

*The Muslim's*

# SUPPLICATION

*Throughout the*

*Day and Night*

*Collected and Arranged by*

*Siddiqah Sharafuddeen*

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**Revised and Edited by**

**Şaheeh International**

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h	hach	
hh	hachh	
h	hach	
s	ysas	
s	nos	
de	nosik	
s	hach	
hh	hachh	
i	hach	
hh	hachh	
.	nyas'	
hg	nyvrip	
i	hach	

Arabic Letter or Mark	Name	Symbol Used in This Text
ا ي (vowel)	alif	aa or ā
ب	baa	b
ة ت	taa	t
ث	thaa	th
ج	jeem	j
ح	ḥaa	ḥ
خ	khaa	kh
د	daal	d
ذ	dhaal	dh
ر	raa	r
ز	zaay	z
س	seen	s
ش	sheen	sh
ص	ṣaad	ṣ
ض	<u>dhaad</u>	<u>dh</u>
ط	ṭaa	ṭ
ظ	<u>thaa</u>	<u>th</u>
ع	‘ayn	‘
غ	ghayn	gh
ف	faa	f

Arabic Letter or Mark	Name	Symbol Used in This Text
ق	qaaf	q
ك	kaaf	k
ل	laam	l
م	meem	m
ن	noon	n
ه	haa	h
و	waaw	w
و (as vowel)	waaw	oo or ū
ي	yaa	y
ي (as vowel)	yaa	ee or ī
ء	hamzah	'

َ	fathah	a
ِ	kasrah	i
ُ	<u>d</u> hammah	u
ّ	shaddah	doubled letter
◌	sukoon	absence of vowel

## Introduction

Praise be to Allāh, Lord of the Worlds, and blessings and peace be upon our prophet, Muḥammad, upon his followers and companions and upon all who carry his message until the Day of Judgement.

This is a book containing words of remembrance from the Master of the Righteous (ﷺ), which are *sunnah* for the Muslim to repeat. Through the production of this work I have intended two things:

1. The availability of a short book on daily supplication which adheres to the *sunnah* and avoids *bid'ah* (innovation) and which replaces those books which are filled with simulated fables and false, invented supplications
2. That this vestige of knowledge be one from which benefit is derived over a long period of time

Indeed, the significance of supplication is great, for supplication is worship, according to the Messenger of Allāh (ﷺ). In recent times, however, innovations have widely spread, confusing people as to what is true. Superstition has become prevalent in many regions, having taken on the appearance of religion. And many supplications have been circulated which are even unlawful.

The need for supplication is also great, especially in these days when materialism has seized people to such an extent that their hearts have become hardened like stones, or even harder. Their tongues are filled with empty or unlawful speech; their ears are tuned to entertainment or unlawful music; their hearts are attached to the matters of this world and absorbed in

managing its affairs, their time being spent completely for worldly life.

People have neglected their religion and so have become lost. They have wronged their souls and so have been destroyed. As a result, their honor has turned into humiliation, their dominance into defeat. The Qur'an states:

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

*"That is because Allāh does not change a blessing with which He has blessed a people until they change what is in themselves."*<sup>1</sup>

This verse emphasizes the clear truth: there will be no success and no prosperity except through the return to Islām. Indeed, our injured and afflicted nation has tried ways other than Islām, but from them it has only reaped pain and bitterness, humiliation and disunion, disgrace and misery, corruption and poverty. Yet, we – the Arabs – are a people whom Allāh made strong through Islām! So, however much we seek glory through something else, Allāh will inevitably humble us. Therefore, the call of rescue can only be the call for a return to Islām.

The role played by supplication in a Muslim's life is that of reminding him of his commitment to Islām. Although Islām is a complete system of life, life itself has its concerns which can well overcome a person and make him forget his Lord and his religion.

When a Muslim opens his eyes upon awakening from sleep, supplication is there, telling him, "Remember your Lord, remember your position as His servant and remember His favor upon you. For it is He who has given you life after death, and

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<sup>1</sup> *Sūrah al-Anfāl*, 8:53.

to Him is the final gathering. So beware, lest you fall into His punishment, and ask Him to assist you in avoiding that."

Supplication remains with one throughout his affairs, his actions and his needs – when he leaves home, along his way, when he rides, when he enters the mosque, when he intends ablution, when he eats, and so on... until his day ends and he returns to his bed to sleep.

Indeed, supplication transmitted from the *sunnah* reminds every Muslim of his Lord and the reality of his subservience to Him in each affair of his daily life – in every portion of the night and day. Thereby the Muslim remains firmly tied to his religion – remembering his Lord and obtaining the most abundant reward, his tongue continually fresh with the mention of Allāh.

Supplication is what eliminates thoughtless unawareness and grasps it by the roots. It is one's connection to Allāh, Lord of the Worlds, and one's response to Him. For Allāh, the Exalted, says in truth:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

*"And when My servants ask you concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."*<sup>2</sup>

And He commands:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

*"O you who have believed, remember Allāh*

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<sup>2</sup> *Sūrah al-Baqarah*, 2:186.

*with much remembrance and praise Him morning and evening.*"<sup>3</sup>

Prayer, which is the most important pillar of religion after the *shahādah* (testimony of faith), is actually a special kind of supplication accompanied by certain movements – and this is the greatest proof of the importance of supplication and an attestation to its distinction and grand position.

I have collected what I was able of the Prophet's supplications in this book and entitled it *Du'aa' ul-Muslim fil-Yawm wal-Laylah (The Muslim's Supplication Throughout the Day and Night)*, hoping that Allāh will benefit all who read it, that He will make our work solely for Him and that He will make it a provision for us on the Day of Return. With the help of Allāh comes appropriate speech and integrity of conduct.

In closing, I ask Allāh to grant benefit through this book and to return the Muslims to their religion – the source of their honor and high rank in this world and the next.

Praise be to Allāh, Lord of the Worlds.

Siddīqah Sharafuddeen, Jeddah  
Ramadhān 1, 1398/August 3, 1978

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<sup>3</sup> *Sūrah al-Aḥzāb*, 33:41-42.

## Editor's Foreword

Asked by the publisher to edit the previously existing English translation of this work, we decided to implement certain changes for its overall improvement. We began by retranslating the original Arabic text. We aimed at choosing English words which most closely represent the Arabic expression while adhering to proper and current English grammar rules as much as possible. Some of the *ḥadīth* references were missing from the original and needed to be verified. While doing so, we decided to include footnotes indicating the authenticity of the tradition, i.e., *ṣaḥeeḥ* (authentic) or *ḥasan* (accepted). *Ḥadīths* taken from al-Bukhārī and Muslim are assumed to be *ṣaḥeeḥ*; therefore, the grade of authenticity does not appear in the footnote when these two sources are cited. Additionally, weak or forged *ḥadīths* found in the original were deleted altogether. Thus, we hope to have contributed to the realization of the author's original aim of making available a supplication book based upon the *sunnah* and free from *bid'ah*.

To aid in proper pronunciation, we added *tashkeel* (diacritical marks) to the actual *du'aa's* for the benefit of those who are able to read even a small amount of Arabic; however, the *tashkeel* were eliminated from all other Arabic texts, with the exception of Qur'ānic verses and words that could be read in more than one way.

All of us involved in working on this project shared, as well, the common desire to produce a usable *du'aa'* book in English. Through this process we were reminded of the importance of *du'aa'*, which is one of the most powerful means of warding off anything disliked and of obtaining that which is desired. By incorporating *du'aa'* into our everyday affairs as a means of worship, we are able to gain blessing and reward and

to focus our minds and hearts on Allāh's remembrance. We hope that the supplications presented here will be implemented for the benefit of our faith and our condition in this world and the next.

## SAHEEH INTERNATIONAL

# The Muslim's Supplication

## 1. The Merits of Remembering Allāh

Allāh (*subhānahu wa ta'ālā*) commands:

﴿فَاذْكُرُونِي أَذْكَرُكُمْ﴾

*"Then remember Me; I will remember you..."*<sup>4</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

*"O you who have believed, remember Allāh with much remembrance and praise Him morning and evening."*<sup>5</sup>

﴿وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِنَ الْغَافِلِينَ﴾

*"Invoke your Lord with humility and in fear and without loudness in speech in the morning and evenings and do not be among the heedful."*<sup>6</sup>

And He (*subhānahu wa ta'ālā*) mentions:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

*"...those who remember Allāh standing, sitting or [lying] on their sides."*<sup>7</sup>

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ﴾

*"...the men and women who remember Allāh often."*<sup>8</sup>

<sup>4</sup> Sūrah al-Baqarah, 2:152.

<sup>5</sup> Sūrah al-Aḥzāb, 33:41-42.

<sup>6</sup> Sūrah al-A'raf, 7:205.

<sup>7</sup> Sūrah Āli 'Imrān, 3:191.

<sup>8</sup> Sūrah al-Aḥzāb, 33:35.

عن أبي الدرداء (رضي الله عنه) قال: قال رسول الله (ﷺ) «ألا أنبئكم بخير أعمالكم، وأزكاها عند مليككم، وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب والورق، وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم؟ قالوا بلى يارسول الله قال: ذكر الله.»

*Abū Dardā' narrated: "The Messenger of Allāh (ﷺ) said, 'Shall I not inform you of the best of your deeds – the purest in the sight of your Sovereign, the most superior in degree, and the better for you than spending gold and silver and then facing your enemy, smiting their necks and they smiting yours?' They [i.e., the companions] said, 'Yes, O Messenger of Allāh.' He said, 'It is the remembrance of Allāh.'"*<sup>9</sup>

وعن أبي موسى الأشعري (رضي الله عنه) عن النبي (ﷺ) قال: «مثل الذي يذكر ربه والذي لا يذكر ربه مثل الحي والميت.»

*Abū Mūsā al-Ash'arī narrated that the Messenger of Allāh (ﷺ) said: "The example of one who remembers his Lord and one who does not is like that of the living and the dead."*<sup>10</sup>

Allāh, the Exalted, stated in a sacred *ḥadīth*:

«أنا عند ظن عبدي بي وأنا معه حين يذكرني، فإن ذكرني في نفسه ذكرته في نفسي، وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منه، وإن تقرب إلي شبراً تقربت إليه ذراعاً وإن تقرب إلي ذراعاً، تقربت إليه باعاً، وإن أتاني يمشي أتيته هرولة.»

*"I am present at the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me to himself, I also remember him to Myself; if he remembers Me in an assembly, I remember him in an*

<sup>9</sup>At-Tirmidhī, Aḥmad and al-Ḥākim – *ṣaḥeḥ*.

<sup>10</sup>Al-Bukhārī.

*assembly better than it. And if he approaches Me a hand's length, I approach him a forearm's length; if he approaches Me the length of a forearm, I approach him a full arm's length. And if he walks towards Me, I rush towards him.*"<sup>11</sup>

عن أبي هريرة وأبي سعيد رضي الله عنهما قالا: قال رسول الله (ﷺ): «لا يقعد قوم يذكرون الله إلا حفتهم الملائكة، ونزلت عليهم السكينة، وغشيتهم الرحمة، وذكرهم الله فيمن عنده.»

*Abū Hurayrah and Abū Sa'eed reported that the Messenger of Allāh (ﷺ) said: "No group sits remembering Allāh without the angels surrounding them, mercy covering them and Allāh mentioning them among those present before Him."*<sup>12</sup>

عن أبي هريرة (رضي الله عنه) أن رسول الله (ﷺ) قال: «ما قعد قوم مقعدا لم يذكروا الله فيه، ولم يصلوا على النبي (ﷺ) إلا كان عليهم حسرة يوم القيامة.»

*Abū Hurayrah related that the Messenger of Allāh (ﷺ) said: "People who sit without remembering Allāh and who do not invoke blessings upon the Prophet (ﷺ), will be covered with regret on the Day of Resurrection."*<sup>13</sup>

عن عبد الله بن بسر: أن رجلا قال: يا رسول الله إن شرائع الإسلام قد كثرت علي وأنا قد كبرت، فأخبرني بشيء أتشبهت به قال: «لا يزال لسانك رطبا بذكر الله.»

*'Abdullāh bin Busr narrated: "A man said, 'O Messenger of Allāh, prescribed laws have become numerous, and I am old. So tell me about something to which I can attach myself.' The Prophet (ﷺ) said, 'Your tongue will remain fresh with the remembrance of Allāh.'"*<sup>14</sup>

<sup>11</sup>Al-Bukhārī and Muslim.

<sup>12</sup>Muslim.

<sup>13</sup>At-Tirmidhī – *ṣaḥeeḥ*.

<sup>14</sup>At-Tirmidhī – *ṣaḥeeḥ*.

## 2. The Manner of Remembering Allāh

It is preferable that the remembrance of Allāh be to oneself, without raising the voice. Allāh, the Exalted, says:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ﴾

*"Invoke your Lord with humility and in fear and without loudness in speech."*<sup>15</sup>

The Messenger of Allāh (ﷺ) heard a group of people raising their voices in supplication during travels, whereupon he said:

«يا أيها الناس اربعوا على أنفسكم فإنكم لا تدعون أصم ولا غائبًا، إن الذي تدعونه سميع قريب، أقرب إلى أحدكم من عنق راحلته.»

*"O people, be gentle with yourselves, for you do not call upon one who is deaf or absent. Verily, the One you call upon is All-Hearing, Near – nearer to you than the neck of the animal you ride."*<sup>16</sup>

The counting of words of remembrance should be on one's fingers.

عن يسيرة رضي الله عنها، وكانت من المهاجرات، قالت: قال لنا رسول الله (ﷺ): «عليكن بالتسييح والتهليل والتقديس، واعقدن بالأنامل فإنهن مسؤولات مستنطقات، ولا تغفلن فتنسين الرحمة.»

*Yusayrah (may Allāh be pleased with her) reported that the Messenger of Allāh (ﷺ) said [to the women]: "You must recite tasbeeh ['Subhān Allāh'], tahleel ['Lā ilāha ill-Allāh'] and taqdees [declaring the purity of Allāh from any imperfection], and keep track on the fingertips, as they will be*

<sup>15</sup> *Sūrah al-A'raf*, 7:205.

<sup>16</sup> Muslim.

asked and will speak [of that]. And do not become heedless lest mercy not be bestowed upon you." <sup>17</sup>

روى الأعمش عن عطاء بن السائب عن أبيه، عن عبد الله بن عمرو قال: «رأيت رسول الله (ﷺ) يعقد التسبيح بيده.»

*Al-A'mash narrated from 'Aṭā' bin as-Sā'ib, who reported from his father, who narrated from 'Abdullāh bin 'Amr, that he had seen the Messenger of Allāh (ﷺ) counting tasbeeh on the fingers of his hand.*<sup>18</sup>

### 3. The Merits of Supplication

Allāh, the Exalted, promises:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

**"And when My servants ask you concerning Me— indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."** <sup>19</sup>

عن أبي هريرة قال: قال رسول الله (ﷺ) «من لم يسأل الله يغضب عليه.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "Allāh will be angry with one who does not call upon Him."* <sup>20</sup>

And this is why Allāh, the Exalted, says:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

**"Call upon Me; I will respond to you. Verily, those who disdain My worship will surely enter Hell in humiliation."** <sup>21</sup>

<sup>17</sup>At-Tirmidhī and Abū Dāwūd – *ḥasan*.

<sup>18</sup>Abū Dāwūd – *ṣaḥeḥ*.

<sup>19</sup>*Sūrah al-Baqarah*, 2:186.

<sup>20</sup>At-Tirmidhī and al-Ḥākim – *ṣaḥeḥ*.

<sup>21</sup>*Sūrah Ghāfir*, 40:60.

The Messenger of Allāh (ﷺ) also said:

«الدعاء هو العبادة.»

"Supplication is worship." <sup>22</sup>

#### 4. Conditions for the Acceptance of Du‘aa’

##### Food Should Be Lawful (Halāl)

ورد عن رسول الله (ﷺ) قال: «يا أيها الناس إن الله طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين فقال: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾، وقال: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء (يارب يارب) ومطعمه حرام ومشربه حرام وغذي بالحرام فأنى يستجاب له.»

*It is reported: "The Messenger of Allāh (ﷺ) said, 'O people, Allāh is good and accepts only what is good. And He has enjoined upon the believers that which He enjoined upon His messengers when He said: "O messengers, eat from the good foods and do righteous deeds, for indeed, I am well-acquainted with what you do." And He also instructed: "O you who have believed, eat of the lawful things that We have provided for you."' Then the Prophet (ﷺ) mentioned a traveler of a long distance, disheveled and dusty, who raises his hands to the heavens, supplicating, 'My Lord, my Lord.' [Then the Prophet (ﷺ) commented], 'His food is ḥarām, his drink is ḥarām and he has been nourished with ḥarām; so then how can he be answered?' " <sup>23</sup>*

<sup>22</sup>Aḥmad and al-Ḥākim – *ṣaḥeeḥ*.

<sup>23</sup>Muslim and Aḥmad. The Qur'ānic references are *Sūrah al-Mu'minūn*, 23:51 and *Sūrah al-Baqarah*, 2:172.

## Being Patient

عن أبي هريرة أن رسول الله (ﷺ) قال: «يستجاب لأحدكم ما لم يعجل يقول دعوت فلم يستجب لي.»

*Abū Hurayrah related that the Messenger of Allāh (ﷺ) said: "The supplication of [every] one of you is answered as long as he is not impatient, saying, 'I supplicated, but I was not answered.'"*<sup>24</sup>

«لا يزال يستجاب للعبد ما لم يدعْ بإثم أو قطيعة رحم، ما لم يستعجل... قيل: يارسول الله ما الاستعجال؟ قال: يقول قد دعوت وقد دعوت فلم أر يستجاب لي فيستحسر عند ذلك ويدع الدعاء.»

*[Abū Hurayrah narrated: "The Prophet (ﷺ) said], 'A servant continues to be answered as long as he does not supplicate for something sinful or for severing ties of blood or does not become impatient.' He was asked, 'O Messenger of Allāh, what is impatience?' He answered, 'It is when one says, 'I supplicated and supplicated, but I do not see that I am being answered,' and then becomes frustrated and abandons du'aa'."*<sup>25</sup>

## Not Supplicating for Something Sinful or for Severing Relations

قال النبي (ﷺ): «ما من مسلم يدعو الله عز وجل بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله إحدى ثلاث خصال: إما أن يعجل له دعوته، وإما أن يدخرها له في الآخرة، وإما أن يصرف عنه من السوء مثلها. قالوا: إذن نكشر.»

*"The Prophet (ﷺ) said, 'No Muslim invokes Allāh, the Exalted, with a supplication free from sin or from severing the*

<sup>24</sup>Al-Bukhārī.

<sup>25</sup>Muslim.

*ties of blood except that he will be granted one of three things: it will be responded to forthwith, it will be saved for him in the Hereafter, or it will be protected from an evil equal to his supplication.' Those present said, 'Then we will do much [of it].'"<sup>26</sup>*

## 5. The Manner of Supplication

In supplication one should begin by praising Allāh and asking blessings for the Prophet (ﷺ).

Supplication should be done in humility before the Merciful, pleading to Him and persisting in the request, imploring Him by His names and attributes which are mentioned in the Qur'ān and the *sunnah*, and concluding by invoking blessings upon the Prophet (ﷺ).

The supplicant should face the *qiblah* and raise his hands to shoulder level during the *du'aa'*.

Although wiping over the face with the hands after supplication has been mentioned in a number of *ḥadīths*, all of them are weak. However, some scholars say that the large number of such *ḥadīths* gives validity to wiping over the face.

During the supplication, one should lower his voice, its being neither silent nor loud, because Allāh states:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

*"Invoke your Lord with humility and in secret."*<sup>27</sup>

One should be certain of response with true expectation.

قال أبو هريرة (رضي الله عنه): قال عليه الصلاة والسلام: « لا يقل أحدكم إذا دعا اللهم اغفر لي إن شئت اللهم ارحمني إن شئت، ليعزم المسألة فإنه لا مكره له. »

<sup>26</sup> Ahmad – *hasan*.

<sup>27</sup> *Sūrah al-A'raf*, 7:55.

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "Let none of you say, 'O Allāh, forgive me, if You will. O Allāh, have mercy upon me, if You will'; but let him be determined in his request, for He has no unwillingness."*<sup>28</sup>

One should also be persistent in *du'aa'* and repeat the invocation three times.

