakes.
- The one who attributes perfection to himself and loses his humanity will be brought down.

³ Jami` at-Tirmidhi 3493

- Firawn drowned in the end. He was not ilaah and he had to fail.
- All the actions, commands and legislation of Allah (سبحانه وتعالى) are perfect.

SURAH AL MAEDA 3

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.

- Never think there are other religions or other ways to reach Him. Allah (سبحانه وتعالى) perfected our religion for us. We never think bad of Him. Everything He does is full of wisdom and mercy.

SURAH AL FATH 12

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا

But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

- These are the feelings of the hypocrites. They thought the messenger and believers would never return back to their families
- A person can easily have these feelings. He may not be fond of someone at work and feels happy when they leave and hope they never come back. Allah (سبحانه وتعالى) knows about these feelings.
- They felt pleasure in their heart and in the end, they were ruined people.

- Allah (سبحانه وتعالى) knows the bad thinking and bad feelings a person has so we strive to push away these feelings.

SURAH AL ANBIYA 87

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

- This is the invocation of Yunus (عليه السلام). He was squeezed in the stomach of the whale, surrounded by flesh and in a very hot place. He was only calling on Allah (سبحانه وتعالى) in this state, admitting that he is only human and the

command of Allah (سبحانه وتعالى) cannot be above him.

- Allah (سبحانه وتعالى) will respond to anyone who says this dua.

SURAH AL JINN 3

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son

- Even the jinn glorify Allah (سبحانه وتعالى).

SURAH AR RA'D 13

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ

And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills

- Thunder glorifies Allah (سبحانه وتعالى).

SURAH AL ANBIYA 79

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُودَ
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].

- The mountains and birds glorify Allah (سبحانه وتعالى).

ALLAH AL MUSA'IR

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ " اطلبوا فضلةً من ماءٍ ". فجاءوا بإناءٍ فيه ماءٌ قليلٌ، فأدخل يدهُ في الإناءِ، ثمَّ قالَ " حَيَّ عَلَى الطَّهْرِ الْمُبَارِكِ، وَالْبَرَكَهَةُ مِنَ اللَّهِ " فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

Narrated `Abdullah: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were

with Allah's Messenger (ﷺ) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (ﷺ), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him)⁴

- Food and drink glorifies Allah (سبحانه وتعالى).
- Tasbeeh is high worship of the angels, messengers, prophets, animals, objects and mountains.
- The righteous predecessors said that the creaking of the doors and the flowing of water is all glorification of Allah (سبحانه وتعالى).

⁴ Sahih al-Bukhari 3579

GLORIFICATION IN THE NIGHT

أن الله جعله من سنة رسول الله ﷺ الذي أمرنا بالاعتداء به؛
 فعن عائشة لما سئلت: بِمَ كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ إِذَا هَبَّ مِنَ
 اللَّيْلِ،؟ فَقَالَتْ: «لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ،
 كَانَ إِذَا هَبَّ (٢) مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَحَمِدَ عَشْرًا وَقَالَ: سُبْحَانَ
 اللَّهِ وَبِحَمْدِهِ عَشْرًا وَقَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ عَشْرًا وَاسْتَغْفَرَ
 عَشْرًا، وَهَلَّلَ عَشْرًا، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا،
 وَضَيْقِ يَوْمِ الْقِيَامَةِ عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلَاةَ»

Narrated Aisha, Ummul Mu'minin: Shariq al-Hawzani and I came to Aisha (Allah be pleased with her) and asked her: By which (prayer) the Messenger of Allah (ﷺ) began when he woke up at night? She replied: You asked me about a thing which no one asked me before. When he woke up at night, he uttered: "Allah is Most Great" ten times, and uttered "Praise be to Allah" ten times, and said "Glory be to Allah and I begin with His praise" ten times, and said: "Glory be to the King, the Most Holy" ten times, and asked Allah's pardon ten times, and said: "There is no god but Allah" ten times, and then said: "O Allah! I seek refuge in Thee from the

strait of the Day of resurrection," ten times. He then began the prayer.⁵

- Night time is the time of more connection to Allah (سبحانه وتعالى).

THE MOST BELOVED WORDS TO ALLAH

كما في حديث سمرة بن جندب عن رسول الله ﷺ قال: «أَحَبُّ
الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ
أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّنَ بَدَأْتَ

Samura b. Jundub reported 's messenger as saying, The most beloved words to Allah are four: Subḥānallāh Walḥamdu lillāh. Wa lā ilāha illallāh Wallāhu Akbar. Allah's Messenger (ﷺ) said: The most beloved words to Allah are four: Glorified is Allah, and The praise is for Allah, and There is none worthy of worship but Allah, and Allah is the Most Great.⁶

- They can be said in any order.

