

اَلْوُصُوْلُ اِلَى رَبِّي

Reaching Out To
My Rabb

**A COLLECTION OF INVOCATIONS
FROM THE QUR'ÂN AND SUNNAH
WITH EXPLANATORY NOTES**

Compiled by
'Umm 'Abdul 'Ahad

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord says, "Call upon Me; I will respond to you."
(Al-Qur'ân - Sûrah Ghâfir 40 : From verse 60)

الْوُصُولُ إِلَى رَبِّي

Reaching Out To My Rabb

A COLLECTION OF INVOCATIONS FROM THE
QUR'ÂN AND SUNNAH

WITH EXPLANATORY NOTES

COMPILED BY: 'UMM 'ABDUL 'AḤAD

الْوُصُولُ إِلَى رَبِّي

Reaching Out To My Rabb

COMPILED BY: 'UMM 'ABDUL 'AHAD

With Best Compliments

Mr. & Mrs. Syed Zakir Ahmed

24/08/2012



Second Edition, August 2012

Published By:

ZAK Media and Publications

49, Veerabadran Street, Nungambakkam, Chennai – 600 034,

India

Phone : +91 - 44 – 24990173/ +91-9840036657

Website: www.reachingouttomyrabb.com

CONTENTS

CONTENTS

		Page Numbers
I.	FOREWORD	I
II.	THE OPENING SERMON	IV
III.	PREFACE	VII
IV.	INTRODUCTION	IX
V.	TRANSCRIPTION SYSTEM OF ARABIC WORDS	XV
VI.	IMPORTANCE OF <i>DU'Á'</i> AND <i>DHIKR</i>	XVII
VII.	ETIQUETTE OF MAKING <i>DU'Á'</i>	XXIII
VIII.	REASONS FOR <i>DU'Á'S</i> NOT BEING RESPONDED TO	XLI
IX.	PART 1 – CHAPTERS 1 – 7	1
X.	PART 2 – CHAPTERS 8 – 12	300

PART 1

	CHAPTER 1: TO START SUPPLICATING TO ALLÁH ﷻ	1
1.	Invoking Alláh ﷻ by His Great Attributes	1
2.	Prayers for our Prophet ﷺ	16
	CHAPTER 2: SUPPLICATIONS FOR FORGIVENESS AND OF REPENTANCE	18
3.	<i>Du'á's</i> for forgiveness and of repentance	18
	CHAPTER 3: GENERAL SUPPLICATIONS FROM THE QUR'ÂN AND THE <i>SUNNAH</i> OF OUR PROPHET ﷺ	40
4.	Beseeching Alláh ﷻ with <i>du'á's</i> from the Qur'ân and <i>Sunnah</i>	41
5.	For guidance	57
6.	For steadfastness of faith	61
7.	For seeking knowledge	66
8.	Testifying to the truth	71
9.	For reliance, trust and submission to Alláh ﷻ	72
10.	For thanking Alláh ﷻ	79
11.	For Alláh's love	82
12.	For this world and the Hereafter	83
13.	For parents	93
14.	For the family	94
15.	For sustenance and Alláh's bounties	96
16.	General supplications seeking refuge in Alláh ﷻ	100
17.	For protection against the evil of the <i>Shayṭân</i>	117
18.	For protection against <i>Dajjâl</i> (Anti-Christ)	121

CONTENTS

19.	For protection against Hell-fire	122
20.	For protection against <i>shirk</i>	125
CHAPTER 4: INVOCATIONS FOR SPECIFIC NEEDS		129
21.	For righteous offspring	130
22.	To settle debts	133
23.	For sorrow, anxiety, distress	137
24.	On being afflicted with a major or minor calamity	150
25.	When in difficulty	152
26.	For protection from fear	153
27.	During a military campaign	154
28.	For protection from disbelievers' domination	157
29.	Asking to be removed from an unjust city	163
30.	For not casting the evil eye	163
31.	For the protection of children	164
32.	Supplications against the evil eye	166
CHAPTER 5: INVOCATIONS RELATED TO VARIOUS SITUATIONS		171
33.	On seeing the first fruits of the season	173
34.	A guest's invocation for his host	173
35.	Invocation for breaking the fast	174
36.	Guest's invocation for the host upon breaking the fast	175
37.	Invocation on marriage	175
38.	Groom's invocation for the bride	175
39.	Invocation before marital relations	176
40.	Congratulating the new parents and their response	177
41.	Upon seeing something pleasing	178
42.	In pleasant and unpleasant outcomes	179
43.	When surprised or startled	180
44.	When feeling pessimistic due to superstitious beliefs	180
45.	Upon seeing the less fortunate	182
46.	In irreversible situations (on submitting to fate)	182
47.	Invocation on receiving and returning a loan	184
48.	Invocation for someone who does good (service) to you	184
49.	Being presented a gift and supplicated for	185
50.	How to praise a fellow Muslim	185
51.	What a Muslim should say when he is praised	186
52.	When one loves another person (for the sake of Allāh ﷻ)	187
53.	Invocation when you see a Muslim smiling	188
54.	Invocation for someone you have spoken ill to	188
55.	For offering greetings (<i>Salām</i>)	189

CONTENTS

56.	Upon sneezing and yawning	191
57.	When angry	193
58.	On hearing the rooster crow, the braying of a donkey, or the barking of a dog	194
59.	When the wind blows	194
60.	On hearing thunder	197
61.	Invocation for, during and after rainfall	197
62.	For sighting the crescent moon	200
63.	When entering the marketplace	201
64.	While sitting in a gathering	202
65.	On leaving a gathering	202
CHAPTER 6: MORNING, EVENING AND GENERAL REMEMBRANCE		207
66.	Morning and evening remembrance	208
67.	Words of general remembrance (<i>dhikr</i>)	229
68.	Supplication on Friday	249
69.	The virtue of reciting <i>Sûrah al-Kahf</i> on Friday	250
70.	To send blessings upon our Prophet ﷺ	251
CHAPTER 7: INVOCATIONS RELATED TO DAILY ACTIVITIES		254
71.	Invocations when waking up at night	255
72.	Invocations on waking up	261
73.	When entering and leaving the toilet	262
74.	When wearing clothes	264
75.	When wearing a new garment	264
76.	Invocation for someone who has put on new clothes	265
77.	When undressing	265
78.	When leaving the house	265
79.	When entering the house	267
80.	On eating and drinking	269
81.	Remembrance before going to sleep	273
82.	When you stir in the night	296
83.	When waking up terrified in the night	297
84.	When having pleasant or unpleasant dreams	298
PART 2		
CHAPTER 8: INVOCATIONS AND REMEMBRANCE RELATED TO <i>ṢALĀH</i>		300
85.	When going to the <i>Masjid</i>	301
86.	When entering and leaving the <i>Masjid</i>	302
87.	Before <i>wudhû'</i>	303
88.	After <i>wudhû'</i>	303
89.	During the <i>'adhân</i>	305

CONTENTS

90.	After the <i>'adhân</i>	308
91.	Invocations for opening <i>Ṣalâh</i>	311
92.	Invocations in bowing (<i>rukû'</i>)	323
93.	Upon straightening up from <i>rukû'</i>	326
94.	Invocations during prostration (<i>sujûd</i>)	328
95.	Invocations for prostration due to recitation of the Qur'ân	332
96.	Invocations when sitting between prostrations	332
97.	Invocations for <i>tashahhud</i>	333
98.	Sending prayers upon the Prophet ﷺ	335
99.	Invocations after the last <i>tashahhud</i> and before <i>salâm</i>	337
100.	Remembrance after <i>Ṣalâh</i>	348
101.	Invocations for <i>Qunût</i> in <i>Witr</i>	359
102.	Invocation after <i>Witr</i> prayer	360
103.	<i>Du'â' al-'Istikhârah</i>	361
	 CHAPTER 9: SUPPLICATIONS RELATED TO SICKNESS	 363
104.	Supplications during <i>fitnah</i> and suffering	364
105.	Supplicating for the sick	365
106.	Treating with <i>ruqyah</i>	369
107.	<i>Ruqyah</i> for treating physical pain	372
108.	<i>Ruqyah</i> treatment of bites and stings	373
109.	<i>Ruqyah</i> treatment of ulcers and wounds	374
	 CHAPTER 10: SUPPLICATIONS RELATED TO DEATH	 375
110.	Invocations said by the terminally ill	376
111.	Last moments <i>du'â'</i>	379
112.	Supplication when tragedy strikes	379
113.	When closing the eyes of the dead	382
114.	Supplication for the bereaved	383
115.	Supplication in the <i>janâzah</i> prayer	384
116.	Supplication for a child in the <i>janâzah</i> prayer	387
117.	Supplication when placing the dead in the grave	387
118.	Supplication after burying the dead	388
119.	Supplication when visiting graves	389
	 CHAPTER 11: 'ADHKÂR RELATED TO TRAVEL	 391
120.	On riding a means of transport	392
121.	Invocations for travelling	394
122.	For a departing traveller	398
123.	For those seeing him off	399
124.	Supplication for entering a town	399

CONTENTS

125.	Supplication for a layover during a journey	400
126.	Invocation at dawn	401
127.	<i>'Adhkâr</i> when going uphill and downhill	401
128.	Invocation when troubled by your transport	402
	CHAPTER 12: 'ADHKÂR FOR HAJJ AND 'UMRAH	403
129.	<i>Talbiyyah</i>	404
130.	<i>'Adhkâr</i> for <i>Tawâf</i>	405
131.	Invocation at aṣ-Ṣafâ and al-Marwah	407
132.	Invocation on the day of 'Arafâh	409
133.	Invocation at the sacred area of Muzdalifah	410
134.	Invocation when stoning the pillars	410
135.	When sacrificing an animal	411
136.	Invocation on returning from <i>Hajj</i> , <i>'Umrah</i> or <i>Ghazwah</i> (Holy war)	413
XI	REFERENCES AND SOURCES	416

FOREWORD

Du‘â’ is the provision of the pious, a weapon for the believer, a gift for the one in need, a source of hope for the patient, solace for the troubled and a treasure for those who are grateful.

According to Prophet Muḥammad ﷺ, du‘â’ has the highest status as a form of worship. In a concise yet comprehensive statement, Prophet Muḥammad ﷺ says simply, “du‘â’ is worship”; thus stressing the supreme importance of this act. [Ṣaḥîḥ Abû Dâwûd, at-Tirmidhî & others]; and Prophet Muḥammad ﷺ has stated that Allâh is “angry with those who do not beseech Him.” [Ḥasan, at-Tirmidhî & Ibn Mâjah].

Who is there in this world who has no need of his Lord? In the Sight of Allâh, all people are impoverished; only Allâh is free from all needs and Who deserves all praise.

This book, Reaching out to my Rabb (Lord), is a compilation of Supplications and Remembrances taken from the Qur’ân and authentic Sunnah by Umm Abdul Ahad. It is a comprehensive collection of du‘â’s addressing every need of man.

The compiler must be commended for the hard work she has put in (which is worthy of admiration); she has painstakingly compiled these supplications from various sources and added short explanatory notes related to it wherever necessary, based on the books of people of knowledge.

The author has taken care to avoid those supplications in the Qur’ân which are exclusive to specific individuals, which normally other compilers fail to note. For e.g., some du‘â’ books include the supplication Prophet ‘Ibrâhîm ؑ made for his father:

“And forgive my father. Indeed, he has been of those astray.” Al-Qur’ân ash-Shu‘arâ’ 26: 86. People recite this supplication, without understanding its context, whereas Prophet ‘Ibrâhîm ؑ supplicated for his disbelieving father only until the time Allâh forbade him to make ‘istighfâr for the disbelievers.

Care has been taken to compile only authentic narrations from Prophet Muḥammad ﷺ, since these supplications are irrefutable and are sufficient enough for the believer, so that he has no need for other weak narrations that may be dhaïf.

The distinctive feature of this book is that the author has included general du‘â’s which can be supplicated at any point of time; du‘â’s for particular situations, for specific needs and occasions, for e.g.,

“Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper.” – Al-Qur’ân an-Nisâ’ 4: 75. This du‘â’ is applicable on such situations where Muslims are being oppressed. Other specific du‘â’s relate to periods like Ḥajj, specially blessed nights like Laylatul-Qadr etc.

The du‘â’s have been classified according to the specific need, occasion or situation that requires the particular du‘â’s.

The explanatory notes that give a brief background of the du‘â’s are a good guide to tell us when, why and how these du‘â’s can be recited to get maximum benefit.

The author has also included supplications from the pious predecessors, who are the best generation of this ummah, for e.g., greetings to new parents, responses to such supplications and responses to praises. And there is no doubt that following the footsteps of our pious predecessors is the best.

The book’s introduction has valuable information related to etiquettes of supplication and reasons why supplications are not answered.

There is no doubt that this book in the English language with such a large compilation of du‘â’s and commentaries is unique and by which both academicians and ordinary readers can benefit, ‘in shâa’ Allâh.

I beseech Almighty Allâh to accept this noble effort of the author Umm Abdul Ahad and her husband, Syed Zakir Ahmed, Director of Peace Vision of Islam and Director of Islamic International School, Chennai, Tamil Nadu, India.

And May Allâh ﷻ bestow His choicest blessings on both of them and on those who strive in the cause of Islâm , those who helped in bringing out this book and include their efforts in this cause in their good deeds which will be weighed on the Day of Resurrection. May Almighty Allâh have mercy on this Muslim ummah, guide and grant us success. Âmîn.

Dr. R.K. Noor Mohammad Madani
Director and Head of Department,
Department of Arabic and Islamic Studies,
Islamic International School, Chennai,
Tamil Nadu, India.
18th of Muharram, 1432 A.H.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE OPENING SERMON

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا،
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

'Innal-ḥamda lillâhi, naḥmaduhu, wa nasta'inuhu, wa nastaghfiruhu, wa na'ûdhu billâhi min shurûri 'anfusinâ wa min sayyi'âti 'a'mâlinâ man yahdihil-lâhu falâ mudhilla lahu, wa man yudhlil falâ hâdiya lahu. Wa 'ash-hadu 'an lâ 'ilâha 'illallâhu, waḥdahû lâ sharîka lahu, wa 'ash-hadu 'anna Muḥammadan 'abduhu wa Rasûluhu.

