

TRANSLITERATION TABLE

| | | | | | |
|----------|----------|--|-------|--------------------------------------|--|
| أ + فتحة | A | about | ن | n | nurse |
| آ | <u>a</u> | cat | و | oo | pool |
| أ | o | on | ق | q | queen ("k" sound made in back of throat |
| ع | AA | say "a" twice distinctly with an open mouth | ر | r | rabbit (rolled "r" sound similar to Spanish "r") |
| ب | b | box | ش | sh | ship |
| د | d | door | س | s | sea |
| ض | <u>d</u> | heavy "d" sound (open jaw but keep lips tightly round i.e : duh | ص | <u>s</u> | heavy "s" sound (open jaw but keep lips tightly round |
| ي | ee | feet | ت | t | tan |
| ف | f | fish | ط | <u>t</u> | heavy "t" sound (open jaw but keep lips slightly round) |
| غ | gh | the sound you make when gargling (Touch very back of tongue to very back of mouth | ث | th | think |
| هـ | h | hat | ذ | <u>th</u> | the |
| ح | <u>h</u> | heavy " h" sound (drop back of tongue to open back of throat, then force air out for "h" | ظ | <u>th</u> | "th" sound as in "the" but heavier (open jaw but keep lips slightly round) |
| إ + كسرة | I | ink | ضمّة | u | put |
| ج | j | jar | و | w | water |
| ك | k | kit | أ + ء | / | pronounce the letter before but cut it short by stopping suddenly |
| خ | kh | gravely "h" sound (touch back of tongue to roof of mouth and force air out) | ي | y | yarn |
| ل | l | look | ز | z | zebra |
| م | m | man | (-) | is to make some words easier to read | |

Bold letters are silent .i.e w: write

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alhamdu lillahil-lathee ahyana baAAda ma amatana wa-ilayhin-nushoor.

‘All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

The Prophet ﷺ said : ‘Whoever awakes at night and then says:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ،
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer, subhanal-lah, walhamdu lillah, wala ilaha illal-lah wallahu akbar, wala hawla wala quwwata illa billahil-AAaliyyil AAatheem.

‘None has the right to be worshipped except Allah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with Allah, The Most High, The Supreme.

...and then supplicates:

رَبِّ اغْفِرْ لِي.

Rabbigh-fir lee

‘O my Lord forgive me.’

...will be forgiven’

Al-Waleed said, “or he ﷺ said:

‘and then asks, he will be answered.If he then performs ablution and prays, his prayer will be accepted’.”

(3)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ .

Alhamdu lillahil-lathee AAafanee fee jasadee waradda AAalayya roohee wa-athina lee bithikrih.

‘All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him.’

(4)

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَبْصَارِ ...)

(سورة آل عمران 190-200)

(Inna fee khalqi alssamawati waal-ardi wa-ikhtilafi allayli wa-annahari la-ayatin li-olee al-albab...)

(From Verse 3:190 till the end of the chapter Ali AAimran)

2. Supplication when wearing a garment

(5)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Alhamdu lillahil-lathee kasanee hatha (aththawb) warazaqaneehi min ghayri hawlin minnee wala quwwah.

‘All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.’

3. Supplication said when wearing a new garment

(6)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allāhumma lakal-hamdu anta kasawtaneeh, as-aluka min khayrihi wakhayri mā suniAAa lah, wa-aAAoothu bika min sharrihi washarri mā suniAAa lah.

‘O Allāh, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7)

تُبَلِّي وَيُخْلِِفُ اللَّهُ تَعَالَى .

Tublee wayukhliful-lāhu taAAalā.

‘May you wear it out and Allāh تعالی replace it (with another).’ The intended meaning: A supplication for long life. “

(8)

الْبَسَ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً

Iibas jadeedan waAAaish hameedan wamut shaheedan.

‘Wear anew, live commendably and die a *shaheed*.’

shaheed: One who dies fighting the kuffar in order to make the word of Allāh superior or in defense of Islām. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns... etc.

5. Before undressing

(9)

بِسْمِ اللَّهِ .

Bismil-lāh

‘In the name of Allāh.’

6. Before entering the toilet

(10)

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ .

(Bismil-lāh) allāhumma innee aAAoothu bika minal-khubthi wal-khaba-ith

‘(In the name of Allāh). O Allāh, I take refuge with you from all evil and evil-doers.’

7. After leaving the toilet

(11)

عُفْرَانِكَ .

Ghufranak

‘I ask You (Allāh) for forgiveness.’

8. When starting ablution

(12)

بِسْمِ اللَّهِ .

Bismil-lāh

‘In the name of Allāh.’

9. Upon completing the ablution

(13)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa-ashhadu anna Muhammadan AAabduhu warasooluh.

‘I bear witness that none has the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger.’

(14)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

Allahummaj-AAalnee minat-tawwabeena wajAAalnee minal-mutatahhireen.

‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.’

(15)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Subhanakal-lahumma wabihamdika ashhadu an la ilaha illa anta astaghfiruka wa-atoobu ilayk.

‘How perfect You are O Allah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.’

10. When leaving the home

(16)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah.

‘In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah.’

(17)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَ ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

Allahumma innee aAAoothu bika an adilla aw odal, aw azilla aw ozall, aw athlima aw othlam, aw ajhala aw yujhala AAalay.

‘O Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.’

slip: i.e. to commit a sin unintentionally

11. Upon entering the home

(18)

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا .

Bismil-lahi walajna, wabismil-lahi kharajna, waAAala rabbina tawakkalna.

‘In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust.’

12. Supplication when going to the mosque

(19)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا ، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا ، وَمِنْ تَحْتِي نُورًا . اللَّهُمَّ اعْطِنِي نُورًا .

Allāhumma ijAAal fee qalbee noora, wafee lisaanee noora, wajAAal fee samAAee noora, wajAAal fee baṣaree noora, wajAAal min khalfee noora, wamin amamee noora, wajAAal min fawqee noora, wamin taḥtee noora, allāhumma aAAāṭinee noora.

‘O Allāh, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allāh, bestow upon me light.’

13. Upon entering the mosque

(20)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةِ] وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ .

aAAoothu billāhil-AAaṭheem wabiwajhihil-kareem wasultānihil-qadeem minash-shayṭānir-rajeem, [bismil-lāh, wassaḷātu] [wassalāmu AAalā rasoolil-lāh] , allāhumma iftaḥ lee abwāba rahmatik.

‘I take refuge with Allāh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, open the gates of Your mercy for me.’

14. Upon leaving the mosque

(21)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعصمني مِنَ الشَّيْطَانِ الرَّجِيمِ.

Bismil-lāh wassaḷātu wassalāmu AAalā rasoolil-lāh, allāhumma innee as-aluka min fadlik, allāhumma iAAaṣimnee minash-shayṭānir-rajeem.

‘In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, I ask You from Your favour. O Allāh, guard me from the accursed devil.’

15. Supplications related to the athan (the call to prayer)

(22)

‘One repeats just as the mu-aththin (one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلَاةِ (أَوْ) حَيَّ عَلَى الْفَلَاحِ.

Hayya AAalaṣ-ṣalah (or) hayya AAalal-falah

‘come to prayer, come to success’

instead, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La ḥawla walā quwwata illā billāh.

‘There is no might nor power except with Allāh.’

(23)

Immediately following the declaration of faith called by the mu-aththin, one says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، رَضِيْتُ بِاللَّهِ رَبًّا ، وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا .

Wa-ana ashhadu an lā ilāha illal-lāhu waḥdahū lā shareeka lah, wa-anna Muḥammadan AAabduhu warasooluh, radeetu billāhi rabban wabimuḥammadin rasoolan wabil-islāmi deena.

‘And I too bear witness that none has the right to be worshipped except Allāh, alone, without partner, and that Muḥammad is His salve and Messenger. I am pleased with Allāh as a Lord, and Muḥammad as a Messenger and Islam as a religion.’

(24)

‘One should then send prayers on the Prophet ρ after answering the call of the mu-aththin’

(25)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Allāhumma rabba hathihid-daAAwatit-tammah, wassalatil-qa-imah ati Muhammadan alwaseelata wal-fadeelah, wabAAath-hu maqaman mahmoodan allathee waAAadtah, innaka la tukhliful-meeAAad.

‘O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad *al-waseelah* and *al-fadeelah* and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.’

al-waseelah: A station in paradise.

al-fadeelah: A rank above the rest of creation.

praised platform: One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing *or* the role of intercession.

(26)

One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected.

16. Supplication at the start of the prayer (after takbeer)

(27)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا يُتَقَّى التُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِاللَّيْلِ وَالنَّهَارِ وَالشِّتَاءِ وَالصَّيْفِ .

Allāhumma baAAid baynee wabayna khatayaya kama baAAadta baynal-mashriqi walmaghrib, allāhumma naqqinee min khatayaya kama yunaqqath-thawbul-abyadu minad-danas, allāhummaghsilnee min khatayaya biththalji walma/i walbarad.

‘O Allāh, distance me from my sins just as You have distanced The East from The West, O Allāh, purify me of my sins as a white robe is purified of filth, O Allāh, cleanse me of my sins with snow, water, and ice.’

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

Subhanakal-lāhumma wabihamdika watabarakas-muka wataAAala jadduka wala ilaha ghayruk.

‘How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.’

(29)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ، وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . وَأَهْدِنِي لِحَسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَأَصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Wajjahtu wajhiya lillathee fataras-samawati wal-arda haneefan wama ana minal-mushrikeen, inna salatee wanusukee wamahyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabithalika omirtu wa-ana minal-muslimeen. Allāhumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAtaraftu bithanbee faghfir lee thunoobee jameeAAan innahu la yaghfiruth-thunooba illa ant.wahdinee li-ahsanil-akhlaqi la yahdee li-ahsaniha illa ant, wasrif

AAannee sayyi-ahā la yaṣrifu AAannee sayyi-ahā illā ant, labbayka wasaAAadayk, walkhayru kulluhu biyadayk, washsharru laysa ilayk, anā bika wa-ilayk, tabarakta wataAAalayt, astaghfiruka wa-atoobu ilayk.

‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allāh). Indeed my prayer, my sacrifice, my life and my death are for Allāh, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allāh, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.’

Allāh does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allāh created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(30)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .

Allāhumma rabba jibra-eel, wameeka-eel, wa-israfeel fatiras-samawati walard, AAalimal-ghaybi washshahadah, anta tahkumu bayna AAibadika feema kanoo feehi yakhtalifoon. ihdinee limakh-tulifa feehi minal-haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem.

‘O Allāh, Lord of *Jibra-eel*, *Meeka-eel* and *Israfeel* (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.’

(31)

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا . (ثَلَاثًا) .
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ .

Allāhu akbaru kabeera, Allāhu akbaru kabeera, Allāhu akbaru kabeera, walhamdu lillahi katheera, walhamdu lillahi katheera, walhamdu lillahi katheera, wasubhanal-lahi bukratan wa-aseela. (three times)

aAAoothu billahi minash-shaytani min nafkhihi wanafthihi wahamzih.

