Hisnul Muslim
The Fortress of the Muslim
Sa'id bin Ali bin Wahf Al-Qahtani
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ (أ)</td>
<td>A</td>
<td>about</td>
</tr>
<tr>
<td>أ (أ)</td>
<td>a</td>
<td>cat</td>
</tr>
<tr>
<td>أ (أ)</td>
<td>o</td>
<td>on</td>
</tr>
<tr>
<td>ع (ع)</td>
<td>ع</td>
<td>on</td>
</tr>
<tr>
<td>د (د)</td>
<td>d</td>
<td>door</td>
</tr>
<tr>
<td>ض (ض)</td>
<td>d</td>
<td>heavy “d” sound (open jaw but keep lips tightly round i.e: duh)</td>
</tr>
<tr>
<td>س (س)</td>
<td>s</td>
<td>sea</td>
</tr>
<tr>
<td>ض (ض)</td>
<td>س</td>
<td>heavy “s” sound (open jaw but keep lips tightly round)</td>
</tr>
<tr>
<td>ي (ي)</td>
<td>ee</td>
<td>feet</td>
</tr>
<tr>
<td>ج (ج)</td>
<td>f</td>
<td>fish</td>
</tr>
<tr>
<td>غ (غ)</td>
<td>gh</td>
<td>the sound you make when gargling (Touch very back of tongue to very back of mouth)</td>
</tr>
<tr>
<td>ح (ح)</td>
<td>h</td>
<td>hat</td>
</tr>
<tr>
<td>ح (ح)</td>
<td>h</td>
<td>heavy “h” sound (drop back of tongue to open back of throat, then force air out for“h”)</td>
</tr>
<tr>
<td>ئ (ئ)</td>
<td>i</td>
<td>ink</td>
</tr>
<tr>
<td>ج (ج)</td>
<td>j</td>
<td>jar</td>
</tr>
<tr>
<td>ئ (ئ)</td>
<td>k</td>
<td>kit</td>
</tr>
<tr>
<td>خ (خ)</td>
<td>kh</td>
<td>gravel “h” sound (touch back of tongue to roof of mouth and force air out)</td>
</tr>
<tr>
<td>ل (ل)</td>
<td>l</td>
<td>look</td>
</tr>
<tr>
<td>ن (ن)</td>
<td>n</td>
<td>nurse</td>
</tr>
<tr>
<td>ن (ن)</td>
<td>oo</td>
<td>pool</td>
</tr>
<tr>
<td>ق (ق)</td>
<td>q</td>
<td>queen (“k” sound made in back of throat)</td>
</tr>
<tr>
<td>ت (ت)</td>
<td>r</td>
<td>rabbit (rolled “r” sound similar to Spanish “r”)</td>
</tr>
<tr>
<td>ش (ش)</td>
<td>sh</td>
<td>ship</td>
</tr>
<tr>
<td>س (س)</td>
<td>s</td>
<td>sea</td>
</tr>
<tr>
<td>ث (ث)</td>
<td>th</td>
<td>think</td>
</tr>
<tr>
<td>ث (ث)</td>
<td>th</td>
<td>the</td>
</tr>
<tr>
<td>ث (ث)</td>
<td>th</td>
<td>“th” sound as in “the” but heavier (open jaw but keep lips slightly round)</td>
</tr>
<tr>
<td>ض (ض)</td>
<td>u</td>
<td>put</td>
</tr>
<tr>
<td>ز (ز)</td>
<td>w</td>
<td>water</td>
</tr>
<tr>
<td>ح (ح)</td>
<td>y</td>
<td>yarn</td>
</tr>
<tr>
<td>ق (ق)</td>
<td>z</td>
<td>zebra</td>
</tr>
</tbody>
</table>
1. When waking up
(1)

Alhamdu lillahi-lathee ahyana baAAda ma aamataa 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 إِلَى اللَّه وَحَدُّهُ لا شَرِيكَ لِهِ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ، سَبِّحْ اللَّهُ، وَالْحَمْدُ للَّهِ، وَلَا إِلَهَ إِلَى اللَّهِ وَاللَّهُ أَكْبَرُ، وَلَا حُوْلَ وَلَا قَوْةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

La ilaha illal-lahu wadhahu la shareeka lah, lahu mulku waahu ham, wahwa AAala kulli shay-in qadeer, subhanal-lah, walhamdu lillah, wala ilaha illal-lah wallahu akbar, wala hawla wala quwwata illa billahil-AAaliyyil AAaqheem.
‘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:

ربي اغفر لي.
‘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)

Alhamdu lillahi-lathee AAafanee fee jasadee waradda AAalayya roohhee 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)

...and then asks:

إِنِّي فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ لَآياتٍ لأُولِي الأَلْبَابِ...
2. Supplication when wearing a garment

(5)

الحمد لله الذي كساني هذا (الثوب) وزرفنيه من غير حول مني ولا قوة.

Allhamdu lillahi-l-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)

الله لك الحمد أنت كسوتيه، أَسآَي لك من خيره وخير ما صنع له، وأعود بك من شرره وشر ما صنع له.

Allahumma lakal-hamdu anta kasawtaneeh, as-aluka min khayrihi wakhayri ma suniAAa lah, wa-AAAaoothu bika min sharrihi washarri ma suniAAa lah.

‘O Allah, 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)

تَبّلِي وَيُحْلَفُ اللَّهُ تَعَالى.

Tublee wayukhlfil-lahu taAAala.

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

5. Before undressing

(9)

بِسْمِ اللَّهِ

Bismil-lah

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

7. After leaving the toilet

Ghufranak
‘I ask You (Allah) for forgiveness.’

8. When starting ablution

Bismil-lah
‘In the name of Allah.’

9. Upon completing the ablution

Ashhadu an la ilaha illal-lahu wahi dah la shareeka lah, wa-ashhadu anna Muhammedan 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.’

10. When leaving the home

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.’

11. After leaving the toilet

Ghufranak
‘I ask You (Allah) for forgiveness.’

12. When starting ablution

Bismil-lah
‘In the name of Allah.’

13. Upon completing the ablution

Allahumma minat-tawwabeena wajAAalnee minal-mutatrehiren.
‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.’

14. When leaving the home

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.’

15. After leaving the toilet

Ghufranak
‘I ask You (Allah) for forgiveness.’

16. When starting ablution

Bismil-lah
‘In the name of Allah.’

17. Upon completing the ablution

Allahumma minat-tawwabeena wajAAalnee minal-mutatrehiren.
‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.’
11. Upon entering the home

'Bismillah wa-l-janna, wa-bismillah kharejna, wa-allah abdi rabi tongue ya-takluna.

'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

Allahumma ijAAal fee qalbee noora, wafee lisAAnee noora, wajAAal fee saAAAaee noora, wajAAal fee baAAaaree noora, wajAAal min khalfsee noora, wamin amamae noora, wajAAal min fawqee noora, wamin taAAhee noora, allahumma aAAtiinee noora.

'O Allah, 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 Allah, bestow upon me light.'

13. Upon entering the mosque

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

14. Upon leaving the mosque

'Bismillah wa-l-janna, wa-bismillah kharejna, wa-allah abdi rabi tongue ya-takluna.

'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
In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favour. O Allah, 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:

Hayya AAalas-salah (or) hayya AAalal-falah
‘come to prayer, come to success’
instead, one should say:

لا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللَّهِ.
‘There is no might nor power except with Allah.’

(23) Immediately following the declaration of faith called by the *mu-aththin*, one says:

Wa-ana aышادو an lа ilaha illa-lghu wahdahu lа shareeka lah, wa-anna MuAhmadan AAabduhu warasooluh, raAeeetu billah Ribhan wabimuAhmamadin rasoolan wabil-islAmi deena.
‘And I too bear witness that none has the right to be worshipped except Allah, alone, without partner, and that MuAhmad is His salve and Messenger. I am pleased with Allah as a Lord, and MuAhmad as a Messenger and Islam as a religion.’

(24) ‘One should then send prayers on the Prophet ﷺ after answering the call of the *mu-aththin*’

(25) اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ النَّافِعَةَ وَالصَّلاةِ القَابِلَةَ أَتْ مَحَمَّدًا الْوَسْيَةَ وَالْفَضْيَةَ وَابْعَثْهُ مَقَامًا
‘O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon MuAhmad *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 *iqmah* as supplication at such time is not rejected.