Indeed, all praise is due to Allâh. We praise Him and seek His help and forgiveness. We take refuge with Allâh from our soul's evils and our wrongdoings. He whom Allâh guides, no one can misguide; and he whom He misguides, no one can guide. I bear witness that there is none worthy of worship in truth except Allâh alone, without any partner, and I bear witness that Muḥammad ﷺ is His 'abd (servant) and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

Yâ 'ayyuhal-ladhîna 'âmanut-taqullâha ḥaqqâ tuqâtihî wa lâ tamûtunna 'illâ wa 'antum muslimûn.

O' You who believe! Fear Allâh as He should be feared, and do not die except as Muslims.¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

*Yâ 'ayyuhan-nâsut-taqû Rabbakumul-ladhî khalaqakum min nafsin wâhidatin,
wa khalaqa minhâ zawjahâ, wa bath-tha minhumâ rijâlan kathîran wa nisâ'an,
wat-taullâhal-ladhî tasâ'alûna bihî wal-'arhâma, 'innallâha kâna 'alaykum
raqîbâ.*

O' Mankind! Fear your Lord Who has created you from a single soul ('Âdam), created from it its mate (Ḥawwâ'), and dispersed from both of them many men and women. And fear Allâh through Whom (in Whose Name) you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allâh is Ever-Watchful over you.²

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

*Yâ 'ayyuhal-ladhîna 'âmanut-taullâha wa qûlû qawlan sadîdâ. Yuşlih lakum
'a'mâlakum, wa yaghfir lakum dhunûbakum, wa man-yuṭi'illâha wa Rasûlahû
faqad fâza fawzan 'azîmâ.*

¹ [Sûrah 'Âli 'Imrân 3:102]

² [Sûrah an-Nisâ' 4:1]

O' You who believe! Fear Allâh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allâh and His Messenger has certainly attained a great attainment (i.e. he will be saved from the Hell-fire and made to enter Paradise).³

أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

'Ammâ ba'd. Fa 'inna khayral-ḥadīthi kitābul-lāhi wa khayral-hadyî hadyu Muḥammadin ﷺ, wa sharral-'umûri muḥdathâtuhâ wa kulla muḥdathatin bid'atun, wa kulla bid'atin dhalâlatun, wa kulla dhalâlatin fin-nâr.

To proceed. Indeed the best speech is Allâh's Book and the best guidance is that of Muḥammad (ﷺ). The worst affairs (of religion) are those innovated (by the people), for every such innovation is a *bid'ah* (prohibited innovation), and every *bid'ah* is an act of misguidance that leads to the Hell-Fire.⁴

³ [Sûrah al-'Aḥzâb 33:70,71]

⁴ [Khuṭubatul-Ḥājah of the Prophet ﷺ] – [Muslim, an-Nasâ'î]

PREFACE

All praise and thanks be to Allâh ﷻ, the One and only One worthy of worship. His bounties are unlimited, and His blessings are incalculable. I do praise Him and thank Him for what He has bestowed upon us from His plentitude. May Allâh's prayers and blessings be upon His Prophet Muḥammad ﷺ, his kin, his companions and his followers.

This book is a collection of invocations from the Glorious Qur'ân; words of remembrance (*'adhkâr*), and supplications (*du'â's*) which our beloved Prophet ﷺ used to say in various situations. I had been collecting and writing by hand for quite some time, *du'â's* that were especially meaningful to me and gave me immense solace. To understand and gain better insight into what I was asking Allâh ﷻ, and to benefit by its recitation, I delved into the sources of the *du'â's* and discovered a treasure trove that gave the *du'â's* a special significance. What began as a quest for knowledge and seeking the blessings from that knowledge, became a compulsive labour of intense devotion and yearning to get closer to my *Rabb*. The impact this had on me was so immensely uplifting spiritually and emotionally, I simply had to share this treasure to spread the benefits to all. It is only by His *Rahmah* (mercy) that it was compiled in the form of a concise book, which, I hope will benefit all. Indeed, Allâh's remembrance is the best provision for the believer's journey to please Him and to seek His countless blessings.

This compilation is from lectures, explanations, *fatwâs* (legal opinion), articles, and books of scholars and thinkers, collected over a period of ten years. The passion for reading and the obligation of gaining knowledge led to the building up of a modest library of books and reading material, which I read, re-read and reinforced myself with, by the grace of Allâh ﷻ. I pray that what I had learnt and benefited from should benefit others too.

The sources for each and every explanation are authentic and immensely invaluable; many are from the eye opening books of Shaykh Muḥammad al-Jibaly; many from a website Tayyibaat.com; both graciously granted me permission to

use their explanations. Some are from the beneficial lectures of Shaykh Muḥammad ibn Ṣāleḥ al-‘Uṭhaymîn, Dr. Ṣāleḥ aṣ-Ṣāleḥ. Others are from various authentic websites and books.

Without Allāh’s guidance and help nothing can be achieved. Behind every endeavour there are some individuals who make it possible. This compilation is no exception. I wish to acknowledge with sincere thanks the encouragement and support given to me by Dr. R.K. Noor Moḥammad Madani for patiently providing the authenticity for the *aḥadīth*, for correcting this book and giving invaluable advice, in spite of his busy schedule. My sincere thanks too, to Brother Hidayatullāh and Brother ‘Imrân for typing the Arabic text, to Sister Parveen bint Allahbaksh for her help in aligning this book and to my dear sisters ‘Umm Hârûn and ‘Umm Zuleika for checking the book and making many valuable suggestions. They gave their time and knowledge, time after time, to review and correct, and they were always willing to offer their assistance.

This book was brought out with the sole intention of acquiring *ṣadaqah jāriyah* (ongoing charity) in seeking the pleasure of my *Rabb*, and may Almighty Allāh reward everyone associated with it.

My humble and wholehearted gratitude is to Allāh ﷻ for blessing me with my very supportive parents and family, who have always stood by, helped and encouraged me. All praise and thanks are to Almighty Allāh for having blessed me with my husband Syed Zâkir Aḥmed who has always been a source of strength and support and who took the responsibility of bringing out this book.

May Allāh *Rabbul-‘alamîn* accept all our efforts, overlook our shortcomings, shower His blessings upon all of us, His humble slaves and cover us all with His mercy in this world and in the Hereafter. *‘Āmîn*

‘Umm ‘Abdul ‘Aḥad

Chennai, India

INTRODUCTION

*“And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons and be not of those who are neglectful.”*¹

Supplications from the Qur’ân and the *sunnah* are the best way that a Muslim can ever mention Allâh ﷻ and invoke Him with. Some of the Qur’anic supplications are those which Allâh, the Most High, has taught us to call upon Him with, others are supplications which He relates to us from some of His Prophets and Messengers, or some of His worshippers and pious men whom He loves.

In the noble *sunnah*, we find the supplications which Prophet ﷺ used to make which Allâh ﷻ was pleased with, and he ﷺ in turn guided us to their excellence and beauty.

Allâh, the Most High, says in the Qur’ân,

*“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).”*²

So it is prescribed for us to call upon Allâh ﷻ in the manner which His Messenger called upon Him. The *masnûn du’â’s* (*du’â’s* of our Prophet ﷺ) are very valuable, for they were inspired by the Creator, Who knows what His creation is in need of during every moment of life. The language of the *du’â’s* as our Prophet ﷺ had taught us includes words that elevate us to a state where we adopt humility, abandon pride of all sorts, reinforce our belief in Allâh’s Oneness, and acknowledge our dependence on Allâh ﷻ. It is through them that Prophet ﷺ taught us when, how and what to ask from Allâh. This is better than calling upon Him with our own supplications. When we memorise these supplications, there is *barakâh* (blessing) in them and a great reward from Allâh ﷻ. These supplications are means of worshipping Allâh ﷻ so their memorisation is worship in itself.

¹ [Sûrah al-’A’râf 7:205]

² [Sûrah al-Hashr 59:7]

Sometimes we neglect saying a *du‘â* or a *dhikr* which is prescribed for a particular situation and lose out the reward for it. Allâh ﷻ is showing us ways to get our sins forgiven, to increase our *hasanât* (good deeds) so that our scales weigh heavily on the Day of Judgement by just mentioning a simple *dhikr*, and how to raise our ranks in *Jannah*. If we attentively make the *du‘â*'s that our Prophet ﷺ taught us, we will also learn about matters that we probably didn't know would be beneficial or harmful to us.

Ibn al-Qayyim رحمه الله says in his book *al-Fawâid*, “The most superior remembrance and the most beneficial form of remembrance is that which is found in the heart and it is spoken upon the tongue.” When we mention Allâh ﷻ and supplicate to Him, we should understand the meaning of what we are saying and the intent behind it. Just mimicking the supplications, without understanding the meanings will have little or no benefit. We should not recite *du‘â*'s; we should ask of Allâh through our *du‘â*'s. When we make *du‘â*' to Allâh, we have to supplicate with love, fear and hope and such a *du‘â*, '*in shâa*' Allâh, will be like a sword for the believer.

The Messenger of Allâh ﷺ said: “Shall I not tell you the most in goodness of your deeds, the nicest to your Owner, the highest in your ranks, better for you than spending gold and silver, and better for you than meeting your enemy whereupon you strike their necks and they strike your necks?” They said “Yes O' Messenger of Allâh ﷺ.” He said: “The remembrance of Allâh.”³

In view of this high status of *du‘â*, I have presented the explanatory notes of all the invocations I could gather; or given the circumstances under which it was revealed; or given brief details of the *hadîth* highlighting its importance, or mentioned the reward for having made that particular *du‘â* or *dhikr*.

The following points have been taken into consideration in compiling this book:

- 1- The explanation of the *du‘â*'s from the Qur'ân is from Tafsîr ibn Kathîr and sometimes with additional comments by scholars.
- 2- The Prophetic supplication is established (i.e., authentic).

³ [at-Tirmidhî, al-Bukhârî, Ibn Mâjah, and al-Hâkim, authenticated by al-'Albânî in *aş-Şaḥîḥah*]

- 3- Being brief when documenting the *ḥadīth*, mentioning only one or two sources, to make the book easy to refer to.
- 4- Included the *ḥadīth* under appropriate headings according to what is found in the well-known books of supplications.
- 5- Included a few authentic narrations from the Companions of the Prophet ﷺ. They are mentioned as words said by that particular companion.
- 6- Given explanatory notes of some of the Prophetic invocations from works of scholars.
- 7- Sometimes the whole *ḥadīth* is mentioned so as to show the background, or the importance or the virtue and rewards of that particular *du‘ā’*.
- 8- Transliteration to facilitate its reading for non-Arabic readers, as well as a translation true to the original.
- 9- Arabic words are in italics.
- 10- Included diacritical marks to facilitate reading.

For easy reference, the book is in two parts. The first part has the general *du‘ā’s* from the Qur’ān and *sunnah*; the *du‘ā’s* for forgiveness which can be asked at all times. There are also *du‘ā’s* for specific needs and situations, morning and evening remembrance, as well as those related to our daily activities. The *du‘ā’s* and *dhikr* in the second part are those specifically related to *Ṣalāh*, sickness, death, travel, *Hajj* and *‘Umrah*. Making *du‘ā’* involves praising Allāh ﷻ, seeking forgiveness for ones sins, acknowledging His attributes, and recognizing His power over the entire universe; followed by presenting one’s needs to Him.

Part 1 consists of 7 chapters which are as follows:

Chapter 1 – How to praise Allāh ﷻ, the opening words recommended for a supplication, and how to invoke Allāh’s blessings upon our Prophet Muḥammad ﷺ.

Chapter 2 – Supplications for forgiveness and of repentance. When we commit a sin intentionally or unintentionally, and then realize our fault from the bottom of our heart, we have to approach our Lord with humility, repent to Him, and beg forgiveness for our sins. This section has powerful *du‘ā’s*, some of which have been taught to mankind by Allāh Himself (Allāh is teaching us, asking us to seek His forgiveness by His Own Words!), or those that were asked by the earlier

righteous Prophets, and those which were asked by our Prophet ﷺ, taught to him by Allâh Himself. We should remember Allâh ﷻ a great deal and pray for forgiveness. The more we do that, the better.

Chapter 3 – General supplications from the Qur’ân and *sunnah* beseeching Allâh ﷻ for achieving general good in this life and the Hereafter, wealth, health, knowledge, guidance, well being for the family etc., and supplications seeking refuge in Allâh ﷻ from various situations and evils. Abundant *du‘â’s* to Allâh ﷻ is from the causes of success at times of trials, in order for Allâh to protect us from such tests. *Du‘â’* is very beneficial, and includes both protection and treatment. As far as protection is concerned, we are obliged to turn to Allâh ﷻ and pray to Him for refuge from evils and to keep us away from it, just as the Prophet ﷺ used to do. These are *du‘â’s* that can be asked at all times and whenever we make *du‘â’*.

Chapter 4 – Invocations for specific needs like asking Allâh ﷻ for a righteous child, etc., and also those seeking refuge in Allâh ﷻ from specific situations like distress, debts, difficulty, evil eye etc. These *du‘â’s* should be asked when we have that particular need only.

Chapter 5 – Supplications related to occasions and situations that require a *du‘â’* or *dhikr*. The Messenger of Allâh ﷺ, with regards to remembering Allâh and supplicating to Him, taught us everything that people need. He taught us most of the *du‘â’s* related to situations such as marriage, fasting, in a gathering, etc., There are also a few invocations which have been said by the companions of the Prophet ﷺ or scholars like congratulations for new parents, the invocation upon hearing thunder, etc.

Chapter 6 – *’Adhkâr* recommended for the morning and evening. Prophet ﷺ taught the varying degrees of mentioning Allâh ﷻ and supplicating to Him, its types, routines, requisites and times. Reciting *’adhkâr* (invocations and remembrances said at certain times on a regular basis) is a way of showing submission and a means of approach to Allâh ﷻ. *Dhikr* gives a person strength so that he can do with *dhikr*, that which he cannot do without it. By saying them starting from dawn, they provide protection for the whole day for the Muslim.

Making *dhikr* and *du'â* after *Fajr Ṣalâh* brings a lot of benefit for there is great blessing in the early morning, as our Prophet ﷺ had said: "O' Allâh! Bless my people in the early part of the day."⁴

The time for the evening '*adhkâr* is after the '*Aṣr* or *Maghrib Ṣalâh* and the morning '*adhkâr* is after the *Fajr Ṣalâh*. There is also a section which includes general '*adhkâr* which can be said at all times and which bring many rewards to us.

Chapter 7 – Specific '*adhkâr* which relate to daily activities.