‘Allāh is Most Great, Allāh is Most Great, Allāh is Most Great, much praise is for Allāh, much praise is for Allāh, much praise is for Allāh, and I declare the perfection of Allāh in the early morning and in the late afternoon.’ (three times)

‘I take refuge with Allāh from the devil, from his pride, his poetry and his madness.’

(32)

The prophet p would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ
مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ]
[أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ حَقٌّ ، وَالنَّارُ حَقٌّ ،
وَالنَّبِيُّونَ حَقٌّ ، وَمَحَمَّدٌ حَقٌّ ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَبِكَ آمَنْتُ
، وَإِلَيْكَ أُنَبْتُ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ . فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا
أَسْرَرْتُ ، وَمَا أَعْلَنْتُ] [أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ ، لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا
أَنْتَ .

Allāhumma lakal-hamd anta noorus-samawati wal-ardi waman feehin, walakal-hamd, anta
qayyimus-samawati walardi waman feehin, [walakal-hamd, anta rabbus-samawati walardi waman
feehin], [walakal-hamd, laka mulkus-samawati walardi waman feehin] [walakal-hamd, anta
malikus-samawati walard] [walakal-hamd] [antal-haq, wawaAAadukal-haq, waqawlukal-haq,
waliqa-okal-haq, waljannatu haq wannaru haq, wannabiyyoona haq, wa Muhammadun ρ haq,
wassAAatu haq] [allahumma laka aslamt, waAAalayka tawakkalt, wabika amant, wa-ilayka anabt,
wabika khasamt, wa-ilayka hakamt, faghfir lee ma qaddamt, wama akhkhart, wama asrart, wama
aAAalant] [antal-muqaddim, wa-antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant .

‘O Allāh, to You belongs all praise, You are the Light of the heavens and the Earth and all that is
within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all
that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all
that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all
that is within them. To You belongs all praise, You are the King of the heavens and the Earth and
to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day
in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the
Prophets are true, Muhammad ρ is true and the Final Hour is true. O Allāh, unto You I have
submitted, and upon You I have relied, and in You I have believed, and to You I have turned in
repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me
for what has come to pass of my sins and what will come to pass, and what I have hidden and what
I have made public. You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be
worshipped except You, You are my Deity, none has the right to be worshipped except You.’

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allāh puts forward and favours whom He wills from
amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom.
E.g. Favours man over the rest of creation, favouring the Prophets over the rest of mankind,
favouring Muhammad ρ over all the Prophets and Messengers...etc.

17. While bowing in prayer (rukooAA)

(33)

سُبْحَانَ رَبِّيَ الْعَظِيمِ . (ثَلَاثًا)

Subhana rabbiyal-AAatheem (three times)

‘How perfect my Lord is, The Supreme.’ (three times)

(34)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh-fir lee

‘How perfect You are O Allāh, our Lord and I praise You. O Allāh, forgive me.’

(35)

سُبُوْحٌ قُدُّوْسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ .

Subboohun quddoos, rabbul-mala-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the *Rooh* (i.e. Jibra-eel).’

(36)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، خَشَعْتُ لَكَ سَمْعِي ، وَبَصَرِي ، وَمَخْيِي ، وَعَظْمِي ، وَعَصْبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي .

Allāhumma laka rakaAAat, wabika amant, walaka aslamt, khashaAAa laka samAAee, wabaṣaree, wamukhkhee, waAAathmee, waAAaṣabee, wamas-taqalla bihi qadamee.

‘O Allāh, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.’

(37)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكَبْرِيَاءِ ، وَالْعَظْمَةِ .

Subhāna thil-jabaroot, walmalakoot, walkibriya/, walAAathamah.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

18. Upon rising from the bowing position

(38)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ .

SamiAAal-lāhu liman hamidah

‘May Allāh answer he who praises Him.’

This supplication is to be made *while* rising.

(39)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ .

Rabbāna walakal-hamdu hamdan katheeran ṭayyiban mubārakan feeh.

‘Our Lord, for You is all praise, an abundant beautiful blessed praise.’

(40)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ ، وَمَا بَيْنَهُمَا ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ . أَهْلَ الثَّنَاءِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ ، وَكُنَّا لَكَ عَبْدٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in baAAad, ahlathtana-i walmajd, ahaqqu ma qalal-AAabd, wakulluna laka AAabd. Allāhumma la maniAAa lima aAAatayt, wa muAAatiya lima manaAAat, wa yanfaAAu thal-jaddi minkal-jad.

‘The heavens and the Earth and all between them abound with Your praises, and all that You will abunds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’

This supplication is made optionally only in conjunction with the previous one.

19. Supplication whilst prostrating (sujood)

(41)

سُبْحَانَ رَبِّيَ الْأَعْلَى . (ثلاثاً)

Subhāna rabbiyal-aAAalā. (three times)

‘How perfect my Lord is, The Most High.’(three times)

(42)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh- fir lee.

‘How perfect You are O Allah, our Lord, and I praise You. O Allah, forgive me.’

(43)

سُبُوْحُ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ .

Subbohoon quddos, rabbul-mala-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the *Roo*h (i.e. Jibra-eel).’

(44)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَكَأَسَلَمْتُ ، سَجَدَ وَجْهِي لِذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ
وَبَصَّرَهُ ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ .

Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee lillathee khalaqahu
wasawwarahu washaqqa samAAahu waba^sarahu, tabarakal-lahu ahsanul-khaliqueen.

‘O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted.
My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of
hearing and seeing. Blessed is Allah, the Best of creators.’

(45)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ .

Subhana thil-jabaroot, walmalakoot, walkibriya/, walAAathamah.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

(46)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَّتَهُ وَسِرَّهُ .

Allahummagh-fir lee thanbee kullah, diqqahu wajillah, wa-awwalahu wa-akhirah, wa-
AAalaniyyatahu wa-sirrah.

‘O Allah, forgive me all of my sins, the small and great of them, the first and last of them, and the
seen and hidden of them.’

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمَعَاْفَاتِكَ مِنْ عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي
تَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَتَنَيْتَ عَلَيَّ نَفْسِي .

Allahumma innee aAAoothu biridaka min sakhatik, wa-bimuAAafatika min AAuqubatik, wa-
aAAoothu bika mink, la ohsee thana-an AAalayk, anta kama athnayta AAala nafsik.

‘O Allah, I take refuge within Your pleasure from Your displeasure and within Your pardon from
Your punishment, and I take refuge in You from You. I cannot enumerate Your praise, You are as
You have praised Yourself.’

20. Supplication between the two prostrations

(48)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي .

Rabbigh-fir lee, rabbigh-fir lee.

‘My Lord forgive me, My Lord forgive me.’

(49)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْفَعْنِي .

Allahummagh-fir lee, warhamnee, wahdinee, wajburnee, waAAafinee, warzuqnee warfaAanee.

‘O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me
sustenance and raise my rank.’

21. Supplication when prostrating due to recitation of the Quran

(50)

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ (تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ).

Sajada wajhee lillathee khalaqahu washaqqa samAAahu wabaṣarahu bihawlihi waquwwatih { tabaraka Allahu aḥsanu alkhaliqeen}.

‘My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power.<< So Blessed is Allah, the best of creators. >>’

(51)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ .

Allahummak-tub lee biha AAindaka ajra, waḍaAA AAanee biha wizra, wajAAalha lee AAindaka thukhra, wataqabbalha minnee kama taqabbaltaha min AAabdika Dawood.

‘O Allah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Dawood.’

22. The Tashahhud

Tashahhud: what one says in the sitting position in prayer

(52)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-lahi wabarakatuh, assalamu AAalayna waAAala AAibadil-lahis-saliheen. Ash-hadu an la ilaha illal-lah, wa-ashhadu anna Muḥammadan AAabduhu warasooluh.

‘At-tahiyyat is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muḥammad is His slave and Messenger.’

At-tahiyyat: all words which indicate the glorification of Allah. His eternal existence, His perfection and His sovereignty.

23. Prayers upon the Prophet ﷺ after the tashahhud

(53)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allahumma salli AAala Muḥammad, wa-AAala ali Muḥammad, kama sallayta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed, allahumma barik AAala Muḥammad, wa-AAala ali Muḥammad, kama barakta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed.

‘O Allah, send prayers upon Muḥammad and the followers of Muḥammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Moḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.’

send prayers: praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allah.

(al) has been translated in it's broadest sense: some scholars are of the view that the meaning here is more specific and that it means: *his ρ followers from among his family*.

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allāhumma ṣalli AAalā Muḥammad wa-AAalā azwajihī wathurriyyatihī kama ṣallayta AAalā alī Ibraheem, wabarik AAalā Muḥammad, wa-AAalā azwajihī wathurriyyatih, kama barakta AAalā alī Ibraheem. innaka Hameedun Majeed.

‘O Allāh, send prayers upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.’

24. Supplication said after the last tashahhud and before salam

(55)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ .

Allāhumma innee aAAoothu bika min AAathabil-qabr, wamin AAathabi jahannam, wamin fitnatil-mahya walmamat, wamin shari fitnatil-maseehid-dajjal.

‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Al-Maseeh Ad-Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

(56)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَعْرَمِ .

Allāhumma innee aAAoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-maseehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmamat. Allāhumma innee aAAoothu bika minal-ma/thami walmaghram.

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death. O Allāh, I take refuge in You from sin and debt.’

(57)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ .

Allāhumma innee thalamtu nafsee thulman katheeran walā yaghfiruth-thunooba illa ant, faghfir lee magfiratan min AAindik warhamnee, innaka antal-Ghafoorur-Raheem.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.’

From Yourself: i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

(58)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي . أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ .

Allahummagh-fir lee ma qaddamtu, wama akhkhart, wama asrartu wama aAlant, wama asrafit, wama anta aAlamu bihi minnee, antal-muqaddimu wa-antal-mu-akhkhiru la ilaha illa ant.

‘O Allah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* and *Al-Mu-akhkhir*. None has the right to be worshipped except You.’

Meaning of *Al-Muqaddim* and *Al-Mu-akhkhir*: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ﷺ over all the Prophets and Messengers...etc.

(59)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَتَشْكُرِكَ ، وَحَسُنْ عِبَادَتِكَ .

Allahumma aAainnee AAala thikrik, washukrik, wahusni AAibadatik.

‘O Allah, help me to remember You, to thank You, and to worship You in the best of manners.’

(60)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

Allahumma innee aAoothu bika minal-bukhl, wa-aAoothu bika minal-jubn, wa-aAoothu bika min an oradda ila arthalil- AAumur, wa-aAoothu bika min fitnatid-dunya waAAathabil-qabr.

‘O Allah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives “i.e. old age, being weak, incapable and in a state of fear”, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(61)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allahumma innee as-alukal-jannah, wa-aAoothu bika minan-nar.

‘O Allah, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(62)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْتَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَقَّعْتَنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُودُ، وَأَسْأَلُكَ فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ .

Allahumma biAAilmikal-ghayb, waqudratika AAalal-khalq, ahyinee ma AAalimtal-hayata khayran lee watawaffanee itha AAalimtal-wafata khayran lee, allahumma innee as-aluka khashyataka fil-ghaybi washshahadah, wa-as-aluka kalimatal-haqqi fir-rida walghadab, wa-as-alukal-qasda fil-ghina walfaqr, wa-as-aluka naAAeeman la yanfad, wa-as-aluka qurrata AAaynin la tanqatiAA, wa-

as-alukar-rida baAAdal-qada/, wa-as-aluka bardal-AAayshi baAAdal-mawt, wa-as-aluka laththatan-nathari ila wajhik, washshawqa ila liqa-ik fee ghayri darraa mudirrah, wala fitnatin mudillah, allahumma zayyinna bizeenatil-eeman wajAAalna hudatan muhtadeen.

‘O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allah, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ، الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allahumma innee as-aluka ya Allah bi-annakal-wahidul-ahadus-samad, allathee lam yalid walam yoolad, walam yakun lahu kufuwan ahad, an taghfira lee thunoobe innaka antal-Ghafoorur-Raheem.

‘O Allah, I ask You O Allah, as You are The One, The Only, AS-Samad, The One who begets not, nor was He begotten and there is none like unto Him that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

(64)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنُّانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

Allahumma innee as-aluka bianna lakal-hamd, la ilaha illa ant wahdaka la shareeka lak, almannan, ya badeeAAas-samawati wal-ard, ya thal-jalali wal-ikram, ya hayyu ya qayyoom, innee as-alukal-jannah, wa-aAAoothu bika minan-nar.

‘O Allah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.’

(65)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Allahumma inne as-aluka biannee ashhadu annaka antal-lah, la ilaha illa ant, al-ahadus-samad, allathee lam yalid walam yoolad walam yakun lahu kufuwan ahad.

‘O Allah, I ask You, as I bear witness that You are Allah, none has the right to be worshipped except You, The One, AS-Samad Who begets not nor was He begotten and there is none like unto Him.’

AS-Samad: The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

25. Remembrance after salam

(66)

أَسْتَغْفِرُ اللَّهَ . (ثَلَاثًا)
اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Astaghfirul-lah (three times)

Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.

'I ask Allah for forgiveness.' (three times)

'O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honour.'

AS-Salam: The One Who is free from all defects and deficiencies.

(67)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِيَّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, allahumma la maniAAa lima aAAatayt, wala muAAatiya lima manaAAat, wala yanfaAAu thal-jaddi minkal-jad.

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

(68)

لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ .

La ilaha illal-lah, wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer. la hawla wala quwwata illa billah, la ilaha illal-lah, wala naAAabudu illa iyyah, la huna niAAamatu walahul-fadl walahuth-thana-ol- hasan, la ilaha illal-lah mukhliiseena lahud-deen walaw karihal-kafiroon.

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.'

(69)

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ ، وَاللَّهُ أَكْبَرُ . (ثَلَاثًا وَثَلَاثِينَ)
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Subhanal-lah walhamdu lillah, wallahu akbar (thirty-three times).

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

'How perfect Allah is, all praise is for Allah, and Allah is the greatest.'

(thirty-three times)

'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'

(70)

The following three chapters should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.

[الإِخْلَاصُ] (قُلْ هُوَ اللَّهُ أَحَدٌ.....)

{Qul huwa Allahu ahad...} [Al-Ikhlās]

[قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ] (....)

{Qul aAAoothu birabbi alfalaq...} [Al-Falaq]

[قُلْ أَعُوذُ بِرَبِّ النَّاسِ] (....)

{Qul aAAoothu birabbi alnnas...} [An-Nas]

(71)

It is also from the sunnah to recite the verse of the Footstool (Ayat-Al-Kursiy) after each prayer:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ) (....)

{Allahu la ilaha illa huwa alhayyu alqayyoomu la ta/khuthuhu sinatun wala nawm...}

[Al-Baqarah:255]

(72)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
(عَشْرَ مَرَّاتٍ بَعْدَ الْمَغْرِبِ وَالصَّبْحِ)

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeet, wahuwa AAala kulli shayin qadeer.(ten times after the maghrib & fajr prayers)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

(ten times after the maghrib and fajr prayers)

(73)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا . (بَعْدَ السَّلَامِ مِنْ صَلَاةِ الْفَجْرِ)

Allahumma innee as-aluka AAilman nafiAAan, warizqan tayyiban, waAAamalan

mutaqabbalan.(after salam from fajr prayer).

‘O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

(To be said after giving salam for the fajr prayer)

26. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikharah)

(74)

On the authority of Jabir Ibn AAabdullah τ, he said: ‘The Prophet ρ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Quran. He ρ would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units (two rakAAah nafilah) of prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاصْرِفْهُ وَاصْرِفْني عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .

Allahumma innee astakheeruka biAAilmik, wa-astaqdiruka biqudratik, wa-as-aluka min fadlikal-AAatheem, fa-innaka taqdiru wala aqdir, wataAAalamu wala aAAalam ,wa-anta AAallamul ghuyoob, allahumma in kunta taAAalamu anna hathal-amr (say your need) khayrun lee fee deenee wamaAAashee waAAaqibati amree faqdurhu lee, wayassirhu lee, thumma barik lee feeh, wa-in kunta taAAalamu anna hathal-amr sharrun lee fee deenee wamaAAashee waAAaqibati amree faṣrifhu AAannee waṣrifnee AAanh, waqdur liyal-khayra haythu kan, thumma ardinee bih.

‘O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.’

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allah has said:

(وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ)

(washawirhum fee al-amri fa-itha AAazamta fatawakkal AAala Allah)

(chapter 3 verse 159)

‘...and consult them in the affair. Then when you have taken a decision, put your trust in Allah...’

27. Remembrance said in the morning and evening

(as-sabah) translated *morning*: after Fajr prayer until the sun rises, (al-masa/) translated *evening*: after AAsr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

(75)

In the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوْءِ الْكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ .

Amsayna wa-amsal-mulku lillah walhamdu lillah la ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayn qadeer, rabbi as-aluka khayra ma fee hathihil-laylah, wakhayra ma baAdaha, wa-aAAoothu bika min sharri hathihil-laylah, washarri ma baAdaha, rabbi aAAoothu bika minal-kasal, wasoo-il kibar, rabbi aAAoothu bika min AAathabin fin-nar, waAAathabin fil-qabr.

‘We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.’

...likewise, one says in the morning:

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ

Asbahna wa-asbahal-mulku lillah....

‘We have reached the morning and at this very time unto Allah belongs all sovereignty...’

(76)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ .

Allahumma bika asbahna wabika amsayna, wabika nahya, wabika namootu wa-ilaykan-nushoor.

‘O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

In the evening:

اللَّهُمَّ بِكَ أَمْسَيْنَا ، وَبِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا ، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ .

Allahumma bika amsayna, wabika asbahna, wabika nahya wabika namootu wa-ilaykal-maseer.

‘O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.’

(77)

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

Allāhumma anta rabbee lā ilāha illā ant, khalāqtanee wa-ana AAabduk, wa-ana AAalā AAahdika wawaAAadika mas-tatāAAat, aAAoothu bika min sharri mā sanaAAat, aboo-o laka biniAAamatika AAalay, wa-aboo-o bithanbee, faghfir lee fa-innahu lā yaghfiruth-thunooba illā ant.

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.’

(78)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهَدُكَ ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتِكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ . (أربع مرات حين يصبح أو يمسي)

Allāhumma innee asbahtu oshhiduk, wa-oshhidu hamalata AAarshik, wamala-ikatak, wajameeAAa khalqik, annaka antal-lāhu lā ilāha illā ant, wahdaka lā shareeka lak, wa-anna Muḥammadan AAabduka warasooluk (four times in the morning & evening).

‘O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.’

(four times in the morning and evening.)

Note: for the evening, one reads (amsaytu) instead of (asbahtu).

(79)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَالْحَمْدُ وَلَكَ الشُّكْرُ .

Allāhumma mā asbaḥa bee min niAAamin, aw bi-ahadin min khalqik, faminka wahdaka lā shareeka lak, falakal-ḥamdu walakash-shukr.

‘O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.’

...whoever says this in the morning has indeed offered his day's thanks and whoever says this in the evening has indeed offered his night's thanks.

Note: for the evening, one reads (amsa) instead of (asbaḥa).

(80)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ . (ثلاثاً)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا أَنْتَ . (ثلاثاً)

Allāhumma AAafinee fee badanee, allāhumma AAafinee fee samAAee, allāhumma AAafinee fee basaree, lā ilāha illā ant.(three times).

Allāhumma innee aAAoothu bika minal-kufr, walfaqr, wa-aAAoothu bika min AAathabil-qabr, lā ilāha illā ant (three times).

‘O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshipped except You.’

(three times)

‘O Allah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.’ (three times)

(81)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ . (سَبْعَ مَرَّاتٍ حِينَ يَصْبِحُ وَيَمْسِي)

Hasbiyal-lahu la ilaha illa huwa, AAalayhi tawakkalt, wahuwa rabbul-AAarshil-AAatheem (seven times morning & evening)

‘Allah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’

(seven times morning and evening)

(82)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . (ثَلَاثًا إِذَا أَمْسَى)

aAAoothu bikalimatil-lahit-tammati min sharri ma khalaq. (three times in the evening).

‘I take refuge in Allah’s perfect words from the evil He has created.’

(three times in the evening)

(83)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ 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 .

Allahumma innee as-alukal-AAafwa walAAafiyah, fid-dunya wal-akhirah, allahumma innee as-alukal-AAafwa walAAafiyah fee deenee, wadunyaya wa-ahlee, wamalee, allahummas-tur AAawratee, wa-amin rawAAatee, allahummah-fathnee min bayni yaday, wamin khalfee, waAAan yameenee, waAAan shimallee, wamin fawqee, wa-aAAoothu biAAathamatika an oghtala min tahtee.

‘O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.’

(84)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَه ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ، وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allahumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, waan aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.

‘O Allah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

shirk: to associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

(85)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ . (ثَلَاثًا)
Bismil-lāhil-lathee la yadurru maAAs-mihi shay-on fil-ardi wala fis-sama-i wahuwas-sameeAAul-AAaleem. (three times).

‘In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’ (three times)

(86)

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا . (ثَلَاثًا)

Radeetu billāhi rabban wabil-islāmi deenan wabiMuhammadin ﷺ nabiyya. (three times)

‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad ﷺ as a Prophet.’ (three times)

(87)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ . (ثَلَاثًا)

Subḥanal-lāhi wabiḥamdih, AAadada khalqihi warida nafsih, wazinata AAarshih, wamidada kalimatih. (three times).

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’ (three times)

(88)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ . (مِائَةَ مَرَّةٍ)

Subḥanal-lāhi wabiḥamdih. (one hundred times)

‘How perfect Allāh is and I praise Him.’ (one hundred times)

(89)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ .
Ya ḥayyu ya qayyoom, birahmatika astagheeth, aslih lee sha/nee kullah, wala takilnee ila nafsee tarfata AAayn.