16. Supplication at the start of the prayer (after takbeer)
Allahumma baaAid baynee wabayna khataayya kamah baaAAadta baynal-mashriqi walmaghrib, allahumma naqqinee min khataayya kamah yunaqath-thawbul-abyadu minad-danas, allahummagh-silnee min khataayya biththalji walmaj/i waltarad.

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

Subhanaluhumma wabihamdika watabaraka-muka wataAAala jadduka wala ilara ghayruk.

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


‘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 Allah).  Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims.  O Allah, 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.’
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.

(O Allâh, Lord of Jibrâîl, Meekâ and Isrâîl, (great angels), 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.)

'I take refuge with Allâh from the devil, from his pride, his poetry and his madness.'
Allahumma laka-hamd anta noor-us-samawati wal-arji waman feehin, walakal-hamd, anta qayyimuus-samawati walardhi waman feehin. [walakal-hamd, anta rabbus-samawati walardhi waman feehin], [walakal-hamd, laka mulkus-samawati walardhi waman feehin] [walakal-hamd, anta malikus-samawati walardhi] [antal-haq, wawaAAdukal-haq, waqawwukal-haq, waliqa-okal-haq, walijanatu haq wannaru haq, wannabiyyoona haq, wa Muhammadun ṣa haq, wasaAAatu haq] [allahumma laka aslam, waAAalayka tawakkalt, waAAika amant, wa-ilayka anabt, waAAika khasam, wa-ilayka haktam, faghfir lee ma qaddamt, wama akkhkhart, wama asrart, wama aAAlant] [antal-muqaddim, wa-antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant].

‘O Allah, 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, 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 is true and the Final Hour is true. O Allah, 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: 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 over all the Prophets and Messengers…etc.

17. While bowing in prayer (rukooAA)
(33)
Subhana rabbiyal-AAatheem (three times)
‘How perfect my Lord is, The Supreme.’(three times)
(34)
Subhana kal-lahumma rabbana wabihamdik, allahumma gh-fir lee
‘How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me.’
(35)
Subboohun quddos, rabbul-mala-ikati warrooh.
‘Perfect and Holy (He is), Lord of the angles and the Root (i.e. Jibrail)’.
(36)
اللهُمَّ لَكَ رَكَّعَتُ وَبَيْكَ آمَنتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَري، وَمُجَلي، وَعَظْمَيْ، وَعَصَبي، وَما اسْتَقَلَّ بْهُ قَدَمِيًّا.

Allahumma laka rakaAAAt, wabika amant, walaka aslamt, khashAAa laka samAAee, wabaAAaseeree, wamukkhkhee, waAAaathmee, waAAaasabeet, wamas-taqalla bihi qadameet.

‘O Allah, 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 الْجَبَرُوتُ، وَالْمَلَكُوت، وَالْكَبْرِياءِ، وَالْعَظْمَهُ.

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

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

18. Upon rising from the bowing position

(38)

سُمِعَ اللَّهُ لِمْنَ حَمِيَّةٍ.

SamiAAal-lahu liman hamidah

‘May Allah answer he who praises Him.’

This supplication is to be made while rising.

(39)

رَبَّنَا وَلَكَ الحَمْدُ حَمْدًا كَثِيرًا طَيّبًا مَّبارِكًا فِيه.

Rabbanaa walakal-hamdu hamdan katheeran tayyibaan mubarakaan feeh.

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

(40)

مَلْءَ السَّمَوَاتِ وَمَلْعَبَ السَّمَوَاتِ، وَمَا بَيْنَهُمَا، وَمَلْعَبَ مِنْ شَيْءٍ بَعْدُ. أَهْلُ الْذَّنَبِ، وَالْمَجْدِ، أَحْقَى مَا قَالَ الْعَبْدُ، وَكَثِبَّا لَكَ عُبْدُ. اللَّهُمَّ لَا مَانِعَ لَمَا أَغْطِيَتْ، وَلَا مُغْطَيَّ لَمَا مُنَعَتْ، وَلَا يَنفَعُ ذَٰلِكَ الْجَدُّ بَعْدَكَ.

Mil-as-samawati wamil-al-arq, wama baynahuma, wamil/a ma shi/ta min shay-in baAAad, ahlath-thana/ walmajd, ahaqqu ma qalal-AAabd, wakulluna laka AAabd. Allahumma  la mani/AAa lima aAAayt, wala muAAatiya lima manaAAAt, wala yanfAAAu thal-jaddi minkal-jad.

‘The heavens and the Earth and all between them abound with Your praises, and all that You will abounds 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 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.’

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

19. Supplication whilst prostrating (sujood)

(41)

سُبْحَانَ رَبِّيَّ الْأَعْلَىٰ (ثَلَاثاً).

Subhana rabbialy-aAAa/ (three times)

‘How perfect my Lord is, The Most High.’(three times)
Subhanakal-lahumma rabbaŋ wabihamdik, allahummagh- fir lee.
‘How perfect You are O Allah, our Lord, and I praise You. O Allah, forgive me.’

(43)
Subbohoon quddos, rabbul-mala-ikati warrooh.
‘Perfect and Holy (He is), Lord of the angles and the Ruoh (i.e. Jibr−eeel).’

(44)
Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee khalaqahu wasawwarahu washaqqa samAAahu wabasaarahu, tabaraikal-lahu ahsanul-khiqlaceen.
‘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)
Subhana thil-jabaroot, walmalakoot, walkibriyaa/, walaAAahamah.
‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

(46)
Allahummagh-fir lee thanbee kullah, diqqahu wajillah, wa-awwalahu wa-akhirah, waAAalaniyyatahu 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)
Allahumma innee AAoothu biridaka min sakhaṭik, wa-bimuAAafatika min AAuqobatik, wa-aAAoothu bika mink, la ohsee thanq-an AAalayk, anta kamathnaya AAalaq 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)
Rabbigh-fir lee, rabbigh-fir lee.
‘My Lord forgive me, My Lord forgive me.’

(49)
The text contains several parts from Arabic sources, which are translated as follows:

21. Supplication when prostrating due to recitation of the Quran

```
سَجَـدَ وَج هـي للَّـذي خَلَقَـه  وَصَـوَّرَه  وَشَقَّ سَم ـعَـه  وَبَصَـرَه  بّحَـو لّـهّ وَق ـوَّتّهّ
```

Sajada wajhee lilla thee khalaqahu washaqqa samAAahu wabaAAarahu bihawlihi waquwwwatih { tabaraka Allahu ahsanu 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.>>’

22. The Tashahhud

```
الل هـمَّ صَل ّ عَلـى م حمَّـد، وَعَلـى آلّ م حمَّد، كَمـا صَلَّيـتَ عَلـىإب راهـيمَ وَعَلـى آلّ إب راهـيم، إّنَّكَ حـمـيدٌ مَجـيد ، الل هـمَّ بارّك  عَلـى م حمَّد، وَعَلـى آلّ إب راهـيم، إّنَّكَ حـمـيدٌ مَجـيد .
```

Attahiyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-lahi wabarakaatuh, assalamu AAalayna waAAala AAibadil-lahiis-saliheen. Ash-hadu an la ilaha illal-lah, wa-ashhadu anna Muhammadan AAabduhu warasooluh. ‘At-tahiyat 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 Muhammad is His slave and Messenger.’

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

23. Prayers upon the Prophet  after the tashahhud

```
الل هـمَّ صَلّ عَلَى مُحَمَّد، وَعَلَى آل مُحَمَّد، كَمَا صَلَّيْتَ عَلَى إب راَهِي م، إِنَّكَ حَمِيدَ مَحِيدٍ ، الل هـمَّ بَارَكَ عَلَى مُحَمَّدٍ، وَعَلَى آل مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إب راَهِي م، وَعَلَى آل إب راَهِي م، إِنَّكَ حَمِيدَ مَحِيدٍ .
```

Allgummagh-fir lee, warhamnee, wadhinee, waABurnee, 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.’
Allahumma salli AAala Muhammad, wa-AAala ali Muhammad, kama sawlayta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed, allahumma barak AAala Muhammad, wa-AAala ali Muhammad, kama barakta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed.