Prophet ﷺ explained the best manner in which to do *dhikr* and make *du'â*; what to say after all natural habits like eating, drinking, sleeping during the day as well as at night, and other circumstances in order to turn these everyday habits into acts of worship and develop in Muslims a keen awareness of Allâh ﷻ. It is this awareness, called *taqwâ*, which ultimately ensures that intentions remain pure.

Part 2 consists of 5 chapters and they have been arranged according to their subject matter.

Chapter 8 – Invocations and remembrance related to *Ṣalâh*. Prophet ﷺ has taught us what to say while going to, entering and leaving the *Masjid*, while preparing for prayer, and during prayers and after. The whole purpose of *Ṣalâh* is to be ever conscious of Allâh ﷻ and it is one of the most comprehensive forms of *dhikr*.

Chapter 9 – Invocations during sickness, and the prescribed *ruqyahs* (reciting the Qur'ân and saying supplications over the sick seeking healing). Prophet ﷺ has taught us invocations in which there is healing and a lessening of sickness, as well as reward. That is part of Allâh's vast mercy towards this blessed '*ummah*. A Muslim reciting *ruqyah* for himself is from the *sunnah*, for the Messenger of Allâh ﷺ recited *ruqyah* for himself, and some of his companions recited *ruqyah* for themselves. *Ruqyah* is one of the greatest remedies that the believer should use regularly.

⁴ [at-Tirmidhî, Abû Dâwûd]

Chapter 10 – Invocations related to death and funerals. Many are unaware that there are wonderful supplications which are to be recited when tragedy strikes, while closing the eyes of the dead, while offering condolences, etc. A Muslim is given a send-off with prayer and supplication to Allâh ﷻ for treating him kindly in his heavenly home.

Chapter 11 – Invocations related to travel. The Messenger of Allâh ﷺ said: “Three supplications will not be rejected (by Allâh ﷻ), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveller.”⁵ During travel, supplication is heard by Allâh ﷻ only if the trip is for a good reason and not if the trip is for a bad intention or to perform illegal things.

Chapter 12 – Consists of invocations related to *Hajj* and *Umrah*. In the *ṣaḥīḥ sunnah* are narrated *du‘â’s* and *’adhkâr* which we can recite during the rituals of *Umrah* and *Hajj* and can benefit by memorizing them, understanding them and acting upon them. It is prescribed to remember Allâh ﷻ a great deal (*dhikr*) which includes *du‘â’*, during *ṭawâf* and *sa‘î*; so we should make *du‘â’* as Allâh inspires us.

For every situation in life, we have the guidance of our Prophet ﷺ. He has taught us by the example of his own action, how to invoke our Lord before, during and after an action and thus have His mercy and protection with us at all times.

May Allâh ﷻ protect us all.

⁵ [al-Bayhaqî, authenticated by al-’Albâni]

ETIQUETTE OF MAKING DU'Â'

Man is so pre-occupied in his everyday worldly life, that he most often does not acknowledge or even realise that his successes are not the results of his own efforts. Everything that takes place in this world happens only by the will of Allâh ﷻ. What seems as success in many immoral people, or in those who do not acknowledge our Creator Allâh ﷻ, is not real success – for it is limited only to this world, and it is denied to them in the *'Âkhirah* (the Hereafter). When we as believers want something, when we turn to Him and ask of Him in *du'â'*, then we can be sure of true success – here as well as in the *'Âkhirah*. Unfortunately, we often deny ourselves success both in this world as well as the *'Âkhirah* by neglecting *du'â'*, the supplication of the believer, to Allâh ﷻ. When it is performed in the correct way and fulfils the conditions for its acceptance, *du'â'* becomes a powerful tool that earns success with the blessings of Allâh ﷻ.

'Imâm Ibn al-Qayyim رحمه الله said: "*Du'â's* and *ta'awwudhât* (prayers seeking refuge with Allâh ﷻ) are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly." ¹

Du'â's involve praising Allâh ﷻ, seeking forgiveness for one's sins, acknowledging His attributes, and recognizing His power over the entire universe, then followed by presenting one's needs to Allâh. If we attentively read the *du'â's* that the Prophet ﷺ taught us, we will also learn about matters that we probably didn't know would be beneficial or hurtful to us. So, for the *du'â'* to be granted, there are conditions to be fulfilled in the *du'â'* and by the person making the *du'â'*. Some of the conditions are as follows:

¹ [at-Tirmidhî]

1. Start the supplication with praising Allāh ﷻ (*ḥamd*) as He deserves to be praised.

While the Messenger of Allāh ﷺ was sitting, a man came in and prayed and said, “O’ Allāh, forgive me and have mercy on me.” The Messenger of Allāh ﷺ said, “You have been too hasty, O’ worshipper. When you have prayed and are sitting, praise Allāh as He deserves to be praised, and send blessings upon me, then call upon Him.”²

According to another version : “When one of you prays, let him start with praise of Allāh, then let him send blessings upon the Prophet ﷺ, then let him ask whatever he likes after that.” Then another man prayed after that, and he praised Allāh and sent blessings upon the Prophet ﷺ. Prophet ﷺ said: “O’ Worshipper, ask and you will be answered.”³

2. Send blessings on His Prophet ﷺ (*ṣalawāt*).

‘Abdullāh bin Mas‘ūd ؓ narrated, “I was praying while the Prophet ﷺ, Abū Bakr ؓ and ‘Umar ؓ were together. After I sat (in the last *tashahhud*), I began with praising Allāh then I said blessings upon the Prophet ﷺ and then I prayed for myself. Prophet ﷺ, said, ‘Ask (and) you will be given. Ask (and) you will be given.’”⁴

Prophet ﷺ said: “Every *du‘ā’* is kept back until you send blessings upon the Prophet ﷺ.”⁵

3. Ask Allāh ﷻ by His Most Beautiful Names and Superior Attributes.

It is good to call Allāh ﷻ by His Names, selecting His Names which are most appropriate to what we are asking Allāh for. Allāh Himself says in the Qur’an:

*“The Most Beautiful Names belong to Allāh, so call on Him by them.”*⁶

² [at-Tirmidhī]

³ [Classified as ṣaḥīḥ by al-‘Albānī in Ṣaḥīḥ at-Tirmidhī]

⁴ [at-Tirmidhī]

⁵ [at-Ṭabarānī in al-‘Awsaṭ, classified as ṣaḥīḥ by al-‘Albānī in Ṣaḥīḥ al-Jāmi’]

⁶ [Sūrah al-‘A‘rāf 7: from verse 180]

Prophet ﷺ heard a man saying: “O’ Allâh! Indeed I ask You, because I testify that You are Allâh; there is no (true) god but You, the One, the Self Sufficient. He neither begets nor is He born; nor is there to Him any equivalent.” Then, Prophet ﷺ said: “By Him in Whose Hand my soul is in, he (the supplicant) has asked Allâh by His Supreme Name. Allâh will surely answer when one asks Him by His Supreme Name.”⁷

When Prophet ﷺ heard a man say this *du‘â’* in his *tashahhud*, he ﷺ, told his companions that the man had supplicated to Allâh ﷻ with His Mightiest Name, with which if He is supplicated, He answers, and with which if He is asked, He gives. “O’ Allâh! Indeed I ask of You, for to You belongs all praise; there is none worthy of worship in truth except You alone, without partners, the Most Generous, O’ Originator of the heavens and the earth, O’ Possessor of Majesty and Honour, O’ Ever Living, O’ Self Sustaining; indeed I ask You for Paradise and I seek refuge in You from the Fire.”⁸

4. We should believe in *Tawhîd* with regard to the Divinity, Lordship, Names and Attributes of Allâh ﷻ.

When making *du‘â’*, we should have firm faith that we are asking from Allâh ﷻ alone, the All-Powerful, the Only One Who can fulfil every need of ours, without the inclusion of others. For Allâh ﷻ to respond to the *du‘â’*, we should obey Him in all humbleness, unconditionally and unquestioningly, not disobey Him, have firm belief in *Tawhîd*, and with conviction that success is only from Allâh ﷻ and not from any human source. For Allâh ﷻ says:

*“And when My slaves ask you (O’ Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led alright”.*⁹

⁷ [Authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah*, *Ṣaḥîḥ at-Tirmidhî*]

⁸ [Abû Dâwûd, *al-Bukhârî* in *‘Adab al-Mufrad*, authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah*]

⁹ [Sûrah al-Baqarah 2:186]

5. Sincerity towards Allāh ﷻ.

Prophet ﷺ had said that *du‘ā’* is worship, so sincerity (*‘ikhlās* – which is a condition of worship), is a condition of it being accepted. When we raise our hands in *du‘ā’* to Allāh alone, we should never be concerned whether the *du‘ā’* will be accepted or not. We should have complete conviction that whatever *du‘ā’* is made will definitely be accepted by Allāh ﷻ. The chances of being cured from a fatal illness, for instance, may seem remote but it should be believed from the depths of the heart that only Allāh ﷻ is able to cure any illness, if He so willed. Allāh ﷻ says in the Qur’ān,

*“Your Lord said: ‘Supplicate to Me and I will respond to you.’ ”*¹⁰

When we expect only good from Allāh ﷻ and are certain that He will fulfil our desires, then Allāh will fulfil our desires. If we are not certain of a response from Allāh ﷻ, then we will be treated according to the way we feel. Prophet ﷺ said: “Allāh, all glory and praise be to Him, has said, ‘Whatever my servant assumes of Me, that is how I will treat him, and I am with him when he remembers Me’ ”.¹¹

Prophet ﷺ said to Ibn ‘Abbās ؓ : “O’ Young man, I am going to teach you some words; be mindful of Allāh, and He will be mindful of you. Be mindful of Allāh, and you will find Him before you. When you ask, ask Allāh. When you wish to seek help, seek help from Allāh. Remember that if all the people come together to bring you benefit, they cannot benefit you except with that which Allāh has written. On the other hand, if they come together to cause (you) any harm, they will not be able to do it except for what Allāh has written. The pens have been laid aside, and the scrolls have dried.”¹²

6. Raise hands when making *du‘ā’*.

¹⁰ [Sūrah Ghāfir 40: from verse 60]

¹¹ [Muslim]

¹² [at-Tirmidhī]

It is recommended to raise our hands when making *du'â'* as it was done by the Prophet ﷺ on different occasions. Raising our hands towards the sky, towards Allâh ﷻ, Who is above the heavens, above His *'Arsh* (Throne) is among the causes that *du'â'* is responded to, for the Prophet ﷺ has said: "Your Lord, may He be Blessed and Exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty."¹³

7. Face the *Qiblah* when making *du'â'*.

It is recommended to face the *Qiblah* when making *du'â'*, though it is not compulsory. 'Abdullâh bin Zaid ؓ narrated: "The Prophet ﷺ left (Madînah) and came to this place of worship to pray for rain. So he invoked Allâh and asked for rain. Then he faced the *Qiblah* and overturned his cloak inside-out."¹⁴

8. Make *wudhû'* (ablution) before making *du'â'*.

Although it is not compulsory, it is recommended to supplicate to Allâh ﷻ, while we are in a state of *wudhû'*. When Prophet ﷺ invoked Allâh on behalf of Ibn 'Âmir after the battle of Hûnayn, he called for water, performed *wudhû'*, then raised his hands and said, "O' Allâh! Forgive 'Ubayd ibn 'Âmir!"¹⁵

9. We should be firm in our *du'â'*.

We should be firm and determined in our *du'â'* – meaning the confidence that we have in the acceptance of our *du'â'*. Prophet ﷺ said, "None of you should say, 'O' Allâh! Forgive me if You will. O' Allâh! Have mercy upon me if You will'. Be assertive in what you ask for there is no compelling Him."¹⁶

Losing hope in the *du'â'* we make or not being firm, is a reason that our *du'â'* doesn't get answered. However when we make *du'â'* with full conviction, the chances of our *du'â'* being accepted are increased.

10. Avoid making *du'â'* with a heedless heart.

¹³ [Classified as *ṣaḥîḥ* by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

¹⁴ [al-Bukhârî]

¹⁵ [Muslim]

¹⁶ [al-Bukhârî]

When making *du‘ā’*, we should focus on Allāh ﷻ and His greatness, His control over all matters of the universe including answering our prayers. We should not make *du‘ā’* in a distracted manner for the chances of our *du‘ā’* being accepted are very little. We should always combine our heart with our tongue at the time of supplication, and make sure that our heart is focussed when we are making *du‘ā’*, for the Prophet ﷺ said, “Invoke Allāh when you are certain to be answered and know that Allāh does not answer a *du‘ā’* from a heart which is inattentive and unmindful.”¹⁷

11. Beseech Allāh ﷻ with humility and submission.

We should show humility and subservience to Allāh ﷻ when we supplicate to Him, with hope and fear in our hearts. We should accept our weaknesses and recognise our need for Allāh. We should realize that success is only from Allāh ﷻ and not from any human source and ask only Him. Allāh ﷻ says about His Prophets,

*“Indeed they used to hasten to good deeds and supplicate Us with hope and fear, and they were humble before Us.”*¹⁸

Allāh ﷻ has commanded us to call upon Him in secret, with humility and submission, as He says,

*“Invoke your Lord with humility and in secret. He does not love those who transgress the boundaries.”*¹⁹

12. Repeat the *du‘ā’* three times.

It is preferable to repeat our *du‘ā’* three times as it is more likely to be answered. Prophet ﷺ cursed a few of the Quraish three times when they placed the abdominal contents of a camel on his back when he was in *sajdah*.²⁰

13. Making *du‘ā’* at all times.

¹⁷ [Authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*]

¹⁸ [Sūrah al-'Anbiyā' 21:87]

¹⁹ [Sūrah al-'A'rāf 7:55]

²⁰ [Muslim]

We should beseech Allāh ﷻ during times of trouble and during ease, and both in prosperity and in adversity.