⁵ Sunan Abi Dawud 5085

⁶ Sahih Aj Jamie' 173

WORDS REVOLVING AROUND THE THRONE

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
 " إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ
 يَنْعَطِفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ تُذَكِّرُ بِصَاحِبِهَا أَمَا
 يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ - أَوْ لَا يَزَالَ لَهُ - مَنْ يُذَكِّرُ بِهِ " .

It was narrated from Nu'man bin Bashir that: the Messenger of Allah (ﷺ) said: "What you mention of glory of Allah, of Tabsih (Subhan-Allah), Tahlil (Allahu-Akbar) and Tahmid (Al-Hamdu lillah), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)?"⁷

- When we remember Allah (سبحانه وتعالى) by these words, our names will be mentioned near Him.

GLORIFY ALLAH 100 TIMES DAY & NIGHT

عن أبي هريرة قال: قال رسول الله ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ
 وَحِينَ يُمَسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً لَمْ يَأْتِ أَحَدٌ يَوْمَ

⁷ Sunan Ibn Majah 3809

الْقِيَامَةِ بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who recites in the morning and in the evening (these words): "Hallowed be Allah and all praise is due to Him" one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words.⁸

- No one does better than this.

THOUSAND REWARDS A DAY

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ.

Mus'ab b. Sa'd reported that his father told him that he had been in the company of Allah's Messenger (ﷺ) that he said: Is one amongst you

⁸ Sahih Muslim 2692

powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Recite: "Hallowed be Allah" one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out.⁹

- It is important to have the intention to want these virtues. To be happy to say these words that Allah loves, to love for our name to mentioned near Him, to be happy for sins to be erased and to attain reward.

TWO EXPRESSIONS

أبي هريرة، حيث يقول: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»

Narrated Abu Huraira: The Prophet (ﷺ) said, "There are two expressions which are very easy

⁹ Sahih Muslim 2698

for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al-`Azim and 'Subhan Allah wa bihamdihi.'"¹⁰

SURAH TAHA 24 TO 35

24.

اَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go to Pharaoh. Indeed, he has transgressed."

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Moses] said, "My Lord, expand for me my breast [with assurance]

26.

وَيَسِّرْ لِي أَمْرِي

And ease for me my task

27.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي

And untie the knot from my tongue

28.

يَفْقَهُوا قَوْلِي

¹⁰ Sahih al-Bukhari 6406

That they may understand my speech.

29.

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي

And appoint for me a minister from my family -

30.

هَارُونَ أَخِي

Aaron, my brother.

31.

أَشْدُدْ بِهِ أَزْرِي

Increase through him my strength

32.

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task

33.

كَيْ نُسَبِّحَكَ كَثِيرًا

That we may exalt You much

34.

وَنَذْكُرَكَ كَثِيرًا

And remember You much.

35.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

Indeed, You are of us ever Seeing."

- It is not easy to face Firawn - someone who claimed to be god. They can get affected by his words so they need glorification.
- And they want to remember Allah (سبحانه وتعالى). Sometimes we are crowded by problems, issues and actions of people so we are not purely remembering Allah (سبحانه وتعالى). We need tasbeeh.
- When the people of paradise want something, they say 'subhanak'. Paradise is a pure land.
- We face situations in life but we don't want to have bad thoughts, but need tasbeeh to keep going to Allah (سبحانه وتعالى).

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- Every son of Adam makes mistakes. This is our nature and this is what suits us.
- The action of (تنزيهه) is to negate and remove any faults or mistakes. This is suiting only for Allah (سبحانه وتعالى).
- The one who is busy with negating faults from himself is on the path of deception. Firawn didn't even fall sick but this was a great test for him.
- Musa (عليه السلام) understood that if he was alone, the focus would be on negating faults from himself. He asked for a partner so both of them could glorify Allah (سبحانه وتعالى) and negate faults from Allah (سبحانه وتعالى).

- Tasbeeh is to negate all and any imperfection from Allah (سبحانه وتعالى) and avert any perfection from our own selves.
- Tasbeeh is to keep swimming forward only looking at Allah (سبحانه وتعالى) and moving forward. Looking at ourselves or others can make us drown.

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

SUBBUHUN QUDDUSUN RABBUL-MALA'IKATI WAR-RUH
 "GLORIFIED AND HOLY (HE IS), LORD OF THE ANGELS AND
 THE ROOH (I.E. JIBREEL)."

REFERENCES

1. تفسیر الشیخ السعدی - TAFSEER SHEIKH AS SA'ADY

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