‘O Allah, send prayers upon Muhammad and the followers of Muhammad, 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 Mohammad and upon the family of Muhammad, 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 followers from among his family.

24. Supplication said after the last tashahhud and before salat

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

‘O Allah, 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 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.
Allahumma innee aAaoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-maseehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmaamat. Allahumma innee aAAoothu bika minal-ma/thami walmaghram.

‘O Allah, 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 Allah, I take refuge in You from sin and debt.’

(57)

اللَّهُمَّ إِنِّي ظَلَمَتْ نَفْسِي ظَلْماً كَثِيراً وَلَا يُغْفِرُ الْذُّنوبِ إِلَّا أَنتُ فَأَعْفَرْ لي مَعْفُورَةً مِنْ عِنْدِكَ وَأَرْحَمْنِي إِنَّكَ أَنتُ الْغَفُورُ الرَّحِيمُ

Allahumma innee thalamtu nafsee thulman katharan wala yaghfiruth-thunooba illaa ant, faghfir lee maghfiratan min AAindik warhamnee, innaka antal-Ghafoour-Raheem.

‘O Allah, 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 أَعْفَرْ لي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أُعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أُنْتَ أَعْلَمُ بِمَّثَّي أَنتُ الْمُقَدِّمُ وَأَنتُ الْمُؤْمِنُ إِلَّا أَنْ أَنْتَ أَنتُ

Allahummagh-fir lee maa qaddamu, wama akhkhart, wama asrartu wama aAAalant, wama asrafft, wama anta aAAalamu 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 أَعْفَرْ لَى ذِكْرِكَ وَشَكْرِكَ وَخَضْسَانِ عَبْدَاتِكَ

Allahumma aAaInnee AAala thikrik, washukrik, wahusni AAabadatik.

‘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 النَّجْحِ، وَأَعُوذُ بِكَ مِنَ الْخَيْبَةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَرْدَ إِلَى أَرْذَلِ الْعَمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ الْقَبْرِ
Allahumma innee aAoothu bika minal-bukhl, wa-aAoothu bika minal-jubn, wa-aAoothu bika min an oradda ilā arthālīl- AAumur, wa-aAoothu bika min fitnatid-dunyā waAAathāhabīl-qabr.

‘O Allāh, 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)

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

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

(62)


‘O Allāh, 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 Allāh, 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 Allāh, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63)

Allahumma innee as-aluka yaAllah bi-anakal-wahjul-ahadus-samad, allathee lam yalad walam yoolad, walam yakun lahu kufuwan aḥad, an taghfira lee thunooobe 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)
اللهُ إِنِّي أَسْأَلُكَ بِأَنَّكَ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنُّتَ وَحْدُكَ لَا شَرِيكَ لَكَ أَسْأَلُكَ الْجَنَّةَ وَأَعْوذُ بِكَ مِنَ النَّارِ.

Allahumma innee as-aluka bianna la hakum-ad, lâ ilaha illa ant wahdaka la shareeka lak, almanan, ya badeesamawati wal-arid, 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."

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

25. Remembrance after salâm

(66)
أَسْتَغْفِرُ اللَّهَ (ثَلَاثًا)
اللهُ أَنتَ السَّلامُ، وَمِنْكَ السَّلامُ، تُبَارَكَ يَا ذَٰلِكَ الْجَلَّالُ وَالإِكْرَامُ.

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)
لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعٌ لِّمَا أَغْطَيْتِ، وَلَا مُغْطِيُّ لِمَا مَنَغَتْ، وَلَا يَنفِعُ ذَا الْجَدٍّ مَّنْكَ الجِد.

Lâ ilaha illal-lahu wahdahu lâ shareeka lah, laul-mulku walal-as-ham, wahuwa AAaA kulli shayin qadeer, allahumma lâ maniAAla lima AAAtayt, wala muAAtiya lima manAAt, wala yanfAAAu thal-jadde 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)
لا إله إلا الله، وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير.

La ilaha illal-lah, wahdahu la shareeka lah, lahul-mulku wahalul-hamd, wahuwa AAala kulli shayin qadeer.

(69)
سُبْحَانَ الله، وَالحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، (ثلاثَيْنَ) لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير.

Subhanal-lah wallahamdu illal-lah, wallahu akbar (thirty-three times).

(70)
The following three chapters should be recited once after Thuhr, AAasr and AAisha prayers and thrice after Fajr and Maghrib.

{Qul huwa Allahu a`had...} [Al-Ikhlas]

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

{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 لا إِلَهَ إِلَّا هُوَ الَّذِي قَيَّمَ اللَّيْلَ وَالْهَيْثَرَ لا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ...
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 over all things omnipotent.

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

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

للّ همَّ إِنّي أَسْتَخْرِزُك بِعَلَمَكَ، وَأَسْتَقْدِرُك بِقُدرَتِكَ، وَأَسْتَأْلُكُم مِّن فَضْلِكَ العَظِيم، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلِمُ وَلَا أَعْلِمُ، وَأَنتَ غَيرُ حَاجِتِهِ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةَ أَمْرِي، فَأَصَرْفِي عَنْهُ وَأَصَرْفِي عَنْهُ الْيَوْمَ، وَإِنْ كَانَتُ تَعْلَمُ أَنْ هَذَا الْأَمْرُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةَ أَمْرِي، فَأَصَرْفِي عَنْهُ وَأَصَرْفِي عَنْهُ الْيَوْمَ.

Allahumma innee astakheeruka biAAilmik, wa-astaqdiruka biqudratik, wa-as-aluka min fadlikal-AAathceem, fa-innaka taqdiru wala aqdir, wataAAalamu wala AAAlam ,wa-anta AAallamul ghuyoob, allahumma in kunta taAAalamu anna hathal-amr (say your need) khayrun lee fee deenee wamaAAasheeq waAAaqibu amree faqdurhu lee, wayassirhu lee, thumma bārik lee feeh, wa-in kunta taAAalamu anna hathal-amr sharrun lee fee deenee wamaAAasheeq waAAaqibu amree faṣirhu AAannee waṣrifne AAanhi, waqdur liyal-khayra haythu kan, thumma ardinee bih.

'O Allāh, 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 Allāh, 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:*

\[
\text{ُوشَأَرْهُمْ فِى الْأَمَرَ فِي اِعْرَمُتْ فَتَوَكَّلْ عَلَى اللّهَ}
\]

(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 sun sets, however some scholars say: after the sunsets and onwards.

(75)

*In the evening:*

أَمَسَىْنَا وَأَمَسَىْ المَلِك  لله وَالحَمْد  لله ، لا إِلَهَ إلا  اللّه وَهُدْنَا لَا شَرِيكَ له ، لِهِ المَلِك  وَلِهِ الْحَمْد ،

وَهُوَ عَلَى كُلّ شَيْءٍ قَدِير ، رَبّ أَسَالْكَ جَهْرًا مَا فِي هَذِهِ اِلْيَلَّةِ وَجَهْرًا مَا بَعْدُهَا ، وَأَعْوَدُ

بَكَّ مِنْ شَرِّ هَذِهِ اِلْيَلَّةِ وَشَرٍّ مَا بَعْدُهَا ، رَبّ أَعْوَدُكَ مِنْ اَلْكِسْلِ وَسَوءِ الْكِبرِ ، رَبّ

أَعْوَدُكَ مِنْ عَذَابِ النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

Amsayn wa-amsal-mulku lillah walhamdu lillah la ilaha illallah, wahdahu la shareeka lah, lahul-mulku walahul-hand, wahuwa AAala kulli shayin qadeer, rabbi as-aluka khayra mg fee hathihil-laylah, wakhayra mg baAAdaha, wa-aAAoothu bika min sharri hathihil-laylah, washarri mg baAAdaha, rabbi aAAoothu bika minal-kasal, wasoo-il kibar, rabbi aAAoothu bika min AAaathabin fin-nar, waAAaathabin 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 الْمَلِك  لله . . .

Asbahna wa-asbahal-mulku lillah . . .