Prophet ﷺ said, “Whoever is pleased to have Allāh answer him in adversity and distress should offer many supplications when in prosperity.”²¹

14. Ask Allāh ﷻ for all matters, great and small.

As Muslims, we are supposed to ask our Lord for everything, not only when affliction strikes us. This is something that many people are neglectful of. If Allāh ﷻ does not facilitate for us something as simple as the partaking of our food, we would not have the power to eat. If He does not facilitate for us the putting on of our shoes, we would not be able to do so. ‘Ā’ishah ؓ said, “Ask Allāh even for the strap of your sandal, for indeed if Allāh does not facilitate it, it will not be a simple thing.”²²

15. We must not express disappointment if we feel our *du‘ā’* is not answered.

We should not express dissatisfaction if we feel our *du‘ā’* is not being answered, for this action in itself is a reason for the *du‘ā’* not being answered, as Prophet ﷺ said, “A servant’s *du‘ā’* continues to be answered as long as he does not ask for anything sinful or breaking the ties of relations, and as long as he does not become impatient”. It was said, “How does one become impatient, O’ Messenger of Allāh”? He ﷺ said, “He says, ‘I have supplicated, I have supplicated, yet I have not been answered’; so he gives up hope of being answered and leaves *du‘ā’*.”²³

We should think positively and have faith and hope that Allāh ﷻ will make a way out for us. Being impatient will do nothing but increase our stress and anxiety. We should not become impatient about being answered by setting expectations for getting immediate results, for then we would become

²¹ [Authenticated by al-‘Albāni in at-Tirmidhi]

²² [Musnad Abī Ya‘lā]

²³ [Muslim]

disappointed and despondent, and might even abandon making *du‘ā’*. Every *du‘ā’* is an act of worship that brings us closer to Allāh ﷻ and increases our reward.

16. We should keep our voices soft and not be loud.

It is good to keep our *du‘ā’s* private and supplicate silently. We should invoke Allāh ﷻ softly as it is respectful in tone. Abū Mūsā ؓ related, “We were with the Prophet ﷺ when people began extolling the greatness of Allāh in a loud voice. So Prophet ﷺ said, ‘O’ People! Calm your voices. You are not calling upon One Who is deaf or absent. Indeed, you are calling upon the One Who hears and is nearby, and He is with you.”²⁴

And Allāh ﷻ praised His slave Zakariyyā ؑ by saying,

*“When he called to his Lord (Allāh), a call in secret”.*²⁵

17. We should admit our sins to Allāh ﷻ.

We must confess our sins to Allāh ﷻ and admit our mistakes and shortcomings with regret even though Allāh ﷻ is aware of all our actions. We should also acknowledge all of Allāh’s mercy bestowed upon us. Prophet ﷺ taught his *‘ummah* [community (of believers)] the *Sayyid al-‘Istighfār* (the best *du‘ā’* to ask for forgiveness) in which we are taught to acknowledge our sins and the favour of Allāh ﷻ upon ourselves.

18. We should implore Allāh ﷻ for our needs and submit our grievances before our Lord.

We should implore Allāh ﷻ in our *du‘ā’* by the beautiful supplications that show our desire for Allāh’s response. We should show our need for Allāh’s help and implore Him for release from weakness, hardship and tribulation as in the sincere supplication of ‘Ayyūb ؑ:

*“And ‘Ayyūb, when he cried to his Lord: ‘Truly distress has seized me, and You are The Most Merciful of those who are merciful’”.*²⁶

²⁴ [al-Bukhārī]

²⁵ [Sūrah Maryam 19:3]

²⁶ [Sūrah al-‘Anbiyā’ 21:83]

And as in the *du‘ā’* of Zakariyyā ﷺ:

*“O’ my Lord, leave me not without offspring, though You are the Best of Inheritors.”*²⁷

19. We may perform some good deed before supplicating.

It is good to perform some good deed like spending in charity, helping a poor person, offering two *rak‘ahs* of prayer, fasting, or anything else, so that this good deed can be a means of having our *du‘ā’* answered. Allāh ﷻ may make it to be the reason behind His answering the supplication as a way of showing appreciation. Also, reference can be made to previous good deeds as in the example of the story of three men who entered a cave, the entrance to which was blocked by a rock. Each of them beseeched Allāh ﷻ by mentioning the greatest good deed that he had done, and Allāh ﷻ removed the boulder from the entrance of the cave.²⁸

20. Crying while making *du‘ā’*.

We may cry out of the fear of Allāh ﷻ when we make *du‘ā’*. ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ﷺ reported that, “The Prophet ﷺ recited the words of Allāh about ‘Ibrāhīm ﷺ,

*“O’ my Lord, they have indeed led astray many among mankind. He then who follows my way is of me.”*²⁹

and the saying of ‘Īsā ﷺ,

*“If You punish them then they are Your servants, but if You forgive them, verily You are The Exalted, The Wise.”*³⁰

Then he raised his hands and beseeched, ‘O’ Allāh, *‘ummatī, ‘ummatī* (my nation, my nation)’ and he cried. Allāh said, ‘O’ Jibrīl, go to Muḥammad - and your Lord knows better – and ask him what makes him cry’. Jibrīl came to the Messenger of Allāh ﷺ and asked him. Prophet ﷺ told him about his concern for

²⁷ [Sūrah al-‘Anbiyā’ 21:89]

²⁸ [al-Bukhārī, Muslim]

²⁹ [Sūrah ‘Ibrāhīm 14:36]

³⁰ [Sūrah al-Mā‘idah 5:118]

his community. Jibrīl returned to Allāh Almighty and informed Him – while Allāh knew everything. Allāh, The Most High said, ‘O’ Jibrīl, go to Muḥammad and tell him that: ‘We shall please you concerning your community, and shall not cause you to be unhappy.’”³¹

21. Ensure that our food and clothing are *ḥalāl* (lawful).

We should refrain from *ḥarām* (unlawful) acts, as this acts as a barrier between us and our *du‘ā’* being answered. We should ensure that our food, drink and clothing are *ḥalāl*, and that we are nourished with *ḥalāl* income, for our *du‘ā’* to be answered.

Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “O’ People, Allāh is Good and does not accept anything but that which is good. Allāh enjoins upon the believers the same as He enjoined upon the Messengers. He ﷻ says:

*“O’ (You) Messengers! Eat of the ṭayyibât (all kinds of ḥalāl foods which Allāh has made lawful like meat of slaughtered eatable animals, milk products, fats, vegetables, fruits) and do righteous deeds. Verily, I am Well-Acquainted with what you do.”*³²

*“O’ You who believe (in the Oneness of Allāh – ‘Islāmic Monotheism’)! Eat of the lawful things that We have provided you with.”*³³

Then he mentioned a man who travels for a long distance and is dishevelled and dusty, and he stretches forth his hands towards heaven saying, “O’ My Lord, O’ My Lord,” but his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, he has been nourished with *ḥarām*, so how can he be responded to?”³⁴

22. Choose supplications that are comprehensive in meaning.

³¹ [Muslim]

³² [Sûrah al-Mu‘minûn 23:51]

³³ [Sûrah al-Baqarah 2:172]

³⁴ [Muslim]

It is better when supplicating, to select comprehensive and beautiful *du‘ā’s* which convey the fullest meanings, since the Prophet ﷺ used to love supplications that were comprehensive in meaning.³⁵

We should all do our best to memorize the different *du‘ā’s* made by the Prophet ﷺ in the different situations throughout our day, to keep our tongues moist with the remembrance of Allāh ﷻ, and through which we can purify our hearts.

23. We should make *du‘ā’* for ourselves before making *du‘ā’* for others.

When we intend to beseech Allāh in a *du‘ā’* for ourselves and for others, we should begin with ourselves and then mention others. ‘Ubayy bin Ka‘b mentions that Allāh’s Messenger ﷺ, “when he supplicated on behalf of others, he used to begin with himself.”³⁶

Often in the Qur’ān, there are *du‘ā’s* like,

*“Our Lord! Forgive us and our brethren who preceded us in faith.”*³⁷

However, if we wish to beseech Allāh ﷻ for someone else, we need not always have to supplicate for ourselves as well. Prophet ﷺ would on certain occasions, would not begin with himself as is seen in his supplication for ‘Ubayd bin ‘Āmir, where he said, “O’ Allāh! Forgive ‘Ubayd bin ‘Āmir!”³⁸

24. We should make *du‘ā’* for the believers.

We should remember all the Muslims in our *du‘ā’s*. It is good to make special mention of our parents, scholars, the righteous, the weak and oppressed in our supplications. This is one of the necessities of brotherhood which we as Muslims are required to uphold. Allāh ﷻ says,

*“Seek forgiveness for your sins and for the believing men and women.”*³⁹

³⁵ [Authenticated by al-‘Albānī in *Sunan Abū Dāwūd*]

³⁶ [Authenticated by al-‘Albānī in *Ṣaḥīḥ at-Tirmidhī* and *Sunan Abū Dāwūd*]

³⁷ [Sūrah *Ḥashr* 59:10]

³⁸ [al-Bukhārī, Muslim]

³⁹ [Sūrah *Nūh* 71:28]

Prophet ﷺ said, “Whoever asks forgiveness for the believing men and women, he will have a good deed written to his credit for each and every believing man and woman.”⁴⁰

25. We should not make *du‘ā’* against ourselves, our family, wealth, and children.

We should never utter a supplication against ourselves, our family, wealth and children. *Du‘ā’s* are meant for what is good and to avert what is bad. We should be careful what we say in the state of anger, so that we do not cause pain and grief to our family members and ourselves. Prophet ﷺ said, “Never beseech Allāh against yourselves or against your children or against your wealth, lest you do so in an hour when a petition is granted and you will be answered.”⁴¹

Also, it is not the character of a Muslim to curse others. Prophet ﷺ said, “The Muslim is not (given to) harming others, or cursing them, or being vulgar, or obscene.”⁴²

26. We should not make *du‘ā’* for breaking the ties of kinship.

Prophet ﷺ said, “A Muslim who supplicates Allāh with a supplication that does not contain any sin or cutting off of family relations, Allāh will give him one of the three things for it: either his *du‘ā’* will be speedily answered, or it will be saved for him in the Hereafter, or it will avert something bad for him equal to the value of his *du‘ā’*. So the companions said, ‘We will ask for more...’. He ﷺ replied, ‘Allāh is more (generous)’.”⁴³

27. We should seek the special times and places when our prayers are most likely to be answered. *Du‘ā’s* made by certain persons in certain circumstances are also answered by Allāh ﷻ. We should seek the opportune time, place, and situation during which supplications are most likely to be answered and make *du‘ā’*. Some of the best times, places and situations to make *du‘ā’* are:

⁴⁰ [Authenticated by al-'Albānī in *Majma' al-Zawā'id*]

⁴¹ [Muslim]

⁴² [al-Bukhārī in *'Adab al-Mufrad*]

⁴³ [Ahmad]

- 1) The latter (third) part of the night; the time before dawn.

The time before dawn, is the time when Allāh ﷻ descends to bestow His bounty upon His slaves, to meet their needs and to relieve their distress, as Prophet ﷺ said, “Our Lord, the Blessed and Most High, descends every night to the lowest heaven when only the last third of the night remains and says, ‘Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?’”⁴⁴

- 2) At a certain time of the night.

When people are sleeping or busy with worldly pleasures, Allāh ﷻ gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allāh ﷻ for whatever they need. Prophet ﷺ said, “During the night, there is a time when the Muslim does not ask for the good of this world and the Hereafter but it will be given to him, and that happens every night.”⁴⁵

- 3) When waking up at night.

When we go to bed at night, and then when we wake up in the night and make this supplication of our Prophet ﷺ and pray, our *du‘ā’s* will be accepted. Prophet ﷺ said: “Whoever goes to bed at night and says,

Lâ ‘ilâha ‘illallâhu waḥdahu lâ sharîka lahu, lahu-lmulku wa lahu-lḥamdu, wa Huwa ‘alâ kulli shay’in qadîr. Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ ‘ilâha ‘illallâhu wallâhu ‘akbar, wa lâ ḥawla wa lâ qûwwata ‘illâ billâhil-‘Alîyyil-‘Aẓîm.

– And then says, *Rabbighfir lî,*

– And then supplicates, his supplication will be answered; and if he performs *wudhû’* and prays, his prayer will be accepted.”⁴⁶

- 4) At the time of *‘adhân*, and between it and the *‘iqâmah*.

⁴⁴ [al-Bukhârî, Muslim]

⁴⁵ [Muslim]

⁴⁶ [al-Bukhârî, ‘Aḥmad]

The Messenger of Allāh ﷺ said, “Two will not be rejected, supplication when the *’adhān* (call of prayer) is being called, and at the time of the rain.”⁴⁷

Prophet ﷺ said: “A *du‘ā’* offered between the *’adhān*, and the *’iqāmah* is not rejected.”⁴⁸

5) While making *sujūd* (prostration).

When a Muslim is in his *Ṣalāh*, he is facing Allāh ﷻ and when he prostrates it is the nearest that he can be to Allāh ﷻ, so it is best to invoke Allāh ﷻ at this time. Making *du‘ā’* in a state of prostration is highly recommended because Prophet ﷺ said, “The closest that anyone of you may be to his Lord is when he is prostrating, so say a lot of *du‘ā’* at that time.”⁴⁹

6) At the end of the obligatory *Ṣalāh* (i.e., after *tashahhud*, and before making *taslīm* (*salām*)).

Allāh’s Messenger ﷺ was asked, “O’ Messenger of Allāh, which supplication is heard (by Allāh ﷻ)?”. He ﷺ said, “In the last third of the night and following the obligatory *Ṣalāh*.”⁵⁰

7) On Friday after *’Aṣr*.

The Messenger of Allāh ﷺ mentioned Friday and said: “During it there is a time when a Muslim slave does not stand and pray and ask Allāh for something, but He will give it to him,” and he gestured with his hand to indicate how short that time is.⁵¹

Some scholars have said that this hour is from the time the *’Imām* enters the mosque on Friday’s prayer until the prayer is over, where as others have said that it is the last hour of the day (i.e., after the *’Aṣr* prayer until the *Maghrib* prayer) and this is the stronger opinion of the two. This should enable us to remember Allāh ﷻ and make *du‘ā’* frequently throughout the whole day.

⁴⁷ [al-Hākim, Abū Dāwūd, ibn Mājah]

⁴⁸ [Abū Dāwūd, at-Tirmidhī, Ṣaḥīḥ al-Jāmi’]

⁴⁹ [Muslim]

⁵⁰ [Classified as ḥasan by al-’Albānī in Ṣaḥīḥ at-Tirmidhī]

⁵¹ [al-Bukhārī]

8) On the day of ‘Arafâh at ‘Arafâh.