قال ابن مسعود: « كان (ﷺ) إذا دعا، كرر ثلاثاً. »

*Ibn Mas'ūd reported: "Whenever the Messenger of Allāh (ﷺ) supplicated, he would repeat [it] three times."*<sup>29</sup>

The supplicant should choose the times when response is likely, which are the following: the last third of the night, after the *adhān*, between the *adhān* and the *iqāmah*, at the time of breaking one's fast, the Day of 'Arafah, *Laylat ul-Qadr*, the eve and day of Friday, the month of *Ramadhān*, after obligatory prayers, in the hour of *Jumu'ah*, and in assemblies for the remembrance of Allāh. The invocation of the oppressed and the supplication of a Muslim for his brother in absence are among those also likely to be answered.

عن أبي الدرداء (رضي الله عنه) أنه سمع رسول الله (ﷺ) يقول: « ما من عبد مسلم يدعو لأخيه بظهر الغيب إلا قال الملك ولك بمثل. »

*Abū Dardā' reported that he heard the Messenger of Allāh (ﷺ) say: "There is no Muslim servant who supplicates for his brother in absence to whom the angels do not say, 'And for you the same.'"*<sup>30</sup>

<sup>28</sup>Al-Bukhārī and Abū Dāwūd.

<sup>29</sup>Muslim.

<sup>30</sup>Muslim.

## 6. The Merits of the Qur'an

قال عليه الصلاة والسلام: «إقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه.»

*The Messenger of Allāh (ﷺ) said: "Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it."*<sup>31</sup>

He who works at reading the Qur'an, understanding its meanings and learning its sciences is the best of all people and the most excellent of them.

قال عليه الصلاة والسلام: «خيركم من تعلم القرآن وعلمه.»

*The Messenger of Allāh (ﷺ) said: "The best of you is one who learns the Qur'an and teaches it."*<sup>32</sup>

And he (ﷺ) said in another *ḥadīth*:

«من قرأ حرفاً من كتاب الله فله به حسنة، والحسنة بعشر أمثالها، لا أقول ﴿الم﴾ حرف، ولكن ألف حرف، ولام حرف، وميم حرف.»

*"He who reads a letter from the Book of Allāh will be credited with a good deed, and the good deed will be credited ten times as much. I do not say 'Alif Lām Meem' is one letter; but, rather, 'Alif' is a letter, 'Lām' is a letter and 'Meem' is a letter."*<sup>33</sup>

And he (ﷺ) also promised:

«الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ ويتعتق فيه، وهو عليه شاق له أجران.»

<sup>31</sup>Muslim.

<sup>32</sup>Al-Bukhārī.

<sup>33</sup>At-Tirmidhī - *ṣaḥeḥ*.

"The one who is proficient in the Qur'ān will be [placed] with the honorable messenger-angels. And he who reads with hesitation, as it is difficult for him, will be rewarded twice."<sup>34</sup>

## 7. The Excellence of Sūrah al-Fātiḥah

قال عليه الصلاة والسلام: «أعظم سورة في القرآن هي ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ هي السبع المثاني والقرآن العظيم.»

The Prophet (ﷺ) said: "The greatest sūrah in the Qur'ān is: 'All praise is due to Allāh, Lord of the Worlds' [i.e., Sūrah al-Fātiḥah]. It is the seven repeatedly recited verses and the Great Qur'ān."<sup>35</sup>

روى ابن عباس (رضي الله عنهما) قال: بينما جبريل قاعد عند النبي (ﷺ) سمع نقيضاً من فوقه، فرفع رأسه فقال: «هذا باب من السماء فتح اليوم لم يفتح قط إلا اليوم، فنزل منه ملك فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم، فسلم فقال أبشر بنورين أوتيتهما لم يؤتهما نبي قبلك... فاتحة الكتاب وخواتيم سورة البقرة لن تقرأ بحرف منهما إلا أعطيته.»

Ibn 'Abbās reported: "While Jibreel was sitting with the Prophet (ﷺ), he [i.e., Jibreel] heard a sound above him. He raised his head and said, 'This is a door from Heaven opened today that has never been opened before today.' Then an angel descended through it, and he [i.e., Jibreel] said, 'This is an angel that came down to the earth who has never come down before today.' The angel greeted [us] and said, 'Rejoice over two lights given to you which have not been given to any prophet before you: the Opening of the Book and the

<sup>34</sup>Al-Bukhārī and Muslim.

<sup>35</sup>Al-Bukhārī.

*concluding verses of Sūrah al-Baqarah. You will never recite a letter from them but that you will be given.' "*<sup>36</sup>

عن أبي سعيد الخدري (رضي الله عنه) قال: كنا في مسير لنا فنزلنا، فجاءت جارية فقالت إن سيد الحي سليم (أى لديغ) وإن نفرنا غيب فهل منكم راق، فقام معها رجل ما كنا نأبه بريقه، فرقاه فبرأ. فأمر له بثلاثين شاة، وسقانا لبنا. فلما رجع قلنا له: أكنت تحسن أو كنت ترقى؟ قال: لا. ما رقيت إلا بأم الكتاب. قلنا لاتحدثوا بشيء حتى نأتي ونسأل رسول الله (ﷺ). فلما قدمنا المدينة ذكرناه للنبي (ﷺ) فقال: «وما كان يدرى أنها رقية أقسموا واضربوا لي بسهم.»

*Abū Sa'eed al-Khudrī narrated: "While we were on one of our journeys, we dismounted at a place. A slave girl came and said, 'The chief of this tribe has been bitten and our men are absent. Is there someone among you who can treat him?' One of our men arose and went with her, although we did not seriously think he could treat anyone. But he treated the chief, and he was cured. So the chief ordered that he be given thirty sheep and gave us milk to drink. When our companion returned, we asked him whether he really knew a treatment or if he had recited something. He said, 'No, I treated him only with [the recitation of] the Mother of the Book.' We said, 'Do not say anything [about what happened] until we arrive [in Madīnah] and ask the Messenger of Allāh (ﷺ).' So when we reached Madīnah, we mentioned it to the Prophet (ﷺ), who said, 'How did he know that it [i.e., Sūrah al-Fātiḥah] is a treatment? Divide your reward and assign for me one share thereof.' "*<sup>37</sup>

<sup>36</sup>Muslim.

<sup>37</sup>Al-Bukhārī and Muslim.

## 8. The Excellence of Sūrah al-Baqarah

عن أبي هريرة (رضي الله عنه) أن رسول الله (ﷺ) قال: «لا تجعلوا بيوتكم مقابر، إن الشيطان ينفر من البيت الذي تقرأ فيه سورة البقرة.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "Do not make your houses as graves. Shayṭān will shun a house wherein Sūrah al-Baqarah is recited."*<sup>38</sup>

وعن أبي أمامة الباهلي قال: سمعت رسول الله (ﷺ) يقول: «إقرؤوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه، إقرؤوا الزهراوين البقرة وآل عمران، فإنهما تأتيان يوم القيامة كأنهما غمامتان، أو كأنهما غيابتان، أو كأنهما فرقان من طير صواف، وتحاجان عن أصحابهما إقرؤوا سورة البقرة فإن أخذها بركة وتركها حسرة، ولا يستطيعها البطلة.»

*Abū Umāmah al-Bāhili reported that he heard the Messenger of Allāh (ﷺ) say: "Recite the Qur'ān, for it will come on the Day of Resurrection as an intercessor for those who recite it. Recite the two radiant ones, [Sūrahs] al-Baqarah and Āli 'Imrān, for they will come on the Day of Resurrection as if they were two clouds or two [areas of] shade or two flocks of birds in rows, and they will plead on behalf of those who recite them. Recite Sūrah al-Baqarah, for adhering to it is a blessing and abandoning it is a cause of regret. And magicians cannot confront it."*<sup>39</sup>

## 9. The Excellence of Āyat ul-Kursī<sup>40</sup>

قال عليه الصلاة والسلام: «أعظم آية في كتاب الله ﴿لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾.»

<sup>38</sup>Muslim.

<sup>39</sup>Muslim.

<sup>40</sup>Which is Sūrah al-Baqarah, 2:255.

The Prophet (ﷺ) said: "The greatest verse in the Book of Allāh is: 'Allāh, there is no god except Him – the Living, the Eternal.'"<sup>41</sup>

ومن حديث أبي هريرة (رضي الله عنه) أنه قال: «إذا أويت إلى فراشك فاقراء آية الكرسي: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ حتى تحتم الآية. فإنك لن يزال عليك حافظ من الله ولا يقربك شيطان حتى تصبح.»

Abū Hurayrah reported that the Prophet (ﷺ) said: "When you go to your bed, recite *Āyat ul-Kursī*: 'Allāh, there is no god except Him – the Living, the Eternal' to the end, for then there will remain over you a guardian from Allāh, and Shayṭān will not come near you until morning."<sup>42</sup>

#### 10. The Excellence of *Sūrah al-Kahf*<sup>43</sup>

من قرأ سورة الكهف يوم الجمعة أضاء الله له من النور ما بين الجمعتين.

"He who recites *Sūrah al-Kahf* on Friday – Allāh will shine a light for him between the two Fridays."<sup>44</sup>

#### 11. The Excellence of *Sūrah al-Fath*

قال رسول الله (ﷺ) لعمر: «يا ابن الخطاب لقد أنزل علي هذه الليلة سورة أحب إلي مما طلعت عليه الشمس: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾»

The Prophet (ﷺ) said to 'Umar: "O son of al-Khaṭṭāb, tonight there has been revealed to me a chapter which is dearer to me than anything under the sun: 'Verily, We have given you [O Muḥammad] a manifest victory.'"<sup>45</sup>

<sup>41</sup>Muslim.

<sup>42</sup>Al-Bukhārī.

<sup>43</sup>*Sūrah* number 18.

<sup>44</sup>Al-Bayhaqī – *ṣaḥeeḥ*.

<sup>45</sup>Al-Bukhārī and Aḥmad. The Qur'anic reference is *Sūrah al-Fath*, 48:1.

## 12. The Excellence of Sūrah al-Mulk

عن أبي هريرة (رضي الله عنه) عن النبي (ﷺ) قال: «إن سورة من القرآن ثلاثون آية شفعت لرجل حتى غفر له، وهي: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾.»

*Abū Hurayrah narrated that the Prophet (ﷺ) said: "A chapter from the Qur'ān [consisting] of thirty verses interceded for a man until he was forgiven. It is: 'Blessed is He in whose hand is dominion.'"*<sup>46</sup>

## 13. The Excellence of Sūrah al-Ikhlās<sup>47</sup>

عن أبي سعيد قال: قال رسول الله (ﷺ) «والذي نفسي بيده إنها لتعدل ثلث القرآن.»

*Abū Sa'eed reported that the Messenger of Allāh (ﷺ) said [about Sūrah al-Ikhlās]: "By Him in whose hand is my soul, it is equal to one-third of the Qur'ān."*<sup>48</sup>

## 14. The Excellence of Sūrahs al-Falaq and an-Nās

عن عقبة بن عامر قال: قال رسول الله (ﷺ): «ألم تر آيات أنزلت الليلة لم ير مثلهن قط ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.»

*'Uqbah bin 'Āmir reported that the Messenger of Allāh (ﷺ) said: "Do you not see that verses have been sent down tonight, the likes of which have never been seen before? They are: 'Say, "I seek refuge in the Lord of daybreak"' and 'Say, "I seek refuge in the Lord of mankind."'"*<sup>49</sup>

<sup>46</sup>Aḥmad, at-Tirmidhī, Abū Dāwūd, an-Nasā'ī and Ibn Mājah – ḥasan. The Qur'ānic reference is *Sūrah al-Mulk*, 67:1.

<sup>47</sup>*Sūrah* number 112.

<sup>48</sup>Al-Bukhārī and Muslim.

<sup>49</sup>Muslim and Abū Dāwūd. The Qur'ānic references are *Sūrah al-Falaq*, →

وعن عائشة رضي الله عنها أن النبي (ﷺ) كان إذا أوى إلى فراشه كل ليلة جمع كفيه ثم نفث فيهما، فقرأ فيهما: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ و ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثم يمسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه، وما أقبل من جسده يفعل ذلك ثلاث مرات.

'Ā'ishah (may Allāh be pleased with her) reported: "Every night when the Prophet (ﷺ) would go to bed, he would cup his hands together and blow into them, recite Sūrah al-Ikhlās, Sūrah al-Falaq and Sūrah an-Nās, and then pass his hands over whatever he was able of his body, beginning with his head, face and the front of his body. He would do it three times."<sup>50</sup>

### 15. The Supplication of Sajdat at-Tilāwah<sup>51</sup>

«اللَّهُمَّ اكتب لي بها عندك أجراً، و ضع بها وزراً، واجعلها لي عندك ذخراً، وتقبلها مني كما تقبلتها من عبدك داوود.»

"O Allāh, record it as a reward for me and remove by it a sin and keep it for me as a provision with You and accept it from me as You have accepted it from Your servant, Dāwūd."<sup>52</sup>

### 16. Supplications from the Holy Qur'ān

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

113:1 and Sūrah an-Nās, 114:1.

<sup>50</sup>Muslim.

<sup>51</sup>A prostration made after the recitation of specific verses of the Qur'ān, as indicated by the Prophet (ﷺ).

<sup>52</sup>At-Tirmidhī – ḥasan.

*"In the name of Allāh, the Entirely Merciful, the Especially Merciful. All praise is due to Allāh, Lord of the Worlds. The Entirely Merciful, the Especially Merciful. Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path – the path of those You have blessed, not of those who have earned [Your] anger or of those who have gone astray."*<sup>53</sup>

### 17. Supplications of Ibrāheem (upon him be peace)

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

*"Our Lord, accept this from us. Truly, are You the most Hearing, Knowing. Our Lord, and make us both Muslims [in submission] to You and from our descendants a Muslim community [in submission] to You. And show us our rites of worship and accept our repentance. Truly, You are the One who [continually] accepts repentance, the Most Merciful."*<sup>54</sup>

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

*"O my Lord, make me an establisher of prayer and [also] my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and [all] the believers on the Day when the reckoning will take place."*<sup>55</sup>

﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَاجْعَلْنِي مِنْ وَرَثَةِ حَنَّةِ النَّعِيمِ﴾

<sup>53</sup> Sūrah al-Fātiḥah, 1:1-7.

<sup>54</sup> Sūrah al-Baqarah, 2:127-128.

<sup>55</sup> Sūrah Ibrāheem, 14:40-41.

*"My Lord, bestow wisdom upon me and join me with the righteous. And grant me an honorable mention in later generations. And make me among the inheritors of the Garden of Blessings."*<sup>56</sup>

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ. رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا  
وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

*"Our Lord, upon You [alone] we depend and to You we return [in repentance] and to You is [our] destination. Our Lord, make us not a trial for the disbelievers and forgive us, our Lord. Truly, it is You [alone] who is the Exalted in Might, the Wise."*<sup>57</sup>

#### 18. Supplications of the Believers

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

*"Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire."*<sup>58</sup>

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ. رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ  
أَحْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ. رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ  
فَأَمْنَا رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا  
عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

*"Our Lord, You have not created this without purpose. Glory be to You! Prevent us from the punishment of the Fire. Our*

<sup>56</sup> Sūrah ash-Shu'arā', 26:83-85.

<sup>57</sup> Sūrah al-Mumtaḥinah, 60:4-5.

<sup>58</sup> Sūrah al-Baqarah, 2:201.

*Lord, any whom You admit to the Fire You have disgraced, and there are for the wrongdoers no helpers. Our Lord, we have heard the call of one calling [us] to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins, remove from us our wrongdoings and let us die in the company of the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Judgement. Indeed, You never break Your promise."*<sup>59</sup>

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ. وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ﴾

*"Our Lord, make us not a trial for the people who are oppressors. And save us by Your mercy from the disbelieving people."*<sup>60</sup>

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ﴾

*"Our Lord, forgive us and our brethren who have preceded us in faith and make not in our hearts any malice against those who have believed. Our Lord, You are indeed Full of Kindness, Most Merciful."*<sup>61</sup>

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

*"My Lord, grant me the utmost power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents and that I may do righteous deeds such as please You. And make my offspring righteous. Truly, I*

<sup>59</sup> Sūrah Āli 'Imrān, 3:191-194.

<sup>60</sup> Sūrah Yūnus, 10:85-86.

<sup>61</sup> Sūrah al-Ḥaṣhr, 59:10.



*mankind for a Day about which there is no doubt. Verily, Allāh never breaks His promise.*"<sup>65</sup>

## 21. Supplication of the God-Fearing

﴿رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

*"Our Lord, we have indeed believed, so forgive us our sins and protect us from the torment of the Fire."*<sup>66</sup>

## 22. Supplications of the Prophet (ﷺ)

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُدْهِلُ مَنْ تَشَاءُ بِإِيدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

*"O Allāh, Owner of Dominion, You give sovereignty to whom You will and take sovereignty from whom You will. You honor whom You will and humble whom You will. In Your hand is [all] good. Indeed, You have ability over all things. You introduce the night into the day and introduce the day into the night. You extract the living from the dead and extract the dead from the living. And You give provision to whom You will without account."*<sup>67</sup>

﴿رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾

*"My Lord, let my entry [into the grave] be in truth and let my*

<sup>65</sup> Sūrah Āli 'Imrān, 3:8-9.

<sup>66</sup> Sūrah Āli 'Imrān, 3:16.

<sup>67</sup> Sūrah Āli 'Imrān, 3:26-27.

exit [on the Day of Resurrection] be in truth.<sup>68</sup> And grant me from You an assisting power."<sup>69</sup>

### 23. Supplication for Parents

﴿رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

*"My Lord, bestow upon them mercy, as they brought me up when I was small."*<sup>70</sup>

### 24. Supplication of Zakariyyā (upon him be peace)

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

*"My Lord, grant me from You good offspring. You are indeed the Hearer of supplication."*<sup>71</sup>

﴿رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

*"My Lord, leave me not childless, and You are the best of the inheritors."*<sup>72</sup>

### 25. Supplication of the Disciples of Jesus

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

*"Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses."*<sup>73</sup>

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<sup>68</sup>This is the interpretation of Ibn 'Abbās. Al-Ḥasan and adh-Dhahḥāk said that "entry" refers to the Prophet's entry into Madinah and "exit" to his emigration from Makkah.

<sup>69</sup>Sūrah al-Isrā', 17:80.

<sup>70</sup>Sūrah al-Isrā', 17:24.

<sup>71</sup>Sūrah Āli 'Imrān, 3:38.

<sup>72</sup>Sūrah al-Anbiyā', 21:89.

<sup>73</sup>Sūrah Āli 'Imrān, 3:53.

## 26. Supplications of Mūsā (upon him be peace)

﴿رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي. وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي. يَفْقَهُوا قَوْلِي﴾

*"My Lord, expand for me my breast [i.e., grant me confidence] and ease my task for me and untie the knot from my tongue so that they may understand my speech."*<sup>74</sup>

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي﴾

*"My Lord, indeed I have wronged myself, so forgive me."*<sup>75</sup>

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

*"My Lord, truly I am in need of whatever good you would bestow upon me."*<sup>76</sup>

## 27. Supplication of the Angels

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

*"Our Lord, You encompass all things in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the torment of the Fire. Our Lord, and admit them to the Gardens of Eternal Blessing which You have promised them and to the righteous among their fathers, spouses and offspring. Verily, You are the Exalted in Might, the Wise. And protect them from evils; and*

<sup>74</sup> Sūrah Ṭā Hā, 20:25-28.

<sup>75</sup> Sūrah al-Qaṣaṣ, 28:16.

<sup>76</sup> Sūrah al-Qaṣaṣ, 28:24.

*he whom You protect from evil that Day— You will have bestowed mercy upon him. And that is the great triumph.*"<sup>77</sup>

### 28. Supplication of Sulaymān (upon him be peace)

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

*"My Lord, grant me the utmost power and ability so that I may be grateful for Your favor which You have bestowed upon men and upon my parents and that I may do righteous deeds that will please You. And admit me by Your mercy among Your righteous servants."*<sup>78</sup>

### 29. Supplication of Ādam (upon him be peace)

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

*"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."*<sup>79</sup>

### 30. Supplication of Nūḥ (upon him be peace)

﴿رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ﴾

*"My Lord, I seek refuge in You from asking what I know not, and unless You forgive me and have mercy upon me, I will be among the losers."*<sup>80</sup>

<sup>77</sup> Sūrah Ghāfir, 40:7-9.

<sup>78</sup> Sūrah an-Naml, 27:19.

<sup>79</sup> Sūrah al-A'raf, 7:23.

<sup>80</sup> Sūrah Hūd, 11:47.