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

(76)

اللُّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمَسَىْنَا ، وُلِكَ نَحْيَا وُلِكَ نَمُوتُ وَإِلَيْكَ الْبُشْرُ .

Allahumma bika asbahna wabika amsayn, wabika nahya, wabika namootu wa-ilayan-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:*
اللهُمَّ بِكَ أُمِسِّيْنا، وَبِكَ أَصِبْحَنا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَّيُكَ الْمُصِيرُ.

Allhumma bika amsayna, wabika ashba, wabika nayh 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.’

اللهُمَّ أَنْ تَ رَبِّي لا إِلَهَ إِلاَّ أَنْ تَ، خَلَقْتُني وَأَنا عَبْدُكَ، وَأَنا عَلِيِّ عَهْدَكَ وَوَعْدَكَ ما اسْتَطَعْتُ، أُعْوَدُكَ عَلَى وَأَبُو بَنْبِي فَاغْفِرْ لي قَانُتِهَا لا يُغْفِرُ الْذَّنُوبَ إِلاَّ أَنْ تَ.

Allhumma anta rabbee lana illa ant, khalaqatunee wa-ana Aabduk, wa-ana Aalaa Aahdika wawaAAdika mas-taAAt, aAAoothu bika min sharri ma sanaAAt, aboo-o laka biniAAmatika AAalay, wa-aboo-o bithanbee, faghfir lee fa-innahu la yaghfiru-thunooba illa 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.’

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأُشْهِدُ حَمَلَتَةَ عَرْشِكَ، وَمَلائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنْ تَ خَلَقْتُهُ إِلَّا إِلَهَ إِلاَّ أَنْ تَ، وَخَذَلْكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (أَربَعَ مَرَاتٍ)...

Allhumma innee asbahtu oshhiduk, wa-oshhidu hamalata AArshik, wamala-ikatak, wajameeAAla khalqik, annaka antal-lahu la ilaha illa ant, wahdaka la shareeka lak, wa-anna Muhammadan AAbduka 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 angels, 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).

اللَّهُمَّ مَا أُصِبْحَ بِي مِنْ نَعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْهُ وَخِذَالْكَ لَكَ، فَلَكَ الْحَمُّدُ وَلَكَ الْشُّكْرُ.

Allhumma ma asba bee min niAAMatin, aw bi-ahadin min khalqik, faminka wahdaka la shareeka lak, falakal-hamdu 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 (asba).
Allahumma AAafinee fee badanee, allahumma AAafinee fee samAAee, allahumma AAafinee fee basaree, la ilaha illa ant.(three times).
Allahumma innee aAAoothu bika minal-kufr, walfaqr, wa-aAAoothu bika min Aaathabil-qabr, la ilaha illa 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)

Hasbiyal-lahu la ilaha illa huwa, AAalayhi tawakkalt, wahuwa rabbul-AAarshil-AAameem
(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)

aAAoothu bikalimati-lahit-tammati min sharri mAAa 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)

‘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)
Allahumma Aaalimal-ghaybi washshahadah, fatiras-samawati wal-ard, rabba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAaoothu bika min sharri nafee wamin sharrish-shaytani washirikih, waan aqtarifa AaAalq nafee soo-an aw ajurrahi 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 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.

(85)

بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العلٰم

Bismil-lahil-lathee la yadurru maAAas-mihi shay-on fil-ardi wala fis-samag-i wauwaas-sameeAAul-AAaleem. (three times).

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

(86)

رضيت بالله ربنا وبالإسلام ديننا ومبحمده نبيا

Radeetu billahi rabban babilislami deenan wabilMuslimadin balabiyyaa. (three times)

‘I am pleased with Allah as a Lord, and Islam as a religion and Muhammad as a Prophet.’ (three times)

(87)

سبحان الله وبحمده عهد خلقه ورضاه نفسه وزنعة عرشه ومداد كلماته

Subhanal-lahi wabihamdih, AAaaddada khalqihi warida nafsih, wazinata AAArshihi, wamidadada kalimathih. (three times).

‘How perfect Allah 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)

سبحان الله وبحمده

Subhanal-lahi wabihamdih. (one hundred times)

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

(89)

يا حي يا قوم برحمةك استغثي، أصلح لي شأني كلبه، ولا تكلني إلى نفس طرفة عين

Ya hayyu ya qayyoom, birahmatika astagheeth, aslih lee shaanee kullah, wala takilnee ila nafee 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)

لا إلّهَ إلا  اللّ   وح ـدَه  لا شَـريكَ له ، له  الم ـل ك  وله  الحَم د، وه وَ على ك ل  شَيءٍ قَدير . (مائة مرة)

La ilaha illal-la, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in 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.'

(91)

لا إلّهَ إلا  اللّ   وح ـدَه  لا شَـريكَ له ، له  الم ـل ك  وله  الحَم د، وه وَ على ك ل  شَيءٍ قَدير . (مائة مرة)

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

'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:

Amsayn wa-amsal-mulku lillahi rabball-AAAalameen, allahumma innee as-aluka khayra hathil-yawm, fat-haha, wanaaasrahuhu, wanooraahuhu, wabarakatahuhu, wahudahu, wa-AAAoothu bika min sharri m fee-huhu, washarri maa baAAadah.

'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  said: 'Whoever says in the morning:

لا إلّهَ إلا  اللّ   وح ـدَه  لا شَـريكَ له ، له  الم ـل ك  وله  الحَم د، وه وَ على ك ل  شَيءٍ قَدير . (مائة مرة)

La ilaha illal-la, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shay-in 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 IsmaAAael, 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)
We rise upon the fitrah of Islam, and the word of pure faith, and upon the religion of our Prophet Muhammad ﷺ 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 ﷺ.

**Pure faith**: the Shahada.

Note: for the evening, one reads amsayn instead of asbahna.

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

28. Remembrance before sleeping

‘When retiring to his bed every night, the Prophet ﷺ 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-Ikhlas, Al-Falaq, An-Nas) 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.’

The Prophet ﷺ also said: ‘When you are about to sleep recite ayat-al-kursee (The verse of the foot-stool, 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.’

The Prophet ﷺ 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).’

ءامَنَ الرَّسولُ بّمَا أ ن ـزّلَ إّلَي ـهّ مّن ـلّـهّ وَال م ـؤ مّنـونَ….

[Al-Baqarah: 285-286]
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:

Bismika rabbee waAAtu janbee wabika arfaAAuh, fa-in amsakta nafsee farhamha, wa-in arsaltaha fahfahha bima tafsithu bihi AAbdakas-sahiheen.

‘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.’

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

Allahumma qinee AAathabaka yawma tabAAathu AAibadak. (three times).

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

Bismikal-lijahumma amootu wa-ahya.

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

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

Subhanal-lijah. (thirty-three times) سبحان الله (ثلاثةً وثلاثين)

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

Alhamdu lillah. (thirty-three times) الحمد لله (ثلاثةً وثلاثين)

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

Allahu akbar. (thirty-four times) الله أكبر (أربعاً وثلاثين)

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

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

‘O Allah, 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 Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. 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 Moosaa ﷺ.
Injeel: The book revealed to Easa ﷺ.
Furqan: One of the many names of the Qurан, 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)

Alhamdu lillahil-lathee atAAaamana wasaqan, wakafana, wa-awana, fakam mimman la kafiya lahu walq mu/wee.

‘All praise is for Allah, 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)

Allahumma AAalimal-ghaybi washshahadah, fatiras-samawati wal-ard, raba kulli shayin wamaleekah, ashhadu an la ilaha illa ant, aAAoothu bika min sharri naftsee wamin sharrish-shaytani washirkih, wa-an aqtaarifa AAalaa naftsee soo-an aw ajurrahu ilg muslim.

‘O Allah, 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 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.

(106)
The Prophet ﷺ 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:

Allahumma aslamtu nafsee ilayk, wafawwadtu amree ilayk, waaljaatu thahree ilayk, raghbatan warahbatan ilayk, amantu bikitabikal-latheee anzalt, wabinabiiyyikal-latheee arsal.

‘O Allah, 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 ﷲ.