Prophet ﷺ said, “The best invocation is that of the Day of ‘Arafâh, and the best that anyone can say is what myself and the Prophets before me have said: *Lâ ‘ilâha ‘illallâhu waḥdahû lâ sharîka lahu, lahul-mulku, wa lahul-ḥamdu, wa Huwa ‘alâ kulli shay’in qadîr.*”⁵²

The Messenger of Allâh ﷺ said, “There is no day on which Allâh ransoms more of His slaves from the Fire than the Day of ‘Arafâh. He draws close then He boasts about them before the angels and says, ‘What do these people want?’”⁵³

The day of ‘Arafâh is the essence and pinnacle of *Hajj*. On this great and momentous day, millions of worshippers gather together on one plain, from every corner of the world, with only one purpose in mind – to respond to the call of their Creator. During this auspicious day, Allâh ﷻ does not refuse the requests of His worshippers.

9) While drinking *Zam Zam* water.

Prophet ﷺ said: “*Zam Zam* water is for that for which it is drunk.”⁵⁴

This means that when we drink *Zam Zam* water we may ask Allâh ﷻ with sincerity for anything we like to gain or benefit from this water such as healing from illness.... etc.

10) On *Laylatul-Qadr*.

This is the night about which Almighty Allâh said,

“The night of *al-Qadr* (Decree) is better than a thousand months.”⁵⁵

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadhân. This night is the greatest night of the year. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and the doors of Paradise are opened. We are

⁵² [at-Tirmidhî, authenticated by al-'Albânî in *Silsilatul-'Aḥadîth as-Ṣaḥîḥah*]

⁵³ [Muslim]

⁵⁴ [‘Aḥmad, classified as ṣaḥîḥ by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

⁵⁵ [Sûrah al-Qadr, 97:3]

encouraged to turn to Allāh ﷻ asking forgiveness for our sins with respect to His Attribute of forgiveness and pardon.

‘Ā’ishah ﷺ asked the Prophet ﷺ once, “When it is the night of *al-Qadr*, what should I say?” He replied, “Say: O’ Allāh! You are the Pardoner and You love to pardon, so pardon me”.⁵⁶

11) While fasting.

The Messenger of Allāh ﷺ said, “Three supplications will not be rejected (by Allāh ﷻ), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveller.”⁵⁷

12) At the time of breaking the fast.

Prophet ﷺ said, “Three men whose *du‘ā’* is never rejected (by Allāh) are: when a fasting person breaks fast (in another narration, the fasting person until he breaks his fast), the just ruler and the one who is oppressed.”⁵⁸

13) While travelling.

During travel supplication is heard by Allāh ﷻ if the trip is for a good reason. But if the trip is for a bad intention or to perform illegal things (making sins) this will not apply.

14) During rainfall.

The time of the rain is a time of mercy from Allāh ﷻ, so we should take advantage of this time when Allāh ﷻ is having mercy on His slaves.

15) When a rooster crows.

Prophet ﷺ said: “When you hear a rooster crowing, then ask Allāh for His bounties, for it has seen an angel, and when you hear a donkey braying, then seek refuge in Allāh from *Shayṭân*, for it has seen a *Shayṭân*.”⁵⁹

16) At the time of *jihād* (when the ranks are drawn up for battle).

⁵⁶ [at-Tirmidhī]

⁵⁷ [al-Bayhaqī, at-Tirmidhī]

⁵⁸ [‘Aḥmad, at-Tirmidhī]

⁵⁹ [al-Bukhārī, Muslim, Ṣaḥīḥ al-Jāmi‘]

When the Muslim is facing the enemy in battle, at this critical period, his *du‘ā’* is accepted.

Prophet ﷺ said: “Two *du‘ā’s* are never rejected, or rarely rejected: the *du‘ā’* during the call for prayer, and the *du‘ā’* during the calamity when the two armies attack each other.”⁶⁰

17) *Du‘ā’* after the soul of the deceased has been taken.

In a long *ḥadīth*, ‘Umm Salamah ؓ narrated that the Prophet ﷺ said this when Abū Salamah had just passed away and he ﷺ had closed his eyes, “Do not pray for yourselves anything but good, for the angels say ‘*Āmīn*’ to what you say.”⁶¹

18) A parent’s *du‘ā’* for his child.

19) The *du‘ā’* of a righteous child for his parents.

20) The *du‘ā’* of a Muslim for his absent brother or sister.

We should make *du‘ā’* for our Muslim brethren sincerely from the heart for it to be accepted.

Prophet ﷺ said: “There is no believing servant who supplicates for his brother in his absence where the angels do not say, ‘the same be for you.’”⁶²

21) The *du‘ā’* of a just and upright ruler.

22) While visiting the sick.

Prophet ﷺ said, “When you visit the sick, or the dead then say good, because the angels say ‘*Āmīn*’ to whatever you say.”⁶³

23) The *du‘ā’* of the person who is suffering injustice and oppression.

The one who is suffering injustice is heard by Allāh ﷻ when he invokes Him to regain his rights from the unjust one or oppressor. Allāh ﷻ will help

⁶⁰ [Abū Dāwūd, al-Ḥākim, ibn Mājah]

⁶¹ [Muslim]

⁶² [Muslim]

⁶³ [Muslim]

him sooner or later as the Messenger of Allah ﷺ said, "Fear the prayer of the one who has been wronged, for there is no barrier between it and Allâh ﷻ." ⁶⁴

Prophet ﷺ also said, "The prayer of the one who has been wronged will be answered, even if he is an evildoer, for his evildoing is only against himself." ⁶⁵

24) When saying the *du'â'*,

"Lâ 'ilâha 'illâ 'Anta Subhânaka 'innî kuntu minaz-zâlimîn." ⁶⁶

In the next verse, Allâh ﷻ says that when the believers call upon Him, He will answer him as He answered and saved Yûnus عليه السلام.

The above mentioned times are considered the best times and places when *du'â's* are answered. Therefore, we should do our best to make repeated *du'â's* during these times while showing sincerity, humility, and placing dependence on Allâh ﷻ. We should start our *du'â'* by praising Allâh and invoking Him to send His peace and blessings upon the Prophet ﷺ as this serves as a means towards having one's *du'â'* answered by Allâh ﷻ.

Sincerity to Allâh ﷻ and obedience to the Prophet ﷺ by following his *sunnah* are the conditions for the acceptance of all acts of worship including *du'â'*, and no action will be accepted except with these two conditions.

Believing men and women should know that answering supplications could be postponed to the Hereafter for reasons Allâh knows best. Because of one's supplication, Allâh may save one from some evil instead of granting one's request. Certainly, Allâh (Exalted be He) is the Wise, All-Knower in His doings, words, law, and destiny. He says,

"Verily, your Lord is All-Knowing, All-Wise." ⁶⁷

Allâh ﷻ is the Grantor of Success.

⁶⁴ [al-Bukhârî, Muslim]

⁶⁵ [ʿAḥmad, Ṣaḥîḥ al-Jâmiʿ]

⁶⁶ [Sûrah al-'Anbiyâ' 21:87]

⁶⁷ [Sûrah Yûsuf 12: from verse 6]

REASONS FOR DU'Â'S NOT BEING RESPONDED TO

Why are *du'â's* not answered? There are people who do *Ṣalâh* regularly and perfectly, conduct themselves in the best of manners, practise their *dîn* (religion, 'Islâm) with sincerity and make constant *du'â's*; yet, they seem to be plagued by worries and difficulties. It seems like their *du'â's* are not being answered. Why? From authentic sources we gather that there **are** reasons why *du'â's* are not answered.

Factors that may prevent *du'â'* from reaching Allâh ﷻ and being answered must first be removed from the person making the *du'â'* and from the *du'â'* itself, and then the *du'â'* may be answered.

It is reported that 'Ibrâhîm bin 'Adham رحمه الله, once passed through the market of Baṣrah. People gathered around him and asked: "O' Abû 'Ishâq, Allâh says in His Book, 'Supplicate to Me and I will respond to you', but we have been calling on Him for a long time and He does not answer our prayers". 'Ibrâhîm replied, "O' People of Baṣrah, your hearts have died in respect to ten things:

- First, you know Allâh but you do not give Him His rights;
 - Second, you have read Allâh's Book but you do not act by it;
 - Third, you claim to love Allâh's Messenger ﷺ, yet you abandon his *sunnah*;
 - Fourth, you claim to be enemies to *Shayṭân* but you conform to (his ways);
 - Fifth, you say you love Paradise yet you do not work for it;
 - Sixth, you say you fear the Fire yet you put yourselves closer to it (by sinning);
 - Seventh, you say death is true but you do not prepare for it;
 - Eighth, you busy yourselves with the faults of others and disregard your own;
 - Ninth, you consume the favours of your Lord but are not grateful for them;
- and,

-
- Tenth, you bury your dead but take no lesson from them.”¹

Reasons that may prevent our *du‘ā* from being answered include the following:

1. *Ḥarām* (unlawful) sustenance.

The reason why our *du‘ā* is not answered may be because we have done something that Allāh ﷻ has forbidden, such as having or consuming *ḥarām* (unlawful) wealth – whether it be food or drink or clothing or accommodation or transportation, or we have taken a *ḥarām* job etc. By *ḥarām* is meant not only pork and alcohol but also those *ḥalāl* (lawful) things which have been obtained in an unlawful manner, whether by theft, fraud or deceit, or goods purchased with *ḥarām* income from gambling, or *ribâ* – (interest). The wearing of *ḥarām* clothes includes clothing purchased with *ḥarām* wealth and clothing which are not permitted.

In the *ḥadīth* of Abū Hurayrah ؓ in Ṣaḥīḥ Muslim, the Messenger of Allāh ﷺ mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) “My Lord, My Lord”, but his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, all his nourishment is *ḥarām*; so how can he be answered?”

The man described by the Prophet ﷺ had many of the factors which help *du‘ā*s to be answered – he was travelling and he was in need of Allāh, he raised his hands to the sky and invoked Allāh with one of His Most Powerful Names – “*ar-Rabb*” and repeated it. But the fact that he consumed *ḥarām* wealth prevented his *du‘ā* from being answered.

2. Committing sins.

Our sins come between us and the answering of our *du‘ā*s. How sins block our *du‘ā* is something that many of us cannot comprehend because if we did, we would pay more attention to stop the sins that we indulge in daily. When we

¹ [Abū Nu‘aym, *Ḥilyat al-‘Awliyā’* 8:15,16]

make *du'â* for a long time without getting a response, we should examine our actions and see if we are committing any sins or are we following a *bid'ah* (innovation). Allâh ﷻ says,

*“Verily, Allâh will not change the condition of a people until they change what is in themselves (committing sins and by being ungrateful and disobedient to Allâh).”*²

That is to say, if a people's condition is good, Allâh will maintain it as long as they are grateful and do not disobey Him. Similarly, if the condition of a people is bad, Allâh will maintain it for them as long as they remain ungrateful and insist on disobeying Him.

3. Abandonment of obligatory deeds.

Just as doing good deeds is a reason for the acceptance of *du'â's*, similarly, abandoning good deeds is a reason for the rejection of *du'âs*. So, for example, how could those who have constantly neglected and abandoned *Fajr* prayers in the *Masjid* expect that their *du'âs* to be answered?

4. Abandonment of forbidding evil and enjoining good.

When we see someone doing something that is not allowed, we have to advise him, prevent him from doing it, and exhort him to do good deeds.

Prophet ﷺ said, “By Him, in Whose Hands is my soul, you should enjoin good and forbid evil, or else it is likely that Allâh will send a punishment upon you and then you will invoke Him and you will not be answered.”³

Allâh ﷻ says in the Qur'ân,

*“You are the best of people ever raised for mankind; you enjoin what is good and forbid what is evil, and believe in Allâh.”*⁴

² [Sûrah ar-Ra'd 13:11]

³ [at-Tirmidhî]

⁴ [Sûrah 'Âli-'Imrân 3:110]

So, when Allāh Himself has described us to be the ones who forbid evil and enjoin good, not doing so brings about His anger and punishment.

5. Hastiness.

We must wait patiently for our *du'ā'* to be accepted, as impatience is one of the causes for its rejection. Prophet ﷺ said, "The invocation of any one of you is granted (by Allāh) as long as he does not show impatience by saying, 'I have invoked Allāh but my request has not been answered.'" ⁵

In another narration by Abū Hurayrah رضي الله عنه, the Prophet ﷺ said, "A servant is granted his request as long as he does not invoke Allāh for a sin, or to break kinship ties, and he does not make haste." ⁶

So, even if we have been beseeching Allāh ﷻ for many years, we should never give up hope of getting a response, and should continue to invoke Him.

6. Asking for something which is not beneficial.

Sometimes the *du'ā'* which we are making may not be good for us, but we may not know the reason why it is not being answered. Allāh ﷻ says in the Qur'ān,

"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not." ⁷

7. Asking for something prohibited.

When a *du'ā'* is for something forbidden or unacceptable, like asking Allāh ﷻ for something which we are not permitted to ask for, e.g., asking to live forever in this world, or asking for something *ḥarām*, or breaking ties of relationship, or praying for death and so on, then it may not be answered. ⁸

⁵ [al-Bukhari]

⁶ [Muslim]

⁷ [Sûrah al-Baqarah 2: from verse 216]

⁸ [al-Bukhari]

This is because the Prophet ﷺ said, “Any Muslim who supplicates to Allāh in a *du‘ā*’ which contains no sin or breaking of kinship, Allāh will give him one of three things: either his *du‘ā*’ will be immediately answered or, it will be saved for him in the Hereafter, or it will turn away an equivalent amount of evil (from him).” The companions said “...so we will ask for more.” He replied, “Allāh is more (generous).”⁹

Du‘ā’s bring only *khayr* (goodness). They either hurry the arrival of desired things or keep calamities away or turn into good deeds for us on the Day of Judgement. The only thing is that our need should be pure and that we do not ask for something bad or something that might cause the breaking of family ties.

8. Saying “*‘in shâa’ Allâh*”.

Some people, when supplicating, have a habit of saying “*‘in shâa’ Allâh*”, as in “may Allāh help you *‘in shâa’ Allâh*”, or “may Allāh give you a pious spouse *‘in shâa’ Allâh*”. The use of the word “*‘in shâa’ Allâh*” suggests doubt in the heart of the supplicant and that must be avoided. It is prohibited to use *‘in shâa’ Allâh* in matters that we need without a doubt, such as Allāh’s forgiveness, mercy, blessing, help, etc. We should be firm in our request, with certainty in our hearts that Allāh ﷻ will grant us what we ask for if it is good for us.