### 31. Supplication of the Companions of the Cave

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

*"Our Lord, bestow upon us mercy from Yourself and prepare for us from our affair right guidance."*<sup>81</sup>

### 32. Supplications of the Servants of ar-Rahmān

﴿رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

*"Our Lord, avert from us the punishment of the Hellfire. Indeed, its punishment is a penalty inescapable— indeed, it is an evil resting place and residence."*<sup>82</sup>

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

*"Our Lord, bestow upon us from among our wives and offspring those who will be a comfort to our eyes, and make us leaders for the pious."*<sup>83</sup>

### 33. Supplication of the Patient Believers

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

*"Our Lord, forgive us our sins and the excess in our affairs, establish our feet firmly and give us victory over the disbelieving people."*<sup>84</sup>

### 34. Supplication of Ayyūb (upon him be peace)

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

<sup>81</sup> Sūrah al-Kahf, 18:10.

<sup>82</sup> Sūrah al-Furqān, 25:65-66.

<sup>83</sup> Sūrah al-Furqān, 25:74.

<sup>84</sup> Sūrah Āli 'Imrān, 3:147.

*"And [remember] Ayyūb, when he called to his Lord, 'Verily have I been touched by harm, and You are the Most Merciful of the merciful.'"*<sup>85</sup>

### 35. Supplication of Yūnus (upon him be peace)

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

*"There is no god except You. Glorified are You. Truly was I among the wrongdoers."*<sup>86</sup>

### 36. Supplication of the Oppressed Who Are Not Able to Emigrate

﴿رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾

*"Our Lord, bring us out of this city whose people are oppressors and raise for us from Yourself a protector and raise for us from Yourself a supporter."*<sup>87</sup>

### 37. The Merit of Allāh's Names

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

*"And to Allāh belong the best names, so call upon Him by them."*<sup>88</sup>

وعن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ) «إن لله تسعة وتسعين اسما، مئة إلا واحدا، من حفظها دخل الجنة، وهو وتر يحب الوتر.»

<sup>85</sup> *Sūrah al-Anbiyā'*, 21:83.

<sup>86</sup> *Sūrah al-Anbiyā'*, 21:87.

<sup>87</sup> *Sūrah an-Nisā'*, 4:75.

<sup>88</sup> *Sūrah al-A'raf*, 7:180.



### 38. The Names of Allāh

He is Allāh, there is no other god besides Him

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

The Entirely Merciful	الرَّحْمَنُ
The Especially Merciful	الرَّحِيمُ
The Sovereign	الْمَلِكُ
The Pure	الْقُدُّوسُ
Peace	السَّلَامُ
The Bestower of Security and Faith	الْمُؤْمِنُ
The Guardian, Controller	الْمُهَيِّمُ
The Exalted in Might	الْعَزِيزُ
The Compeller	الْجَبَّارُ
The Proud	الْمُتَكَبِّرُ
The Creator	الْخَالِقُ
The Originator	الْبَارِئُ
The Fashioner	الْمُصَوِّرُ
The Continually Forgiving	الْغَفَّارُ
The Prevailing	الْقَهَّارُ
The Bestower	الْوَهَّابُ
The Provider	الرَّزَّاقُ
The Judge	الْفَتَّاحُ
The All-Knowing	الْعَلِيمُ
The Withholder	الْقَابِضُ
The Extender of Abundance	الْبَاسِطُ
He Who Brings Down	الْخَافِضُ

He Who Raises Up	الرَّافِعُ
The Giver of Power	المُعِزُّ
The Imposer of Humility	المُذِلُّ
The All-Hearing	السَّمِيعُ
The All-Seeing	البَصِيرُ
The Ruler	الحَكَمُ
Justice	الْعَدْلُ
The Subtle	اللَّطِيفُ
The All-Aware	الخَبِيرُ
The Forbearing	الحَلِيمُ
The Great	العَظِيمُ
The Forgiving	الْغَفُورُ
The Appreciative	الشَّاكُورُ
The High	العَلِيُّ
The Grand	الكَبِيرُ
The Protector	الحَفِيفُ
The Reliever (from distress)	المُغِيثُ
The Accountant, Satisfier	الحَسِيبُ
The Majestic	الجَلِيلُ
The Bountiful	الكَرِيمُ
The Observer, Watchful	الرَّؤِيبُ
The Responding	المُجِيبُ
The All-Inclusive	الْوَاسِعُ
The Wise	الحَكِيمُ
The Affectionate	الْوَدُودُ
The Honorable	المَجِيدُ

The Resurrector	الْبَاعِثُ
The Witness	الشَّهِيدُ
The True Reality	الْحَقُّ
The Depended Upon	الْوَكِيلُ
The Powerful	الْقَوِيُّ
The Strong	الْمَتِينُ
The Patron	الْوَلِيُّ
The Praised	الْحَمِيدُ
The Enumerator	المُحْصِي
The Initiator	المُبْدِي
The Renewer (of creation)	المُعِيدُ
The Giver of Life	المُحْيِي
The Cause of Death	المُيْتِّ
The Ever-Living	الْحَيُّ
The Self-Sustaining	الْقَيُّومُ
The Self-Existing	الْوَاجِدُ
The Noble	الْمَاجِدُ
The One (indivisible)	الْوَاحِدُ
The Only	الْأَحَدُ
The Eternal Refuge	الصَّمَدُ
The Able	الْقَادِرُ
The Perfect in Ability	المُقْتَدِرُ
He Who Advances	المُقَدِّمُ
He Who Delays	المُؤَخَّرُ
The First	الأَوَّلُ
The Last	الْآخِرُ

The Apparent	الظَّاهِرُ
The Unapparent	البَّاطِنُ
The Governor	الْوَالِي
The Exalted	المُتَعَالِي
The Kind	الرَّيُّ
The Acceptor of Repentance	التَّوَّابُ
The Avenger	المُنْتَقِمُ
The Eraser of Sins	العَفْوُ
The Compassionate	الرَّؤُوفُ
Owner of Dominion	مَالِكُ الْمُلْكِ
The Possessor of Majesty and Honor	ذُو الْجَلَالِ وَالْإِكْرَامِ
The Equitable	المُقْسِطُ
The Gatherer	الْجَامِعُ
The Self-Sufficient	الْغَنِيُّ
The Enricher	المُغْنِي
The Preventer	الْمَانِعُ
The Cause of Harm	الضَّارُّ
The Cause of Benefit	النَّافِعُ
The Light	النُّورُ
The Guide	الْهَادِي
The Inventor	الْبَدِيعُ
The Ever-Lasting	الْبَاقِي
The Inheritor	الْوَارِثُ
The Director	الرَّشِيدُ
The Patient	الصَّبُورُ

### 39. The Greatest Name of Allāh

عن بريدة (رضي الله عنه) قال: سمع النبي (ﷺ) رجلا يدعو وهو يقول: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَأَنْتَ كَفُّوا أَحَدًا. قال، فقال: «والذي نفسي بيده لقد سألت الله باسمه الأعظم الذي إذا دعي به أجاب وإذا سئل به أعطى.»

*Buraydah narrated: "The Messenger of Allāh (ﷺ) heard a man supplicating, 'O Allāh, I ask You, as You are Allāh; there is no other god except You, the Only [al-Aḥad], the Eternal Refuge [aṣ-Ṣamad], who begets not nor is begotten, nor is there any comparable unto Him.' He (ﷺ) said, 'I swear by Him in whose hand is my soul, this man has appealed to Allāh by His greatest name, which if He is called by it, He responds, and if He is petitioned by it, He gives.'"*<sup>90</sup>

وعن أسماء بنت يزيد رضي الله عنها أن النبي (ﷺ) قال: اسم الله الأعظم في هاتين الآيتين ﴿وَاللَّهُمَّ إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ و ﴿الْحَيُّ الْقَيُّومُ﴾

*Asmā' bint Yazeed related that the Prophet (ﷺ) said: "The greatest names of Allāh are in these two verses: 'And your god is one God; there is no god but He, the Entirely Merciful [ar-Raḥmān], the Especially Merciful [ar-Raḥeem]' and 'Alif Lām Meem. Allāh – there is no god but He, the Ever-Living [al-Ḥayy], the Self-Sustaining [al-Qayyūm].'"*<sup>91</sup>

<sup>90</sup>Abū Dāwūd, at-Tirmidhī and Ibn Mājah – ḥasan.

<sup>91</sup>Aḥmad, Abū Dāwūd, at-Tirmidhī and Ibn Mājah – ḥasan. The Qur'ānic references are *Sūrah al-Baqarah*, 2:163 and *Sūrah Āli 'Imrān*, 3:1-2.

وعن أنس قال كنت جالسا مع النبي (ﷺ) في المسجد ورجل يصلي فقال: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ. فقال النبي (ﷺ) «دعا الله باسمه الأعظم الذي إذا دعي به أجاب وإذا سئل به أعطى.»

Anas reported: "I was sitting with the Prophet (ﷺ) in the mosque while a man was praying, and he [i.e., the latter] said, 'O Allāh, I ask You because all praise belongs to You; there is no god but You, Most Generous [al-Mannān], Originator of Heaven and earth. O Possessor of Majesty and Honor, O Ever-Living, O Self-Sustaining, I appeal to You.' The Prophet (ﷺ) said, 'He has supplicated Allāh by His greatest name, which if He is called by it, He responds, and if He is petitioned by it, He gives.'"<sup>92</sup>

#### 40. The Merits of Praising and Glorifying Allāh

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

"And celebrate the praises of your Lord before the rising of the sun and before its setting."<sup>93</sup>

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾

"And celebrate the praises of your Lord in the evening and in the morning."<sup>94</sup>

وعن أبي هريرة أن رسول الله (ﷺ) قال: «من قال (لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) في يوم مئة مرة كانت له عدل

<sup>92</sup>At-Tirmidhī, Abū Dāwūd, an-Nasā'ī and Ibn Mājah – *ṣaḥeeḥ*.

<sup>93</sup>*Sūrah Ṭā Hā*, 20:130.

<sup>94</sup>*Sūrah Ghāfir*, 40:55.

عشر رقاب، وكتبت له مئة حسنة ومحيت عنه مئة سيئة وكانت له حرزا من الشيطان يومه ذلك حتى يمسي ولم يأت أحد بأفضل مما جاء به إلا أحدا عمل أكثر من ذلك.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "Whoever says, 'There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things' one hundred times a day – there is a reward equal to emancipating ten slaves for him, and one hundred good deeds will be recorded for him and one hundred bad deeds erased. And it will be a protection for him against Shayṭān that day until evening. And no one comes with anything more excellent than this, except for one who has done more than that."*<sup>95</sup>

وعنه (ﷺ) قال: «كلمتان خفيفتان على اللسان ثقيلتان في الميزان حبيبتان إلى الرحمن، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "There are two words [i.e., phrases] which are light on the tongue, heavy on the scales and beloved to ar-Raḥmān: 'Glorified be Allāh, all praise to Him. Glorified be Allāh, the Great.'"*<sup>96</sup>

And he (ﷺ) also said:

«أحب الكلام إلى الله أربع – لا يضرك بأيهن بدأت: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.»

*"The most beloved words to Allāh are four [phrases, and] whichever one you begin with will not harm you: 'Glorified*

<sup>95</sup>Al-Bukhārī, Muslim, at-Tirmidhī, an-Nasā'ī and Ibn Mājah.

<sup>96</sup>Al-Bukhārī, Muslim and at-Tirmidhī.

be Allāh [Subḥān Allāh], all praise is due to Allāh [Al-ḥamdulillāh], there is no god but Allāh [Lā ilāha ill-Allāh], and Allāh is most great [Allāhu akbar]."<sup>97</sup>

وعن عبد الله بن مسعود (رضي الله عنه) عن النبي (ﷺ) قال: «لقيت إبراهيم ليلة أسري بي فقال: يا محمد أقرئ أمتك مني السلام وأخبرهم أن الجنة طيبة التربة عذبة الماء وأنها قيعان وأن غراسها: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

'Abdullāh bin Mas'ūd reported that the Prophet (ﷺ) said: "I met Ibrāheem the night I was taken on a journey [i.e., al-isrā' wal-mi'rāj]. He said to me, 'O Muḥammad, convey my greetings to your community and tell them that Paradise has good soil and sweet water and that its fields are planted by [the words]: "Glorified be Allāh [Subḥān Allāh], All praise is due to Allāh [Al-ḥamdulillāh], There is no god but Allāh [Lā ilāha ill-Allāh], Allāh is most great [Allāhu akbar], and There is no might and no power except in Allāh [Lā ḥawla wa lā quwwata illā billāh]."<sup>98</sup>

And he (ﷺ) is reported to have said:

«من قال (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) في يوم مئة مرة حطت خطاياها وإن كانت مثل زبد البحر.»

"He who recites, 'Glorified be Allāh and praise to Him.' [Subḥān Allāh wa biḥamdih'] one hundred times – his sins will be unloaded, even if they are like the foam of the sea."<sup>99</sup>

قال (ﷺ) لجويرية وقد خرج من عندها حين صلى الصبح وهي تسبح، ثم رجع

<sup>97</sup>Muslim.

<sup>98</sup>At-Tirmidhī and at-Ṭabarānī – ḥasan.

<sup>99</sup>Muslim, at-Tirmidhī and an-Nasā'ī.

وهي جالسة بعد أن أضحي فسألها أما زلت على الحال التي فارقتك عليها؟ قالت: نعم... قال: لقد قلت بعدك أربع كلمات ثلاث مرات ولو وزنت بما قلت منذ اليوم لوزنتهن: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ».

*"The Prophet (ﷺ) left Juwayriyah for the morning prayer while she was busy praising Allāh. When he returned and found her still sitting there after dhuḥā, he asked her, 'Are you still in the condition in which I left you?' She answered, 'Yes.' He (ﷺ) said, 'I recited four phrases three times after I left you. If they were weighed against what you have recited since the beginning of the day, they would outweigh it. [They are]: 'Glorified be Allāh and praise to Him [as much as] the number of His creations, as much as [it takes for] His satisfaction, as much as the weight of His throne and as much as the ink of His words.' "*<sup>100</sup>

And it is narrated that he (ﷺ) said to Abū Mūsā al-Ash'arī:

«قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنهَا كَنْزٌ مِنْ كَنْزِ الْجَنَّةِ.»

*"Say, 'There is no might and no power except in Allāh,' for it is a treasure from the treasures of Paradise."*<sup>101</sup>

#### 41. The Merits of Repentance and Asking for Forgiveness

وعن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): «والله إنني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة، وفي رواية مئة مرة.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "[I swear] by Allāh, I ask forgiveness of Allāh and repent to Him more than seventy times a day." [And in another narration: "one hundred times a day."]*<sup>102</sup>

<sup>100</sup>Muslim and Abū Dāwūd.

<sup>101</sup>Al-Bukhārī, Muslim, Abū Dāwūd and at-Tirmidhī.

<sup>102</sup>Al-Bukhārī.

وعن شداد بن أوس قال: قال رسول الله (ﷺ): «سيد الاستغفار أن تقول: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.» من قالها من النهار مؤمناً بها، فمات من يومه قبل أن يمسي فهو من أهل الجنة. ومن قالها من الليل مؤمناً بها، فمات قبل أن يصبح فهو من أهل الجنة.

*Shaddād bin Aws reported that Allāh's Messenger (ﷺ) said: "The most superior invocation for Allāh's forgiveness [sayyid al-istighfār] is: 'O Allāh, You are my Lord. There is no god but You. You created me and I am Your servant, and I uphold Your covenant and [my] promise to You as much as I am able. I seek refuge in You from the evil I have done. I acknowledge before You Your favor upon me, and I acknowledge my sin; so forgive me. Indeed, there is none who can forgive sins except You.' Whoever recites it during the day, believing in it, and dies on the same day before evening will be among the people of Paradise. And whoever recites it at night, believing in it, and dies before morning will be among the people of Paradise."*<sup>103</sup>

#### 42. The Merits of Asking for Blessings upon the Prophet (ﷺ)

Allāh (*subhānahu wa ta'ālā*) says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*"Verily, Allāh sends blessings upon the Prophet, and His angels ask Allāh to bless him. O you who have believed, ask Allāh to send blessings upon him, and [you] greet him with peace."*<sup>104</sup>

<sup>103</sup> Al-Bukhārī and an-Nasā'ī.

<sup>104</sup> Sūrah al-Aḥzāb, 33:56.

عن عبد الله بن عمرو بن العاص (رضي الله عنه) أنه سمع رسول الله (ﷺ) يقول: «من صلى عليَّ صلاة واحدة صلى الله عليه بها عشر صلوات، وحطت عنه عشر خطيئات ورفعت له عشر درجات.»

*'Abdullāh bin 'Amr bin al-'Ās said that he heard the Messenger of Allāh (ﷺ) say: "He who asks Allāh to send blessings upon me once – Allāh will send blessings upon him ten times and ten sins will be removed from him and he will be elevated ten degrees."*<sup>105</sup>

عن أبي هريرة (رضي الله عنه) أن رسول الله (ﷺ) قال: «لا تجعلوا بيوتكم قبورا ولا تجعلوا قري عيدا، وصلوا عليَّ فإن صلاتكم تبلغني حيث كنتم.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "Do not make your houses as graves [i.e., do not neglect to pray voluntary prayers at home] and do not make my grave a celebration. And ask blessings for me, as this will reach me from wherever you are."*<sup>106</sup>

عن أوس (رضي الله عنه) أن رسول الله (ﷺ) قال: «إن من أفضل أيامكم يوم الجمعة، فأكثروا عليَّ من الصلاة فيه، فإن صلاتكم معروضة عليَّ.»

*Aws narrated that the Messenger of Allāh (ﷺ) said: "Among the best of your days is Friday; so ask for more blessings upon me then, for it will be offered to me."*<sup>107</sup>

ولحديث أبي ذر (رضي الله عنه) أن رسول الله (ﷺ) قال: «البحيل من ذكرت عنده ولم يصل عليَّ.»

<sup>105</sup>Muslim and an-Nasā'ī.

<sup>106</sup>Abū Dāwūd – *ṣaḥeeḥ*.

<sup>107</sup>Abū Dāwūd and an-Nasā'ī – *ṣaḥeeḥ*.

*Abū Dharr reported that the Messenger of Allāh (ﷺ) said: "A miserly person is one who, when my name is mentioned in his presence, does not ask blessings for me."*<sup>108</sup>

When one asks for blessings upon the Prophet (ﷺ), let him request both blessings and peace and not be satisfied with one of them, saying only, "May Allāh's blessings be upon him." or "Peace be upon him." Additionally, blessings upon the Prophet (ﷺ) should be asked for in every supplication because it is mentioned in a *ḥadīth* that the Messenger of Allāh (ﷺ) said:

« إذا صلى أحدكم فليبدأ بتحميد ربه عز وجل والثناء عليه ثم يصلي على النبي (ﷺ) ثم يدعو بعد بما شاء. »

*"If one prays, let him begin by praising his Lord and then asking for blessings upon the Prophet. After that he may supplicate for whatsoever he wishes."*<sup>109</sup>

عن أبي مسعود الأنصاري (رضي الله عنه) أن بشير بن سعد قال: أمرنا الله أن نصلي عليك يا رسول الله فكيف نصلي عليك؟ قال فسكت رسول الله (ﷺ) حتى تمنينا أنه لم يسأله ثم قال رسول الله (ﷺ) قولوا: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.»

*Abū Mas'ūd al-Anṣārī reported: "Basheer bin Sa'd said, 'Allāh has enjoined upon us the request of blessings upon you, O Messenger of Allāh, so how do we send blessings upon you?' The Messenger of Allāh (ﷺ) remained silent until we wished he had not asked him. Then he (ﷺ) replied, 'Say, "O Allāh, send blessings upon Muḥammad and upon the family*

<sup>108</sup>At-Tirmidhī – *ṣaḥeḥ*.

<sup>109</sup>At-Tirmidhī and an-Nasā'ī – *ṣaḥeḥ*.

*of Muḥammad as You sent blessings upon Ibrāheem and upon the family of Ibrāheem. And continue to bless Muḥammad and the family of Muḥammad as You have blessed Ibrāheem and the family of Ibrāheem in the worlds. You are indeed worthy of all praise, full of glory.*"<sup>110</sup>

### 43. Supplications Before Sleeping and upon Awakening

عن النبي (ﷺ) أنه قال: «إذا جاء أحدكم فراشه فلينبضه بصفته ثوبه ثلاث مرات ثم ليقل: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.»

