



223561 - It is recommended if a Muslim sits in any gathering - no matter what kind of gathering it is - to end by reciting the expiation for the gathering before he gets up to leave

the question

How can we apply the following text? `A'ishah (may Allah be pleased with her) said: The Messenger of Allah (blessings and peace of Allah be upon him) never sat in any gathering or recited Quran or offered a prayer but he would end that gathering by reciting some words...?

Summary of answer

The expiation for a gathering is a dhikr that is mentioned in the Prophet's Sunnah. It is to be recited after every gathering as an expiation for sins and idle talk. It is: "Subhanak Allahumma wa bi hamdika, ash-hadu an la ilaha illa anta, astaghfiruka wa atubu ilayka (Glory and praise be to You, O Allah; I bear witness that there is no god worthy of worship except You; I ask for Your forgiveness and I repent to You)."

The Prophet (blessings and peace of Allah be upon him) explained that the expiation for the gathering should be recited at the end of every gathering in which a man sits, whether it is a gathering of dhikr or a gathering in which there was a great deal of idle talk. If it was a gathering of dhikr, that will be recorded for him as a righteous deed, and if it was otherwise, that will be an expiation for it.

Detailed answer

Praise be to Allah.



The virtue of the supplication that is called the expiation for the gathering

It was narrated by at-Tirmidhi (3433), who classed it as authentic, and by Ahmad (10415) that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever sits in a gathering in which he engaged in a great deal of idle talk, then says before he gets up to leave: ‘*Subhanak Allahumma wa bi hamdika, ash-hadu an la ilaha illa anta, astaghfiruka wa atubu ilayka* (Glory and praise be to You, O Allah; I bear witness that there is no god worthy of worship except You; I ask for Your forgiveness and I repent to You),’ he will be forgiven for whatever happened in that gathering.” Al-Albani classed it as authentic in *Sahih at-Tirmidhi*.

Al-Qari (may Allah have mercy on him) said:

That is, no person sits in a gathering “in which he engaged in a great deal of idle talk,” meaning that he says things that incur sin or, it was said, that are of no benefit. At-Teebi said: What is meant by idle talk is saying sarcastic things and things that are of no benefit. “Then says before he gets up to leave: *Subhanak Allahumma wa bi hamdika...* (Glory and praise be to You, O Allah...)” means: I glorify and praise Allah, or I glorify and praise You. “*Ash-hadu an la ilaha illa anta* (I bear witness that there is no god worthy of worship except You)” – this is affirming Allah’s oneness in His divinity; “*astaghfiruka wa atubu ilayka* (I ask for Your forgiveness and I repent to You)” – this is acknowledging shortcomings in servitude to Allah; “he will be forgiven for whatever happened” that is, of idle talk “in that gathering.”(*Mirqat al-Mafatih*, 4/1689).

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

This dhikr includes affirmation of Allah’s oneness and seeking forgiveness.(*Al-Fatawa al-Kubra*, 5/236).

Ibn Rajab (may Allah have mercy on him) said:



The Prophet (blessings and peace of Allah be upon him) used to end his gatherings with the expiation for the gathering, and he instructed others to end their gatherings with it too, and he stated that if there was any idle talk in the gathering, it would be an expiation for it. That was narrated from a number of the Sahabah. (*Fat-h al-Bari*, 3/345).

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

Part of the etiquette of gathering is that if a person sits in a gathering in which there is a great deal of idle talk, he can expiate it by saying: “*Subhanak Allahumma wa bi hamdika, ash-hadu an la ilaha illa anta, astaghfiruka wa atubu ilayka* (Glory and praise be to You, O Allah; I bear witness that there is no god worthy of worship except You; I ask for Your forgiveness and I repent to You)” just before he gets up to leave the gathering. If he says that, that may erase what he has said of idle talk. Based on that, it is recommended to end a gathering in which there was a great deal of idle talk with this supplication: “*Subhanak Allahumma wa bi hamdika, ash-hadu an la ilaha illa anta, astaghfiruka wa atubu ilayka* (Glory and praise be to You, O Allah; I bear witness that there is no god worthy of worship except You; I ask for Your forgiveness and I repent to You).”

...

People hardly ever sit in a gathering in which they do not say things that come under the heading of idle talk, or talk that is of no benefit, or wasting time. Therefore it is appropriate to recite this supplication every time one gets up to leave a gathering, so that it will be an expiation for the gathering. (*Sharh Riyad as-Salihin*, 4/358-360).

How to apply the expiation for gatherings in our daily lives

It was narrated by an-Nasa'i in *As-Sunan al-Kubra* (10067) and in *`Amal al-Yawm wal-Laylah* (308), and by at-Tabarani in *Ad-Du`a'* (1912), that `A'ishah (may Allah be pleased with her) said: The Messenger of Allah (blessings and peace of Allah be upon him) never sat in any gathering or recited Quran or offered a prayer, but he would end that with some words. I said: O Messenger of



Allah, why is it that when I see you sit in a gathering or recite Quran or offer a prayer, you always end it with these words? He said: “Yes, whoever says good words and ends the gathering with these words, that will be recorded for him as a righteous deed, and whoever speaks ill, it will be an expiation for him: “*Subhanak Allahumma wa bi hamdika, ash-hadu an la ilaha illa anta, astaghfiruka wa atubu ilayka* (Glory and praise be to You, O Allah; I bear witness that there is no god worthy of worship except You; I ask for Your forgiveness and I repent to You).” Al-Albani classed it as authentic in *As-Sahihah*, 3164.

In this hadith, the Prophet (blessings and peace of Allah be upon him) explained that the expiation for gatherings should be recited at the end of a gathering in which a man sits, whether it is a gathering of dhikr, or a gathering where there was bad and idle talk. If it was a gathering of dhikr, it will be recorded as a righteous deed for him. As-Sindi (may Allah have mercy on him) said: What is meant is that these words will be confirmation of a good deed and will make it acceptable, and will ensure that it will not be rejected. But if what was done was other than that, then it will be an expiation for it. See: *Mir`at al-Mafatih*, 8/204.

So it is recommended for the Muslim to end the gathering with this dhikr, no matter what kind of gathering it was. If it was a gathering for reciting Quran, or offering a prayer, or a gathering with his friends or his family members, or a gathering for reconciliation, or for any other purpose, then he wants to get up and leave, he should recite this dhikr just before he gets up, then get up.

Important warning: do not rely on the expiation for the gathering and become heedless about sins

It is essential to avoid gatherings of backbiting and gossip, and saying bad things about people, for these are transgressions against people for which it is not sufficient to recite this dhikr; rather you must also ask those people to forgive you.

The Muslim must also refrain from indulging in saying bad things in gatherings and relying on this hadith, thinking that whatever he says, if he recites this dhikr before he leaves, he will be forgiven



for that. This reflects poor understanding about what Allah and His Messenger said.

See also the answer to question no. [223321](#).

And Allah knows best.