29. Supplication when turning over during the night

(108)
‘AAq-isha رضي الله عنها narrated that the Messenger of Allah ﷺ used to say at night if he turned during sleep:

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

‘None has the right to be worshipped except Allah, 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)
‘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)
اللهُ اهْدِني فيمَن هْدَيْت، وَعَفَّانِي فيمَن عَافَيْت، وَتَوَلَّنِي فيمَن تَوَلَّيْت، وَبارِك لي فيما أعطَيْت، وَقَنْعُوْنِي شَرَّ ما قَضَّيْت، فَإِنَّكَ تَقَضِي وَلا يَقْضِي عَلَيْكَ، إِنَّهُ لا يَدُلُّ مِن واليْت، [وَلَّا يَعْزُّ مَن عَادَيْت،] تَبَارَكَ رَبَّنَا وَتَّالِيْت.

Allahummah-dinee feeman hadayt, waAAafinee feeman AAafayt, watatwallanee feeman tawallayt, wabariik lee feemaa AAaAyyayt, waqinee sharra maa qadayt, fa-innaka taqdeee wala yuqda AAaAalayt, innahu la yathillu man wglayt, [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 surely, 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)
اللَّهُ إِنِّي أَعْوذُ بِرَضَاكَ مِنَ سُخُطُكَ، وَبِمَعافِتَكَ مِنْ غُفُورِكَ، وَأَعْوذُ بِكَ مَنْكَ، لَا أُحْصِيُّ ثَيَامًا عَلَيْكَ، أَنْتَ كَمَا أَنْتُيَتْ عَلَى نَفْسِكَ.

Allahumma innee aAaAothu biridaka min sakhatik, wabimuAAafatika min AAuqobatik, wa-aAaAothu bika mink, la ohsee thang-an AAalayt, anta kama athnaya AAalal 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.’
33. Remembrance immediately after salam of the witr prayer

(115)

The Messenger of Allah ﷺ would recite (the following chapters) during the witr prayer:

[Sabbih isma rabbika al-aAla …]⁴⁸⁹ (Selih Asma Rakib al-Aqil)
[Al-aAla]
[Qul ya ayyuh aikafiroon …]⁴⁹⁰ (Qul Yaa Aenehakum)
[Al-kafiroon]
[Qul huwa Allahu ahad …]⁴⁹¹ (Qul Huwa Allahah Adheh)
[Al-ikhlas]

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

سُبْحَانَ الْمَلِكِ الْقَدِّيسِ (ثَلَاثَ مَرَاتَ)

Subhanal-malikil-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:

Rabbil-mala-ikati warrooh.

‘Lord of the angles and the Rooh (i.e. Jibraeel).

34. Supplication for anxiety and sorrow

(116)

اللَّهُمَّ إِنِّي عَبْدُكَ إِبْنُ عَبْدِكَ إِبْنُ أَمْتِكَ نَاصِتُي بَيْدَكَ، مَاضِي فِي قَرْنَاتِكَ، مُصَحَّبٌ فِي حُكْمَكَ، عَذَّلَ فِي قَارِئَكَ، أَسْتَأْثَرْتُ بِهِ فِي عَلِمِ الْغَيْبِ عَنْدَكَ أَنْ تَجْعَلَ الْفَرَانَ زَيْبِيْرُ فِيَّ، وَنورُ صَدْرِي وَخَلَاءُ حَزْنِي وَذَهَابُ هَمِّيِّ

Allahumma innee AAabduk, ibnu AAabdik, ibnu amatik, nasiyate biyadik, madin fiyya hukmuk, AAadlun fiyya qada-ok, as-aluka bikulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitaabik, aw AAallamtahu ahadan min khalqik avis-ta/thartba bihi fee AAlmilghaybi AAindak, an tajAAalal-Qurana rabeeAAa qalbee, wanoora sadree, wajalaQA huzaee 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 Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'

(117)

اللهُ إِنِّي أَعْوَدُ بِكَ مِنَ الْهِمَّ وَ الْحُزْنِ، وَالْعَجْزِ وَالْكَمْلِ وَالْبِلَّ وَالْجَبَنِ، وَضَلِّعَ الْدَّيْنِ

Allahumma innee aAAoothu bika minal-hammi walhuuzn, walAAajzi walkasali walbukhli waljubn, wadalAAid-dayni waghbalabatir-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)

لاَ إِلَهَ إِلَّاَ اللَّهَ  الرَّحْمَانُ، لاَ إِلَهَ إِلَّاَ اللَّهَ  رَبُّ الْأَرْضِ الْمَجْنُونِ،

La ilaha illal-lahu rRahman, la ilaha illal-lahu rRabbul-ArRazi.

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

(119)

اللَّهُ رَحْمَتَ اللهُ أَرْحَمْتُكَ إِنّي كُنْتُ مِنَ الظَّالِمِينَ

Allahhumma rahmataka arjoo fala takilnee ilaa nafsee tarfata AAayn, wa-aAlil 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)

لاَ إِلَهَ إِلَّاَ اللَّهُ  رَبِّي لا أَشْرَكُ بِهِ شَيْئًا

La ilaha illal-lahu rRabi llaa Aashraku bihi shayaa.

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

(121)

اللَّهُ الْلَّهُ رَبِّي لا أَشْرَكُ بِهِ شَيْئًا

Allahu Allahu rRabbi llaa Aashraku bihi shayaa.

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

36. Upon encountering an enemy or those of authority
اللهم إنا نجعلك في نحوهم ونعود بك من شرورهم.

Allahumma inna najAAaluka fee nuhoorihim wanaAAoothu bika min shuroorihim.
‘O Allah, we place You before them and we take refuge in You from their evil.’

اللهم أنت عمدي وانت نصير، بك أجزول وليك أصول وليك أقاتل.

Allahumma anta AAaaddee, wa-anta naaseeree, bika ajoolu wabika asoolu wabika ogtil.
‘O Allah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

حسبنا الله ونعم الوكيل.

Hasbunal-lahu waniAAmal-wakeel.
‘Allah is sufficient for us, and how fine a trustee (He is).’

37. Supplication for one afflicted with doubt in his faith

He should seek refuge in Allah
He should renounce that which is causing such doubt.

38. Settling a debt

He should also recite the following verse:

Huwa al-awwalu, waal-akhiru, waal-ththahiru waal-batinu wahuwa bikulli shayin AAaleem.
‘He is The First and The Last, Aththahir and Al-Batin and He knows well all things.’

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.

He should say:

‘I have believed in Allah and His Messenger.’

He should also recite the following verse:

‘He is the first and the last, and the greatest and the most intimate in His knowledge.’

Allahummak-finee bihalalika AAan haramik, wa-aghnee bifaqlika AAamman siwak.
‘O Allah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’
39. Supplication for one afflicted by whisperings in prayer or recitation

‘Othman Ibn Al-Aas 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 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

‘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

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

42. Supplication for expelling the devil and his whisperings

■ Seeking refuge from him.

■ The athan (call to prayer).

■ Recitation of the Quran 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-Baqrarah before sleeping, the athan…etc.

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

‘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 فَعَـلَ.

Qaddaral-lah, wama sha faAAal.
‘Allah has decreed and what He wills, He does.’
...for verily ‘If’ lets in the work of the devil.’

(137)
Indeed Allah تعاالي rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسَبَيْ اللَّهُ وَنَعِمَ الوَكـيـل.

Hasbiyal-lah, waniAAamal-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 ﷺ used to commend Al-Hasan and Al-Husayn to Allah’s protection, saying:

أَعْيَذُكُم بِكَلِمَاتِ اللَّهِ الْكَبِيرَةَ، مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلِّ عِيْنٍ لَامَةَ.

OAeethukum bikalimatil-lahit-tamamm, min kulli shaytanin wahammah, wamin kulli AAaynin lammah.
‘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 ﷺ would enter upon a sick person, he would say:

لَا بَأْسٌ طَهُورٌ 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:

آَسَأْلُ اللَّهِ الْعَظِيمَ، رَبَّ الْعُرْشِ العَظِيمِ أنْ يَشْفَيكَ (سبع مرات).

Asalul-lahal-AAaheem rabbal-AAarshil-AAaheem 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 ﷺ related that he heard the Messenger of Allah ﷺ 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

Allah hammagh fir lee, warhamnee wa alhiquee birrakeeqil-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)

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

لا إِلَهَ إِلَّا اللّ هُ، لَن يُؤْتَ لَسْكَرَات.