*The Prophet (ﷺ) said: "When one of you goes to bed, he should dust it with the edge of his gown three times and then say, 'O Allāh, in Your name I die and I live. In Your name, my Lord, I place my side [upon this bed], and through You I raise it [therefrom]. If You retain my soul, have mercy upon it; if You release it, then protect it as You protect Your righteous servants.'*"<sup>111</sup>

Whenever the Prophet (ﷺ) wished to sleep, he would place his right hand under his right cheek and say three times:

«اللَّهُمَّ فِئِي عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ.»

*"O Allāh, protect me from Your punishment on the Day You resurrect Your servants."*<sup>112</sup>

عن علي بن أبي طالب (رضي الله عنه) قال: إن فاطمة رضي الله عنها أتت النبي (ﷺ) تسأله خادما فقال لها: «ألا أخبرك بما هو خير لك منه؟ تسبحين الله عند منامك

<sup>110</sup>Muslim.

<sup>111</sup>Al-Bukhārī and Muslim.

<sup>112</sup>Al-Bukhārī and Muslim.

ثلاثا وثلاثين وتحمدين الله ثلاثا وثلاثين، وتكبرين الله أربعاً وثلاثين. فهذا خير لكما من خادم.»

'Alī bin Abī Ṭālib narrated: "Fāṭimah (may Allāh be pleased with her) approached the Prophet (ﷺ) to ask him for a servant, but he said to her, 'Shall I not inform you of something better for you than that? When you go to bed, say, "Subḥān Allāh" thirty-three times, "Al-ḥamdulillāh" thirty-three times and "Allāhu akbar" thirty-four times, for this is better for you than a servant.'" 113

عن عائشة رضي الله عنها أن النبي (ﷺ) « كان إذا أوى إلى فراشه كل ليلة جمع كفيه ونفت فيهما فقرأ فيهما ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، و ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، و ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾. يمسح بهما ما استطاع من جسده يبدأ بهما على رأسه ووجهه وما أقبل من جسده.»

'Ā'ishah (may Allāh be pleased with her) narrated: "Every night when the Prophet (ﷺ) would go to bed, he would cup his hands together and blow into them, recite into them Sūrah al-Ikhlās, Sūrah al-Falaq and Sūrah an-Nās, and then rub his hands over whatever he was able from his body, beginning with his head, face and the front of his body." 114

And when he went to bed he used to say:

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا. فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي.»

"All praise is due to Allāh, who fed us, gave us drink, satisfied us and provided us with shelter; for how many there are who have none to fill their needs for them or a provider of shelter." 115

113 Al-Bukhārī.

114 Muslim.

115 Muslim.

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَهَا فَاغْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.»

*"O Allāh, You created my soul, and it is You who will take it. For You is its death and its life. If You keep it alive, safeguard it; if You cause it to die, forgive it. O Allāh, I ask of You freedom from evil."*<sup>116</sup>

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

*"O Allāh, Lord of the heavens and Lord of the earth and Lord of the great throne, our Lord and Lord of all things, He who breaks open the seed and the date-stone, revealer of the Torah, Gospel and Qur'ān, I seek refuge in You from the evil of all things whose forelock is in Your grip. O Allāh, You are the First; there is nothing before You. You are the Last; there is nothing after You. You are the Outermost [i.e., apparent]; there is nothing above You. You are the Innermost [i.e., unapparent]; there is nothing excluding You. Remove from us debt and relieve us from want."*<sup>117</sup>

«اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.» ويجعلهن آخر ما يتكلم به.

<sup>116</sup>Muslim.

<sup>117</sup>Muslim.

[The Prophet (ﷺ) said]: "O Allāh, I have submitted myself to You and turned my face to You and entrusted my affairs to You and retreated to You for support in hope and in fear of You. There is no refuge and no safety from You except in You. I have believed in Your Book which You have revealed and in Your prophet whom You have sent." He (ﷺ) would make this the last thing he spoke [before sleeping].<sup>118</sup>

إذا أوى الرجل إلى فراشه ابتدره ملك وشيطان فيقول الملك: اللهم احتم بخير ما يقول، ويقول الشيطان احتم بشر. فإن ذكر الله ثم نام بات الملك يكلوه (أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوْءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنَ الْعَذَابِ فِي النَّارِ وَالْعَذَابِ فِي الْقَبْرِ)

"When a man goes to bed, an angel and a devil hasten to be with him. The angel says, 'O Allāh, seal [his deeds] with good,' and the devil says, 'Seal [them] with evil.' So if he remembers Allāh [with the following du'aa'] and then sleeps, the angel will spend the night guarding him: 'Evening has come to us, and dominion belongs to Allāh. Praise be to Allāh. There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things. My Lord, I ask You for the good [that lies] in this night and the good that follows it. And I seek refuge in You from laziness and from the hardship of old age. My Lord, I seek refuge in You from the punishment of Hell and from the punishment of the grave.' "<sup>119</sup>

<sup>118</sup>Muslim.

<sup>119</sup>Muslim.

#### 44. Supplication upon Awakening from Sleep During the Night

عن عبادة بن الصامت (رضي الله عنه) عن النبي (ﷺ) قال: «من تعار من الليل فقال: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، بيده الخير، وهو على كل شيء قدير، الحمد لله وسبحان الله ولا إله إلا الله وألله أكبر ولا حول ولا قوة إلا بالله العلي العظيم، ثم قال: اللهم اغفر لي، أو دعا استجيب له فإن توضأ وصلى قبلت صلاته.»

*'Ubādah bin aṣ-Ṣāmit reported that the Prophet (ﷺ) said: "He who awakens at night and says, 'There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His. He causes life and death. In His hand is [all] good, and He has ability over all things. All praise is due to Allāh; glorified be Allāh; there is no god but Allāh. Allāh is most great. And there is no might and no power except in Allāh, the High, the Great,' and then says, 'O Allāh, forgive me' or supplicates – he will be responded to. And then if he performs ablution and prays, his prayer will be accepted."*<sup>120</sup>

#### 45. Supplication During Sleeplessness

وعن مالك بن أنس قال: بلغني أن خالد بن الوليد (رضي الله عنه) قال لرسول الله (ﷺ):  
إني أروع في منامي فقال له رسول الله (ﷺ): «قل: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ  
غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمَنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.»

*Mālik bin Anas reported: "Khālid bin al-Waleed said to the Messenger of Allāh (ﷺ), 'I become alarmed during sleep,' so he (ﷺ) said, 'Say, "I seek refuge in the perfect words of Allāh from His anger and His punishment and from the evil of His servants and from the [evil] whisperings of the devils and from their coming to me."'"<sup>121</sup>*

<sup>120</sup> An-Nasā'ī and Ibn Ḥibbān – ṣaḥeeḥ.

<sup>121</sup> Mālik in *al-Muwaṭṭa'* – ḥasan.

## 46. Supplications upon Awakening in the Morning

عن حذيفة (رضي الله عنه) قال: كان النبي (ﷺ) إذا استيقظ قال: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ.»

*Hudhayfah said: "When the Prophet (ﷺ) would awaken, he would say, 'Praise be to Allāh, who brought me to life after giving me death, and to Him is the resurrection.' "*<sup>122</sup>

عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): «إذا استيقظ أحدكم فليقل: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي وَعَافَانِي فِي جَسَدِي وَأَذِنَ لِي بِذِكْرِهِ.»

*Abū Hurayrah reported that the Messenger of Allāh (ﷺ) said: "When one of you awakens, let him say, 'Praise be to Allāh, who returned my soul to me and who gave health to my body and who permitted me to remember Him.' "*<sup>123</sup>

## 47. Supplications for the Morning and Evening

The Prophet (ﷺ) used to say three times:

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.»

*"In the name of Allāh with whose name nothing can harm on the earth or in Heaven, and He is the All-Hearing, All-Knowing."*<sup>124</sup>

«أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ (ﷺ) وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.»

<sup>122</sup>Al-Bukhārī.

<sup>123</sup>Ibn as-Sunnī. Imām an-Nawawī graded it *ṣaḥeeḥ*.

<sup>124</sup>Aḥmad and Abū Dāwūd – *ṣaḥeeḥ*.

"We are this morning in the natural state of Islām on the word of *ikhlas* [i.e., 'There is no god but Allāh'] and in the religion of our prophet, Muḥammad (ﷺ), and in the way of our father, Ibrāheem, who was Muslim – inclining towards what is right – and was not of those who associated partners [with Allāh]." <sup>125</sup>

«أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.»

"Morning has come to us, and dominion belongs to Allāh. Praise be to Allāh. There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things. My Lord, I ask You for the good of this day and the good that follows it. And I seek refuge in You from the evil of this day and from the evil that follows it. My Lord, I seek refuge in You from laziness and from the hardship of old age. My Lord, I seek refuge in You from punishment in the Hellfire and from punishment in the grave." <sup>126</sup>

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.»

"I seek refuge in the perfect words of Allāh and from the evil of that which He created." <sup>127</sup>

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ

<sup>125</sup> Aḥmad and ad-Dārimī – *ṣaḥeḥ*.

<sup>126</sup> Muslim.

<sup>127</sup> Muslim.

بَيْنَ يَدَيَّْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ  
مِنْ تَحْتِي.»

"O Allāh, I ask of You freedom from evil in this world and in the Hereafter. O Allāh, I ask You for forgiveness and for freedom from evil in [the matters of] my religion and worldly life, my family and property. O Allāh, conceal my faults and remove my fears. O Allāh, protect me from in front of me and from behind me, on my right and on my left, and from above me. I seek refuge in Your greatness from being seized [unaware] from below." 128

«اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَهِ.»

"O Allāh, originator of the heavens and the earth, knower of the invisible and visible, Lord and sovereign of all things, I testify that there is no god but You. I seek refuge in You from the evil of myself and from the evil of Shayṭān and his partnership." 129

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

"O Allāh, by You we come to the morning and by You we come to the evening. By You we live and by You we die, and to You is the resurrection." 130

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ. أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.»

128 Abū Dāwūd – ḥasan.

129 Abū Dāwūd – ṣaḥeḥ.

130 Abū Dāwūd – ṣaḥeḥ.

"O Ever-Living, O Self-Sustaining, by Your mercy I call for help. Set right my affairs completely and do not entrust me to myself [even] for the wink of an eye." <sup>131</sup>

#### 48. Conduct Concerning Dreams

He who sees during sleep that which he likes should praise Allāh and not speak of it except to someone he likes. But if he sees something he dislikes, he should spit three times to his left and seek refuge in Allāh from Shayṭān and from the evil in the dream three times, for it will not harm him. He should turn over onto the other side of his body or get up and pray. And he should not mention it to anyone.

قال أبو سلمة بن عبد الرحمن... سمعت أبا قتادة بن ربعي يقول... سمعت رسول الله (ﷺ) يقول: «الرؤيا الصالحة من الله والحلم من الشيطان، فإذا رأى أحدكم شيئا يكرهه فلينفث عن يساره ثلاث مرات إذا استيقظ وليتعوذ بالله من شرها فإنها لن تضره إن شاء الله.» قال أبو سلمة إني كنت لأرى الرؤيا هي أثقل علي من الجبل. فلما سمعت بهذا الحديث فما كنت أبا لها... وفي رواية قال: إني كنت أرى الرؤيا تهمني حتى سمعت أبا قتادة يقول: وأنا كنت لأرى الرؤيا فتمرضني حتى سمعت رسول الله (ﷺ) يقول: «الرؤيا الصالحة من الله فإذا رأى أحدكم ما يجب فلا يحدث به إلا من يجب، وإن رأى ما يكره فلا يحدث به وليتفل عن يساره ثلاثا وليتعوذ بالله من الشيطان الرجيم من شر ما رأى فإنها لن تضره.»

*Abū Salamah bin 'Abdur-Raḥmān said: "I heard Abū Qatādah bin Rab'ā say, 'I heard the Messenger of Allāh (ﷺ) say, "The good dream is from Allāh, and the bad dream is from Shayṭān. So if one of you has a dream he dislikes, he should spit [lightly] to his left three times when he awakens*

<sup>131</sup>An-Nasā'ī - ṣaḥīḥ.

and seek refuge in Allāh from the evil of the dream; for indeed, it will not harm him, in-shā-Allāh." " I used to see in a dream that which was heavier [i.e., more oppressive] upon me than a mountain. But when I heard of this ḥadīth, I no longer minded it." [In another narration he said: "I used to have a dream that bothered me until I heard Abū Qatādah say, 'I had a dream that would cause me to become ill until I heard the Messenger of Allāh (ﷺ) say, "The good dream is from Allāh. So if one of you sees that which he likes, let him not speak of it except to one he likes; if one sees that which he dislikes, he should spit [lightly] to his left three times and seek refuge in Allāh from Shayṭān, the rejected, and from the evil of the dream, for it will not harm him." "' "]<sup>132</sup>

#### 49. Supplications for Purification

When entering the place where one relieves himself, one should say:

« بِسْمِ اللّٰهِ، اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخَبَثِ وَالخَبَائِثِ. »

"In the name of Allāh. O Allāh, I seek refuge in You from evil and evil ones." <sup>133</sup>

And when coming out, he should say:

« غُفِرَ أَنْتَ. »

"[I ask for] Your forgiveness." <sup>134</sup>

When one intends ablution, let him pronounce the name of Allāh. <sup>135</sup> And when he finishes ablution, he may say:

<sup>132</sup>Al-Bukhārī.

<sup>133</sup>Abū Dāwūd – *ṣaḥeeḥ*.

<sup>134</sup>Abū Dāwūd – *ṣaḥeeḥ*.

<sup>135</sup>Ibn Mājah and at-Tirmidhī – *ḥasan*.

«أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله، اللهم اجعلني من التوابين واجعلني من المتطهرين.»

*"I testify that there is no god but Allāh, alone, having no partner; and I testify that Muḥammad is His servant and messenger. O Allāh, make me of those who continually repent and who purify themselves."*<sup>136</sup>

## 50. Supplications at the Time of Entering and Leaving the Mosque

When entering the mosque, one should say:

«بِسْمِ اللَّهِ، وَأَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَبِسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. الْحَمْدُ لِلَّهِ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.»

*"In the name of Allāh. I seek refuge in Allāh, the Great, and in His honored face and in His eternal authority from Shayṭān, the rejected. Praise be to Allāh. O Allāh, send blessings and peace upon Muḥammad and upon the family of Muḥammad. O Allāh, forgive me my sins and open to me the doors of Your mercy."*<sup>137</sup>

And when leaving the mosque, one should say:

«بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.»

*"Bismillāh. And blessings and peace be upon the Messenger of Allāh. O Allāh, I ask of You Your favor."*<sup>138</sup>

<sup>136</sup>At-Tirmidhī – *ṣaḥeḥ*.

<sup>137</sup>Abū Dāwūd, an-Nasā'ī and Ibn Mājah – *ṣaḥeḥ*.

<sup>138</sup>Muslim, Abū Dāwūd, an-Nasā'ī and Ibn Mājah.

## 51. Supplications upon Hearing the Adhān

«إذا سمعتم المؤذن فقولوا مثلما يقول.»

*"When you hear the mu'adhhdhin [caller to prayer], say as he says."*<sup>139</sup>

«إذا قال المؤذن الله أكبر الله أكبر فقال أحدكم الله أكبر الله أكبر ثم قال أشهد أن لا إله إلا الله، قال أشهد أن لا إله إلا الله، ثم قال أشهد أن محمدا رسول الله، قال أشهد أن محمدا رسول الله، ثم قال حي على الصلاة، قال لا حول ولا قوة إلا بالله، ثم قال حي على الفلاح، قال لا حول ولا قوة إلا بالله، ثم قال الله أكبر الله أكبر، قال الله أكبر الله أكبر، ثم قال لا إله إلا الله قال لا إله إلا الله من قلبه، دخل الجنة.»

*"When the mu'adhhdhin says, 'Allāhu akbar, Allāhu akbar,' and one says [after him], 'Allāhu akbar, Allāhu akbar,' and then when he says, 'I bear witness that there is no god but Allāh,' one says, 'I bear witness that there is no god but Allāh,' and then when he says, 'I bear witness that Muḥammad is the messenger of Allāh,' one says, 'I bear witness that Muḥammad is the messenger of Allāh,' and then when he says, 'Come to prayer,' one says, 'There is no might and no power except in Allāh,' and then when he says, 'Come to prosperity,' one says, 'There is no might and no power except in Allāh,' and then when he says, 'Allāhu akbar, Allāhu akbar,' one says, 'Allāhu akbar, Allāhu akbar,' and when he says, 'There is no god but Allāh,' one says, 'There is no god but Allāh' – [if one does so] from his heart, he will enter Paradise."*<sup>140</sup>

<sup>139</sup>Al-Bukhārī and Muslim.

<sup>140</sup>Muslim.

«من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمداً الوسيلة والفضيلة وابعثه مقاماً محموداً الذي وعدته حلت له شفاعتي يوم القيامة.»

*"He who says upon hearing the adhān, 'O Allāh, Lord of this perfect call and the present prayer, grant Muḥammad the waseelah [a place of intercession in Paradise] and excellence and elevate him to the praised position which You have promised him' will obtain my intercession on the Day of Resurrection."*<sup>141</sup>

«من قال حين يسمع المؤذن أشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله، رضيت بالله رباً وبمحمد رسولاً وبالإسلام ديناً، غفر له ذنبه.»

*"And he who says upon hearing the mu'adhhdhin, 'I testify that there is no god but Allāh, alone, having no partner; and I testify that Muḥammad is His servant and His messenger. I accept Allāh as my Lord and Muḥammad as my messenger and Islām as my religion' – his sin will be forgiven."*<sup>142</sup>

## 52. Opening Supplications of Prayer

The Messenger of Allāh (ﷺ) used to begin his recitation of the Qur'ān with many varied supplications in which he praised Allāh *ta'ālā*, alternating between them. He would say:

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا يُنْقِي الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلِي مِنْ خَطَايَايَ بِالْمَاءِ وَالنَّجْعِ وَالْبَرْدِ.»

*"O Allāh, put distance between me and my sins as much as*

<sup>141</sup>Al-Bukhārī, Muslim and Abū Dāwūd.

<sup>142</sup>Muslim.

*You have separated the east from the west. O Allāh, cleanse me of my sins as a white garment is cleansed from dirt [by washing]. O Allāh, wash away my sins with water, snow and hail.*"<sup>143</sup>

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

*"Verily, I have turned my face [i.e., presence] towards Him who has created the heavens and the earth, and I am not of those who worship others [besides Allāh]."*<sup>144</sup>

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

*"Say, 'Verily, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the Worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims.'*"<sup>145</sup>

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَأَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.»

*"O Allāh, You are the Sovereign. There is no god but You. You are my Lord, and I am Your servant. I have wronged myself, and I confess my sin. So forgive me all of my sins, for none can forgive sins but You. And guide me to the best of morals, for none guides to the best [morals] but You. And*

<sup>143</sup> Al-Bukhāri and Muslim.

<sup>144</sup> *Sūrah al-An'ām*, 6:79.

<sup>145</sup> *Sūrah al-An'ām*, 6:162-163.

turn away from me the worst [morals], for none turns them away from me but You. Here I am, [responding] at Your service. All good is in Your hands, whereas, evil is not [attributed] to You. I exist through You and will return to You. Blessed and Exalted are You, our Lord. I ask for your forgiveness and repent to You." <sup>146</sup>

Whenever the Messenger of Allāh (ﷺ) prayed at night, he would begin his prayer, saying:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.»

"O Allāh, Lord of Jibreel, Mikā'eel and Isrāfeel, originator of the heavens and the earth, knower of the invisible and visible, it is You who judges between Your servants in that which they used to differ. Guide me where there has been difference to the truth, by Your permission. Verily, it is You who guides whom You will to the right path." <sup>147</sup>

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ.»

"I seek refuge in Allāh from the rejected, Shayṭān – from his blowing, his breath and his suggestions." <sup>148</sup>

### 53. Supplications of Rukū'

The Prophet (ﷺ) used to make during *rukū'* varied supplications, using them alternately. So, when one bows in *rukū'*, he should say three times:

<sup>146</sup>Muslim.

<sup>147</sup>Muslim.

<sup>148</sup>Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah – *ṣaḥeeḥ*.

«سُبْحَانَ رَبِّيَ الْعَظِيمِ.»

"Glorified be my Lord, the Great." <sup>149</sup>

Or he can say three times:

«سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.»

"Glorified be my Lord, glorified and praised be He." <sup>150</sup>

Sometimes the Prophet (ﷺ) said:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.»