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

(90)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ . (مِائَةَ مَرَّةٍ)

La ilaha illal-lah, wahdahuh la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer. (one hundred times)

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’

(one hundred times every day)

(91)

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتَحَهُ ، وَنَصْرَهُ ، وَنُورَهُ وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ .

Aṣbahna wa-asbahal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathal-yawm, fat-hahu, wanaṣrahu, wanoorahu, wabarakatahu, wahudahu, wa-aAAoothu bika min sharri ma feehi, washarri ma baAAadah.

‘We have reached the morning and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.’

For the evening, the supplication is read as follows:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتَحَهَا ، وَتَصَرَّهَا ، وَنُورَهَا وَبَرَكَاتَهَا ، وَهَدَايَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا .

Amsayna wa-amsal-mulku lillahi rabbil-AAalameen, allahumma innee as-aluka khayra hathihil-laylah, fat-haha, wanaṣraha, wanooraha, wabarakataha, wahudaha, wa-aAAoothu bika min sharri ma feeha washarri ma baAAadaha.

‘We have reached the evening and at this very time all sovereignty belongs to Allah, Lord of the worlds. O Allah, I ask You for the good of tonight, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of tonight and the evil that follows it.’

(92)

The messenger of Allah ρ said: ‘Whoever says in the morning:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulk, walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

...has indeed gained the reward of freeing a slave from the children of IsmaAAeel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.’

(93)

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ρ وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ .

Aṣbahna AAala fitratil-islam, waAAala kalimatil-ikhlas, waAAala deeni nabiyyina Muḥammad ρ waAAala millati abeena Ibraheem, haneefan musliman wama kana minal-mushrikeen.

‘We rise upon the *fitrah* of Islam, and the word of pure faith, and upon the religion of our Prophet Muḥammad ρ and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allah.’

fitrah: the religion of Islam, the way of Ibraheem v.

pure faith: the Shahada.

Note: for the evening, one reads amsayna instead of aṣbahna.

في المساء تُسْتَبَدَّلُ كَلِمَةُ أَصْبَحْنَا بِكَلِمَةِ أَمْسَيْنَا .

(94)

‘AAabdullah Ibn Khubaib τ said: ‘The Messenger of Allah ρ said to me ‘Recite!’ I replied ‘O Messenger of Allah, what shall I recite?’ he said ‘Recite:

(قُلْ هُوَ اللَّهُ أَحَدٌ.....) [الإِخْلَاصُ]

{Qul huwa Allahu ahad...} [Al-Ikhlās]

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....) [الْفَلَقُ]

{Qul aAAoothu birabbi alfalaq...} [Al-Falaq]

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....) [النَّاسِ]

{Qul aAAoothu birabbi alnnas.....} [An-Nas]

...in the evening and the morning three times for it will suffice you of all else.'

28. Remembrance before sleeping

(95)

'When retiring to his bed every night, the Prophet ρ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlās, Al-Falaq, An-Nās) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.'

(96)

The Prophet ρ also said: 'When you are about to sleep recite ayat-al-kurse (The verse of the footstool, chapter 2:255) till the end of the verse for there will remain over you a protection from Allah and no devil will draw near to you until morning.'

(97)

The Prophet ρ also said: 'Whoever recites the last two verses of Soorat Al-Baqarah at night, those two verses shall be sufficient for him (i.e. protect him from all that can cause him harm).'

(ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ....)

(Amana alrrasoolu bima onzila ilayhi min rabbihi wa almu/minoona....)

[Al-Baqarah: 285-286]

(98)

'If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، فَإِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا
بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ .

Bismika rabbee waḍaAAatu janbee wabika arfaAAuh, fa-in amsakta nafsee farhamha, wa-in arsaltaha fahfathha bima tahfathu bihi AAibadakas-saliheen.

'In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.'

(99)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَقَّأَهَا لَكَ مَمَاتُهَا وَمَحْيَاها ، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا ، وَإِنْ أَمَّأَهَا
فَاغْفِرْ لَهَا . اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ .

Allahumma innaka khalaqta nafsee wa-anta tawaffaha, laka mamatuha wamahyaha in ahyaytaha fahfathha, wa-in amattaha faghfir laha. Allahumma innee as-alukal-AAafiyah.

'O Allah, verily You have created my soul and You shall take it's life, to You belongs it's life and death. If You should keep my soul alive then protect it, and if You should take it's life then forgive it. O Allah, I ask You to grant me good health.'

(100)

The Prophet ρ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قَنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ . (ثَلَاثًا)

Allāhumma qinee AAathabaka yawma tabAAathu AAibadāk. (three times).

‘O Allāh, protect me from Your punishment on the day Your servants are resurrected.’ (three times)

(101)

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا .

Bismikal-lāhumma amootu wa-ahya.

‘In Your name O Allāh, I live and die.’

(102)

‘Shall I not direct you both (The Prophet ρ was addressing Ali and Fatimah-may Allāh be pleased with them- when they approached him for a servant) to something better than a servant? When you go to bed say:

Subhanal-lāh. (thirty-three times)

سُبْحَانَ اللَّهِ (ثَلَاثًا وَثَلَاثِينَ)

‘How Perfect Allāh is.’ (thirty-three times)

Alhamdu lillāh. (thirty-three times)

الْحَمْدُ لِلَّهِ (ثَلَاثًا وَثَلَاثِينَ)

‘All praise is for Allāh.’ (thirty-three times)

Allāhu akbar. (thirty-four times)

اللَّهُ أَكْبَرُ (أَرْبَعًا وَثَلَاثِينَ)

‘Allāh is the greatest.’ (thirty-four times)

...for that is indeed better for you both than a servant.’

(103)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ ، وَالْفُرْقَانِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ . اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ، اقْضْ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ .

Allāhumma rabbas-samawātis-sabAA, warabbal-AAarshil-AAatheem, rabbana warabba kulli shay/, faliqal-habbi wannawa, wamunazzilat-tawra, wal-injeel, walfurqan, aAAoothu bika min sharri kulli shayin anta akhithun binasiyatih. Allāhumma antal-awwal, falaysa qablaka shay/, wa-antal-akhir, falaysa baAAadaka shay/, wa-antath-thahir falaysa fawqaka shay/, waantal-batin, falaysa doonaka shay/, iqdi AAannad-dayna wa-aghniṇa minal-faqr.

‘O Allāh, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawrah*, the *Injeel* and the *Furqan*, I take refuge in You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over). O Allāh, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are *Aththahir* so there is nothing above You and You are *Al-Batin* so there is nothing closer than You. Settle our debt for us and spare us from poverty.’

Tawrah: The book revealed to Moosa ᵁ.

Injeel: The book revealed to Easa ᵁ.

Furqan: One of the many names of the Qurān, means: The Criterion which distinguishes between truth and falsehood.

Aththahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

(104)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا، وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي .

Alḥamdu lillāhil-lathee atAAamana wasaqana, wakafana, wa-awana, fakam mimman la kafiya lahu wala mu/wee.

‘All praise is for Allāh, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.’

(105)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهٗ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ، وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سَوْءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ .

Allāhumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri nafsee wamin sharrish-shaytani washirkih, wa-an aqtarifa AAala nafsee soo-an aw ajurrahu ila muslim.

‘O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

shirk: to associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

(106)

‘The Prophet ρ never used to sleep until he had recited Soorat As-Sajdah (chapter 32) and Soorat Al-Mulk (chapter 67).’

(107)

‘If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ .

Allāhumma aslamtu nafsee ilayk, wafawwadtu amree ilayk, wawajjahtu wajhee ilayk, wa-alja/tu thahree ilayk, raghbatan warahbatan ilayk, la maljaa wala manja minka illa ilayk, amantu bikitabikal-lathee anzalt, wabinabiyyikal-lathee arsalt.

‘O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.’

...If you then die, you will die upon the *fitrah*.’

fitrah: the religion of Islam, the way of Ibraheem v.

29. Supplication when turning over during the night

(108)

‘AAa-isha رضي الله عنها narrated that the Messenger of Allāh ρ used to say at night if he turned during sleep:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ، الْعَزِيزُ الْغَفَّارُ .

La ilaha illal-lahul-wahidul-qahhar, rabbus-samawati wama baynahuma, alAAazeezul-ghaffar.

‘None has the right to be worshipped except Allāh, The One, AL-Qahhar. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

AL-Qahhar: The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

(109)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ.

aAAoothu bikalimatil-lahit-tammat min ghadabih, waAAiqabih, washarri AAibadih, wamin hamazatish-shayateen, wa-an yahduroon.

'I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.'

31. Upon seeing a good dream or a bad dream

(110)

'The righteous dream is from Allah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...'

Summary of what to do upon having a bad dream:

■ Spit on your left three times

Spit: A form of spitting comprising mainly of air with little spittle

■ Seek refuge in Allah from shaytan and the evil of what you saw

■ Do not relate it to anyone

■ Turn and sleep on the opposite side to which you were sleeping on previously.

(111)

■ Get up and pray if you so desire.

32. Qunoot Al-Witr

*Al-Witr: Supplication made before or after bowing in the witr prayer

(112)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أُعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allahummah-dinee feeman hadayt, waAAafinee feeman AAafayt, watawallanee feeman tawallayt, wabarik lee feema aAAatayt, waqinee sharra ma qadayt, fa-innaka taqdee wala yuqda AAalayk, innahu la yathillu man walayt, [wala yaAAizzu man AAadayt], tabarakta rabbana wataAAalayt.

'O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'

Evil you have decreed: Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(113)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innee aAAoothu biridaka min sakhatik, wabimuAAafatika min AAuqubatik, wa-aAAoothu bika mink, la ohsee thana-an AAalayk, anta kama athnayta AAala nafsik.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’

(114)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُحَقَّقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

Allāhumma iyyaka naAAbud, walaka nuṣallee wanasjud, wa-ilayka nasAAa wanahfid, narjoo rahmata, wanakhsha AAathabak, inna AAathabaka bilkafireena mulhaq. Allāhumma inna nastaAAeenuk, wanastaghfiruk, wanuthnee AAalaykal- khayr, wala nakfuruk, wanu/minu bik, wanakhdaAAu lak wanakhlaAAu man yakfuruk.

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allāh, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.’

33. Remembrance immediately after salām of the witr prayer

(115)

The Messenger of Allāh ρ would recite (the following chapters) during the witr prayer:

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى...) (Sabbiḥ isma rabbika al-aAAala)

[Al-aAAala]

(قُلْ يَا أَيُّهَا الْكَافِرُونَ.....) (Qul ya ayyuha alkafireen)

[Al-kafireen]

(قُلْ هُوَ اللَّهُ أَحَدٌ.....) (Qul huwa Allāhu aḥad)

[Al-ikhlas]

...after giving salām he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (ثلاث مرات)

Subḥanal-malikel-quddoos.(three times).

‘How perfect The King, The Holy One is.’ (three times)

...on the third time he would raise his voice, elongate it and add:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ رَبِّبِ الْمَلَائِكَةِ وَالرُّوحِ

‘Lord of the angles and the Rooh (i.e. Jibra-eel).