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

48. Instruction for the one nearing death

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

(145)

‘He whose last words are:

لا إِلَهَ إِلَّا اللّ هُ، لَن يُؤْتَ لَسْكَرَات.

None has the right to be worshipped except Allah.’

…will enter Paradise.

49. Supplication for one afflicted by a calamity

(146)

Inna lillahi wa-inna ilayhi rajiAAoone, allahumma/- jurnee fee muheedatee wakhluf lee khayran minha.

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

50. When closing the eyes of the deceased

(147)
Allahummagh-fir li-name the dead- warfa’AA darajatahu fil-mahdiyyeen, wakhluufu fee AAaqibii fil-ghabireen, waghfir lana walahu ya rabbal-AAalameen wafsa lahu fee qabrih, wanawwir lahu feeh.

‘O Allah, 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 Allah on earth because Allah is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allah 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)

Allahummagh-fir lahu warhamh, waAAafiihi, waAAafu AAAnh, wa-akrim nuzulah, wawassiAA mudkhalah, waghsilhu bilma-i waththalji walbarad, wanaqqihi minal-khataya kamâ naqqayath-thawbal-abyada minad-danas, wa-abdilhu daran khayran min darih, wa-ahlan khayran min ahlih wasawjian khayran min zawjih, wa-adkhilhu-l-jannah, wa-AAithhu min AAhabil-qabr, waAAathabin-nar.

‘O Allah, 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)

Allahummagh-fir lihayyina wamayyitina wasahhidina, waghba-ibina, wasagheerina wakabeerina, wathkarina wa-onthana. Allahumma man ahyaytahu minna fa-ahyihii AAaal-islam, waman tawaffaytahu minna fatawaffahu AAaal-eeman, allahumma la taahirina ajrah, walq tu’dillang baAAAdah.

‘O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, 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 Allah, do not deprive us of his reward and do not let us stray after him.’

(150)
اللهِ إِنَّ فِلَانٍ بِذِمَّتّك، وَحَبّ جَوارّك، فَقَهّ مّنْ فِتّنَة الْقَبْرِ وَعَذابِ النَّارِ،

And He is the One who brings the dead to life, to give them their punishment. Indeed He is the Most Forgiving, the Most Merciful.

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).

After seeking forgiveness for the deceased, one can say:

لاَجِعَلْهُ فَرَطًا وَذَخَراً لِّوالّدَ، وَشَفيعاً مَّجَامِعاً، اللهُ ثَّقَّلَ بِهِ مَوازِينَهُ، وَأَعْظَمَ بِهِ أَجُورَهُ، وَأَلْحَقَ بِهِ بِصالحِ المؤمنين، وَأَجْعَلْهُ فِي كَفَّالَةِ إِبْرَاهِيم، وَقِيّحُ عَذَابَ الْجَحِيم.

Allahumma AAabduka wabnu amatik, ithaja ila rahmatik, wa-anta ghaniyyun AAan AAathabih, in kana muhsinan fazid fee hasanatih, wa-in kana museeen 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.’

53. Condolence

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

لَا جِعَلْهُ لَنا فَرَطًا، وَسَلَفاً وَأَجْراً


‘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.’

54. Condolence

Allahummaj-AAalhu lanq farata, wasalafan wa-ajra.

‘O Allah, make him a preceding reward, a prepayment and a recompense for us.’
Inna lillahi ma akhath, walahu ma AAtha, wakullu shayin AAindahu bi-ajalin musammah...faltaṣbir waltaatṣib.

‘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 (faltaṣbir waltaatṣib) 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:

أَعْظَمْ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءً لَكَ، وَغَفِّرْ لَمِّيَتِكَ.

AAtha mal-lahu ajrak, wa-aḥsana 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 hadeth.

54. Placing the deceased in the grave

(155)

Bismil-lahi waAAala sunnati rasoolil-lah.

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

55. After burying the deceased

(156)

‘After the Prophet 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)

Assalamu AAalaykum ahlad-diyari minal-mu/mineena waalmuslimeen, wa-inna in shaal-lahu bikum lahiqoon, nas-alul-laha lanath walakumul-AAfiyah.

‘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)

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

58. Supplication upon hearing thunder

(160)
When AAabdullah Ibn Az-Zubayr used to hear thunder he would stop talking and say:

سبحان الذي يسبح الزعد بحمده، والملائكة من خيفته.

Subhan al-lathe yusa, rabbana wa la amaina, wa annas rhammatana, wa annas ammatana.

‘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)
Allahummas-qina ghyathan mugheethan maree-an mureeAAn, nafiAAn, ghayra dar, AAqijalan ghayra ajil.

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

(162)
Allahumma aghithn, allahumma aghithn, allahumma aghithn.

‘O Allah, relieve us, O Allah, relieve us, O Allah, relieve us.’

(163)
Allahummas-qia AAbadak, wabah-Imak, wanshur rahmatak, wa-ahyi baladakal-mayyit.

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

60. Supplication said when it rains

(164)
Allahumma sayyiban nafiAAn.

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

61. After rainfall

(165)
Mutirna bifadl-lahi warahmatih.

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

62. Asking for clear skies

(166)
اللهم حوالينا ولا علينا اللهم على الأكام والطرب، وبوطن الأولية، ومنابث الشجر.
63. Upon sighting the crescent moon

(167)

Allah akbar, allhumma ahillahu AAalayn bil-amni wal-eeman, wassalamati wal-islam, wattawfeeqi lima tuhibbu watarda, rabbuna warabbukal-lah.

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

64. Upon breaking fast

(168)

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

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

(169)

‘AAabdullah Ibn AAamr Ibn Al-As related that the Messenger of Allah said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abee Mulaykah said: ‘I Heard AAabdullah Ibn AAomar say when he broke his fast:

Allahumma inne as-aluka birahmatikal-latee wasiAAat kulla shay, an taghfira lee.

‘O Allah, 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:

Bismil-lah.

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

Bismil-lahi fee awvalihi wa-akhirih.

‘In the name of Allah in it’s beginning and end.’

(171)

‘Whomever Allah feeds, should say:

Allahumma barik lana feehi wa-atAAimna khayran minh.

‘O Allah, bless it for us and feed us better than it.’

...and whomever Allah gives milk to drink should say:
Allahumma barik lana feehi wazidna minhe.
‘O Allah, bless it for us and give us more of it.’

66. Upon completing the meal
(172)
Alhamdu lillahi latheer alaAmamee hatha warazaqaneehi min ghayri hawlin minnee wala quwah.
‘All praise is for Allah who fed me this and provided it for me without any might nor power from myself.’

67. Supplication of the guest for the host
(174)
Allahumma barik lahumm feem razaqtahum, waghfir lahumm warhamhum.
‘O Allah, 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)
Allahumma taAmim man taAamanee wasqi man saaQnee.
‘O Allah, 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)
‘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

Allhumma barik lana in thamarina, wabarik lana fee madeenatinga, wabarik lana fee saAAina wabarik lana fee mudding.
‘O Allah, 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

When one of you sneezes he should say:

Alhamdu lillah.
‘All praise if for Allah.’

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

Yarhamukal-lah.
‘May Allah have mercy upon you.’

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

Yahdeekumul-lahu wayuslihu balakum.
‘May Allah guide you and rectify your condition.’

73. Supplication said to the newlywed

Barakal-lahu lak, wabaraka AAalayk, wajamaAAa baynakuma fee khayr.
‘May Allah 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

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

Allhumma innee as-aluka khayrah wakhayra ma jabaltaha AAalayh, wa-aAAoothu bika min sharriha washarri ma jabaltaha AAalayh.
‘O Allah, 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 it’s hump and say likewise.’

**75. Supplication before sexual intercourse**

(Bismil-lah, allahumma jannibnash-shaytan, wajannibish-shaytana ma razaqtana.
‘In the name of Allah, O Allah, keep the devil away from us and keep the devil away from what you have blessed us with.’

**76. When angry**

(AAAoothu billahi minash-shaytanir-rajee. ‘I take refuge with Allah 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.