"Glorified be You, O Allāh, our Lord, and praised. O Allāh, forgive me." <sup>151</sup>

«سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.»

"Most Glorious, Most Pure, Lord of the angels and the spirit [i.e., Jibreel]." <sup>152</sup>

At times the Prophet (ﷺ) would repeat supplications of *rukū'* more than three times, and once he repeated these supplications in his night prayer to the extent that his *rukū'* was nearly as long as his standing, in which he had recited three *sūrahs*: *al-Baqarah*, *Āli 'Imrān* and *an-Nisā'*.

In addition to the aforementioned supplications, the Prophet (ﷺ) would also say the following:

«اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، وَعَلَيْكَ تَوَكَّلْتُ، أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَمُخِّي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ.»

<sup>149</sup>Muslim and at-Tirmidhī.

<sup>150</sup>Aḥmad – *ṣaḥeḥ*.

<sup>151</sup>Al-Bukhārī and Muslim.

<sup>152</sup>Muslim.

"O Allāh, to You I bow, in You I believe, to You I submit, and upon You I depend. You are my Lord. My hearing, my sight, my blood, my flesh, my marrow, my bones and my nerves are subdued before Allāh, Lord of the Worlds." <sup>153</sup>

«سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَائِكَةِ وَالْكُرُوبِيِّ وَالْعِظْمَةِ.»

"Glorified is the Lord of power, dominion, pride and grandeur." <sup>154</sup>

#### 54. Supplications of I'tidāl

When returning to the standing position after *rukū'* (i.e., *i'tidāl*), the Prophet (ﷺ) would say:

«سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا لَكَ الْحَمْدُ.»

"Allāh hears the one who praises Him. Our Lord, all praise is due to You." <sup>155</sup>

The people behind him would reply:

«رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.»

"Our Lord, all praise is due to You – praise which is abundant, excellent and blessed." <sup>156</sup>

And he (ﷺ) would also sometimes say during *i'tidāl*:

«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ، وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.»

<sup>153</sup>An-Nasā'ī – *ṣaḥeeḥ*.

<sup>154</sup>Abū Dāwūd – *ṣaḥeeḥ*.

<sup>155</sup>Al-Bukhārī and Muslim.

"O Allāh, our Lord, unto You is praise filling the heavens and filling the earth, and what is between them and whatever You should will beyond that. You are worthy of all praise and glory. That is most worthy to be said by Your servant, and each of us is to You a servant. O Allāh, there is no preventer of what You give and no giver of what You prevent. And no means will avail a man of means against You." <sup>157</sup>

## 55. Supplications of Prostration

Whenever the Prophet (ﷺ) prostrated, he would say three times:

«سُبْحَانَ رَبِّيَ الْأَعْلَى.»

"Glorified be my Lord, Most High." <sup>158</sup>

And sometimes he would repeat the supplication more than three times. Once he repeated this supplication in his night prayer for such a long time that his prostration was nearly as long as his standing, in which he had recited three of the long *sūrah*s: *al-Baqarah*, *Āli 'Imrān* and *an-Nisā'*.

In addition to this, the Prophet (ﷺ) would also say the following three times:

«سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.»

"Glorified be my Lord, the Most High, and praised be He." <sup>159</sup>

And he would also say:

«اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلذِّي خَلَقَهُ وَصَوْرَهُ  
وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.»

<sup>157</sup>Muslim.

<sup>158</sup>Muslim.

<sup>159</sup>Aḥmad – *ṣaḥeḥ*.

"O Allāh, to You I prostrate myself, in You I believe, and to You I submit. My face prostrates before Him who has created it and fashioned it and has opened the way for its hearing and sight. Blessed is Allāh, the best of creators." <sup>160</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمَعَا فَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِيكَ.»

"O Allāh, I seek refuge in Your acceptance from Your anger and in Your forgiveness from Your retribution. I seek refuge in You from You. I am unable to enumerate [all] the praises of You. You are as You have praised Yourself." <sup>161</sup>

«اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ.»

"O Allāh, forgive me all of my sin, the minute and the obvious of it, the first and the last of it, and the public and the private of it." <sup>162</sup>

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.»

"Glorified be You, O Allāh, our Lord, and praised. O Allāh, forgive me." <sup>163</sup>

«سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.»

"Most Glorious, Most Pure, Lord of the angels and the spirit [i.e., Jibreel]." <sup>164</sup>

The Prophet (ﷺ) recommended exertion and effort in supplication during prostration and said:

<sup>160</sup>Muslim.

<sup>161</sup>Muslim.

<sup>162</sup>Muslim.

<sup>163</sup>Al-Bukhāri and Muslim.

<sup>164</sup>Muslim.

«إِنَّهُ قَمِينٌ أَنْ يُسْتَجَابَ لَكُمْ.»

*"It is then most likely that you would be answered."*<sup>165</sup>

And he also used to say:

«سَجَدَ لَكَ سَوَادِي وَخَيَْالِي، وَأَمَنَ بِكَ فَوَادِي، أَبْوَةٌ بِنِعْمَتِكَ عَلَيَّ، هَذِهِ يَدَيَّ وَمَا جَنَيْتُ عَلَيَّ نَفْسِي.»

*"My body and shadow prostrate themselves to You, and my heart has believed in You. I acknowledge Your favor upon me. This [before You] is my hand and what I have committed against myself [of sin]."*<sup>166</sup>

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْ لِي نُورًا.»

*"O Allāh, make light in my heart, and light in my hearing, and light in my vision, and light on my right and light on my left, and light before me and light behind me, and light above me and light below me, and make light for me."*<sup>167</sup>

## 56. Supplications Between the Two Prostrations

«اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَاهْدِنِي وَعَافِنِي وَارزُقْنِي.»

*"O Allāh, forgive me, have mercy upon me, mend my faults, elevate me, guide me, give me health and provide me with sustenance."*<sup>168</sup>

<sup>165</sup>Muslim and Aḥmad.

<sup>166</sup>Al-Bazzār and al-Ḥākim – *ṣaḥeeḥ*.

<sup>167</sup>Muslim.

<sup>168</sup>Ibn Mājah and al-Ḥākim – *ḥasan*.

« رَبِّ اغْفِرْ لِي. رَبِّ اغْفِرْ لِي. رَبِّ اغْفِرْ لِي. »

"My Lord, forgive me. My Lord, forgive me. My Lord, forgive me." <sup>169</sup>

## 57. Supplication of Tashahhud

« التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. »

"To Allāh belong all greetings, prayers and everything good. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon all righteous servants of Allāh. I witness that there is no god except Allāh, and I witness that Muḥammad is His servant and His messenger. O Allāh, confer blessings upon Muḥammad and upon the family of Muḥammad as You conferred blessings upon Ibrāheem and upon the family of Ibrāheem. Indeed, You are praiseworthy and honorable. O Allāh, and continue to bless Muḥammad and the family of Muḥammad as You have blessed Ibrāheem and the family of Ibrāheem. Indeed, You are praiseworthy and honorable." <sup>170</sup>

## 58. Supplications After Tashahhud and Before the Two Salutations

It is desirable to supplicate after *tashahhud* and before the two salutations for any good one wishes in this world or in the Hereafter.

<sup>169</sup>Ibn Mājah – *ṣaḥeeḥ*.

<sup>170</sup>Al-Bukhārī and Muslim.

عن عبد الله بن مسعود أن النبي (ﷺ) علمهم التَّشَهُّدَ ثم قال في آخره: «ثم ليختر من المسألة ما يشاء.»

'Abdullāh bin Mas'ūd reported: "The Prophet (ﷺ) taught us the tashahhud and said at the end, 'Then one may choose from among requests whatever he wills.'" 171

The Prophet (ﷺ) sometimes would supplicate after the tashahhud with the following:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ... وَفِي رَوَايَةٍ: وَأَعُوذُ بِكَ مِنْ نَارِ جَهَنَّمَ.»

"O Allāh, I seek refuge in You from the punishment of the grave. I seek refuge in You from the seduction of the False Messiah. I seek refuge in You from the trial of life and death. O Allāh, I seek refuge in You from sin and debt." [And in another narration: "I seek refuge in You from the fire of Hell."] 172

«اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.»

"O Allāh, I have wronged myself with much wrong, and none forgives sins but You. So forgive me with forgiveness from Your presence and have mercy upon me. Verily, You are the Forgiving, the Merciful." 173

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

171 Muslim.

172 Al-Bukhārī.

173 Al-Bukhārī and Muslim.

*"O Allāh, forgive me that which I have put forth and that which I have kept back, and that which I have concealed and that which I have revealed, and that excess which I have committed and that of which You are more aware than I. You are the promoter, and You are the retarder. There is no god but You."*<sup>174</sup>

وقال عمار بن ياسر: أما إني دعوت في صلاتي بدعاء كان رسول الله (ﷺ) يدعو به «اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ زِينًا بَرِيئَةً الْإِيمَانَ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.»

*Ammār bin Yāsir narrated: "I have used in my prayer a supplication with which the Messenger of Allāh (ﷺ) would supplicate: 'O Allāh, by Your knowledge of the unseen and Your power over creation, cause me to live as long as You know that life is best for me and cause me to die when You know that death is best for me. I ask You to grant me fear of You in what is unapparent and apparent, and the word of truth in contentment and in anger. And I ask of You economy in want and in affluence. And I ask of You blessings unending and comfort of eye unceasing. And I ask of You satisfaction after [Your] decree has been executed and a pleasant life after death. And I ask of You the pleasure of beholding Your countenance and the longing to meet You without harmful adversity or misleading trial. O Allāh, adorn us with the*

<sup>174</sup>Al-Bukhārī and Muslim.

beauty of faith and make us from those who guide and are rightly guided.' " 175

## 59. Supplications After the Two Salutations

كان رسول الله (ﷺ) إذا انصرف من صلاته كبير واستغفر ثلاثا ثم قال: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.»

"After finishing his prayers, the Prophet (ﷺ) would say, 'Allāhu akbar' [once], 'Astaghfirullāh' three times and then 'O Allāh, You are Peace, and peace comes from You. Blessed are You, O Lord of majesty and honor.' " 176

«اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.»

"O Allāh, help me to remember You, to thank You and to worship You well." 177

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

"There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things. O Allāh, there is no preventer of what You bestow and no giver of what You prevent, and no means will avail a man of means against You." 178

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.»

175 Aḥmad and Abū Dāwūd – ṣaḥeḥ.

176 Muslim.

177 Abū Dāwūd – ṣaḥeḥ.

178 Al-Bukhārī, Muslim and Aḥmad.

"O Allāh, I seek refuge in You from cowardice and miserliness, from the most decrepit old age, and from the trial of this world and the punishment of the grave." 179

«اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ.»

"O Allāh, protect me from the Fire." 180

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا.»

"O Allāh, verily, I ask of You useful knowledge, lawful sustenance and work acceptable to You." 181

The Prophet (ﷺ) recommended the recitation of *Sūrah* *al-Ikhlāṣ*, *al-Falaq* and *an-Nās* one time each at the end of every prayer (three times each after *fajr* and *maghrib*)<sup>182</sup> and also *Āyat ul-Kursī*.<sup>183</sup> He (ﷺ) would also say:

«من سبح الله في دبر كل صلاة ثلاثا وثلاثين، وحمد الله ثلاثا وثلاثين، وكبر الله ثلاثا وثلاثين، ثم قال تمام المائة، لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، غفرت له خطاياه ولو كانت مثل زبد البحر.»

"Whoever says after every prayer, 'Subḥān Allāh' thirty-three times, 'Al-ḥamdulillāh' thirty-three times, 'Allāhu akbar' thirty-three times and completes one hundred by saying, 'Lā ilāha ill-Allāh, waḥdahū lā shareeka lah. Lahul-mulk wa lahul-ḥamd wa huwa 'alā kulli shay'in qadeer' ['There is no god but Allāh, alone, having no partner. Sovereignty is His

179 Al-Bukhārī.

180 Abū Dāwūd – ḥasan. This *du'aa*' is said 7 times after the *fajr* and *maghrib* prayers.

181 Ibn Mājah – ḥasan. The Prophet (ﷺ) used to say this after the *fajr* prayer.

182 Abū Dāwūd and *an-Nasā'ī* – ṣaḥeeḥ.

183 *An-Nasā'ī* – ṣaḥeeḥ.

*and (all) praise is His and He has ability over all things.'] – his sins will be forgiven, even if they are as much as the foam of the sea.*"<sup>184</sup>

« لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. »

*"There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things. There is no might and no power except in Allāh. There is no god but Allāh, and we worship not except Him. Unto Him belongs [all] grace and unto Him belongs [all] favor and unto Him belongs [all] excellent praise. There is no god but Allāh. We are sincere in religion to Him, even if the disbelievers dislike it.*"<sup>185</sup>

## 60. Supplications When Arising at Night for Worship

The best of prayers after the prescribed prayers are those performed late at night. The Messenger of Allāh (ﷺ) used to get up in the last third of the night. He would look up to heavens and recite these verses:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ. رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ. رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا

<sup>184</sup>Muslim, Aḥmad and Abū Dāwūd.

<sup>185</sup>Muslim.

وَأَتَيْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ. فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ. لَا يَخْرُجُ مِنْهَا وَلَا يُعْرَضُ عَلَيْهَا قُرْطُوبٌ وَلَا يُكْرَهُ فِيهَا الْبِلَادُ. مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤُهُمْ جَهَنَّمُ وَيَسَّ السَّهَاءُ. لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ. وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ. يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٧﴾

*"Truly, in the creation of the heavens and the earth and the alternation of the night and day, there are signs for those of understanding – those who remember Allāh standing, sitting or [lying] on their sides and contemplate the creation in the heavens and the earth, [thinking], 'Our Lord, You have not created this without purpose. Glory be to You! Prevent us from the punishment of the Fire. Our Lord, any whom You admit to the Fire You have disgraced, and there are for the wrongdoers no helpers. Our Lord, we have heard the call of one calling [us] to faith, [saying], "Believe in your Lord," and we have believed. Our Lord, so forgive us our sins, remove from us our wrongdoings and let us die in the company of the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Judgement. Indeed, You never break Your promise.' And their Lord answered them, 'Never will I allow to be lost the work of any of you, be he male or female. You are one from another. Those who have emigrated or been driven from their homes or suffered harm in My cause or fought or were slain –*

verily, I will remove from them their wrongdoings and admit them into gardens with rivers flowing beneath, a reward from the presence of Allāh, and with Allāh is the best of rewards.'

Do not be deceived by the strutting about of the unbelievers through the land. It is but a small enjoyment; then their final refuge is Hell – and what an evil bed [to lie on]. But for those who fear their Lord are gardens with rivers flowing beneath – therein are they to dwell forever – a gift from the presence of Allāh; and that which is with Allāh is best for the servants.

And there are among the People of the Book those who believe in Allāh, and what was revealed to you and what was revealed to them, in humility to Allāh. They do not sell the signs of Allāh for a small price. For them is a reward with their Lord; and verily, Allāh is swift in account. O you who have believed, be patient and enjoin patience upon each other, strengthen each other, and fear Allāh that you might prosper."<sup>186</sup>

Then the Prophet (ﷺ) would make ablution, use *siwak* (a toothstick) and pray eleven *rak'ahs*. When Bilāl would make *adhān* for the dawn prayer, the Prophet (ﷺ) would pray two *rak'ahs* and go out to the mosque, saying:

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيُّوْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

<sup>186</sup> *Sūrah Āli 'Imrān*, 3:190-200.

"O Allāh, praise be to You. You are the sustainer of the heavens and the earth and those therein. And praise be to You. You are the Sovereign of the heavens and the earth and those therein. Praise be to You. You are the Light of the heavens and the earth and of those therein. And praise be to You. You are the True Reality. Your promise is true, our meeting You is true, Paradise is true, the prophets are true, Muḥammad is true, and the Hour [of resurrection] is true. O Allāh, to You I have submitted, in You I have believed, upon You I depend and unto You will I return. For You I contend, and to You I come for decisions. So forgive me that which I have put forth and that which I have held back, that which I conceal and that which I reveal. You are Allāh. There is no god but You. And there is no might and no power except in Allāh."<sup>187</sup>

### 61. Supplication of Qunūt in the Witr Prayer

The Prophet (ﷺ) used to recite the standing supplication (*du'aa' al-qunūt*) after raising his head from *rukū'*, saying:

«اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ، وَعَافِنَا فِيمَنْ عَافَيْتَ، وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ، وَقِنَا شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ، إِنَّهُ لَا يَلْدُلُ مَنْ وَالَيْتَ  
وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، لَامَنْجَىٰ مِنْكَ إِلَّا إِلَيْكَ، وَصَلَّىٰ اللهُ عَلَى  
النَّبِيِّ مُحَمَّدٍ.»

"O Allāh, guide us among those whom You have guided and preserve us from all ill among those whom You have preserved. Take us for friends among those whom You have taken and bless for us that which You have given. Protect us from the evil of that which You have ordained, for it is You who ordains and none can ordain upon You. Indeed, never is

<sup>187</sup> Al-Bukhārī and Muslim.

he abased whom You have taken for a friend, and none is honored whom You have taken for a foe. Blessed are You, our Lord, and Exalted. [There is] no escape from You except in You. And may Allāh bless Prophet Muḥammad." 188

## 62. Supplications for Rain and at Times of Rain, Wind, Thunder and Lightening

Whenever the Messenger (ﷺ) prayed for rain, he would say:

« الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ. »

"All praise is due to Allāh, Lord of the Worlds, the Entirely Merciful, the Especially Merciful, Owner of the Day of Resurrection. There is no god but Allāh. He does what He wills. O Allāh, You are Allāh. There is no god but You, the Rich, while we are the poor [and dependent]. Send down upon us rain and make what You have sent a strength for us and a fulfillment for a time." 189

« اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا. »

"O Allāh, relieve us [with rainfall]. O Allāh, relieve us [with rainfall]. O Allāh, relieve us [with rainfall]." 190

« اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ. »

"O Allāh, give us rainfall – relieving [us], wholesome, productive, beneficial, without harm, immediate." 191

188 An-Nasā'ī – ṣaḥeḥ.

189 Abū Dāwūd – ṣaḥeḥ.

190 Al-Bukhārī and Muslim.

191 Al-Bukhārī.

Upon seeing clouds approaching, the Prophet (ﷺ) would say:

«اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ.»

*"O Allāh, we seek refuge in You from the evil of that which has been sent therein."*<sup>192</sup>

And upon seeing rain, he would say two or three times:

«اللَّهُمَّ صَيِّبًا نَافِعًا.»

*"O Allāh, make it a beneficial downpour."*<sup>193</sup>

But if the rain became excessive or he feared harm from it, he would say:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.»

*"O Allāh, round about us but not upon us. O Allāh, [let it fall] on hills, in gullies, in valleys and on the birthplace of plants."*<sup>194</sup>

Whenever the wind became strong, the Prophet (ﷺ) would say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ، اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا اللَّهُمَّ رَحْمَةً لَا عَذَابًا.»

*"O Allāh, I ask of You its good and the good of that which is therein and the good which has been sent by it. And I seek refuge in You from its evil and the evil of that which is*

<sup>192</sup>Ibn Mājah – *ṣaḥeḥ*.

<sup>193</sup>Al-Bukhārī.

<sup>194</sup>Al-Bukhārī and Muslim.

*therein and the evil which has been sent by it. O Allāh, make it a good wind and not an evil wind. O Allāh, and [make it] a mercy, not a punishment.*"<sup>195</sup>

If the wind was accompanied by darkness and became stormy, he would recite *Sūrah al-Falaq* and *Sūrah an-Nās* and then say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا، وَخَيْرِ مَا أَمَرْتَ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتَ بِهِ.»

*"O Allāh, I ask of You the good of this wind, the good of that which is therein and the good of that which it has been commanded. And I seek refuge in You from the evil of this wind, the evil of that which is therein and the evil of that which it has been commanded."*<sup>196</sup>

### 63. Supplications for New Moons and Eclipses

Whenever the Prophet (ﷺ) saw the new moon, he would say three times:

«اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالْإِسْلَامِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ.»

*"O Allāh, let this moon appear upon us in prosperity and faith and safety and Islām. My Lord and yours is Allāh."*<sup>197</sup>

When one sees a solar or lunar eclipse, he should supplicate Allāh, say, "*Allāhu akbar*," pray and give charity (*sadaqah*).