34. Supplication for anxiety and sorrow

(116)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيَتْ بِهِ نَفْسُكَ أَوْ أُنزِلَتْهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

Allāhumma innee AAabduk, ibnu AAabdik, ibnu amatik, nasiyatee biyadik, madin fiyya hukmuk, AAadlun fiyya qada-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee

kitabik, aw AAallamtahu ahadan min khalqik awis-ta/tharta bihi fee AAilmil-ghaybi AAindak, an tajAAalal-Qurana rabeeAAa qalbee, wanoora sadree, waja^laa huznee wathahaba hamme.

‘O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand (i.e. You have total mastery over), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qurān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.’

(117)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allahumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasali walbukhli waljubn, wadalAAid-dayni waghala^latir-rijal.

‘O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

35. Supplication for one in distress

(118)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ .

La ilaha illal-lahul-AAatheemul-haleem, la ilaha illal-lahu rabbul-AAarshil-AAatheem, la ilaha illal-lahu rabbus-samawati warabbul-ardi warabbul-AAarshil-kareem.

‘None has the right to be worshipped except Allah Forbearing. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.’

(119)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

Allahumma rahmataka arjoo fala takilnee ila nafsee tarfata AAayn, wa-aslih lee sha/nee kullah, la ilaha illa ant.

‘O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.’

(120)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

La ilaha illa anta subhanaka innee kuntu minath-thalimeen.

‘None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.’

(121)

اللَّهُ اللَّهُ رَبِّ لَا أُشْرِكُ بِهِ شَيْئاً.

Allahu Allahu rabbi la oshriku bihi shaya.

‘Allah, Allah is my Lord, I do not associate anything with Him.’

36. Upon encountering an enemy or those of authority

(122)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ .

Allāhumma innā najAAaluka fee nuhoorihim wanaAAoothu bika min shuroorihim.

‘O Allāh, we place You before them and we take refuge in You from their evil.’

(123)

اللَّهُمَّ أَنْتَ عَضُدِي، وَأَنْتَ نَصِيرِي، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ .

Allāhumma anta AAadudee, wa-anta naseeree, bika ajoolu wabika aqoolu wabika oqatil.

‘O Allāh, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

(124)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Hasbunal-lāhu waniAAamal-wakeel.

‘Allāh is sufficient for us, and how fine a trustee (He is).’

37. Supplication for one afflicted with doubt in his faith

(125)

■ He should seek refuge in Allāh

■ He should renounce that which is causing such doubt.

(126)

■ He should say:

أَمَنْتُ بِاللَّهِ وَرَسُولِهِ.

Amantu billāhi warusulih.

‘I have believed in Allāh and His Messenger.’

(127)

■ He should also recite the following verse:

(هُوَ الْأَوَّلُ، وَالْآخِرُ، وَالظَّاهِرُ، وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ).

(Huwa al-awwalu, waal-akhiru, waal^{ath}thahiru waalbatinu wahuwa bikulli shayin AAaleem).

‘He is The First and The Last, ^{ath}thahir and Al-Batin and He knows well all things.’

^{ath}thahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

Al-Batin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

38. Settling a debt

(128)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ .

Allāhummak-finee bihalalika AAan haramik, wa-aghnee bifadlika AAamman siwak.

‘O Allāh, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’

(129)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Allāhumma innee aAAoothu bika minal-hammi walhuzn, walAAajzi walkasal, walbukhl, waljubn, wadalAAaid-dayni waghlabatir-rijal.

‘O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

39. Supplication for one afflicted by whisperings in prayer or recitation

(130)

‘othman Ibn Al-AAas τ narrated: I said ‘O Messenger of Allah, verily the devil comes between me and my prayer and recitation making me confused’ The Messenger of Allah ρ replied ‘That is a devil called Khanzab, so if you sense his presence then seek refuge in Allah from him and spit (A form of spitting comprising mainly of air with little spittle) on your left side three times.’

40. Supplication for one whose affairs have become difficult

(131)

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allahumma la sahlā illā ma jaAAaltahu sahlā, wa-anta tajAAalul- hazana in shi/ta sahlā.

‘O Allah, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.’

41. Upon committing a sin

(132)

‘Any servant who commits a sin and as a result, performs ablution, prays two units of prayer (i.e. two rakAAas) and then seeks Allah’s forgiveness, Allah would forgive him.’

42. Supplication for expelling the devil and his whisperings

(133)

■ Seeking refuge from him.

(134)

■ The athan (call to prayer).

(135)

■ Recitation of the Qurān and the authentic texts of remembrance and supplications.

e.g. ‘Do not make your homes like the graveyards, indeed the devils flee from the house in which soorat Al-Baqarah has been read’ related by Muslim 1/539, also supplication and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of ayat Al-kursiyy and the last two verses of soorat Al-Baqarah before sleeping, the athan...etc.

43. Supplication when stricken with a mishap or overtaken by an affair

(136)

‘The strong believer is better and more beloved to Allah, than the weak believer and there is goodness in both. Strive for that which will benefit you ,seek help from Allah and do not despair. If a mishap should happen to befall you then do not say ‘If only I had acted...such and such would have happened’. Rather, say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ .

Qaddaral-lah, wama shaa faAAal.

‘Allah has decreed and what He wills, He does.’

...for verily ‘If’ lets in the work of the devil.’

(137)

Indeed Allah تعالى rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ .

Hasbiyal-lah, waniAamal-wakeel.

‘Allah is sufficient for me, and how fine a trustee (He is).’

44. Placing children under Allah’s protection

(138)

Ibn AAabbas related that the Messenger of Allah ρ used to commend Al-Hasan and Al-Husayn to Allah’s protection, saying:

أَعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

OAAeethukuma bikalimatil-lahit-tammah, min kulli shaytanin wahammah, wamin kulli AAaynin lamamah.

‘I commend you two to the protection of Allah’s perfect words from every devil, vermin, and every evil eye.’

45. When visiting the sick

(139)

When the Prophet ρ would enter upon a sick person, he would say:

لَا بَأْسَ طَهْرٌ إِنْ شَاءَ اللَّهُ .

La ba/sa tahoorun in shaal-lah.

‘Never mind, may it (the sickness) be a purification, if Allah wills.’

(140)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ . (سبع مرات)

Asalul-lahal-AAatheem rabbal-AAarshil-AAatheem an yashfeek (7times).

‘I ask Allah The Supreme, Lord of the magnificent throne to cure you’.

...he (the sick person) will be cured.’

46. Excellence of visiting the sick

(141)

‘Ali Ibn Abee Talib τ related that he heard the Messenger of Allah ρ say: ‘If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angles send prayers upon him until the evening, and if this was in the evening, seventy thousand angles send prayers upon him until the morning.’

47. Supplication of the sick who have renounced all hope of life

(142)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّقِيقِ الْأَعْلَى .

Allahummagh-fir lee, warhamnee wa-alhiquee birrafeeqil-aAAla.

‘O Allah, forgive me, have mercy upon me and unite me with the higher companions.’

Refer to the Quran, chapter 4, verse: 69.

(143)

AAaishah رضي الله عنها related that the Prophet ﷺ (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say:

لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ لَسُكْرَاتٍ.

La ilaha illal-lah, inna lilmawti lasakarāt.

‘None has the right to be worshipped except Allāh, death does indeed contain agony.’

(144)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La ilaha illal-lah, wallahu akbar, la ilaha illal-lahu wahdah, la shareeka lah, la ilaha illal-lahu lahul-mulku walahul-hamd, la ilaha illal-lah, wala hawla wala quwwata illa billah.

‘None has the right to be worshipped except Allāh and Allāh is the greatest. None has the right to be worshipped except Allāh, alone. None has the right to be worshipped except Allāh, alone, without partner. None has the right to be worshipped except Allāh, to Him belongs all sovereignty and praise. None has the right to be worshipped except Allāh and there is no might and no power except with Allāh.’

48. Instruction for the one nearing death

i.e. those around the sick should instruct and encourage him to say the shahādah.

(145)

‘He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

‘None has the right to be worshipped except Allāh.’

...will enter Paradise.’

49. Supplication for one afflicted by a calamity

(146)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ اجْرُنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

Inna lillahi wa-inna ilayhi rajiAAoon, allahumma/- jurnee fee museebatee wakhluuf lee khayran minha.

‘To Allāh we belong and unto Him is our return. O Allāh, recompense me for my affliction and replace it for me with something better.’

50. When closing the eyes of the deceased

(147)

اللَّهُمَّ اغْفِرْ لِـفُلَانٍ بِاسْمِهِ- وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ ، وَأَخْلِفْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ،
وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ .

Allahummagh-fir li-name the dead- warfaAA darajatahu fil-mahdiyyeen, wakhluufhu fee AAaqibihi fil-ghabireen, waghfir lana walahu ya rabbal-AAalameen wafsaḥ lahu fee qabrih, wanawwir lahu feeh.

‘O Allāh, forgive -here the name of the deceased is mentioned- and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.’

A successor: one who succeeds another due to the latter’s absence or death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the *khaleefah* (*vicegerent*, as is commonly translated) of Allāh on earth because Allāh is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allāh

succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #198).

51. Supplication for the deceased at the funeral prayer

(148)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مَدْخَلَهُ ، وَاغْسِلْهُ بِالْمَاءِ
وَالنَّوْجِ وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ
دَارِهِ ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ
وَعَذَابِ النَّارِ .

Allāhummagh-fir lahu warḥamh, waAAafihī, waAAafu AAanh, wa-akrim nuzulah, wawassiAA
mudkhalah, waghsilhu bilma-i waththalji walbarad, wanaqqihi minal-khataya kama naqqaytath-
thawbal-abyada minad-danas, wa-abdilhu daran khayran min darih, wa-ahlan khayran min ahlih
wazawjan khayran min zawjih, wa-adkhillul-jannah, wa-aAAathhu min AAathabil-qabr,
waAAathabin-nar.

‘O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honourable his
reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a
white robe is purified of filth. Exchange his home for a better home, and his family for a better
family, and his spouse for a better spouse. Admit him into the Garden, protect him from the
punishment of the grave and the torment of the Fire.’

(149)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرْنَا وَأُنْثَانَا . اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ،
وَلَا تُضِلَّنَا بَعْدَهُ .

Allāhummagh-fir lihayyina wamayyitina washahidina, waghā-ibina, wasagheerina wakabeerina,
wathakarina wa-onthana. Allāhumma man ahyaytahu minna fa-ahyihī AAalal-islam, waman
tawaffaytahu minna fatawaffahu AAalal-eeman, allāhumma la tahrimna ajrah, wala tudillana
baAAadah.

‘O Allāh, forgive our living and our dead, those present and those absent, our young and our old,
our males and our females. O Allāh, whom amongst us You keep alive, then let such a life be upon
Islam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allāh,
do not deprive us of his reward and do not let us stray after him.’