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

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

(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**

(Subhanakal-lahumma wabilhamdik, asshadu 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
AAaishah said: Whenever The Messenger of Allah ﷺ 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 ﷺ, 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.’

Subhanaka wabihamdik, la ilaha illa An taa staghfuruk 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)
‘AAabdullawah Ibn Sarjis ﷺ said: ‘I went to see the Prophet ﷺ and ate from his food and then said to him:

غُفِرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ
‘May Allahu forgive you, O Messenger of Allahu.’

...he replied:

وَلَكَ
‘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
‘May Allahu 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 folow him. He will appear from Asbahân, Iran 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-thood 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 Allahu as it is a sign of imperfection. The word Kafir will be written between his eyes which every believer, literate or illiterate will recognise.

‘Whoever memorises the first ten verses of soorat Al-Kahf will be protected from Dajjal.’
One should also seek refuge with Allahu 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

(Ahbabkal-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

(Barakal-lahu laka fee ahlika wamalik.
‘May Allah bless for you, your family and wealth.’)

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

(Barakal-lahu laka fee ahlika wamalik, innama jaza-os-salaf-hamdu wal-adh.
‘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.

Allahumma innee aAoothu bika an oshrika bika wa-ang aAAlam, wa-astaghfiruka lima la aAAlam.
‘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

(AAqishah 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), AAqishah would ask: ‘What did they say?’, he replied: They would supplicate:

Barakal-lahu feekum.
‘May Allah bless you all.’

...AAqishah would then say:

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 لا طَيْرٌ إِلاَّ طَيْرُكَ، وَلا خَيْرٌ إِلاَّ خَيْرُكَ، وَلا إِلَهٌ غَيْرُكَ.

Allahumma la tayra illa tayruk, wala khayra illa khayruk, wala ilaaha ghayryuk.

‘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 وَحْمُدُ اللَّهِ، سَبِيحَانَ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كَانَا لَهُ مُفْرِنٌ، وَإِنَّا إِلَى رَبِّنَا لَسَلْبُونَ، اللَّهُمَّ الحَمْدُ لِلَّهِ، الحَمْدُ لِلَّهِ، رَبِّنَا هَوَانُ عَلَيْنَا سَفَرَنَا هَذَا وَأَطَوْعُ عَنْهَذَا اللَّهُمَّ أُتْبِعَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ اعْفُ درَجًةً مِنْ وَعْشَاءِ السَّفَرِ، وَكَآبَةَ الْمُنْظَرِ، وَسُوءَ الْمَنْقُولِ فِي المَالِ وَالأَهْلِ.

Bismil-lah, wailhamdu lilah, subhanal-latheee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbing lamunqaliboonly, alhamdu lilah, alhamdu lilah, alhamdu lilah, Allahu akbar, Allahu akbar, Allahu akbar, subhanalak- lahummna innee thalamtu naafsee faghfir lee fainnahu la yaghfiru lee fainnahu.

‘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، سَبِيحَانَ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كَانَا لَهُ مُفْرِنٌ، وَإِنَّا إِلَى رَبِّنَا لَسَلْبُونَ، اللَّهُمَّ إِنِّي نَسَأَلُكَ فِي سَفَرِنَا هَذَا البَرَّ وَالتَّقْوَى، وَمَنْ أَعْمَلَ مَا تَرَضَى، اللَّهُمَّ هُوَنَّ عَلَيْنَا سَفَرَنَا هَذَا وَأَطَوْعُ عَنْهَذَا اللَّهُمَّ أُتْبِعَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أُعْوَدُكَ مِنْ وَعْشَاءِ السَّفَرِ، وَكَآبَةَ الْمُنْظَرِ، وَسُوءَ الْمَنْقُولِ فِي المَالِ وَالأَهْلِ.

Allahu akbar, Allahu akbar, Allahu akbar, subhanal-latheee sakhkhara lana hatha wama kunna lahu muqrineen, wa-inna ila rabbing lamunqaliboonly, allahumma inna nas-aluka fee safariñaha albirra wattaqwa, waminal-AAamil ma tardo, allahumma ahwwin AAalayn safarin, wa-twi AAAna buAAAdah, allahumma antas-sahibu fis-safar, walkhaleefatu filahl, allahumma innee aAAnothu bika min waAAathaa-is-safar, waka-gbatil-manhar, wasoo-ilmunqalabi fil-mali walahl.

‘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 it’s 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 Allah on earth because Allah is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allah 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:

آيَبوُنَ تَأِيَبوُنَ عَايَبُونَ لَزْيِنَا حَابِدُونَ

Ayiboon, ta-iboona, AAAbidoona, lirabbinha hamidoon.

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

91. Supplication upon entering a town or village…etc

Allahumma rabbas-samgwatis-saabAai wamq aatlaln, warabbal-aradeenas-saabAai wamq aqlaln, warabbash-shayateeni wamq adtaln, warabbar-riyahi wamq tharayn, as-aluka khayra hathihil-qaryah, wakhayra ahlih wakhayra ma feeha, wa-aAAooothu bika min sharriha washarri ahlih, washarri ma feeha.

‘O Allah, 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

La ilaha illal-lah, wahdahu la shareeka lah, lahalul-mulku walahul-hamnd, yuhjye wayaymeetu wahuwa hayyun la yamoot, biyadhil-khayru wahuwa AAaal kulli shayin qadeer.

‘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 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

بِسْمِ اللَّهِ
Bismil-lah.
‘In the name of Allah.’

94. Supplication of the traveller for the resident
(202)
أَسْتَوْدُعُكَمْ اللَّهُ الَّذِي لاَ تَضِيعُ وَدَائِغَهُ
AstawdiAAukum-lah, allathee la tadeeAAu wada-iAAuh.
‘I place you in the trust of Allah, whose trust is never misplaced.’

95. Supplication of the resident for the traveller
(203)
أَسْتَوْدُعُ اللَّهِ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَـلّك
AstawdiAAul-laha deenak, wa-amanatak, wakhawateema AAamalik.
‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allah.’

96. Remembrance while ascending or descending
(205)
أَعُوذُ بِكَلّمَاتِ اللّٰهِ التَّامِاتِ مِنَ شَرِّ ما خَلَقَ
aAAoo thu bikalimatil-lahi-tammati min sharri ma khalaq.
‘I take refuge in Allah’s perfect words from the evil that He has created.’

98. Stopping or lodging somewhere
(207)
أَعُوذُ بِكَلّمَاتِ اللّٰهِ التَّامِاتِ مِنَ شَرِّ ما خَلَقَ
aAAoo thu bikalimatil-lahi-tammati min sharri ma khalaq.
‘I take refuge in Allah’s perfect words from the evil that He has created.’

99. While returning from travel
Ibn AAumar reported that the Messenger of Allah on return from a battle or from performing the pilgrimage would say at every high point:

الله أكبَر، الله أكبَر، الله أكبَر.

Allahu akbar, Allahu akbar, Allahu akbar.

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

...and then he would say:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، أيبون تابعون عابدون لربنا حامدون، صدقت الله وعده، ونصر عبده، ورحم الأخزاب وحده.

La ilaha illal-lahu wahdahul la shareeka lah, lahul mulku walahu hamd, wahuwa AAala kulli shay-in qadeer, ayiboon ta-iboon, AAbidoon, lirabbin hamidoon, sadaqal-lahu waAAadhah, wanaasara AAAbdah, wahazamal-ahzaab 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 used to receive pleasant news, he would say:

الحمد لله الذي بنعمةه تتم الصالحات.

Alhamdu lillahil-latheer biniAAAmatih tatimmus-salihat.

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

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

الحمد لله على كل حال.

Alhamdu lillahi AAala kulli hal.

‘All Praise is for Allah in all circumstances.’

101. Excellence of sending prayers upon the Prophet

(210)

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

(211)

He 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 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 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)

AAammar 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)
‘AAabdullāh Ibn AAamr reported that a man asked the Prophet: ‘Which Islam is the best?’ He 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 Allāh for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allāh 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 Allāh for they see what you do not.’