لقوله (ﷺ) عن عائشة رضي الله عنها: «إن الشمس والقمر لا يخسفان لموت أحد ولا لحياته، فإذا رأيتم ذلك فادعوا الله وكبروا وتصدقوا.»

<sup>195</sup>Muslim.

<sup>196</sup>At-Tirmidhī – *ṣaḥeḥ*.

<sup>197</sup>Abū Dāwūd – *ṣaḥeḥ*.

'Ā'ishah reported that the Prophet (ﷺ) said: "The sun and moon do not eclipse for the death of someone or for his life. So when you see this, invoke Allāh, magnify Him and give ṣadaqah." 198

#### 64. Supplication of Istikhārah (Requesting the Decision of Allāh)

قال (ﷺ): « إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة ثم ليقل: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ [ويسمى حاجته] خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ اَرْضِنِي بِهِ.»

*The Prophet (ﷺ) said: "If one of you intends something, let him pray two rak'ahs other than an obligatory prayer and then say, 'O Allāh, I ask Your choice by Your knowledge and Your decree by Your ability, and I ask of You from Your great favor. For You are able and I am not able, and You know and I do not know, and You are the Knower of things concealed. O Allāh, if You have known that this matter [naming it here] is good for me in my religion, my livelihood and the end result of my affair, then decree it for me, make it easy for me and then bless it for me. And if You have known that this matter is bad for me in my religion, my livelihood and the end result of my affair, then turn it away from me and turn me away from it, decree for me what is good – wherever it may be – and then make me satisfied with it.' "* 199

198 Al-Bukhārī and Muslim.

199 Al-Bukhārī and Muslim.

## 65. Supplications of Travel

جاء رجل إلى رسول الله (ﷺ) فقال: يا رسول الله إنني أريد السفر فرودني... فقال: «زودك الله التقوى.» فقال زدني... فقال: «وغفر ذنبك.» قال زدني بأبي أنت وأمي. فقال: «ويسر لك الخير حيثما كنت.»

*"A man came to the Prophet (ﷺ) and said, 'O Messenger of Allāh, I intend to undertake a journey, so provide me [with something].' He (ﷺ) said, 'May Allāh provide you with piety.' The man said, 'Give me more,' so he (ﷺ) said, 'And may He forgive your sins.' Then the man said, 'Give me more; may my father and mother be your ransom.' At that, the Prophet (ﷺ) said, 'And may He ease for you what is good wherever you may be.'"<sup>200</sup>*

Whenever the Messenger of Allāh (ﷺ) mounted his riding animal, he would say, "*Bismillāh*." Then when he had settled upon the animal, he would say:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾

*"Glorified be He who subjugated this for us, and [otherwise] we could not have subdued it. Indeed, we will assuredly return to our Lord."*

He (ﷺ) would also say, "*al-ḥamdulillāh*" three times, followed by "*Allāhu akbar*" three times.<sup>201</sup>

«سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي وَعَازَرْتُ بِذُنُوبِي فَأَغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.»

<sup>200</sup>At-Tirmidhī – ḥasan.

<sup>201</sup>Abū Dāwūd – ṣaḥeeḥ. The Qur'anic reference is *Sūrah az-Zukhruf*, 43:13-14.

"Our Lord, glorified are You. I have wronged myself, and I admit my sin, so forgive me. There is none who forgives sins but You."<sup>202</sup>

Additionally, he (ﷺ) would supplicate:

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ لَنَا بَعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ.»

"O Allāh, we ask of You in this, our journey, righteousness and consciousness and the deeds that please You. O Allāh, make easy for us this journey of ours and fold up [i.e., shorten] for us its distance. O Allāh, You are the companion in travel and the caretaker in the family. O Allāh, verily I seek refuge in You from the hardship of travel and from [finding] a distressing sight or unhappy return in regard to [my] property, family or child."<sup>203</sup>

When ascending a mountain pass, the Prophet (ﷺ) would say, "Allāhu akbar," and when descending, he would say, "Subhān Allāh"; when approaching a valley, he would say, "Lā ilāha ill-Allāh" and "Allāhu akbar";<sup>204</sup> and if his animal stumbled, he would say, "Bismillāh."<sup>205</sup>

The Prophet (ﷺ) used to say just before dawn during his journey:

«سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَرِعْمَتِهِ، وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبِنَا وَأَفْضِلَ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ.»

<sup>202</sup> Aḥmad, Ibn Ḥibbān and al-Ḥākim – *ṣaḥeḥ*.

<sup>203</sup> Muslim and Aḥmad.

<sup>204</sup> Al-Bukhārī and an-Nasā'ī.

<sup>205</sup> Abū Dāwūd – *ṣaḥeḥ*.

"A listener [i.e., Allāh] has witnessed our praise of Allāh and of His good favor upon us. Our Lord, accompany us and favor us. [With this du'aa'] we are seeking refuge in Allāh from the Fire." <sup>206</sup>

And in the evening during his journey the Prophet (ﷺ) would make the supplication in the following *ḥadīth*:

«من نزل منزلاً ثم قال: أعوذ بكلماتِ الله التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فإنه لا يضره شيء حتى يرتحل.»

"Whoever settles [for the night] in a place and then says, 'I seek refuge in the perfect words of Allāh from the evil of that which He has created' – nothing will harm him until he leaves from that place." <sup>207</sup>

When seeing ahead of him a town he wished to enter, the Prophet (ﷺ) would say:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.»

"O Allāh, Lord of the seven heavens and that which they cover, Lord of the seven earths and that which they carry, Lord of the devils and those they lead astray, and Lord of the winds and that which they scatter, I ask of You the good of this town and the good of its people and the good of that within it. And we seek refuge in You from its evil and from the evil of its people and from the evil of that within it." <sup>208</sup>

And upon entering the town, he (ﷺ) would supplicate:

<sup>206</sup>Muslim.

<sup>207</sup>Muslim, at-Tirmidhī and Mālik.

<sup>208</sup>An-Nasā'ī – ḥasan.

«اللَّهُمَّ بَارِكْ لَنَا فِيهَا (ثَلَاثًا)، اللَّهُمَّ ارْزُقْنَا حَنَافًا وَحَبِيبًا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.»

*"O Allāh, bless us in this town [three times]. O Allāh, provide us with the fruits thereof, cause us to be liked by its people and cause the righteous people therein to be liked by us."*<sup>209</sup>

Finally, when returning from his journey, he would say, "Allāhu akbar" on every elevated place three times. Then he would say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.»

*"There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things. [We are] returning – repentant, worshipping and praising our Lord. Allāh has fulfilled His promise and helped His servant and defeated the [rebellious] parties alone."*<sup>210</sup>

When saying farewell to a traveler, one should say:

«أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.»

*"To Allāh I commit your faith, your trust and your final deeds."*<sup>211</sup>

Additionally, he should advise him, saying:

«عليك بتقوى الله والتكبير على كل شرف – اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ.»

<sup>209</sup>An-Nasā'ī – ḥasan.

<sup>210</sup>Al-Bukhārī.

<sup>211</sup>Abū Dāwūd, at-Tirmidhī and an-Nasā'ī – ṣaḥeḥ.

"Fear Allāh and say, 'Allāhu akbar' on every elevated place." [He should then make the following supplication for the traveler, saying]: "O Allāh, shorten the distance for him and make the journey easy for him."<sup>212</sup>

And the traveler should say in farewell:

«أَسْتَوِدِعُكَ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.»

"I entrust you to Allāh, whose trust is never lost."<sup>213</sup>

## 66. Supplications of Ḥajj and 'Umrah

كان (ﷺ) إذا استوت به راحلته حمد الله وسبح الله وكبر الله، وقال أدعية السفر كلها ثم قال: «لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا.»

"After mounting his riding camel, the Messenger of Allāh (ﷺ) praised Allāh, glorified Him, magnified Him and then recited all of the supplications for traveling. Then he (ﷺ) said, 'Labbayk Allāhumma [I respond in obedience to You, O Allāh] for 'umrah and ḥajj.'"<sup>214</sup>

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

"I respond to You, O Allāh; I respond. I respond. There is no partner to You; I respond. Indeed, [all] praise and bounty are Yours, and sovereignty. There is no partner to You."<sup>215</sup>

<sup>212</sup> At-Tirmidhī – ḥasan.

<sup>213</sup> Aḥmad – ṣaḥeeḥ.

<sup>214</sup> Muslim and at-Tirmidhī.

<sup>215</sup> Al-Bukhārī and Muslim.

«لَيْبِكَ إِلَهَ الْحَقِّ لَيْبِكَ.»

"I respond to You, O God of truth; I respond." <sup>216</sup>

Whenever the Prophet (ﷺ) saw the *Ka'bah*, he would say:

«اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَرِفْعَةً، وَزِدْ مَنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا.»

"O Allāh, increase this house in nobility, in grandeur, in honor, in dignity and in eminence. And increase him who makes *hajj* or 'umrah to it in nobility and grandeur and honor and dignity and eminence and righteousness." <sup>217</sup>

The Prophet (ﷺ) would begin *tawāf* by going to the Black Stone and would kiss it, touch it or point to it and say, "*Allāhu akbar*." <sup>218</sup> With the exception of the *du'aa*' made after passing the Yamānī corner (see below), there are no particular supplications prescribed by the Prophet (ﷺ) during *tawāf*; therefore, the pilgrim may offer any supplication of his choice. Although such a practice is mentioned in some *hajj* guide books, there is no evidence in the *sunnah* for specific supplications to be offered during each circuit of *tawāf*. Additionally, group supplication led by one person while others repeat after him is an innovation and was not practiced by the Prophet (ﷺ) or his companions. Individual *du'aa*' is preferable, or one may join the *du'aa*' of another by saying "*āmeen*" at the end.

Upon reaching the Yamānī Corner, he (ﷺ) would touch it if he was able; otherwise, he would not. And neither would he

<sup>216</sup> An-Nasā'ī and Ibn Ḥibbān – *ṣaḥeeḥ*.

<sup>217</sup> Imām ash-Shāfi'ee attributed it to the Prophet (ﷺ), and it was also said by 'Umar.

<sup>218</sup> Al-Bukhārī.

point to it. Then after passing the Yamānī Corner on the way to the corner of the Black Stone, he would say:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

"Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire."<sup>219</sup>

After completing *ṭawāf*, one should proceed toward the Station of Ibrāheem, saying:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

"And take the Station of Ibrāheem as a place of prayer."<sup>220</sup>

Then he should pray two *rak'ahs*, reciting *Sūrah al-Fātiḥah* and *Sūrah al-Kāfirūn* in the first *rak'ah* and reciting *Sūrah al-Fātiḥah* and *Sūrah al-Ikhlāṣ* in the second.<sup>221</sup> Afterwards, one may supplicate in any manner he wishes. It is *sunnah* thereafter to drink *Zamzam* water and pour it over one's head. Then one should proceed to *aṣ-Ṣafā*, saying:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ﴾

"Indeed, *aṣ-Ṣafā* and *al-Marwah* are among the symbols of Allāh. I begin with that by which Allāh began."<sup>222</sup>

Then one should ascend *aṣ-Ṣafā*, and while facing the *Ka'bah* and pointing with his hands to it, it is *sunnah* to say, "*Allāhu akbar*" three times and recite the following three times:

<sup>219</sup> Al-Bukhārī and Muslim. The Qur'ānic reference is *Sūrah al-Baqarah*, 2:201.

<sup>220</sup> Abū Dāwūd – *ṣaḥeeḥ*. The Qur'ānic reference is *Sūrah al-Baqarah*, 2:125.

<sup>221</sup> Muslim.

<sup>222</sup> Muslim. The Qur'ānic reference is *Sūrah al-Baqarah*, 2:158.

« لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أُنْجَزَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ. »

*"There is no god but Allāh, alone, having no partner. Sovereignty is His, and [all] praise is His. He gives life and death, and He has ability over all things. There is no god but Allāh, alone. He has fulfilled His promise, helped His servant and defeated the [rebellious] parties alone."*<sup>223</sup>

After this, one may supplicate for whatever he wishes. Upon reaching al-Marwah, one should recite the same as he recited on aṣ-Ṣafā. Other than this there are no specified *du'aa's* during *sa'i*.

#### 67. Desirable Supplications for 'Arafāt

قال (ﷺ) خير الدعاء يوم عرفه، وخير ما قلت أنا والنبيون من قبلي: « لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. »

*The Prophet (ﷺ) said: "The best supplication is that of 'Arafah, and the best thing that I and the other prophets before me have said is: 'There is no god but Allāh, alone, having no partner. Sovereignty is His and [all] praise is His and He has ability over all things.'"*<sup>224</sup>

Aside from the aforementioned *du'aa'*, there are no other supplications specified for the Day of 'Arafah. The following are examples of appropriate supplications for 'Arafah as well as other times in general.

<sup>223</sup>Muslim.

<sup>224</sup>At-Tirmidhī and Aḥmad – *ṣaḥeḥ*.

«لَيْكَ اللَّهُمَّ لَيْكَ - إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ. اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.»

"I respond to You, O Allāh; I respond. The [real] good is the good of the Hereafter. Allāh is most great, and to Him belongs [all] praise."<sup>225</sup>

Besides the aforementioned supplications (if he chooses), one should supplicate until sunset for whatever he wishes with his own supplications.

## 68. Supplications for Jihād

The *mujāhid* should say on his way:

«اللَّهُمَّ أَنْتَ عَضُدِي، وَنَصِيرِي، بِكَ أَجُولُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ.»

"O Allāh, You are my support and my helper. It is with Your help that I move about, with Your help I attack and with Your help I fight."<sup>226</sup>

«اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.»

"O Allāh, verily, we place You at their throats, and we seek refuge in You from their evil deeds."<sup>227</sup>

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُحَرِّرِ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصِرْنَا عَلَيْهِمْ.»

"O Allāh, revealer of the Book, mover of the clouds, defeater of the enemies, defeat them and grant us victory over them."<sup>228</sup>

<sup>225</sup> Al-Ḥākim – *ṣaḥeḥ*.

<sup>226</sup> Abū Dāwūd and at-Tirmidhī – *ṣaḥeḥ*.

<sup>227</sup> Abū Dāwūd and an-Nasā'ī – *ṣaḥeḥ*.

<sup>228</sup> Al-Bukhārī and Muslim.

If besieged by an enemy, he should supplicate:

«اللَّهُمَّ اسْتِرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا.»

"O Allāh, cover our defects and grant us security against our fears." <sup>229</sup>

And when he gains victory, he should say:

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَا أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعِمَ الْحَقِيمَ - الَّذِي لَا يَجُودُ وَلَا يَزُولُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَةَ يَوْمَ الْخَوْفِ، اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكْرَهُ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ وَيُكَذِّبُونَ بِرُسُلِكَ وَيَصُدُّونَ عَن سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ إِلَهَ الْحَقِّ آمِينَ.»

"O Allāh, to You belongs all the praise. There is no withholder of what You extend and no extender of what You withhold; there is no guide for whom You leave astray and no misguide for whom You guide; there is no giver of what You prevent and no preventer of what You give; there is none to draw near what You keep afar and none to keep afar what You draw near. O Allāh, extend to us of Your blessings, Your mercy, Your favor and Your sustenance. O Allāh, I ask of You enduring bounty that neither changes nor ceases. O Allāh, I ask of You security on the Day of Fear. O Allāh, I am seeking refuge in You from the evil of that which You have

<sup>229</sup> Aḥmad and al-Bazzār - ṣaḥeeḥ. This *du'aa'* is not limited to this occasion only.

given us and the evil of that which You have withheld from us. O Allāh, cause us to love faith and adorn it in our hearts and cause us to hate disbelief, sinfulness and disobedience and make us of the rightly guided. O Allāh, let us die as Muslims and join us with the righteous – neither disgraced nor having surrendered to temptations. O Allāh, fight the disbelievers who deny the Day of Judgement and deny Your messengers and block [people from] Your path, and inflict upon them Your punishment and torment, O God of truth. Āmeen."<sup>230</sup>

### 69. Supplications upon the Occasion of Marriage

عن عبد الله بن مسعود (رضي الله عنه) قال: علمنا رسول الله (ﷺ) خطبة النكاح: «الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.»

'Abdullāh bin Mas'ūd said: "The Messenger of Allāh (ﷺ) taught us the marriage sermon [as follows]: 'Praise be to Allāh. We praise Him, we seek His help and we ask His forgiveness. And we seek refuge in Allāh from the evil of our souls and from our wrongdoings. He whom Allāh guides – no one can lead astray, and he whom He leaves astray – no one can guide. And I testify that there is no god but Allāh, alone, having no partner; and I testify that Muḥammad is His servant and His messenger.'"<sup>231</sup>

One continues the speech with these verses from the Qur'ān:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

<sup>230</sup>Aḥmad, an-Nasā'ī and Ibn Hibbān – ṣaḥeḥ.

<sup>231</sup>Abū Dāwūd, at-Tirmidhī and an-Nasā'ī – ṣaḥeḥ.

مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٤﴾

*"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from them many men and women. And fear Allāh, through whom you demand [your mutual rights] and [be careful concerning] blood relationships. Surely, Allāh is ever-observant over you."*<sup>232</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

*"O you who have believed, fear Allāh and speak correct and appropriate speech, [so that] He will make your deeds righteous and forgive you your sins. And he who obeys Allāh and His Messenger has indeed achieved a great success."*<sup>233</sup>

The Muslim should say to the newly married one in congratulation:

«بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.»

*"May Allāh bless you, send His blessing upon you and join you both in goodness."*<sup>234</sup>

At the time of intercourse, one should say:

«بِسْمِ اللَّهِ، اللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنْ قُدِّرَ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا.»

*"In the name of Allāh. O Allāh, keep us away from Shayṭān and keep Shayṭān away from what You have provided us."*

<sup>232</sup> Sūrah an-Nisā', 4:1.

<sup>233</sup> Sūrah al-Aḥzāb, 33:70-71.

<sup>234</sup> Al-Bukhārī and Muslim.

Then, if a child is decreed for them, Shayṭān will not [be able to] harm him at all.<sup>235</sup>

## 70. Supplications at the Time of Eating

« إذا حضر أحدكم الطعام فليسم الله وليأكل مما يليه بيمينه. »

*"When one of you attends a meal, he should say, 'In the name of Allāh' and eat from the food which is nearest to him with his right hand."*<sup>236</sup>

قال عمر بن سلمة (رضي الله عنه)، قال رسول الله (ﷺ): « يا غلام سمّ الله، وكل بيمينك وكل مما يليك، ومن نسي التسمية فليقل: بِسْمِ اللّهِ أَوَّلُهُ وَآخِرُهُ. »

*'Umar bin Salamah reported that the Messenger of Allāh (ﷺ) said: "O my son, mention Allāh, eat with your right hand and eat what is nearest to you. And he who has forgotten to mention Allāh should say, 'In the name of Allāh at the beginning and the end.'"*<sup>237</sup>

وقال رسول الله (ﷺ): « من أكل طعاماً فقال: الحمد لله الذي أطعمني هذا ورزقنيهِ من غيرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ: غفر له ما تقدم من ذنبه. »

*The Messenger of Allāh (ﷺ) said: "He who eats and says, 'Praise be to Allāh, who has fed me this and provided for me without any power or strength from me' – his past sins will be forgiven."*<sup>238</sup>

وكان إذا قربوا إليه (ﷺ) طعاماً يقول: « بِسْمِ اللّهِ. » وإذا فرغ من طعام قال: « اللّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ وَأَغْنَيْتَ وَهَدَيْتَ وَأَحْيَيْتَ، فَلكَ الحمدُ عَلَى مَا أَعْطَيْتَ. »

<sup>235</sup> Al-Bukhārī and Muslim.

<sup>236</sup> Al-Bukhārī and Muslim.

<sup>237</sup> Abū Dāwūd and at-Tirmidhī – *ṣaḥeḥ*.

<sup>238</sup> Abū Dāwūd and at-Tirmidhī – *ḥasan*.

"The Prophet (ﷺ) used to say if food was presented to him, 'In the name of Allāh.' And when finished eating, he would say, 'O Allāh, You have fed and given drink and enriched and guided and given life, so praise [is due] to You for what You have bestowed.' " 239

Whenever the Prophet (ﷺ) broke his fast, he would say:

«ذَهَبَ الظَّمْأُ وَأَبْتَلَتِ العُرُوقُ وَتَبَّتَ الأَجْرُ إِنْ شَاءَ اللهُ.»

"Thirst has gone, the veins have become moistened [i.e., refreshed] and the reward has become due, in-shā-Allāh." 240

If one has been invited for food, let him pray for the host thus:

«اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.»