(150)

اللَّهُمَّ إِنَّ فُلَاناً بِنَ فُلَانٍ فِي ذِمَّتِكَ ، وَحَبْلُ جِوَارِكَ ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ ، وَأَنْتَ
أَهْلُ الْوَفَاءِ وَالْحَقِّ ، فَاعْفِرْ لَهُ وَارْحَمْهُ ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ .

Allāhumma inna -name the dead- fee thimmatik, wahabli jiwarik, faqihī min fitnatil-qabr
waAAathabin-nar, wa-anta ahlul-wafa/, walhaq, faghfir lahu warḥamh, innaka antal-ghafoorur-
raheem.

‘O Allāh, so-and-so is under Your care and protection so protect him from the trial of the grave and
torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely
You are The Oft-Forgiving, The Most-Merciful.’

(151)

اللَّهُمَّ عَبْدُكَ وَابْنُ أُمَّتِكَ ، احْتَاجُ إِلَى رَحْمَتِكَ ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ ، إِنْ كَانَ مُحْسِناً فَزِدْ فِي
حَسَنَاتِهِ ، وَإِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ .

Allāhumma AAabduka wabnu amatik, ihtaja ilā rahmatik, wa-anta ghaniyyun AAan AAathabih, in
kana muhsinan fazid fee hasanatih, wa-in kana museean fatajawaz AAanh.

‘O Allah, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.’

52. Supplication for the advancement of reward during the funeral prayer

This supplication is made when the deceased is a baby/child (i.e. one not having reached the age of puberty).

(152)

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَدُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجْرَهُمَا، وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ

Allāhummaj-AAalhu farāṭan, wathukhran liwalidayh, washafeeAAan mujāban. Allāhumma thaqqil bihi mawazeenahuma wa-aAAathim bihi ooorahuma, wa-alhiqhu bisalihil-mu/mineen, wajAAalhu fee kafalati Ibraheem, waqihi birahmatika AAathabal-jaheem.

‘O Allah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allah, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraheem, and protect him by Your mercy from the torment of Hell.’

(153)

Al-Hasan used to recite the opening chapter of the Quran (i.e. AL-Fatihah) over the child and then supplicates:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلْفًا وَأَجْرًا.

Allāhummaj-AAalhu lanā farāṭa, wasalafan wa-ajra.

‘O Allah, make him a preceding reward, a prepayment and a recompense for us.’

53. Condolence

(154)

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى. فَالْتَّصَبِرْ وَالْتَّحَسَّبِ.

Inna lillāhi mā akhath, walahu mā aAata, wakullu shayin AAindahu bi-ajalin musamma...faltasbir waltahtasib.

‘Verily to Allah, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time...and then he ordered for her to be patient and hope for Allah’s reward.’

The words (faltasbir waltahtasib) are commands in the feminine 3rd person form, so they will need to be changed in respect to whom is being addressed.

...and one can also say:

أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَعَفَرَ لِمَيِّتِكَ.

aAathamal-lahu ajrak, wa-ahsana AAazaak, waghafara limayyitik.

‘May Allah magnify your reward, make better your solace and forgive your deceased.’

This is the saying of some of the scholars, *not* a hadeeth.

54. Placing the deceased in the grave

(155)

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ .

Bismil-lāhi waAAalā sunnati rasoolil-lāh.

‘In the name of Allah and upon the sunnah of the Messenger of Allah.’

55. After burying the deceased

(156)

'After the Prophet ρ would bury the deceased he would stand by the grave and say: 'Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned'.'

56. Visiting the graves

(157)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا
وَلَكُمْ الْعَافِيَةَ.

Assalamu AAalaykum ahlad-diyari minal-mu/mineena walmuslimeen, wa-inna in shaal-lahu bikum lahiqoon, nas-alul-laha lana walakumul-AAafiyah.

'Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you, we ask Allah for well-being for us and you.'

57. Prayer said during a wind storm

(158)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا.

Allahumma innee as-aluka khayraha wa-aAAoothu bika min sharriha.

'O Allah, I ask You for it's goodness and I take refuge with You from it's evil.'

(159)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ
مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allahumma innee as-aluka khayraha wakhayra ma feeha, wakhayra ma orsilat bih, wa-aAAoothu bika min sharriha, washarri ma feeha washarri ma orsilat bih.

'O Allah, I ask You for it's goodness, the good within it, and the good it was sent with, and I take refuge with You from it's evil, the evil within it, and from the evil it was sent with.'

58. Supplication upon hearing thunder

(160)

When AAabdullah Ibn Az-Zubayr τ used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subhanal-lathee yusabbihur-raAAdu bihamdih, walmala-ikatu min kheefatih.

'How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angles out of fear of Him.'

59. Supplication for rain

(161)

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيئًا، نَافِعًا غَيْرَ ضَارٍ، عَاجِلًا غَيْرَ آجِلٍ.

Allahummas-qina ghaythan mugheethan maree-an mureeAAan, nafiAAan, ghayra dar, AAajilan ghayra ajil.

'O Allah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.'

(162)

اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا.

Allahumma aghithna, allahumma aghithna, allahumma aghithna.

'O Allah, relieve us, O Allah, relieve us, O Allah, relieve us.'

(163)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِي بَلَدَكَ الْمَيِّتَ .

Allāhummas-qī AAibādak, wabaha-imak, wanshur rahmatak, wa-ahyi baladakal-mayyit.

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.’

60. Supplication said when it rains

(164)

اللَّهُمَّ صَيِّبًا نَافِعًا .

Allāhumma sayyiban nafiAAa.

‘O Allāh, may it be a beneficial rain cloud.’

61. After rainfall

(165)

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ .

Muṭirna bifadlil-lāhi warahmatih.

‘We have been given rain by the grace and mercy of Allāh.’

62. Asking for clear skies

(166)

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَايِبِ الشَّجَرِ .

Allāhumma hawalayna walā AAalayna, allāhumma AAalal-akami waththirab, wabutoonil-awdiyah, wamanabitish-shajar.

‘O Allāh, let the rain fall around us and not upon us, O Allāh, (let it fall) on the pastures, hills, valleys and the roots of trees.’

63. Upon sighting the crescent moon

(167)

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا نُحِبُّ وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ .

Allāhu akbar, allāhumma ahillahu AAalayna bil-amni wal-eeman, wassalamati wal-islam, wattawfeeqi lima tuhibbu watarda, rabbuna warabbukal-lah.

‘Allāh is the greatest. O Allāh, let the crescent loom above us in safety, faith, peace, and Islam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allāh.’

64. Upon breaking fast

(168)

ذَهَبَ الظَّمَا، وَأَبْنَتِ الْعُرُوقِ، وَتَبَّتْ الْأَجْرُ إِنْ شَاءَ اللَّهُ .

Thahabath-thama-o wabtallatil-AAurooq, wathabatal-ajru in shaal-lah.

‘The thirst has gone and the veins are quenched, and reward is confirmed, if Allāh wills.’

(169)

‘AAabdullah Ibn AAamr Ibn Al-AAas τ related that the Messenger of Allāh ρ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abee

Mulaykah رحمه الله said: ‘I Heard AAabdullah Ibn AAomar say when he broke his fast:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي .

Allāhumma inne as-aluka birahmatikal-latee wasiAAat kulla shay, an taghira lee.

‘O Allāh, I ask You by Your mercy which envelopes all things, that You forgive me.’

65. Supplication before eating

(170)

'When you are about to eat, you should say:

بِسْمِ اللَّهِ .

Bismil-lāh.

...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ .

Bismil-lāhi fee awwalihi wa-akhirih.

'In the name of Allāh in it's beginning and end.'

(171)

'Whomever Allāh feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

Allāhumma barik lana feehi wa-atAAaimna khayran minh.

'O Allāh, bless it for us and feed us better than it.'

...and whomever Allāh gives milk to drink should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Allāhumma barik lana feehi wazidna minh.

'O Allāh, bless it for us and give us more of it.'

66. Upon completing the meal

(172)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Alḥamdu lillāhil-lathee atAAamaneehi min ghayri ḥawlin minnee walā quwwah.

'All praise is for Allāh who fed me this and provided it for me without any might nor power from myself.'

(173)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا .

Alḥamdu lillāhi ḥamdan katheeran tayyiban mubarakan feeh, ghayra makfiyyin walā muwaddaAAin, walā mustaghnan AAanhu rabbuna.

'Allāh be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.'

There are other views as regards to the understanding of this supplication, from them: *Allāh be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord.'*

67. Supplication of the guest for the host

(174)

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.

Allāhumma barik lahum feema razaqtahum, waghfir lahum warḥamhum.

'O Allāh, bless for them, that which You have provided them, forgive them and have mercy upon them.'

68. Supplication said to one offering a drink or to one who intended to do that

(175)

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي.

Allāhumma atAAim man atAAamaneē wasqī man saqānee.

‘O Allāh, feed him who fed me, and provide with drink him who provided me with drink.’

69. Supplication said when breaking fast in someone’s home

(176)

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

Aftara AAindakumuṣ-sa-imoon, wa-akala taAAamakumul-abrar, waṣallat AAalaykumul-mala-ikah.

‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angles send prayers upon you.’

70. Supplication said by one fasting when presented with food and does not break his fast

(177)

‘If you are not invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.’

71. Supplication said upon seeing the early or premature fruit

(178)

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدُنِنَا.

Allāhumma barik lana fee thamarina, wabarik lana fee madeenatina, wabarik lana fee saAAina wabarik lana fee muddina.

‘O Allāh, bless our fruit for us, bless our town for us, bless our saAA for us and bless our *mudd* for us.’

A saAA is equivalent to four *mudds* and a *mudd* is equivalent to a dry measure of an average man’s two palms.

72. Supplication said upon sneezing

(179)

‘When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ.

Alḥamdu lillāh.

‘All praise if for Allāh.’

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ.

Yarḥamukal-lāh.

‘May Allāh have mercy upon you.’

...and he (i.e. the one who sneezed) replies back to him:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بِالْكُمْ.

Yahdeekumul-lāhu wayuṣliḥu balakum.

‘May Allāh guide you and rectify your condition.’

73. Supplication said to the newlywed

(180)

بَارِكْ اللَّهُ لَكَ، وَبَارِكْ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ .

Barakal-lāhu lak, wabaraka AAalayk, wajamaAAa baynakuma fee khayr.

‘May Allāh bless for you (your spouse) and bless you, and may He unite both of you in goodness.’

74. The groom's supplication on the wedding night or when buying an animal

(181)

when you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innee as-aluka khayrahā wakhayra mā jabaltahā AAalayh, wa-aAAoothu bika min sharrihā washarri mā jabaltahā AAalayh.

‘O Allāh, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.’

...and if you buy a camel, then you should take hold of its hump and say likewise.’

75. Supplication before sexual intercourse

(182)

بِسْمِ اللَّهِ اللَّهُمَّ جَبِّبْنَا الشَّيْطَانَ، وَجَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismil-lah, allāhumma jannibnash-shaytan, wajannibish-shaytana mā razaqtana.

‘In the name of Allāh. O Allāh, keep the devil away from us and keep the devil away from what you have blessed us with.’