9. Not adhering to the etiquettes of making *du‘ā*’.

When we abandon the proper etiquette of making *du‘ā*’, the *du‘ā*’ will not be responded to. Doubt in the heart of the person who is making *du‘ā*’ as to whether the *du‘ā*’ would be answered, or bad manners towards Allāh ﷻ – such as raising his voice in *du‘ā*’, or making *du‘ā*’ in the arrogant manner of one who thinks he has no need of Allāh; or because he pays too much attention to the words and tries to come up with unnecessarily ornate phrases, without paying attention to the meaning; (may Allāh protect us from such a heart that is heedless and not sincere, *‘Āmîn*); or because he tries too hard to weep or shout without

⁹ [ʿAḥmad]

really feeling it, or he becomes too emotional and hysterical and loses self-control; all these may come in the way of *du'ā's* being answered. When calling upon our Lord we must have humility and avoid anything that is not befitting His Majesty.

It is important to know that *du'ā's* may be answered in many ways. Allāh ﷻ may respond to our *du'ā'* by fulfilling our desire; or He may substitute what we have asked for with something else that in His knowledge is better for us; or, through the blessings of the *du'ā'*, He will ward off some evil or impending calamity that was to befall us; or He will save it with Him for us on the Day of Resurrection when we will be most in need of it. Though we might not know whether our *du'ā's* are accepted or not, we should have sure firm faith in our heart that our *du'ā's* are certain to be heard and answered in some way or other. It is therefore our duty to continue beseeching Allāh ﷻ for our needs with firm conviction that He will respond to our *du'ā's*.

TRANSCRIPTION SYSTEM OF ARABIC WORDS

Arabic Script	Symbol	English words having similar sounds
أ	'	at, it, oh
ب	b	bless
ت	t	true
ث	<u>th</u>	three, moth
ج	j	judge
ح	h	ahem
خ	kh	-----
د	d	dear
ذ	<u>dh</u>	this, there, mother
ر	r	road
ز	z	zoo
س	s	safe
ش	sh	show
ص	ʃ	-----
ض	dh	-----

**TRANSCRIPTION SYSTEM OF
ARABIC WORDS**

xvi

ط	t	-----
ظ	z	-----
ع	'	-----
غ	gh	-----
ف	f	free
ق	q	coffee
ك	k	kick
ل	l	light
م	m	moon
ن	n	nice
هـ	h	health
و	w	wealth
ي	y	youth
ـَ	â	long vowel "a" man, sad
ـُ	û	long vowel "u" root, flute
ـِ	î	long vowel "i" seed, piece

IMPORTANCE OF DU‘Ā’ AND DHIKR

Du‘ā’ (supplication) means to ask Allāh ﷻ for help or for the fulfillment of a particular need with hope that it will be granted, while addressing Allāh with praise and thanksgiving. It expresses our helplessness and dependence on Allāh, the All-Powerful and Merciful. In reaching out to Him, we draw closer to Him, and that makes us realize and appreciate His Might and Majesty.

Du‘ā’ is an important part of our faith and belief. The purpose of man’s creation is to worship Allāh alone, without any partners. Allāh ﷻ says in the Qur’ān,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I did not create the jinn and mankind except to worship Me.” ¹

And Prophet ﷺ had stated, “*Du‘ā’* is worship”. ² So, just as *Ṣalāh*, *Sawm*, *Zakāh*, *Hajj* etc. are acts of worship, *du‘ā’* too is an act of worship, a higher form of worship dedicated to Allāh ﷻ. It the most beloved and greatest act of worship because of the personal, direct link between us and our Lord. By memorizing the supplications of our Prophet ﷺ there is *barakāh* (blessing) and a great reward from Allāh ﷻ. These supplications are means of worshipping Allāh, so their memorization is worship in itself. The place that *du‘ā’* holds is so high that the Prophet ﷺ said: “Nothing is more honourable to Allāh, the Most High, than *du‘ā’*.” ³

To make *du‘ā’* is to obey Allāh’s command,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

﴿ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ ﴿٦٠﴾

¹ [Sūrah adh-Dhāriyāt 51:56]

² [at-Tirmidhī]

³ [Ṣaḥīḥ al-Jāmi’]

“And your Lord said: ‘Supplicate to Me and I will respond to you. Those who are arrogant to worship Allāh will enter Hell, humiliated.’”⁴

By making *du‘ā’*, we will be rewarded even if our *du‘ā’* is not responded to, just because we have obeyed Allāh’s command. So, for a person to be given the ability to make *du‘ā’* is in itself a great blessing. It causes increase in bounties, includes both protection and treatment and helps remove pain and suffering. Not being given the ability to make *du‘ā’* is a great deprivation from the mercy of Allāh ﷻ.

Du‘ā’ is a weapon that has been forsaken by many people. And in order to warn those who are arrogant, or careless about making *du‘ā’*, the Prophet ﷺ said: “The most incapable person is the one who does not make *du‘ā’*, and the most miserly person is the one who does not give *salām*.”⁵

Du‘ā’ is the only act that can repel pre-decree (*qadr*). If a certain misfortune or calamity has been decreed for a person, Allāh ﷻ can repel that misfortune from him. Prophet ﷺ said, “Nothing repels pre-decree except *du‘ā’*.”⁶ So, every heedful Muslim should seek refuge in Allāh from future calamities and misfortunes that may befall him, for that is the only way that he can avoid them. *Du‘ā’* can also change and remove a current calamity or misfortune affecting a person. No person should give up the hope of Allāh’s mercy.

Dhikr is the mentioning or remembrance of Allāh ﷻ and comes in different forms and degrees, the best of which is that which is in the heart and on the tongue. A lesser degree is that of mentioning Allāh by the heart alone. If it is by tongue only, then its degree is the least of all. The person who mentions Allāh should aim at and does his best to be mindful of whatever he says. Invocation of Allāh with the tongue should be preferably according to the words taught by the Prophet ﷺ. He ﷺ has come with clear guidance, strong methodologies and the

⁴ [Sūrah Ghāfir 40:60]

⁵ [Ibn Hibbān, authenticated by al-‘Albānī in *aṣ-Ṣaḥīḥah* and *Ṣaḥīḥ al-Jāmi‘*]

⁶ [at-Tirmidhī, authenticated by al-‘Albānī in *aṣ-Ṣaḥīḥah*]

straight path upon which it is befitting for a Muslim to be, whether it is in the manner of making *du‘ā’* or *dhikr*, or in any other way by which one can get closer to Allāh. Mentioning and praising Allāh ﷻ is a simple form of worship that one does not find trouble in practising and the reward for it is great. It involves remembering Allāh ﷻ at all times. This form of worship has no special time, it is to be performed constantly so that it permanently links up one’s life with Allāh ﷻ. It is the most praiseworthy work to earn Allāh’s pleasure, the most effective weapon to overcome the enemy and the most deserving of deeds in reward. The great scholar Ibn Taymiyyah رحمه الله says: “Mentioning Allāh is to the heart like water is to fish. How would the fish be if it leaves the water?”⁷

Dhikr comes in many forms. Some of it is in the remembrance of the Names and Attributes of Allāh, Mighty and Glorious is He, and praising Him and thanking Him, as in:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Glory be to Allāh and all praise and thanks be to Allāh, and there is none worthy of worship in truth except Allāh, and Allāh is the Greatest.

Dhikr can be in the form of prayer and supplication as in:

﴿ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّنَا تَغْفِرٌ لَّنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾ (٢٣)

*“Our Lord! We have wronged ourselves. If you do not forgive us and have mercy on us we will surely be among the losers.”*⁸

And,

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

O’ Ever Living, O’ Self-Subsisting and Supporter of all, by Your mercy I seek assistance.

⁷ [Majmū‘ al-Fatâwâ, vol. 10, p. 85]

⁸ [Sûrah al-A‘râf 7:23]

Dhikr means to remember Allāh ﷻ in all daily activities such as getting up in the morning, eating, walking, visiting, etc. Our Prophet ﷺ has taught us the appropriate supplications for every occasion and we should recite them with understanding. We should strive to learn the authentic supplications that were even recited by the companions of our Prophet ﷺ for it is a source of blessing. The supplications of our Prophet ﷺ contained praise of Allāh ﷻ in addition to supplicating Him for provision, help, mercy, forgiveness and other matters. He ﷺ said that the best supplication is “*al-hamdu lillāh*” – (All praise and thanks be to Allāh) and the best *dhikr* is “*Lā ’ilāha ’illallāh*” – (There is none worthy of worship in truth except Allāh).⁹

Dhikr is a continuous form of worship that may be performed anytime and anywhere and when done consistently, has numerous benefits. It is the most praiseworthy deed done to earn Allāh’s pleasure, the most effective weapon to overcome the enemy, and the most deserving of deeds in reward. Through the Qur’ān and *sunnah* we come to know that *dhikr* is an important component and the soul of *ibādah* (acts of worship). These different acts based on the *dhikr* of Allāh ﷻ, include recitation of the Qur’ān, making *du‘ā’*, performing *Hajj*, fasting during *Ramadhān*, glorifying and praising Allāh ﷻ, and observing and reflecting upon Allāh’s signs. And the rewards of remembering Allāh in abundance are tremendous. The importance of *dhikr* has been emphasized in many verses of the Glorious Qur’ān.

Almighty Allāh says in the Qur’ān:

﴿فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾¹⁰

*“Remember Me and I shall remember you, and be grateful to me and never deny Me.”*¹⁰

⁹ [at-Tirmidhī, authenticated by al-’Albānī in *Ṣaḥīḥ al-Jāmi’*]

¹⁰ [Sûrah al-Baqarah 2:152]

And,

﴿وَأذْكُرِّيكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

“And remember your Lord within yourself, in humility and with fear and without loudness in words in the mornings and in the afternoons and do not be among the heedless.”¹¹

And,

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“.....and the men and women who mention Allâh in abundance, Allâh has prepared for them forgiveness and a great reward.”¹²

And,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

“O’ You who believe! Let not your wealth or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.”¹³

Apart from *Ṣalâh* we can remember Allâh ﷻ by reading, reciting, understanding and pondering over the words of the Qur’an. Mentioning Allâh other than in *Ṣalâh*, is recommended at all times and more strongly indicated at particular times. It is especially recommended after the *Fajr* prayer until the sun comes up and after the *‘Aṣr* prayer until the sun goes down. Allâh ﷻ mentioned this in many places in the Qur’ân:

¹¹ [Sûrah al-‘A’raf 7:205]

¹² [Sûrah al-‘Aḥzâb 33: from verse 35]

¹³ [Sûrah al-Munâfiqûn 63:9]

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

“O’ You who believe! Mention Allâh in abundance; and exalt Him (in praise) morning and late afternoon.”¹⁴

And,

﴿ وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴾

“And mention the Name of your Lord (in prayer) morning and evening.”¹⁵

These verses contain a command to remember Allâh ﷻ intensely and abundantly, since every person is in dire need of Allâh, and cannot afford to be without His protection even for the blink of an eye. Every moment that a person spends in the dhikr (remembrance) of Allâh, will be of greatest benefit to him.

Prophet ﷺ said: “The difference between the one who makes dhikr and the one who does not make dhikr is like the difference between the living and the dead.”¹⁶

The person who does not remember Allâh ﷻ, though (bodily) alive, is spiritually dead and his life is, but worthless.

The person who is blessed with the ability to make dhikr, has an opening to his Lord, through which he will find what he seeks. If he finds Allâh, he has found everything. If he misses the opportunity, he has missed everything. To sum up, the most beneficial thing for the servant is to remember Allâh ﷻ constantly because Allâh says in the Qur’ân,

﴿ أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ﴾

“Unquestionably, by the remembrance of Allâh hearts are assured.”¹⁷

¹⁴ [Sûrah al-‘Aḥzâb 33:41,42]

¹⁵ [Sûrah al-‘Insân 76:25]

¹⁶ [al-Bukhârî]

¹⁷ [Sûrah ar-Ra’d 13: from verse 28]

ETIQUETTE OF MAKING DU'Â'

Man is so pre-occupied in his everyday worldly life, that he most often does not acknowledge or even realise that his successes are not the results of his own efforts. Everything that takes place in this world happens only by the will of Allâh ﷻ. What seems as success in many immoral people, or in those who do not acknowledge our Creator Allâh ﷻ, is not real success – for it is limited only to this world, and it is denied to them in the *'Ākhirah* (the Hereafter). When we as believers want something, when we turn to Him and ask of Him in *du'â'*, then we can be sure of true success – here as well as in the *'Ākhirah*. Unfortunately, we often deny ourselves success both in this world as well as the *'Ākhirah* by neglecting *du'â'*, the supplication of the believer, to Allâh ﷻ. When it is performed in the correct way and fulfils the conditions for its acceptance, *du'â'* becomes a powerful tool that earns success with the blessings of Allâh ﷻ.