"O Allāh, give them blessing in that which You provided them. And forgive them and have mercy upon them." 241

And when at the home of others, one should say:

«أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ المَلَائِكَةُ.»

"May those who fast break it at your place, may the righteous eat from your food and may the angels ask for blessings upon you." 242

## 71. Supplications upon Wearing a New Garment

Whenever the Prophet (ﷺ) put on a new garment, he would say:

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239 An-Nasā'i - *ṣaḥeḥ*.

240 Abū Dāwūd - *ṣaḥeḥ*.

241 Muslim.

242 Abū Dāwūd - *ṣaḥeḥ*.

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.»

"O Allāh, praise [is due] to You, for You have clothed me with this. I ask of You the good in it and the good of that for which it was made, and I seek refuge in You from the evil in it and the evil for which it was made." <sup>243</sup>

He would also say:

«الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.»

"Praise be to Allāh, who clad me with this and who provided me with it without any might or power from me." <sup>244</sup>

## 72. Supplications upon Leaving and Entering the House

قال رسول الله (ﷺ): «من قال إذا خرج من بيته: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - يقال له كفيته ووقيت وهديت. وتنحى عنه الشيطان. فيقول لشيطان آخر: كيف لك برجل قد هدي وكفي ووقى؟»

The Messenger of Allāh said: "If upon coming out of his house one says, 'In the name of Allāh. I depend upon Allāh. There is no might and no power except in Allāh,' it is said unto him, 'You have been taken care of, protected and guided,' and Shayṭān turns away from him and says to another shayṭān, 'How can you deal with a man who has been guided, taken care of and protected?'" <sup>245</sup>

<sup>243</sup> Abū Dāwūd and Aḥmad - ṣaḥeḥ.

<sup>244</sup> Ibn as-Sunnī - ṣaḥeḥ.

<sup>245</sup> Abū Dāwūd, at-Tirmidhī and an-Nasā'ī - ṣaḥeḥ.

وتقول أم سلمة رضي الله عنها: ماخرج رسول الله (ﷺ) من بيتي إلا ورفع طرفه إلى السماء فقال: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.»

*Umm Salamah said: "The Messenger of Allāh (ﷺ) never went out of my house without glancing up to the sky and saying, 'O Allāh, indeed, I seek refuge in You from leading someone astray or being led astray, causing someone to slip or slipping myself, wronging someone or being wronged, or behaving badly or anyone behaving badly against me.'"*<sup>246</sup>

قال رسول الله (ﷺ): «إذا ولج الرجل بيته فليقل: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَبِحَنَّا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا ثُمَّ لِيَسْلَمْ عَلَى أَهْلِهِ.»

*The Messenger of Allāh said: "When a man enters his house, let him say, 'O Allāh, I ask of You the good of entry and the good of exit. In the name of Allāh, we enter; in the name of Allāh, we exit. And upon Allāh, our Lord, we depend.' Then he should send greetings of peace upon his family."*<sup>247</sup>

### 73. Supplication upon Entering a Market

عن عمر بن الخطاب (رضي الله عنه): قال رسول الله (ﷺ): «من دخل السوق فقال لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كتب الله له ألف حسنة، ومحا عنه ألف سيئة، ورفع له ألف درجة وبنى له بيتاً في الجنة.»

*'Umar bin al-Khaṭṭāb reported that the Messenger of Allāh*

<sup>246</sup>Abū Dāwūd, Ibn Mājah and at-Tirmidhī – *ṣaḥeeḥ*.

<sup>247</sup>Abū Dāwūd – *ṣaḥeeḥ*.

(ﷺ) said: "He who enters the market and says, 'There is no god but Allāh, alone, having no partner. Sovereignty is His, and [all] praise is His. He gives life and death, and He is the Ever-Living, who never dies. All good is in His hand, and He has ability over all things' – Allāh will record for him one million good deeds, erase from him one million bad deeds and elevate him one million degrees, and a house will be built for him in Paradise."<sup>248</sup>

#### 74. Supplications for the Expiation of Sin Committed in a Gathering

قال رسول الله (ﷺ): من جلس في مجلس فكثر فيه لغطه فقال فيه قبل أن يقوم من مجلسه: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. إِلَّا غُفِرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ.»

*The Messenger of Allāh (ﷺ) said: "Whoever sits in an assembly in which there is much effusive talk should say before leaving the gathering, 'Glorified are You, O Allāh, and praised. I testify that there is no god but You. I ask Your forgiveness, and I repent to You.' Then Allāh will forgive him whatever occurred in that assembly."*<sup>249</sup>

وعن ابن عمر (رضي الله عنهما) قال: قلما كان رسول الله (ﷺ) يقوم من مجلس حتى يدعو بهؤلاء الدعوات لأصحابه: «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُورُنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تَسْلُطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.»

<sup>248</sup>At-Tirmidhī – ḥasan.

<sup>249</sup>At-Tirmidhī – ṣaḥeeḥ.

*Ibn 'Umar narrated: "Seldom did the Messenger of Allāh (ﷺ) leave an assembly until he said this supplication for his companions: 'O Allāh, allot to us a fear of You that will stand between us and disobedience to You, and obedience to You that will enable us to reach Your Paradise, and conviction that will render unimportant the disasters of this world. O Allāh, let us retain [the enjoyment of] our hearing, our vision and our abilities as long as You grant us life and make it that which remains with us. And make our revenge upon those who have oppressed us and give us victory over those who are our enemies. And let not disaster be in our religion. And let not the world be our greatest concern or the limit of our knowledge. And give not authority over us to those who show us no mercy.'"*<sup>250</sup>

#### 75. Supplication when Purchasing a Riding Animal

يأخذ (ﷺ) بناصيتها ويقول: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.»

*The Prophet (ﷺ) would take hold of the forelocks [of the animal] and say: "O Allāh, I ask of You the good in her and the good that You have created in her, and I seek refuge in You from the evil in her and from the evil You have created in her."*<sup>251</sup>

#### 76. Supplications for a Newly Born Child

كان النبي (ﷺ) إذا أتى أحدهم إليه بمولود أذن في أذنه ووضع المولود في حجره وحنكه بتمره ودعا له، لأن النبي (ﷺ) أذن في أذن الحسن بن علي حين ولدته فاطمة رضي الله عنها بأذان الصلاة.

<sup>250</sup> At-Tirmidhī – *ṣaḥeḥ*.

<sup>251</sup> Abū Dāwūd and Ibn Mājah – *ṣaḥeḥ*.

"Whenever a new baby was brought to the Prophet (ﷺ), he would pronounce the adhān in his ear, put him in his lap, rub the roof of his mouth with a [chewed] date and supplicate for him. He did this to al-Ḥasan, the son of 'Alī, when Fāṭimah gave birth to him."<sup>252</sup>

عن أبي موسى الأشعري قال: «ولد لي غلام فأتيت به رسول الله (ﷺ) فسماه إبراهيم وحنكته ودعا له بالبركة ودفعه إلي.»

Abū Mūsā al-Ash'arī narrated: "A boy was born to me, so I brought him to the Messenger of Allāh (ﷺ). He named him Ibrāheem, rubbed the roof of his mouth with dates, supplicated for him, asking blessing, and gave him back to me."<sup>253</sup>

## 77. Supplications Seeking Refuge for a Child

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامِيَةٍ.»

"I seek refuge in the perfect words of Allāh from every shayṭān, from every venomous creeper [i.e., creature] and from every evil eye."<sup>254</sup>

## 78. Supplications upon Seeing Something One Likes or Dislikes

If one sees something he likes, he should say:

«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.»

"All praise is due to Allāh, by whose favor good things are completed."<sup>255</sup>

<sup>252</sup>Abū Dāwūd and at-Tirmidhī – ṣaḥeeḥ.

<sup>253</sup>Al-Bukhārī.

<sup>254</sup>Al-Bukhārī.

<sup>255</sup>Ibn Mājah – ṣaḥeeḥ.

If one sees something he dislikes, he should say:

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.»

"Praise [is due] to Allāh in every condition."<sup>256</sup>

## 79. Supplication upon Seeing One's Face in a Mirror

«اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.»

"O Allāh, just as You made my physical form good, make my character good."<sup>257</sup>

## 80. Supplication for the First Harvest

قال أبو هريرة (رضي الله عنه): كان الناس إذا رأوا الثمر جاءوا به إلى الرسول (ﷺ) فقال: «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدَّنَا.»

*Abū Hurayrah reported: "Whenever people would see the fruit, they would bring it to the Messenger of Allāh (ﷺ), who would say, 'O Allāh, bless us in our fruit, bless us in our city and bless us in our quantity and measure.'"*<sup>258</sup>

## 81. Supplication upon Finding Someone in Affliction

عن أبي هريرة (رضي الله عنه)، عن النبي (ﷺ) قال: من رأى مبتلى قال: «الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا. لَمْ يصبه ذلك البلاء.»

<sup>256</sup>Ibn Mājah and al-Ḥākim – *ṣaḥeeḥ*.

<sup>257</sup>Aḥmad – *ṣaḥeeḥ*. This *du'aa'* is not confined to looking in the mirror.

<sup>258</sup>Muslim. Literally, "bless us in our *ṣā'* and bless us in our *mudd*." The *ṣā'* and *mudd* were two units of dry measure commonly in use at that time.

Abū Hurayrah reported that the Prophet (ﷺ) said: "Whoever sees one in affliction should say, 'Praise be to Allāh, who exempted me from that by which He has tested You and who has given me preference over most of those He has created.' Then that affliction will not strike him."<sup>259</sup>

## 82. Supplication upon Hearing the Sound of a Rooster or Donkey

إذا سمع صياح الديكة فليسأل الله من فضله. وإذا سمع نهيق الحمار فليتعوذ بالله من الشيطان الرجيم.

"Upon hearing a rooster crow, one should ask Allāh for His bounty. And upon hearing a donkey bray, one should seek refuge in Allāh from Shayṭān, the rejected."<sup>260</sup>

## 83. Manners of Addressing a Muslim

When greeting another Muslim, one should say:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.»

"As-salāmu 'alaykum wa raḥmatullāhi wa barakātuh." ["Peace be upon you and the mercy of Allāh and His blessings."]

And when replying, the other should say:

«وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.»

"Wa 'alaykum us-salāmu wa raḥmatullāhi wa barakātuh." ["And upon you be peace and the mercy of Allāh and His blessings."]<sup>261</sup>

<sup>259</sup> At-Tirmidhī – ḥasan.

<sup>260</sup> Al-Bukhārī.

<sup>261</sup> Abū Dāwūd – ṣaḥeḥ.

If it is said to one:

«إِنِّي أُحِبُّكَ فِي اللَّهِ.»

"I love you in [the cause of] Allāh,"

the reply should be:

«أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ.»

"May He for whom you have loved me love you." <sup>262</sup>

If offered something, one should say:

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.»

"May Allāh bless you in your family and property." <sup>263</sup>

When receiving payment of a debt, one should say:

«أَوْفَيْتَنِي أُوفِيَ بِكَ.» أو «بَارَكَ اللَّهُ لَكَ.»

"You have paid me my due; may Allāh give you your due." or  
"May Allāh bless you." <sup>264</sup>

One should teach the newly converted Muslim to say:

«اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.»

"O Allāh, forgive me, have mercy upon me, guide me and provide for me." <sup>265</sup>

In appreciation of a favor, one should say:

«جَزَاكَ اللَّهُ خَيْرًا.»

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<sup>262</sup>Abū Dāwūd – *ṣaḥiḥ*.

<sup>263</sup>Al-Bukhārī.

<sup>264</sup>Ibn Mājah – *ṣaḥiḥ*.

<sup>265</sup>Muslim.

"May Allāh reward you with good," for this is the best praise.<sup>266</sup>

Upon sneezing, one should say:

«الْحَمْدُ لِلَّهِ.»

"Praise [is due] to Allāh."

At that, his brother should reply:

«يَرْحَمُكَ اللَّهُ.»

"May Allāh have mercy upon you."

Then the one who sneezed should say:

«يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ.»

"May Allāh guide you and set right your mind."<sup>267</sup>

When one sees his brother Muslim smiling, he should say:

«أَضْحَكَ اللَّهُ سِنَّكَ.»

"May Allāh keep you cheerful."<sup>268</sup>

#### 84. Supplications When in Distress

عن ابن عباس رضي الله عنهما أن رسول الله (ﷺ) كان يقول عند الكرب: «لا إله إلا الله العظيم الحليم، لا إله إلا الله ربُّ العرش العظيم، لا إله إلا الله ربُّ السماوات وربُّ الأرض وربُّ العرش الكريم.»

*Ibn 'Abbās reported that the Messenger of Allāh (ﷺ) would say at times of distress: "There is no god but Allāh, the Great,*

<sup>266</sup> At-Tirmidhī – *ṣaḥeeḥ*.

<sup>267</sup> Al-Bukhārī.

<sup>268</sup> Al-Bukhārī. Literally, "May Allāh make you laugh to the extent that your teeth show."

the Forbearing. There is no god but Allāh, Lord of the great throne. There is no god but Allāh, Lord of the heavens and Lord of the earth and Lord of the honorable throne." 269

«اللَّهُ رَبِّي وَلَا أُشْرِكُ بِهِ شَيْئًا.»

"Allāh is my Lord, and I associate nothing with Him." 270

قال النبي (ﷺ): «إني لأعلم كلمة لا يقوها مكروب إلا فرج الله عنه، كلمة أخي يونس عليه السلام: ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾.»

The Prophet (ﷺ) said: "Indeed, I know a saying that no one in distress recites without Allāh relieving him. [It is] the saying of my brother, Yūnus (upon him be peace): 'There is no god except You. Glorified are You. Truly was I among the wrongdoers.'" 271

«اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.»

"O Allāh, Your mercy I hope for, so leave me not to myself [even] for the wink of an eye. And set right all of my affairs. There is no god but You." 272

وما قال عبد أصابه هم أو حزن: «اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدَلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ

269 Al-Bukhārī.

270 Abū Dāwūd and Ibn Mājah – *ṣaḥeḥ*.

271 Ibn as-Sunnī – *ṣaḥeḥ*. The Qur'ānic reference is *Sūrah al-Anbiyā'*, 21:87.

272 Abū Dāwūd – *ḥasan*.

الغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ  
 هَمِّي وَغَمِّي. إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَغَمَّهُ وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرِحًا.»

*"If a servant afflicted with anxiety or grief supplicates as follows: 'O Allāh, I am Your servant, the son of Your male servant, the son of Your female servant. My forelock is in Your hand. Your decision is being carried out in me. Your decree on me is justice. I ask You by every name of Yours, which You have named Yourself or revealed in Your Book or taught any of Your creations or preferred to keep knowledge thereof to Yourself, to make the Qur'ān the spring [i.e., revival] of my heart, the light in my vision, the withdrawal of my grief and the departure of my anxiety and distress.' – Allāh will drive away his anxiety and distress and exchange his sadness for happiness."*<sup>273</sup>

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.»

*"There is no might and no power except in Allāh, the Exalted, the Great."*<sup>274</sup>

## 85. Supplications Against the Prompting of Shayṭān

One who is afflicted with bad thoughts (i.e., those leading to disbelief) should seek refuge in Allāh and desist, or he should say:

«آمَنْتُ بِاللَّهِ وَرُسُلِهِ.»

*"I believe in Allāh and His messengers."*<sup>275</sup>

If one finds in himself the influence of bad suggestion and doubt, he should recite:

<sup>273</sup> Aḥmad – ṣaḥeeḥ.

<sup>274</sup> Al-Bukhārī. This *du'aa'* is not limited to cases of distress.

<sup>275</sup> Muslim.

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

*"He is the First, the Last, the Apparent, the Unapparent, and He has full knowledge of all things."*<sup>276</sup>

### 86. Supplication for Anger

من غضب فقال: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - ذهب عنه الذي يجد.

*"He who becomes angry and then says, 'I seek refuge in Allāh from Shayṭān, the rejected' - that which he feels will leave him."*<sup>277</sup>

### 87. Supplication Before Departing from a Gathering

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

*"Glory and praise be to You, O Allāh. I bear witness that there is no god except You. I ask Your forgiveness and repent to You."*<sup>278</sup>

### 88. Supplication of One Afflicted with Debt

If one is burdened by debt, he should say:

«اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.»

*"O Allāh, make sufficient for me what You have made lawful so that I may avoid what You have made unlawful. And make me self-sufficient by Your favor, [free] from [need of] anyone but You."*<sup>279</sup>

<sup>276</sup>Abū Dāwūd - ḥasan. The Qur'ānic reference is *Sūrah al-Ḥadeed*, 57:3.

<sup>277</sup>Al-Bukhārī and Muslim.

<sup>278</sup>At-Tirmidhī and al-Ḥākim - ṣaḥeḥ.

<sup>279</sup>At-Tirmidhī - ḥasan.

## 89. Supplications at Time of Fear or Terror

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ يقول عبد الله بن عباس رضي الله عنهما: قالهما إبراهيم عليه السلام حين ألقى في النار، وقالها محمد (ﷺ) حين قال له الناس: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾

*"Sufficient for us is Allāh, and He is the best disposer of affairs."* 'Abdullāh bin 'Abbās reported: "The above was recited by Ibrāheem (upon whom be peace) when thrown into the fire and by Muḥammad (ﷺ) when he was informed that 'Indeed, the people have gathered against you.'"<sup>280</sup>

﴿أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونُ﴾

*"I seek refuge in the perfect words of Allāh from His wrath and His punishment, from the evil of His servants and from the evil suggestions of the devils; I seek refuge in You lest they should be present."*<sup>281</sup>

If something occurs against one's will, he should say:

﴿قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ﴾

*"Allāh has predestined; what He willed, He has done."*<sup>282</sup>

And when disaster strikes one, he should say:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي فَاجِرْنِي فِيهَا وَأَبْدِلْنِي خَيْرًا مِنْهَا﴾

*"Indeed, we belong to Allāh, and to Him will we return. O Allāh, from You I await compensation [in the Hereafter] for*

<sup>280</sup> Al-Bukhārī. Both Qur'ānic references are *Sūrah Āli 'Imrān*, 3:173.

<sup>281</sup> Abū Dāwūd – *ṣaḥeeḥ*.

<sup>282</sup> Muslim.

*this affliction of mine. So reward me for it and substitute for me what is better than it [i.e., that which was lost].*"<sup>283</sup>

## 90. Supplication upon Finding Something Difficult

«اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ سَهْلًا.»

*"O Allāh, there is nothing easy except what You make easy. And You [can] make the difficult easy."*<sup>284</sup>

## 91. Supplication of Warding Off Devils

One effective means of warding off devils is the recitation of *Āyat ul-Kursī*. In addition to this, the Prophet (ﷺ) used to make the following supplication at the beginning of his prayers:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْحِهِ وَنَفْثِهِ.»

*"I seek refuge in Allāh, the All-Hearing, All-Knowing, from Shayṭān, the rejected, and from his suggestion, his blowing and his breath."*<sup>285</sup>

## 92. Supplications Against the Evil Eye

قال (ﷺ): «استعيذوا بالله من العين، فإن العين حق.»

*The Prophet (ﷺ) said: "One should seek refuge in Allāh from the eye, for indeed, the eye is reality."*<sup>286</sup>

قال عليه الصلاة والسلام: «إذا رأى أحدكم ما يعجبه في نفسه أو ماله فليبارك عليه فليقل اللهم بارك لنا فيه.»

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<sup>283</sup> Abū Dāwūd – *ṣaḥeeḥ*.

<sup>284</sup> Ibn as-Sunnī – *ṣaḥeeḥ*. Literally, "And You make rough ground smooth."

<sup>285</sup> Abū Dāwūd – *ṣaḥeeḥ*.

<sup>286</sup> Ibn Mājah – *ṣaḥeeḥ*.

*The Prophet said: "Upon seeing what one admires in himself or his property, he should bless it [by saying, 'O Allāh, bless it for us.']"*<sup>287</sup>

The Messenger of Allāh (ﷺ) used to seek refuge in Allāh from *jinn* and from the eye of man until *Sūrah al-Falaq* and *Sūrah an-Nās* were revealed. Thereafter, he took to reciting them and gave up all else. His conduct is proof that these last two *sūrahs* do indeed protect from the eye.

One struck by the evil eye is treated by saying:

«بِسْمِ اللَّهِ، اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرِّدْهَا وَوَصِّبْهَا.»