105. Supplication said for one you have insulted
(218)
Allahumma fa-ayyuma mu/minin sababtuhi fajAAal thalika lahu qurbanat ilayka yawmal-qiymah.
‘O Allāh, 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 said: ‘If anyone of you is impelled to praise his brother, then he should say: ‘I deem so-and-so to be…and Allāh is his reckoner…and I don’t praise anyone, putting it (i.e. my praising) forward, in front of Allāh’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 KaAAbah)
(220)
The Prophet used to say between the Yemeni corner and the black stone:

{Rabbana atina fee alldunya hasanatana wafee al-akhirati hasanatana 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)
Jābir said when describing the Prophet’s pilgrimage: ‘...and when he approached mount Safa he recited:

{ Innas-safa wa-almarwata min shaAAa-iri Allah …}

أَبَدَا بِمَا بَدَا اللَّهُ بِهِ.

Abda-o bima badaal-lahu bih.
‘Indeed Safa and Marwah are from the places of worship of Allāh…’
‘I begin with what Allāh began with.’
...so he started with Safa and climbed it until he could see the KaAAbah, he then faced it and said:

الله أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
'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:

لا إله إلا الله وحده لا شريك له، لُه الملك وَلَهُ الحمد وَهُوَ على كل شيء قدير، لا إله إلا الله

La ilaha illal-sahu wadhahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa AAala kulli shayin qadeer, la ilaha illal-sahu wadhah, anjaza waAAdah, wanagara AAabdah, wahazamaal - ahzaba wadhah.

‘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. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he would repeat this action at Marwah.

109. The Day of Aarafah

(222)

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

La ilaha illal-sahu wadhahu la shareeka lah, lahul-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 said: ‘He rode Al-Qaswa until he reached Al-MashAAar Al-Haram, he then faced the qiblah, supplicated to Allah, and extolled His greatness and oneness. He stood until the sun shone but left before it rose.’

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

111. When throwing each pebble at the Jamarat

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

(224)

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

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 circled the KaAbah on a camel, every time he reached the black stone he would point to it with his staff and say:

Allahu akbar.

‘Allah is the greatest’

113. Supplication made against an enemy

(226)
اللهُ مَّ مَّ نُزِّلَ الكِتَابَ سَريعَ الحسابِ، اهزَّمَ الأحزابِ اللهُ اهزَّمَهمْ وَزَلَّلَهُمْ.

Allahumma munzilal-kitab, 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)

Allahummak-finehim bima shi’t.

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

115. What to say at times of amazement and delight

(228)

Subhanal-lah!

'How perfect Allah is.'

(229)

Allahu akbar.

'Allah is the greatest.'

116. What to do upon receiving pleasant news

(230)

The Prophet ﷺ would prostrate in gratitude to Allah 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:

Bismil-lah (three times)

‘In the name of Allah’ (three times)

...the supplicate seven times:

أَعْوذُ بِاللّهِ وَقُدرتِهِ مَنْ شَرَّ ما أَجِدُ وَأَحَذِرُ. (سبع مرات)

‘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:

اللّهُ بَارِكَ عَلَيْهِ

Allahumma barik AAalayh.

‘O Allah, send blessing upon him.’

ما شاء الله، لا قُوَّةً إلَّا بِاللّهِ.

Ma shaal-lah, la quwwata illa billah.

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

*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 waterskins and mention Allah’s name, cover your vessels with anything and mention Allah’s name and put out your lamps.*

120. The Talbiyah

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

La ilaha illal-̊lah.

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

122. What is said to a Kafir when he sneezes

Yahdeekum wasluhi balakum.

‘May Allah guide you and rectify your condition.’

123. Returning a greeting to a Kafir

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

WaAAalaykum.

‘And upon you.’

124. When insulted while fasting

Innee sa-im, innee sa-im.

‘I am fasting, I am fasting.’

125. When slaughtering or offering a sacrifice

Bismil-̊lah wallahu akbar, allahumma minka walaq, 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
‘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 ﷺ said: ‘By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.’

(242)
He ﷺ also said: ‘O People, Repent! Verily I repent to Allah, a hundred times a day.’

(243)
He ﷺ also said: ‘Whoever says:

أَس تَغ فّر  اللهَ الَّذّي لاَ إّلَهَ إلاَّ ه وَ الحَيُّ القَي و م  وأَت وب  إّلَيهّ

Astaghfirul-lah ﷺ)

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

(246)
He ﷺ 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 ﷺ 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
Abu Hurayrah reported that the Messenger of Allah said: ‘Whoever says:
لا إله إلا الله وحده لا شريك له، له الملك وله الحمد و هو على كل شيء قدير. (مائة مرة).
‘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.’

Whoever says:
سُبُحَانَ اللهِ وَبَحْمَدُهِ (مائة مرة في اليوم).
‘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.’

Abu Hurayrah reported that the Messenger of Allah said: ‘Whoever says at morning and evening time:
سُبُحَانَ اللهِ وَبَحْمَدُهِ (حين يصبح وحين يمسي).
‘How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.’

Aboo Ayyoob Al-Ansaree related that The Prophet said: ‘(There are) Two words, (which are ) light on the tongue, heavy on the Scale and beloved to The Most Gracious:
سُبُحَانَ اللهِ وَبَحْمَدُهِ وسُبُحَانَ اللهِ العَظِيمّ.
‘How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.’

Abu Hurayrah reported that the Messenger of Allah said:’(There are) Two words, (which are ) light on the tongue, heavy on the Scale and beloved to The Most Gracious:
سُبُحَانَ اللهِ وَبَحْمَدُهِ وسُبُحَانَ اللهِ العَظِيمّ.
‘How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.’
‘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 said: ‘We were sitting with the Messenger of Allah, and he said: ‘Are any of you unable to gain a thousand good deeds each day?’ Somebody then asked him: How does one achieve a thousand good deeds? He replied: ‘He should say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّاَ اللَّهِ وَاللَّهُ أَكْبَرُ،

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 related that the Prophet said: ‘Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحْمَدِهِ.

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

لاَ حَوْلَ وَلَا قَوْمَةَ إِلَّاَ بِاللَّهِ العَزِيزِ الْحَكِيمِ،

La hawla wala quwwata illa billah.
‘There is no might nor power except with Allah.’

(256)

’the most beloved words to Allah are four:

لاَ إِلَهَ إِلَّاَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّاَ اللَّهِ وَاللَّهُ أَكْبَرُ،

Subhanal-lah, walhamdu lillah, wala ilaha illal-lah, wallghu 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)

SaAAAd Ibn Abee Waqqas narrated that a man came to the Messenger of Allah and said to him: ‘Teach me something which I should say?’ He said: ‘Say:

لاَ إِلَهَ إِلَّاَ اللَّهِ وَحَدَّهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبيراُ، وَالْحَمْدُ لَهُ كَثيراُ، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لاَ حَوْلَ وَلَا قَوْمَةَ إِلَّاَ بِاللَّهِ العَزِيزِ الْحَكِيمِ،

La ilaha illal-lah, wahdahu la shareeka lah, Allahu akbaru kabeera, walhamdu lillahi katheera, subhanal-lahi rabbi-AAalameen, la hawla wala quwwata illa billahil-AAazeel-hakeem.
‘None has the right to be worshipped except Allah, alone without partner. 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 replied:

‘Say:

اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، وارْهَدْنِي، وارْزَقْنِي.

Allahummagh-fir lee, warhamnee, wadhnee, warzuqnee.
‘O Allah, forgive me, have mercy upon me, guide me and grant me sustenance.’
Tariq Al-AshjaAee said: ‘When someone would embrace Islam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاعْفَنِي، وَارْزُقْنِي.

Allahummagh-fir lee, warhamnee, wahdinee, waAAfinee warzuqnee.
‘O Allah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.’

Jgbir Ibn ‘AAabdullah related that the Messenger of Allah ﷺ said: ‘Verily, the best supplication is:

الْحَمْدُ لِللهِ.

…and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهِ.

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

The everlasting righteous deeds:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِللهِ، لَا إِلَهَ إِلَّا اللَّهِ وَاللَّهُ أَكْبَرُ وَلَا حَوْلُ 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.’

Tasbeeh, it means here, to say:

Subhanal-lah, alhamdu lillah, Allahu akbar.

‘AAabdullah Ibn AAamr said: ‘I saw the prophet ﷺ 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.