76. When angry

(183)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

aAAoothu billahi minash-shaytanir-rajeem.

‘I take refuge with Allāh from the accursed devil.’

77. Supplication said upon seeing someone in trial or tribulation

This supplication is to be said to one's self, not directly to the one in trial or tribulation.

(184)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

Alhamdu lillāhil-lathee AAafanee mimma-batalaka bih, wafaddalanee AAala katheerin mimman khalaqa tafdeela.

‘All praise is for Allāh Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.’

78. Remembrance said at a sitting or gathering...etc

(185)

Ibn AAumar τ said: It would be counted that the Messenger of Allāh ρ would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

Rabbigh-fir lee watub AAalay, innaka antat-tawwabul-ghafoor.

‘O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning. The Oft-Forgiving.’

79. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc

(186)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanakal-lahumma wabihamdik, ashhadu an la ilaha illa ant, astaghfiruka wa-atoobu ilayk.
'How perfect You are O Allah, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.'

Cont.79. Supplication for concluding all sittings

(187)

AAaishah رضي الله عنها said: *Whenever The Messenger of Allah ρ would betake a seat, read Quran or pray, he would always conclude it with certain words, I (i.e. AAaishah) said: O Messenger of Allah ρ, I have noticed that whenever you betake a seat, read Quran or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'*

سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhanaka wabihamdik, la ilaha illa anta astaghfiruka wa-atoobu ilayk.

'How perfect You are and I praise You. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'

80. Returning a supplication of forgiveness

(188)

'AAabdullah Ibn Sarjis τ said: 'I went to see the Prophet ρ and ate from his food and then said to him:

غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ.

Ghafaral-lahu laka ya rasoolal-lah.

'May Allah forgive you, O Messenger of Allah.'

...he ρ replied:

وَلَكَ .

wa-lak

'and you.'

81. Supplication said to one who does you a favour

(189)

'If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْرًا.

Jazakal-lahu khayran.

'May Allah reward you with goodness.'

...then you have indeed excelled in praising him.'

82. Protection from the Dajjal

Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from A**sb**ahan, I**ra**n at the time when Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophet-hood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

(190)

'Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.'

One should also seek refuge with Allah from the tribulations of the Dajjal after the last tashahhud in prayer.(Refer to supplications #55 & #56)

83. Supplication said to one who pronounces his love for you, for Allah's sake

(191)

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

Ahabbakal-lathee ahbabtanee lah.

'May He, for whom you have loved me, love you.'

84. Supplication said to one who has offered you some of his wealth

(192)

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Barakal-lahu laka fee ahlika wamalika.

'May Allah bless for you, your family and wealth.'

85. Supplication said to the debtor when his debt is settled

(193)

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ.

Barakal-lahu laka fee ahlika wamalika, innama jaza-os-salafil-hamdu wal-ada'.

'May Allah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'

86. Supplication for fear of shirk

shirk: to associate others with Allah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allah and (3) action, e.g. to bow or prostrate to other than Allah.

(194)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allahumma innee aAaoothu bika an oshrika bika wa-ana aAAalam, wa-astaghfiruka lima la aAAalam.

'O Allah, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly.'

87. Returning a supplication after having bestowed a gift or charity upon someone

(195)

AAaishah رضي الله عنها reported that the Messenger of Allah ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), AAaishah would ask: 'What did they say?', he replied: They would supplicate:

بَارَكَ اللهُ فِيكُمْ.

Barakal-lahu feekum.

'May Allah bless you all.'

...AAaishah would then say:

وَفِيهِمْ بَارَكَ اللهُ.

Wafeehim barakal-lah.

'and may Allah bless them.'

...we return their supplication in a similar way and our reward remains with us.

88. Forbiddance of ascribing things to omens

This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces

such a link, relies on Allah and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

(196)

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.

Allahumma la tayra illa tayruk, wala khayra illa khayruk, wala ilaha ghayruk.

‘O Allah, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You.’

89. Supplication said when mounting an animal or any means of transport

(197)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Bismil-lah, walhamdu lillah, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbina lamunqaliboon, alhamdu lillah, alhamdu lillah, alhamdu lillah, Allahu akbar, Allahu akbar, Allahu akbar, subhanakallahumma innee thalamtu nafsee faghfir lee fainnahu la yaghfiruth-thunooba illa ant.

‘In the name of Allah and all praise is for Allah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allah, All praise is for Allah, All praise is for Allah, Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect You are, O Allah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.’

90. Supplication for travel

(198)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

Allahu akbar, Allahu akbar, Allahu akbar, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, allahumma inna nas-aluka fee safarina hatha albirra wattaqwa, wamin-al-AAamali ma tarda, allahumma hawwin AAalayna safarana hatha, watwi AAanna buAADah, allahumma antas-sahibu fis-safar, walkhaleefatu fil-ahl, allahumma innee aAAoothu bika min waAAatha-is-safar, waka-abatil-manthar, wasoo-il-munqalabi fil-mali wal-ahl.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for *birr* and *taqwa* in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.’

birr and *taqwa*: two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwa* refers to avoiding those actions which have been prohibited.

A successor: one who succeeds another due to the latter’s absence or death. This is the correct meaning of the word *khaleefah*; thus, it is incorrect to believe that Adam is the khaleefah

(vicegerent, as is commonly translated) of Allāh on earth because Allāh is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allāh succeeds us and guards whom we leave behind when we die or are absent.

...upon returning the same supplication is recited with the following addition:

أَيُّونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ .

Ayiboona, ta-iboona, AAabidoona, lirabbina hamidoon.

‘We return, repent, worship and praise our Lord.’

91. Supplication upon entering a town or village...etc

(199)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا دَرَّيْنِ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا.

Allāhumma rabbas-samawatis-sabAAi wama athlaln, warabbal-aradeenas-sabAAi wama aqlaln, warabbash-shayateeni wama adlaln, warabbar-riyahi wama tharayn, as-aluka khayra hathihil-qaryah, wakhayra ahlilha wakhayra ma feeha, wa-AAoothu bika min sharriha washarri ahliha, washarri ma feeha.

‘O Allāh, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.’

92. When entering the market

(200)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku walahul-hamd, yuhyee wayumeetu wahuwa hayyun la yamoot, biyadihil-khayru wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.’

93. Supplication for when the mounted animal (or mean of transport) stumbles

(201)

بِسْمِ اللَّهِ .

Bismil-lah.

‘In the name of Allāh.’

94. Supplication of the traveller for the resident

(202)

أَسْتَوْدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

AstawdiAAukumul-lah, allathee la tadeeAAu wada-iAAuh.

‘I place you in the trust of Allāh, whose trust is never misplaced.’

95. Supplication of the resident for the traveller

(203)

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ.

AstawdiAAul-laha deenak, wa-amanatak, wakhawateema AAamalik.

‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allāh.’

(204)

زَوَدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذُنُوبَكَ، وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

Zawwadakal-lahut-taqwa, waghafara thanbak, wayassara lakal-khayra haythuma kunt.

‘May Allah endow you with *taqwa*, forgive your sins and facilitate all good for you, wherever you be.’

taqwa: a comprehensive term which refers to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions.

96. Remembrance while ascending or descending

(205)

Jabir τ said: While ascending, we would say:

الله أكبر .

Allahu akbar.

‘Allah is the greatest.’

...and when descending, we would say:

سُبْحَانَ اللَّهِ .

Subhanal-lah.

‘How perfect Allah is.’

97. Prayer of the traveller as dawn approaches

(206)

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا. رَبَّنَا صَاحِبِنَا وَأَفْضِلْ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ.

SamiAAa samiAAun bihamdil-lahi wahusni bala-ih AAalayna. Rabbana sahibna wa-afdil AAalayna AAa-ithan billahi minan-nar.

‘May a witness, be witness to our praise of Allah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allah from the fire.’

98. Stopping or lodging somewhere

(207)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

aAAoothu bikalimatil-lahit-tammaṭi min sharri ma khalaq.

‘I take refuge in Allah’s perfect words from the evil that He has created.’

99. While returning from travel

(208)

Ibn AAumar τ reported that the Messenger of Allah ρ on return from a battle or from performing the pilgrimage would say at every high point:

الله أكبر، الله أكبر، الله أكبر.

Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest.’

...and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعَدَّهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in qadeer, ayiboona ta-iboon, AAabidoon, lirabbina hamidoon, sadaqal-lahu waAdah, wanasara AAabdah, wahazamal-ahzaba wahdah.

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies.’

100. What to say upon receiving pleasing or displeasing news

(209)

When he ρ used to receive pleasant news, he ρ would say:

الْحَمْدُ لِلَّهِ الَّذِي يَنْعَمَتِهِ تَتِمُّ الصَّالِحَاتُ .

Alhamdu lillahil-lathee biniAAamatihi tatimmus-salihah.

‘All Praise is for Allah by whose favour good works are accomplished.’

...and upon receiving displeasing news, he ρ would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ .

Alhamdu lillah AAala kulli hal.

‘All Praise is for Allah in all circumstances.’

101. Excellence of sending prayers upon the Prophet ρ

(210)

The Prophet ρ said: ‘Whoever sends a prayer upon me, Allah sends ten upon him.’

(211)

He ρ also said: ‘Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.’

(212)

He ρ also said: ‘A miser is one whom when I am mentioned to him, fails to send prayers upon me.’

102. Excellence of spreading the Islamic greeting

(213)

The Messenger of Allah ρ said: ‘You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.’

(214)

AAammār τ said: ‘Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.’

(215)

‘AAabdullah Ibn AAamr τ reported that a man asked the Prophet ρ: ‘Which Islam is the best?’. He ρ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.’

103. Supplication said upon hearing a rooster crow or the braying of an ass

(216)

‘If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allah for it has seen a devil.’

104. Supplication upon hearing the barking of dogs at night

(217)

‘If you hear the barking of dogs or the braying of asses at night, seek refuge in Allah for they see what you do not.’

105. Supplication said for one you have insulted

(218)

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ .

Allahumma fa-ayyuma mu/minin sababtuhu fajAAal thalika lahu qurbatan ilayka yawmal-qiyamah.

‘O Allah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.’

106. The etiquette of praising a fellow Muslim

(219)

He ρ said: ‘If anyone of you is impelled to praise his brother, then he should say: ‘I deem so-and-so to be...and Allah is his reckoner...and I don’t praise anyone, putting it (i.e. my praising) forward, in front of Allah’s commendation, however I assume him so and so’...if he knows that of him.’

107. Supplication said between the Yemeni corner and the black stone (at the KaAbah)

(220)

The Prophet ρ used to say between the Yemeni corner and the black stone:

(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

(Rabbana atina fee alDunya hasanatan wafee al-akhirati hasanatan waqina AAathaba alNnar)
[Al-Baqarah: 201]

‘O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.’

108. Supplication said when at Mount Safa & Mount Marwah

(221)

Jabir τ said when describing the Prophet’s ρ pilgrimage: ‘...and when he approached mount Safa he recited:

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...)

(Innas-safa wa-almarwata min shaAAa-iri Allah)

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ.