*"In the name of Allāh. O Allāh, take away its heat and its cold and its suffering."*

After that he is told:

«قُمْ بِإِذْنِ اللَّهِ.»

*"Stand up with Allāh's permission."*<sup>288</sup>

Or one can say:

«بِسْمِ اللَّهِ أُرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدَةٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أُرْقِيكَ.»

*"In the name of Allāh, I treat you against everything which harms you and against the evil of every being or envious eye. May Allāh heal you. In the name of Allāh I treat you."*<sup>289</sup>

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<sup>287</sup>Al-Ḥākim – *ṣaḥeḥ*.

<sup>288</sup>Al-Ḥākim and an-Nasā'ī – *ṣaḥeḥ*.

<sup>289</sup>Muslim.

### 93. Supplication for Treatment of the Insane

One who has become insane is treated by the recitation of *Sūrah al-Fātiḥah* for three days, morning and evening.<sup>290</sup>

### 94. Supplication for Treatment of Snake or Scorpion Bites

A person bitten by a snake should be treated by the recitation of *Sūrah al-Fātiḥah* seven times. Additionally, a scorpion bite should be wiped with a saltwater solution. *Sūrah al-Kāfirūn*, *Sūrah al-Falaq* and *Sūrah an-Nās* should be recited in both cases.<sup>291</sup>

### 95. Supplication for One in Pain

If one feels pain in his body, he should put his hand on the area of pain and say three times: "*Bismillāh*" and then seven times:

«أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُّ وَأُحَاذِرُ.»

*"I seek refuge in the might of Allāh and His power from the evil of that which I find and fear."*<sup>292</sup>

### 96. Supplication for Ulcers and Wounds

For one who has an ulcer or a wound, another should apply some saliva to his own index finger and put it into the ground. Then he should place it on the former's sore, reciting:

«بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بَرِيقَةَ بَعْضِنَا، يُشْفَى سَقِيمَنَا بِإِذْنِ رَبِّنَا.»

*"In the name of Allāh. [By] the dust of our earth and the saliva of some of us, let our patient be cured by permission of*

<sup>290</sup>Ibn as-Sunnī and an-Nasā'ī – *ḥasan*.

<sup>291</sup>Al-Bukhārī. The saltwater solution was mentioned by at-Tirmidhī – *ṣaḥeeḥ*.

<sup>292</sup>Muslim.

our Lord." <sup>293</sup>

### 97. Supplication of One with Eye Ailments

One who is afflicted by eye disease should say:

«اللَّهُمَّ مَتَّعْنِي بِبَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي، وَأَرِنِي فِي الْعَدُوِّ تَأْرِي وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي.»

*"O Allāh, let me enjoy my eyesight and make it lasting. And show me my revenge against the enemy and grant me victory over those who have oppressed me." <sup>294</sup>*

### 98. Supplication of One with Fever

«بِسْمِ اللَّهِ الْكَبِيرِ، نَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.»

*"In the name of Allāh, the Great. We seek refuge in Allāh, the Magnificent, from the evil of every spurting vein and from the evil of the heat of the Fire." <sup>295</sup>*

### 99. Supplication of One Harmed or Weary of Life

«اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي.»

*"O Allāh, cause me to live as long as life is best for me and cause me to die if death is best for me." <sup>296</sup>*

### 100. Supplication upon Visiting the Sick

«اللَّهُمَّ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، إِشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا.»

<sup>293</sup> Al-Bukhārī and Muslim.

<sup>294</sup> Al-Bukhārī and Muslim.

<sup>295</sup> Al-Bukhārī.

<sup>296</sup> Al-Bukhārī and Muslim.

"O Allāh, dispel the ailment, O Lord of mankind. Cure him, for You are the Curer. There is no cure except Your cure, one that leaves no illness."<sup>297</sup>

And he can say seven times:

«أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.»

"I ask Allāh, the Great, Lord of the great throne, to heal you."<sup>298</sup>

If anyone recites the following during his illness and then dies, he will not be eaten by the Fire:

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

"There is no god but Allāh, and Allāh is most great. There is no god but Allāh, alone, having no partner. There is no god but Allāh; sovereignty is His and [all] praise is His. There is no god but Allāh, and there is no might and no power except in Allāh."<sup>299</sup>

### 101. Supplication of the Dying Person

He who attends a dying person should help him to say the words:

«لَا إِلَهَ إِلَّا اللَّهُ.»

"There is no god but Allāh." ["Lā ilāha ill-Allāh."]<sup>300</sup>

When a person dies, the attendant should close the

<sup>297</sup>Al-Bukhārī and Muslim.

<sup>298</sup>Abū Dāwūd, at-Tirmidhī and al-Ḥākim – ṣaḥeḥ.

<sup>299</sup>At-Tirmidhī and Ibn Mājah – ṣaḥeḥ.

<sup>300</sup>Muslim.

deceased's eyes and supplicate for himself, because the angels say "Āmeen" to whatever he says. And he should supplicate:

«اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي فِيهِ عَقْبَى حَسَنَةً اللَّهُمَّ اغْفِرْ لِفُلَانٍ [ويذكر اسمه] وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَأَخْلِفْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ، وَأَغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ.»

*"O Allāh, forgive me and him and follow him up for me with a good consequence. O Allāh, forgive so-and-so [mentioning his name], raise his station among the rightly guided and be his successor among those who remain [i.e., make them righteous]. And forgive us and him, O Lord of the Worlds. And make his grave spacious for him and illuminate it for him."*<sup>301</sup>

Those who are afflicted by another's death should say:

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ آجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.»

*"Verily, we belong to Allāh, and unto Him we return. O Allāh, reward me in my affliction and follow it up for me with something better than it."*<sup>302</sup>

Then Allāh will reward him and follow it up for him with something better.

## 102. Supplication at the Time of Condolence

«إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى.»

*"Verily, what Allāh has taken is His, and what He has given is His. Everything with Him is [decreed] for a specified period."*<sup>303</sup>

<sup>301</sup>Muslim.

<sup>302</sup>Muslim.

<sup>303</sup>Al-Bukhāri and Muslim.

### 103. Supplication in the Funeral Prayer

In offering the prayer for the dead, one should say: "Allāhu akbar" and recite *Sūrah al-Fātiḥah*. Then he should repeat: "Allāhu akbar" and pray for the Prophet (ﷺ) (i.e., recite the *Ibrāheemiyah*). Again he says: "Allāhu akbar" and supplicates for the deceased with *du'aa's* taken from the *sunnah*, some of which follow:

«اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ  
بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ  
دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ.  
وَأَعِزَّهُ مِنْ عَذَابِ النَّارِ.»

*"O Allāh, forgive him and have mercy upon him and free him from all evil and erase his sins and make his dwelling honorable and expand his entrance [i.e., grave]. Wash him with water, snow and hail; cleanse him of his sins as a white garment is cleansed from dirt. Compensate him with a home better than his home, with a family better than his family and with a spouse better than his spouse. And let him enter Paradise and protect him from the punishment of the grave and of the Fire."*<sup>304</sup>

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنثَانَا،  
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ  
لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ.»

*"O Allāh, forgive the living among us and the dead, and the present among us and the absent, and the young among us and the old, and the males among us and the females. O Allāh, whoever You cause to live from us – let him live by Islām;*

<sup>304</sup>Muslim.

whoever You cause to die – let him die in faith. O Allāh, deprive us not of his reward and do not give us trial after him." 305

«اللَّهُمَّ إِنَّ فُلَانًا ابْنَ فُلَانَةَ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ، فَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ. وَاغْفِرْ لَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.»

"O Allāh, this person [mentioning his name], the son of so-and-so is [now] under Your protection, and secure is Your proximity. So protect him from the trial of the grave and from the torment of the Fire. You are the one who fulfills [the promise] and the one worthy of praise. And forgive him and have mercy upon him, for indeed, You are the Forgiver, the Merciful." 306

«اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ تَوَفَّيْتَهَا وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا فَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْ لَهُ.»

"O Allāh, You are its [i.e., this soul's] Lord. It is You who created it and You who caused it to die. It is You who guided it to Islām and You who took its spirit. You know best its secret and what is manifest in it. We have come as intercessors, so forgive him." 307

Then he (ﷺ) would say: "Allāhu akbar" for the fourth time, followed by salutation.

#### 104. Supplication upon Visiting Graves

When one visits graves, let him say:

«السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا وَإِبَائِكُمْ وَمَا تُوْعَدُونَ غَدًا مُؤَجَّلُونَ، وَإِنَّا إِنْ شَاءَ

305 At-Tirmidhī, Abū Dāwūd, an-Nasā'ī, Ibn Mājah and Aḥmad – *ṣaḥeḥ*.

306 Aḥmad and Abū Dāwūd – *ṣaḥeḥ*.

307 Aḥmad and Abū Dāwūd – *ḥasan*.

اللَّهُ بِكُمْ لَاحِقُونَ.»

"Peace be upon you, O believing people of [this] dwelling. We and you and what you are promised for tomorrow is deferred [to a specified time], and we will be joining you when Allāh wills."<sup>308</sup>

«السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعٌ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.»

"Peace be upon the Muslim people of these dwellings. May Allāh have mercy upon those of us who have gone ahead and upon those who remain behind; we will be joining you soon, in-shā-Allāh. You have gone ahead of us, and we are following you. We ask Allāh for us and for you freedom from all evil."<sup>309</sup>

### 105. Seeking Refuge in Allāh

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ.»

"O Allāh, I seek refuge in You from the distress of trial, from the lowest level of misery, from the perversity of fate and from the malicious rejoicing of enemies."<sup>310</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالسَّهَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ.»

"O Allāh, I seek refuge in You from laziness, extreme old age, debt and sin."<sup>311</sup>

<sup>308</sup>Muslim.

<sup>309</sup>Muslim.

<sup>310</sup>Al-Bukhārī and Muslim.

<sup>311</sup>Muslim.

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.»

*"O Allāh, I seek refuge in You from the punishment of the Fire and the torment of the Fire, and from the torment of the grave, and from the evil of the trial of wealth, and from the evil of the trial of poverty, and from the evil of the trial of the False Messiah. O Allāh, wash my sins with the water of snow and hail, purify my heart from sins as a white garment is cleansed from dirt, and put distance between me and my sins as You put distance between the east and the west."*<sup>312</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.»

*"O Allāh, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of life and death."*<sup>313</sup>

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرٌ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا.»

*"O Allāh, grant my soul its piety and purify it, for You are the best to purify it. You are its protector and guardian."*<sup>314</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.»

*"O Allāh, I seek refuge in You from the knowledge that does not benefit, from a heart that is not subdued, from a soul that*

<sup>312</sup>Al-Bukhārī and Muslim.

<sup>313</sup>Al-Bukhārī.

<sup>314</sup>Muslim.

is not satisfied and from the supplication that is not answered." <sup>315</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.»

"O Allāh, I seek refuge in You from the cessation of Your favors, from a change in the well-being You have given me, from the unexpectedness of vengeance and from all that angers You." <sup>316</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَرَمِ.»

"O Allāh, I seek refuge in You from extreme old age." <sup>317</sup>

«أَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لَدِيغًا.»

"I seek refuge in You lest Shayṭān should confound me <sup>318</sup> at the time of death. And I seek refuge in You lest I should die retreating from Your path. And I seek refuge in You lest I should die of a poisonous bite." <sup>319</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ.»

"O Allāh, I seek refuge in You from undesirable morals, deeds, desires and diseases." <sup>320</sup>

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<sup>315</sup>Muslim.

<sup>316</sup>Muslim.

<sup>317</sup>Muslim.

<sup>318</sup>Literally, "knock me about."

<sup>319</sup>An-Nasā'i – *ṣaḥeḥ*.

<sup>320</sup>At-Tirmidhī and al-Ḥākim – *ṣaḥeḥ*.

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ.»

"O Allāh, I seek refuge in You from knowledge that does not benefit, from a heart that is not subdued, from a supplication that is not heard, and from a soul that is not satisfied."<sup>321</sup>

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ.»

"O Allāh, I seek refuge in You from leprosy,<sup>322</sup> insanity and from all bad illnesses."<sup>323</sup>

## 106. General Supplications

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَأِي وَعَمْدِي، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَأِي وَعَمْدِي وَكُلَّ ذَلِكَ عِنْدِي.»

"O Allāh, forgive my sins, my error and my deliberate [wrong]. O Allāh, forgive me what I committed in seriousness and in jesting, in error and in deliberation, and all of that is in me."<sup>324</sup>

«اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.»

"O Allāh, set right my religion, which is the safeguard of my affairs, and set right my world, wherein is my living, and set

<sup>321</sup>Muslim and Aḥmad.

<sup>322</sup>There are two types of leprosy mentioned here: *baraṣ* (skin leprosy, whitening) and *judhām* (a leprosy in which the extremities disintegrate).

<sup>323</sup>Abū Dāwūd, an-Nasā'ī and Aḥmad – *ṣaḥeeḥ*.

<sup>324</sup>Aḷ-Ṭabarānī and Ibn Rushd – *ṣaḥeeḥ*.

*right my next life, to which is my return. And make life for me an increase in all good and make death a relief for me from every evil.*"<sup>325</sup>

«رَبِّ أَعْنِي وَلَا تَعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ الْهُدَى لِي، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي ذَكَرًا لَكَ، شَكَرًا لَكَ، رَهَابًا لَكَ، مَطْوَعًا إِلَيْكَ، أَوْاهًا مُنِيئًا. رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَتَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَأَسْأَلُ سَخِيمَةَ صَدْرِي، اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي.»

*"My Lord, assist me and assist not [others] against me. Grant me victory and grant not victory [to others] against me. Plot for me and plot not [for others] against me. Guide me and make guidance easy for me. And help me against whoever should oppress me. My Lord, make me one who continually remembers You, who continually thanks you, who continually fears You, and who continually obeys You, continually praying and returning to You. My Lord, accept my repentance, wash away my offense, respond to my supplication, establish my evidence, guide my heart, direct my tongue and remove resentment from my breast. O Allāh, inspire me to sensible conduct and protect me from the evil of myself."*<sup>326</sup>

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي غَيْرَ مَقْتُونٍ.»

*"O Allāh, I ask You [to grant me] the performance of good, the abandonment of evil, the love of the poor, and Your forgiveness and mercy. If You intend trial for a people, let me*

<sup>325</sup>Muslim.

<sup>326</sup>Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah – *ṣaḥeeḥ*.

die without having failed in trial." 327

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ.»

"O Allāh, I ask of You beneficial knowledge, and I seek refuge in You from the knowledge that does not benefit." 328

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ النَّجَاحِ، وَخَيْرَ الْعَمَلِ، وَخَيْرَ الثَّوَابِ، وَخَيْرَ الْحَيَاةِ، وَخَيْرَ الْمَمَاتِ، وَتَبَيَّنِي وَثَقَّلْ مَوَازِينِي، وَحَقِّقْ إِيمَانِي، وَارْفَعْ دَرَجَتِي، وَتَقَبَّلْ صَلَاتِي، وَاغْفِرْ خَطِيئَتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ، وَخَوَاتِمَهُ، وَجَوَامِعَهُ، وَأَوَّلَهُ، وَآخِرَهُ، وَظَاهِرَهُ، وَبَاطِنَهُ، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَى، وَخَيْرَ مَا أَفْعَلُ، وَخَيْرَ مَا أَعْمَلُ، وَخَيْرَ مَا أَبْطِنُ، وَخَيْرَ مَا أَظْهَرُ، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي، وَتَضَعْ وَزْرِي، وَتُصَلِّحَ أَمْرِي، وَتُطَهِّرَ قَلْبِي، وَتُحَصِّنَ فَرْجِي، وَتُنَوِّرَ قَلْبِي، وَتَغْفِرَ لِي ذَنْبِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِي فِي سَمْعِي، وَفِي بَصَرِي، وَفِي رُوحِي، وَفِي خَلْقِي، وَفِي خَلْقِي، وَفِي أَهْلِي، وَفِي مَحْيَايَ، وَفِي مَمَاتِي، وَفِي عَمَلِي، وَتَقَبَّلْ حَسَنَاتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينَ.»

"O Allāh, I ask of You the best request, the best supplication, the best success, the best work, the best reward, the best life and the best death. And make me firm, let my balance [of good] be heavy, fulfill my belief, elevate my position, accept my prayer and forgive my sin. And I ask of You the highest degrees in Paradise. Āmeen. O Allāh, I ask of You the beginnings of good and its endings, all its aspects, its first and its last, its apparent [side] and its unapparent [side], and the highest degrees in Paradise. Āmeen. O Allāh, I ask of You

327 Al-Bazzār – ḥasan.

328 At-Ṭabarānī – ḥasan.

*the good that comes to me and the good of what I do and the good of my work and the good of what I conceal and the good of what I reveal and the highest degrees in Paradise. Āmeen. O Allāh, I ask You to raise high my reputation, relieve me of my burden, set right my affairs, purify my heart, guard my chastity, illuminate my heart and forgive my sin. And I ask of You the highest degrees in Paradise. Āmeen. O Allāh, I ask You to bless me in my hearing, in my sight, in my soul, in my body, in my manners, in my family, in my life, in my death and in my work and to accept my good deeds. And I ask of You the highest degrees in Paradise. Āmeen.*"<sup>329</sup>

«اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا إِلَى طَاعَتِكَ.»

*"O Allāh, director of hearts, direct our hearts towards Your obedience."*<sup>330</sup>

«اللَّهُمَّ أَحْسِنِ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ.»

*"O Allāh, make the end result good for us in all affairs and protect us from disgrace in this world and the punishment of the Hereafter."*<sup>331</sup>

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ وَمَا يُقْرَبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقْرَبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ (ﷺ) وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ (ﷺ) وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رَشِيدًا.»

<sup>329</sup>Al-Ḥākim and aṭ-Ṭabarānī. Al-Haythamī said that the narrators are trustworthy.

<sup>330</sup>Muslim.

<sup>331</sup>Aḥmad and aṭ-Ṭabarānī. Al-Haythamī said that the narrators are trustworthy.

"O Allāh, I ask of You all good, [both] immediate and deferred, that of which I know and that of which I know not. And I seek refuge in You from all evil, immediate and deferred, that of which I know and that of which I know not. And I ask of You Paradise and that which brings [one] close to it from speech and deed. And I seek refuge in You from the Fire and that which brings [one] close to it from speech and deed. And I ask of You the best of what Your servant and messenger, Muḥammad (ﷺ), asked of You. And I seek refuge in You from the evil Your servant and messenger, Muḥammad (ﷺ), sought refuge from in You. And I ask that for whatever of it You have decreed for me, You make its result wise, [righteous] conduct."<sup>332</sup>

«اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي.»

"O Allāh, guide me and grant me appropriate speech."<sup>333</sup>

وكان رسول الله (ﷺ) يقول للعباس (رضي الله عنه): «يا عم، أكثر الدعاء بالعافية.»

The Messenger of Allāh (ﷺ) used to say to 'Abbās (may Allāh be pleased with him): "O uncle, make much supplication for freedom from all evil [*al-'āfiah*]."<sup>334</sup>



So let every person look to the scope of these words chosen by the Messenger of Allāh (ﷺ) for his uncle and let him believe that he (ﷺ) was given the most comprehensive of speech and that the meanings were made concise. Indeed, he who has been granted freedom from all evil (*al-'āfiah*) has

<sup>332</sup>Ibn Mājah and Aḥmad – *ṣaḥeḥ*.

<sup>333</sup>Muslim.

<sup>334</sup>Aṭ-Ṭabarānī – *ṣaḥeḥ*.

attained that which he hopes for and that which he loves for his heart and his body, his religion and his worldly affairs. And he will be protected with certainty from what he fears in both worlds. The Prophet's supplication for freedom from all evil has come down in narration in about fifty different ways – whether in those words or in similar meanings. And he (ﷺ) was already forgiven for his past errors and those to follow while having in fact been completely protected by Allāh from falling into sin! So how about us – we who are subject to portions of destiny and are objects of the erring self, of Shayṭān and of various inclinations, as we have been informed?

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

"O Allāh, I ask You for forgiveness and freedom from all evil in this world and the next."<sup>335</sup>

وآخر دعوانا ﴿أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

And our final supplication is: "Praise to Allāh, Lord of the Worlds."<sup>336</sup>

<sup>335</sup>Abū Dāwūd and Ibn Mājah – *ṣaḥeeḥ*.

<sup>336</sup>The Qur'ānic reference is *Sūrah Yūnus*, 10:10.



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