Abda-o bima badaal-lahu bih.

‘Indeed Safa and Marwah are from the places of worship of Allah...’

‘I begin with what Allah began with.’

...so he started with Safa and climbed it until he could see the KaAbah, he then faced it and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allahu akbar, Allahu akbar, Allahu akbar.

‘Allah is the greatest, Allah is the greatest, Allah is the greatest.’

...and then he would say the following three times making a supplication (one should make a personal supplication) after each time:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ، وَتَصَرَّ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza waAdah, wanaasara AAabdah, wahazamal -ahzaba wahdah.

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things amnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he ρ would repeat this action at Marwah.

109. The Day of AAarafah

(222)

‘The best of supplications is the supplication on the day of AAarafah and the best which I and the Prophets before me have said (is):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.’

110. At the Sacred Site (Al-MashAAar Al-Haram)

(223)

Jabir τ said: ‘He ρ rode Al-Qaswa until he reached Al-MashAAar Al-Haram, he then faced the qiblah, supplicated to Allah, and extoiled His greatness and oneness. He stood until the sun shone but left before it rose.’

Al-Qaswa: The name of the Prophet’s ρ camel.

111. When throwing each pebble at the Jamarat

i.e. Stoning the three areas at Mina during Hajj.

(224)

Every time the Prophet ρ threw a pebble at any of the three jamarat, he would say:

الله أكبرُ.

Allahu akbar.

‘Allah is the greatest’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.’

112. At the black stone

(225)

‘The Prophet ρ circled the KaAAbah on a camel, every time he reached the black stone he would point to it with his staff and say:

الله أكبرُ.

Allahu akbar

‘Allah is the greatest’

113. Supplication made against an enemy

(226)

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

Allahumma munzilal-kitāb, sareeAAal-hisab, ihzimil-ahzab, allahummah-zimhum wazalzilhum.

‘O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them.’

114. What to say when in fear of a people

(227)

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

Allahummak-fineehim bima shi/t.

‘O Allah, protect me from them with what You choose.’

115. What to say at times of amazement and delight

(228)

سُبْحَانَ اللَّهِ!

Subhanal-lah!

‘How perfect Allah is.’

(229)

الله أكبرُ!

Allahu akbar.

‘Allah is the greatest.’

116. What to do upon receiving pleasant news

(230)

The Prophet ρ would prostrate in gratitude to Allah تبارك و تعالی upon receiving news which pleased him or which caused pleasure.

117. What to say and do when feeling some pain in the body

(231)

‘Place your hand at the site of the pain and say:

بِسْمِ اللَّهِ (ثَلَاثًا)

Bismil-lah (three times)

‘In the name of Allah’ (three times)

...the supplicate seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات)

aAAoothu billahi waqudratih min sharri ma ajidu wa-ohathir. (seven times).

‘I take refuge in Allah and within His omnipotence from the evil that I feel and am wary of.’
(seven times)

118. What to say when in fear of afflicting something or someone with one's eye

The Evil Eye: To look at something and be impressed with it, causing harm to befall it. This "looking" may or may not involve jealousy, and can occur unintentionally, indeed be part of a person's nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye:

اللَّهُمَّ بَارِكْ عَلَيْهِ.

Allahumma barik AAalayh.

'O Allah, send blessing upon him.'

ما شاء الله، لا قُوَّةَ إِلَّا بِاللَّهِ.

Ma shaal-lah, la quwwata illa billah.

'(this is) that which Allah has willed, there is no power except with Allah.'

(232)

'If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true.'

119. Etiquette of retiring for the night

(233)

'When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allah's name, for verily the devil does not open a shut door, tie up your water-skins and mention Allah's name, cover your vessels with anything and mention Allah's name and put out your lamps.'

120. The Talbiyah

(234)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Labbaykal-lahumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanniamata laka walmulk, la shareeka lak.

'Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

121. What to say when startled

(235)

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

'None has the right to be worshipped except Allah.'

122. What is said to a Kafir when he sneezes

(236)

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ.

Yahdeekum wayuslihu balakum.

'May Allah guide you and rectify your condition.'

123. Returning a greeting to a Kafir

(237)

'When the people of the Book greet you, reply by saying:

وَعَلَيْكُمْ.

WaAAalaykum.

'And upon you.'

124. When insulted while fasting

إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

(238)

Innee sa-im, innee sa-im.

'I am fasting, I am fasting.'

125. When slaughtering or offering a sacrifice

(239)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَالكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

Bismil-lah wallahu akbar, allahumma minka walak, allahumma taqabbal minnee.

‘In the name of Allah, and Allah is the greatest. O Allah, (it is) from You and belongs to You, O Allah, accept this from me.’

126. What is said to ward off the deception of the Obstinate Shaytans

(240)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَبَرًّا وَدَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتْنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

aAAoothu bikalimatil-lahit-tammat, allatee la yujawizuhunna barrun wala fajir min sharri ma khalaq, wabaraa watharaa, wamin sharri ma yanzilu minas-sama/, wamin sharri ma yaAAaraju feeha, wamin sharri ma tharaa fil-ard, wamin sharri ma yakhruju minha, wamin sharri fitnanil-layli wannahar, wamin sharri kulli tariqin illa tariqan yatruqu bikhayrin ya Rahman.

‘I take refuge within Allah’s perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.’

127. Seeking forgiveness and repentance

(241)

‘The Messenger of Allah ρ said: ‘By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.’

(242)

He ρ also said: ‘O People, Repent! Verily I repent to Allah, a hundred times a day.’

(243)

He ρ also said: ‘Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfirul-lahal-lathee la ilaha illa huwal-hayyul-qayyoomu wa-atoobu ilayh.

‘I seek Allah’s forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.’

...Allah would forgive him even if he was one who fled during the advance of an army.’

(244)

He ρ said: ‘The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allah at that time, then be so.’

(245)

He ρ also said: ‘The nearest a servant is to his Lord is when he is prostrating, so supplicate much therein.’

(246)

He ρ also said: ‘verily my heart becomes preoccupied, and verily I seek Allah’s forgiveness a hundred times a day.’

preoccupied: i.e. in a state of ‘forgetfulness’. The Prophet ρ always used to increase in his remembrance of his Lord, in attaining a nearness to Allah and having consciousness of Allah to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allah.

128. Excellence of remembrance and glorification of Allah

(247)

Abu Hurayrah τ reported that the Messenger of Allah ρ said: ‘Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (مائة مرة).

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.(one hundred times)

‘None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.’

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.’

(248)

‘Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مائة مرة في اليوم)

Subhanal-lahi wabihamdih. (one hundred times daily)

‘How perfect Allah is and I praise Him.’

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.’

(249)

Abu Hurayrah τ reported that the Messenger of Allah ρ said: ‘Whoever says at morning and evening time:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (حين يصبح وحين يمسي)

Subhanal-lahi wabihamdih.(at morning & evening time)

‘How perfect Allah is and I praise Him.’

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.’

morning: after prayer until the sunrises, evening: after AAAsr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

(250)

Aboo Ayyoob Al-Ansaree τ related that The Prophet ρ said: ‘Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer.

‘None has the right to be worshipped except Allah, alone, without partener. To Him belongs all sovereignty and praise and He is over all things omnipotent.’

.....ten times is like one who has freed four souls from among the children of IsmaAAeel.’

(251)

Aboo Hurayrah τ reported that the Messenger of Allah ρ said:’(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ.

Subhanal-lahi wabihamdih, wasubhanal-lahil-AAatheem.

‘ How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.’

(252)

Aboo Hurayrah τ reported that the Messenger of Allah ρ said: 'Saying:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subhanal-lah, walhamdu lillah, la ilaha illal-lah wallahu akbar.

'How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest.'

..... is more beloved to me than everything the sun has risen over.'

(253)

Sa'd τ said: 'We were sitting with the Messenger of Allah ρ , and he said: 'Are any of you unable to gain a thousand good deeds each day?' Somebody then asked him ρ : How does one achieve a thousand good deeds? He replied: 'He should say:

سُبْحَانَ اللَّهِ.

Subhanal-lah.

'How perfect Allah is.'

....one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.'

(254)

Jabir τ related that the Prophet ρ said: 'Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.

Subhanal-lahil-AAatheemi wabihamdih.

'How perfect Allah is. The Supreme, and I praise Him.'

.....a palm tree is planted for him in paradise.'

(255)

'AAabdullah Ibn Qays τ related that the Prophet ρ said to him: 'O 'AAabdullah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?' He ρ then said: 'Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

La hawla wala quwwata illa billah.

'There is no might nor power except with Allah.'

(256)

'the most beloved words to Allah are four:

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

Subhanal-lah, walhamdu lillah, wala ilaha illal-lah, wallahu akbar.

'How perfect Allah is, all praise is for Allah. None has the right to be worshipped except Allah and Allah is the greatest.'

....it does not matter which of them you start with.'

(257)

SaAd Ibn Abee Waqqas τ narrated that a man came to the Messenger of Allah ρ and said to him: 'Teach me something which I should say?' He said: 'Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

La ilaha illal-lah, wahdahu la shareeka lah, Allahu akbaru kabeera, walhamdu lillahi katheera, subhanal-lahi rabbil-AAalameen, la hawla wala quwwata illa billahil-AAazeezil-hakeem.

'None has the right to be worshipped except Allah, alone without partener. Allah is most great and much praise is for Allah. How perfect Allah is, Lord of the worlds. There is no might nor power except with Allah, The Exalted in might, The Wise.'

...the man then said: 'These are for my Lord, and what is for me?' He ρ replied:

'Say:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وارزُقْنِي.

Allahummagh-fir lee, warhamnee, wahdinee, warzuqnee.

'O Allah, forgive me, have mercy upon me, guide me and grant me sustenance.'

(258)

Tariq Al-AshjaAAee τ said: 'When someone would embrace Islam, the Prophet ρ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، واهْدِنِي، وعَافِنِي وارزُقْنِي.

Allahummagh-fir lee, warhamnee, wahdinee, waAAafinee warzuqnee.

'O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.'

(259)

Jabir Ibn 'AAabdullah τ related that the Messenger of Allah ρ said: 'Verily, the best supplication is:

الْحَمْدُ لِلَّهِ.

Alhamdu lillah

'All praise is for Allah.'

...and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ.

La ilaha illal-lah.

'None has the right to be worshipped except Allah.'

(260)

The everlasting righteous deeds:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Subhanal-lah, walhamdu lillah, la ilaha illal-lah, wallahu akbar, wala hawla wala quwwata illa billah.

'How perfect Allah is, and all praise is for Allah. None has the right to be worshipped except Allah, and Allah is the greatest. There is no might nor power except with Allah.'

129.How the prophet ρ made tasbeeh

Tasbeeh, it means here, to say:

Subhanal-lah, alhamdu lillah, Allahu akbar.

(261)

'AAabdullah Ibn AAamr τ said: 'I saw the prophet ρ make *tasbeeh* with his right hand.'

O Allah, send peace and blessings upon our Prophet Muhammad, his companions, and his family and all those who follow them in righteousness till the Day of Reckoning.

Ameen.