'Imâm Ibn al-Qayyim رحمه الله said: "*Du'â's* and *ta'awudhât* (prayers seeking refuge with Allâh ﷻ) are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly."¹

Du'â's involve praising Allâh ﷻ, seeking forgiveness for one's sins, acknowledging His attributes, and recognizing His power over the entire universe, then followed by presenting one's needs to Allâh. If we attentively read the *du'â's* that the Prophet ﷺ taught us, we will also learn about matters that we probably didn't know would be beneficial or hurtful to us. So, for the *du'â'* to be granted, there are conditions to be fulfilled in the *du'â'* and by the person making the *du'â'*. Some of the conditions are as follows:

¹ [at-Tirmidhî]

1. Start the supplication with praising Allāh ﷻ (*ḥamd*) as He deserves to be praised.

While the Messenger of Allāh ﷺ was sitting, a man came in and prayed and said, “O’ Allāh, forgive me and have mercy on me.” The Messenger of Allāh ﷺ said, “You have been too hasty, O’ worshipper. When you have prayed and are sitting, praise Allāh as He deserves to be praised, and send blessings upon me, then call upon Him.”²

According to another version : “When one of you prays, let him start with praise of Allāh, then let him send blessings upon the Prophet ﷺ, then let him ask whatever he likes after that.” Then another man prayed after that, and he praised Allāh and sent blessings upon the Prophet ﷺ. Prophet ﷺ said: “O’ Worshipper, ask and you will be answered.”³

2. Send blessings on His Prophet ﷺ (*ṣalawât*).

‘Abdullāh bin Mas‘ūd ﷺ narrated, “I was praying while the Prophet ﷺ, Abû Bakr ﷺ and ‘Umar ﷺ were together. After I sat (in the last *tashahhud*), I began with praising Allāh then I said blessings upon the Prophet ﷺ and then I prayed for myself. Prophet ﷺ, said, ‘Ask (and) you will be given. Ask (and) you will be given.’”⁴

Prophet ﷺ said: “Every *du‘ā’* is kept back until you send blessings upon the Prophet ﷺ.”⁵

3. Ask Allāh ﷻ by His Most Beautiful Names and Superior Attributes.

It is good to call Allāh ﷻ by His Names, selecting His Names which are most appropriate to what we are asking Allāh for. Allāh Himself says in the Qur’an:

*“The Most Beautiful Names belong to Allāh, so call on Him by them.”*⁶

² [at-Tirmidhî]

³ [Classified as ṣaḥîḥ by al-‘Albânî in Ṣaḥîḥ at-Tirmidhî]

⁴ [at-Tirmidhî]

⁵ [at-Ṭabarânî in al-‘Awsaṭ, classified as ṣaḥîḥ by al-‘Albânî in Ṣaḥîḥ al-Jâmi’]

⁶ [Sûrah al-‘A‘râf 7: from verse 180]

Prophet ﷺ heard a man saying: “O’ Allâh! Indeed I ask You, because I testify that You are Allâh; there is no (true) god but You, the One, the Self Sufficient. He neither begets nor is He born; nor is there to Him any equivalent.” Then, Prophet ﷺ said: “By Him in Whose Hand my soul is in, he (the supplicant) has asked Allâh by His Supreme Name. Allâh will surely answer when one asks Him by His Supreme Name.”⁷

When Prophet ﷺ heard a man say this *du‘â’* in his *tashahhud*, he ﷺ, told his companions that the man had supplicated to Allâh ﷻ with His Mightiest Name, with which if He is supplicated, He answers, and with which if He is asked, He gives. “O’ Allâh! Indeed I ask of You, for to You belongs all praise; there is none worthy of worship in truth except You alone, without partners, the Most Generous, O’ Originator of the heavens and the earth, O’ Possessor of Majesty and Honour, O’ Ever Living, O’ Self Sustaining; indeed I ask You for Paradise and I seek refuge in You from the Fire.”⁸

4. We should believe in *Tawhîd* with regard to the Divinity, Lordship, Names and Attributes of Allâh ﷻ.

When making *du‘â’*, we should have firm faith that we are asking from Allâh ﷻ alone, the All-Powerful, the Only One Who can fulfil every need of ours, without the inclusion of others. For Allâh ﷻ to respond to the *du‘â’*, we should obey Him in all humbleness, unconditionally and unquestioningly, not disobey Him, have firm belief in *Tawhîd*, and with conviction that success is only from Allâh ﷻ and not from any human source. For Allâh ﷻ says:

*“And when My slaves ask you (O’ Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led alright”.*⁹

⁷ [Authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah, Ṣaḥîḥ at-Tirmidhî*]

⁸ [Abû Dâwûd, *al-Bukhârî* in *‘Adab al-Mufrad*, authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah*]

⁹ [Sûrah al-Baqarah 2:186]

5. Sincerity towards Allāh ﷻ.

Prophet ﷺ had said that *du‘ā’* is worship, so sincerity (*‘ikhlās* – which is a condition of worship), is a condition of it being accepted. When we raise our hands in *du‘ā’* to Allāh alone, we should never be concerned whether the *du‘ā’* will be accepted or not. We should have complete conviction that whatever *du‘ā’* is made will definitely be accepted by Allāh ﷻ. The chances of being cured from a fatal illness, for instance, may seem remote but it should be believed from the depths of the heart that only Allāh ﷻ is able to cure any illness, if He so willed. Allāh ﷻ says in the Qur’ân,

*“Your Lord said: ‘Supplicate to Me and I will respond to you.’ ”*¹⁰

When we expect only good from Allāh ﷻ and are certain that He will fulfil our desires, then Allāh will fulfil our desires. If we are not certain of a response from Allāh ﷻ, then we will be treated according to the way we feel. Prophet ﷺ said: “Allāh, all glory and praise be to Him, has said, ‘Whatever my servant assumes of Me, that is how I will treat him, and I am with him when he remembers Me’”.¹¹

Prophet ﷺ said to Ibn ‘Abbās ؓ : “O’ Young man, I am going to teach you some words; be mindful of Allāh, and He will be mindful of you. Be mindful of Allāh, and you will find Him before you. When you ask, ask Allāh. When you wish to seek help, seek help from Allāh. Remember that if all the people come together to bring you benefit, they cannot benefit you except with that which Allāh has written. On the other hand, if they come together to cause (you) any harm, they will not be able to do it except for what Allāh has written. The pens have been laid aside, and the scrolls have dried.”¹²

6. Raise hands when making *du‘ā’*.

¹⁰ [Sûrah Ghâfir 40: from verse 60]

¹¹ [Muslim]

¹² [at-Tirmidhî]

It is recommended to raise our hands when making *du'â'* as it was done by the Prophet ﷺ on different occasions. Raising our hands towards the sky, towards Allâh ﷻ, Who is above the heavens, above His *Arsh* (Throne) is among the causes that *du'â'* is responded to, for the Prophet ﷺ has said: “Your Lord, may He be Blessed and Exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty.”¹³

7. Face the *Qiblah* when making *du'â'*.

It is recommended to face the *Qiblah* when making *du'â'*, though it is not compulsory. ‘Abdullâh bin Zaid ؓ narrated: “The Prophet ﷺ left (Madînah) and came to this place of worship to pray for rain. So he invoked Allâh and asked for rain. Then he faced the *Qiblah* and overturned his cloak inside-out.”¹⁴

8. Make *wudhû'* (ablution) before making *du'â'*.

Although it is not compulsory, it is recommended to supplicate to Allâh ﷻ, while we are in a state of *wudhû'*. When Prophet ﷺ invoked Allâh on behalf of Ibn 'Âmir after the battle of Hunayn, he called for water, performed *wudhû'*, then raised his hands and said, “O' Allâh! Forgive 'Ubayd ibn 'Âmir!”¹⁵

9. We should be firm in our *du'â'*.

We should be firm and determined in our *du'â'* – meaning the confidence that we have in the acceptance of our *du'â'*. Prophet ﷺ said, “None of you should say, ‘O' Allâh! Forgive me if You will. O' Allâh! Have mercy upon me if You will’. Be assertive in what you ask for there is no compelling Him.”¹⁶

Losing hope in the *du'â'* we make or not being firm, is a reason that our *du'â'* doesn't get answered. However when we make *du'â'* with full conviction, the chances of our *du'â'* being accepted are increased.

10. Avoid making *du'â'* with a heedless heart.

¹³ [Classified as *ṣaḥîḥ* by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

¹⁴ [al-Bukhârî]

¹⁵ [Muslim]

¹⁶ [al-Bukhârî]

When making *du‘ā’*, we should focus on Allāh ﷻ and His greatness, His control over all matters of the universe including answering our prayers. We should not make *du‘ā’* in a distracted manner for the chances of our *du‘ā’* being accepted are very little. We should always combine our heart with our tongue at the time of supplication, and make sure that our heart is focussed when we are making *du‘ā’*, for the Prophet ﷺ said, “Invoke Allāh when you are certain to be answered and know that Allāh does not answer a *du‘ā’* from a heart which is inattentive and unmindful.”¹⁷

11. Beseech Allāh ﷻ with humility and submission.

We should show humility and subservience to Allāh ﷻ when we supplicate to Him, with hope and fear in our hearts. We should accept our weaknesses and recognise our need for Allāh. We should realize that success is only from Allāh ﷻ and not from any human source and ask only Him. Allāh ﷻ says about His Prophets,

*“Indeed they used to hasten to good deeds and supplicate Us with hope and fear, and they were humble before Us.”*¹⁸

Allāh ﷻ has commanded us to call upon Him in secret, with humility and submission, as He says,

*“Invoke your Lord with humility and in secret. He does not love those who transgress the boundaries.”*¹⁹

12. Repeat the *du‘ā’* three times.

It is preferable to repeat our *du‘ā’* three times as it is more likely to be answered. Prophet ﷺ cursed a few of the Quraish three times when they placed the abdominal contents of a camel on his back when he was in *sajdah*.²⁰

13. Making *du‘ā’* at all times.

¹⁷ [Authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*]

¹⁸ [Sūrah al-'Anbiyā' 21:87]

¹⁹ [Sūrah al-'A'rāf 7:55]

²⁰ [Muslim]

We should beseech Allāh ﷻ during times of trouble and during ease, and both in prosperity and in adversity.

Prophet ﷺ said, “Whoever is pleased to have Allāh answer him in adversity and distress should offer many supplications when in prosperity.”²¹

14. Ask Allāh ﷻ for all matters, great and small.

As Muslims, we are supposed to ask our Lord for everything, not only when affliction strikes us. This is something that many people are neglectful of. If Allāh ﷻ does not facilitate for us something as simple as the partaking of our food, we would not have the power to eat. If He does not facilitate for us the putting on of our shoes, we would not be able to do so. ‘Ā’ishah ؓ said, “Ask Allāh even for the strap of your sandal, for indeed if Allāh does not facilitate it, it will not be a simple thing.”²²

15. We must not express disappointment if we feel our *du‘ā’* is not answered.

We should not express dissatisfaction if we feel our *du‘ā’* is not being answered, for this action in itself is a reason for the *du‘ā’* not being answered, as Prophet ﷺ said, “A servant’s *du‘ā’* continues to be answered as long as he does not ask for anything sinful or breaking the ties of relations, and as long as he does not become impatient”. It was said, “How does one become impatient, O’ Messenger of Allāh”? He ﷺ said, “He says, ‘I have supplicated, I have supplicated, yet I have not been answered’; so he gives up hope of being answered and leaves *du‘ā’*.”²³

We should think positively and have faith and hope that Allāh ﷻ will make a way out for us. Being impatient will do nothing but increase our stress and anxiety. We should not become impatient about being answered by setting expectations for getting immediate results, for then we would become

²¹ [Authenticated by al-‘Albāni in at-Tirmidhi]

²² [Musnad Abī Ya‘lā]

²³ [Muslim]

disappointed and despondent, and might even abandon making *du‘ā’*. Every *du‘ā’* is an act of worship that brings us closer to Allāh ﷻ and increases our reward.

16. We should keep our voices soft and not be loud.

It is good to keep our *du‘ā’s* private and supplicate silently. We should invoke Allāh ﷻ softly as it is respectful in tone. Abū Mūsā ؓ related, “We were with the Prophet ﷺ when people began extolling the greatness of Allāh in a loud voice. So Prophet ﷺ said, ‘O’ People! Calm your voices. You are not calling upon One Who is deaf or absent. Indeed, you are calling upon the One Who hears and is nearby, and He is with you.”²⁴

And Allāh ﷻ praised His slave Zakariyyâ ؑ by saying,

*“When he called to his Lord (Allāh), a call in secret”.*²⁵

17. We should admit our sins to Allāh ﷻ.

We must confess our sins to Allāh ﷻ and admit our mistakes and shortcomings with regret even though Allāh ﷻ is aware of all our actions. We should also acknowledge all of Allāh’s mercy bestowed upon us. Prophet ﷺ taught his *‘ummah* [community (of believers)] the *Sayyid al-’Istighfâr* (the best *du‘ā’* to ask for forgiveness) in which we are taught to acknowledge our sins and the favour of Allāh ﷻ upon ourselves.

18. We should implore Allāh ﷻ for our needs and submit our grievances before our Lord.

We should implore Allāh ﷻ in our *du‘ā’* by the beautiful supplications that show our desire for Allāh’s response. We should show our need for Allāh’s help and implore Him for release from weakness, hardship and tribulation as in the sincere supplication of ‘Ayyûb ؑ:

*“And ‘Ayyûb, when he cried to his Lord: ‘Truly distress has seized me, and You are The Most Merciful of those who are merciful’”.*²⁶

²⁴ [al-Bukhârî]

²⁵ [Sûrah Maryam 19:3]

²⁶ [Sûrah al-’Anbiyâ’ 21:83]

And as in the *du‘ā’* of Zakariyyâ ﷺ:

*“O’ my Lord, leave me not without offspring, though You are the Best of Inheritors.”*²⁷

19. We may perform some good deed before supplicating.

It is good to perform some good deed like spending in charity, helping a poor person, offering two *rak‘ahs* of prayer, fasting, or anything else, so that this good deed can be a means of having our *du‘ā’* answered. Allâh ﷻ may make it to be the reason behind His answering the supplication as a way of showing appreciation. Also, reference can be made to previous good deeds as in the example of the story of three men who entered a cave, the entrance to which was blocked by a rock. Each of them beseeched Allâh ﷻ by mentioning the greatest good deed that he had done, and Allâh ﷻ removed the boulder from the entrance of the cave.²⁸

20. Crying while making *du‘ā’*.

We may cry out of the fear of Allâh ﷻ when we make *du‘ā’*. ‘Abdullâh ibn ‘Amr ibn al-‘Âṣ ﷺ reported that, “The Prophet ﷺ recited the words of Allâh about ‘Ibrâhîm ﷺ,

*“O’ my Lord, they have indeed led astray many among mankind. He then who follows my way is of me.”*²⁹

and the saying of ‘Îsâ ﷺ,

*“If You punish them then they are Your servants, but if You forgive them, verily You are The Exalted, The Wise.”*³⁰

Then he raised his hands and beseeched, ‘O’ Allâh, ‘*ummatî, ‘ummatî* (my nation, my nation)’ and he cried. Allâh said, ‘O’ Jibrîl, go to Muḥammad - and your Lord knows better – and ask him what makes him cry’. Jibrîl came to the Messenger of Allâh ﷺ and asked him. Prophet ﷺ told him about his concern for

²⁷ [Sûrah al-‘Anbiyâ’ 21:89]

²⁸ [al-Bukhârî, Muslim]

²⁹ [Sûrah ‘Ibrâhîm 14:36]

³⁰ [Sûrah al-Mâ‘idah 5:118]

his community. Jibrīl returned to Allāh Almighty and informed Him – while Allāh knew everything. Allāh, The Most High said, ‘O’ Jibrīl, go to Muḥammad and tell him that: ‘We shall please you concerning your community, and shall not cause you to be unhappy.’”³¹

21. Ensure that our food and clothing are *ḥalāl* (lawful).

We should refrain from *ḥarām* (unlawful) acts, as this acts as a barrier between us and our *du‘ā’* being answered. We should ensure that our food, drink and clothing are *ḥalāl*, and that we are nourished with *ḥalāl* income, for our *du‘ā’* to be answered.

Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “O’ People, Allāh is Good and does not accept anything but that which is good. Allāh enjoins upon the believers the same as He enjoined upon the Messengers. He ﷻ says:

*“O’ (You) Messengers! Eat of the ṭayyibât (all kinds of ḥalāl foods which Allāh has made lawful like meat of slaughtered eatable animals, milk products, fats, vegetables, fruits) and do righteous deeds. Verily, I am Well-Acquainted with what you do.”*³²

*“O’ You who believe (in the Oneness of Allāh – ‘Islāmic Monotheism’)! Eat of the lawful things that We have provided you with.”*³³

Then he mentioned a man who travels for a long distance and is dishevelled and dusty, and he stretches forth his hands towards heaven saying, “O’ My Lord, O’ My Lord,” but his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, he has been nourished with *ḥarām*, so how can he be responded to?”³⁴

22. Choose supplications that are comprehensive in meaning.

³¹ [Muslim]

³² [Sûrah al-Mu’minûn 23:51]

³³ [Sûrah al-Baqarah 2:172]

³⁴ [Muslim]

It is better when supplicating, to select comprehensive and beautiful *du‘ā’s* which convey the fullest meanings, since the Prophet ﷺ used to love supplications that were comprehensive in meaning.³⁵

We should all do our best to memorize the different *du‘ā’s* made by the Prophet ﷺ in the different situations throughout our day, to keep our tongues moist with the remembrance of Allāh ﷻ, and through which we can purify our hearts.

23. We should make *du‘ā’* for ourselves before making *du‘ā’* for others.

When we intend to beseech Allāh in a *du‘ā’* for ourselves and for others, we should begin with ourselves and then mention others. ‘Ubayy bin Ka‘b mentions that Allāh’s Messenger ﷺ, “when he supplicated on behalf of others, he used to begin with himself.”³⁶

Often in the Qur’ān, there are *du‘ā’s* like,

*“Our Lord! Forgive us and our brethren who preceded us in faith.”*³⁷

However, if we wish to beseech Allāh ﷻ for someone else, we need not always have to supplicate for ourselves as well. Prophet ﷺ would on certain occasions, would not begin with himself as is seen in his supplication for ‘Ubayd bin ‘Āmir, where he said, “O’ Allāh! Forgive ‘Ubayd bin ‘Āmir!”³⁸

24. We should make *du‘ā’* for the believers.

We should remember all the Muslims in our *du‘ā’s*. It is good to make special mention of our parents, scholars, the righteous, the weak and oppressed in our supplications. This is one of the necessities of brotherhood which we as Muslims are required to uphold. Allāh ﷻ says,

*“Seek forgiveness for your sins and for the believing men and women.”*³⁹

³⁵ [Authenticated by al-‘Albānī in *Sunan Abū Dāwūd*]

³⁶ [Authenticated by al-‘Albānī in *Ṣaḥīḥ at-Tirmidhī* and *Sunan Abū Dāwūd*]

³⁷ [Sūrah *Ḥashr* 59:10]

³⁸ [al-Bukhārī, Muslim]

³⁹ [Sūrah *Nūh* 71:28]

Prophet ﷺ said, “Whoever asks forgiveness for the believing men and women, he will have a good deed written to his credit for each and every believing man and woman.”⁴⁰

25. We should not make *du‘ā’* against ourselves, our family, wealth, and children.

We should never utter a supplication against ourselves, our family, wealth and children. *Du‘ā’s* are meant for what is good and to avert what is bad. We should be careful what we say in the state of anger, so that we do not cause pain and grief to our family members and ourselves. Prophet ﷺ said, “Never beseech Allāh against yourselves or against your children or against your wealth, lest you do so in an hour when a petition is granted and you will be answered.”⁴¹

Also, it is not the character of a Muslim to curse others. Prophet ﷺ said, “The Muslim is not (given to) harming others, or cursing them, or being vulgar, or obscene.”⁴²

26. We should not make *du‘ā’* for breaking the ties of kinship.

Prophet ﷺ said, “A Muslim who supplicates Allāh with a supplication that does not contain any sin or cutting off of family relations, Allāh will give him one of the three things for it: either his *du‘ā’* will be speedily answered, or it will be saved for him in the Hereafter, or it will avert something bad for him equal to the value of his *du‘ā’*. So the companions said, ‘We will ask for more...’. He ﷺ replied, ‘Allāh is more (generous)’.”⁴³

27. We should seek the special times and places when our prayers are most likely to be answered. *Du‘ā’s* made by certain persons in certain circumstances are also answered by Allāh ﷻ. We should seek the opportune time, place, and situation during which supplications are most likely to be answered and make *du‘ā’*. Some of the best times, places and situations to make *du‘ā’* are:

⁴⁰ [Authenticated by al-'Albānī in *Majma' al-Zawā'id*]

⁴¹ [Muslim]

⁴² [al-Bukhārī in *'Adab al-Mufrad*]

⁴³ [Ahmad]

- 1) The latter (third) part of the night; the time before dawn.

The time before dawn, is the time when Allāh ﷻ descends to bestow His bounty upon His slaves, to meet their needs and to relieve their distress, as Prophet ﷺ said, “Our Lord, the Blessed and Most High, descends every night to the lowest heaven when only the last third of the night remains and says, ‘Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?’”⁴⁴

- 2) At a certain time of the night.

When people are sleeping or busy with worldly pleasures, Allāh ﷻ gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allāh ﷻ for whatever they need. Prophet ﷺ said, “During the night, there is a time when the Muslim does not ask for the good of this world and the Hereafter but it will be given to him, and that happens every night.”⁴⁵

- 3) When waking up at night.

When we go to bed at night, and then when we wake up in the night and make this supplication of our Prophet ﷺ and pray, our *du‘ā’s* will be accepted. Prophet ﷺ said: “Whoever goes to bed at night and says,

Lâ ‘ilâha ‘illallâhu waḥdahu lâ sharîka lahu, lahu-lmulku wa lahu-lḥamdu, wa Huwa ‘alâ kulli shay’in qadîr. Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ ‘ilâha ‘illallâhu wallâhu ‘akbar, wa lâ ḥawla wa lâ qûwwata ‘illâ billâhil-‘Alîyyil-‘Aẓîm.

– And then says, *Rabbighfir lî,*

– And then supplicates, his supplication will be answered; and if he performs *wudhû’* and prays, his prayer will be accepted.”⁴⁶

- 4) At the time of *‘adhân*, and between it and the *‘iqâmah*.

⁴⁴ [al-Bukhârî, Muslim]

⁴⁵ [Muslim]

⁴⁶ [al-Bukhârî, ‘Aḥmad]

The Messenger of Allāh ﷺ said, “Two will not be rejected, supplication when the *’adhān* (call of prayer) is being called, and at the time of the rain.”⁴⁷

Prophet ﷺ said: “A *du‘ā’* offered between the *’adhān*, and the *’iqāmah* is not rejected.”⁴⁸

5) While making *sujūd* (prostration).

When a Muslim is in his *Ṣalāh*, he is facing Allāh ﷻ and when he prostrates it is the nearest that he can be to Allāh ﷻ, so it is best to invoke Allāh ﷻ at this time. Making *du‘ā’* in a state of prostration is highly recommended because Prophet ﷺ said, “The closest that anyone of you may be to his Lord is when he is prostrating, so say a lot of *du‘ā’* at that time.”⁴⁹

6) At the end of the obligatory *Ṣalāh* (i.e., after *tashahhud*, and before making *taslīm* (*salām*)).

Allāh’s Messenger ﷺ was asked, “O’ Messenger of Allāh, which supplication is heard (by Allāh ﷻ)?”. He ﷺ said, “In the last third of the night and following the obligatory *Ṣalāh*.”⁵⁰

7) On Friday after *’Aṣr*.

The Messenger of Allāh ﷺ mentioned Friday and said: “During it there is a time when a Muslim slave does not stand and pray and ask Allāh for something, but He will give it to him,” and he gestured with his hand to indicate how short that time is.⁵¹

Some scholars have said that this hour is from the time the *’Imām* enters the mosque on Friday’s prayer until the prayer is over, where as others have said that it is the last hour of the day (i.e., after the *’Aṣr* prayer until the *Maghrib* prayer) and this is the stronger opinion of the two. This should enable us to remember Allāh ﷻ and make *du‘ā’* frequently throughout the whole day.

⁴⁷ [al-Ḥākim, Abū Dāwūd, ibn Mājah]

⁴⁸ [Abū Dāwūd, at-Tirmidhī, Ṣaḥīḥ al-Jāmi’]

⁴⁹ [Muslim]

⁵⁰ [Classified as ḥasan by al-’Albānī in Ṣaḥīḥ at-Tirmidhī]

⁵¹ [al-Bukhārī]

8) On the day of ‘Arafâh at ‘Arafâh.

Prophet ﷺ said, “The best invocation is that of the Day of ‘Arafâh, and the best that anyone can say is what myself and the Prophets before me have said: *Lâ ‘ilâha ‘illallâhu waḥdahû lâ sharîka lahu, lahul-mulku, wa lahul-ḥamdu, wa Huwa ‘alâ kulli shay’in qadîr.*”⁵²

The Messenger of Allâh ﷺ said, “There is no day on which Allâh ransoms more of His slaves from the Fire than the Day of ‘Arafâh. He draws close then He boasts about them before the angels and says, ‘What do these people want?’”⁵³

The day of ‘Arafâh is the essence and pinnacle of *Hajj*. On this great and momentous day, millions of worshippers gather together on one plain, from every corner of the world, with only one purpose in mind – to respond to the call of their Creator. During this auspicious day, Allâh ﷻ does not refuse the requests of His worshippers.

9) While drinking *Zam Zam* water.

Prophet ﷺ said: “*Zam Zam* water is for that for which it is drunk.”⁵⁴

This means that when we drink *Zam Zam* water we may ask Allâh ﷻ with sincerity for anything we like to gain or benefit from this water such as healing from illness.... etc.

10) On *Laylatul-Qadr*.

This is the night about which Almighty Allâh said,

“The night of *al-Qadr* (Decree) is better than a thousand months.”⁵⁵

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadhân. This night is the greatest night of the year. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and the doors of Paradise are opened. We are

⁵² [at-Tirmidhî, authenticated by al-'Albânî in *Silsilâtul-'Aḥadîth as-Ṣaḥîḥah*]

⁵³ [Muslim]

⁵⁴ [‘Aḥmad, classified as ṣaḥîḥ by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

⁵⁵ [Sûrah al-Qadr, 97:3]

encouraged to turn to Allāh ﷻ asking forgiveness for our sins with respect to His Attribute of forgiveness and pardon.

‘Ā’ishah ﷺ asked the Prophet ﷺ once, “When it is the night of *al-Qadr*, what should I say?” He replied, “Say: O’ Allāh! You are the Pardoner and You love to pardon, so pardon me”.⁵⁶

11) While fasting.

The Messenger of Allāh ﷺ said, “Three supplications will not be rejected (by Allāh ﷻ), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveller.”⁵⁷

12) At the time of breaking the fast.

Prophet ﷺ said, “Three men whose *du‘ā’* is never rejected (by Allāh) are: when a fasting person breaks fast (in another narration, the fasting person until he breaks his fast), the just ruler and the one who is oppressed.”⁵⁸

13) While travelling.

During travel supplication is heard by Allāh ﷻ if the trip is for a good reason. But if the trip is for a bad intention or to perform illegal things (making sins) this will not apply.

14) During rainfall.

The time of the rain is a time of mercy from Allāh ﷻ, so we should take advantage of this time when Allāh ﷻ is having mercy on His slaves.

15) When a rooster crows.

Prophet ﷺ said: “When you hear a rooster crowing, then ask Allāh for His bounties, for it has seen an angel, and when you hear a donkey braying, then seek refuge in Allāh from *Shayṭân*, for it has seen a *Shayṭân*.”⁵⁹

16) At the time of *jihād* (when the ranks are drawn up for battle).

⁵⁶ [at-Tirmidhī]

⁵⁷ [al-Bayhaqī, at-Tirmidhī]

⁵⁸ [‘Aḥmad, at-Tirmidhī]

⁵⁹ [al-Bukhārī, Muslim, Ṣaḥīḥ al-Jāmi‘]

When the Muslim is facing the enemy in battle, at this critical period, his *du‘ā’* is accepted.

Prophet ﷺ said: “Two *du‘ā’s* are never rejected, or rarely rejected: the *du‘ā’* during the call for prayer, and the *du‘ā’* during the calamity when the two armies attack each other.”⁶⁰

17) *Du‘ā’* after the soul of the deceased has been taken.

In a long *ḥadīth*, ‘Umm Salamah ؓ narrated that the Prophet ﷺ said this when Abū Salamah had just passed away and he ﷺ had closed his eyes, “Do not pray for yourselves anything but good, for the angels say ‘*Āmīn*’ to what you say.”⁶¹

18) A parent’s *du‘ā’* for his child.

19) The *du‘ā’* of a righteous child for his parents.

20) The *du‘ā’* of a Muslim for his absent brother or sister.

We should make *du‘ā’* for our Muslim brethren sincerely from the heart for it to be accepted.

Prophet ﷺ said: “There is no believing servant who supplicates for his brother in his absence where the angels do not say, ‘the same be for you.’”⁶²

21) The *du‘ā’* of a just and upright ruler.

22) While visiting the sick.

Prophet ﷺ said, “When you visit the sick, or the dead then say good, because the angels say ‘*Āmīn*’ to whatever you say.”⁶³

23) The *du‘ā’* of the person who is suffering injustice and oppression.

The one who is suffering injustice is heard by Allāh ﷻ when he invokes Him to regain his rights from the unjust one or oppressor. Allāh ﷻ will help

⁶⁰ [Abū Dāwūd, *al-Iḥkīm*, *ibn Mājah*]

⁶¹ [Muslim]

⁶² [Muslim]

⁶³ [Muslim]

him sooner or later as the Messenger of Allah ﷺ said, "Fear the prayer of the one who has been wronged, for there is no barrier between it and Allâh ﷻ." ⁶⁴

Prophet ﷺ also said, "The prayer of the one who has been wronged will be answered, even if he is an evildoer, for his evildoing is only against himself." ⁶⁵

24) When saying the *du'â'*,

"Lâ 'ilâha 'illâ 'Anta Subhânaka 'innî kuntu minaz-zâlimîn." ⁶⁶

In the next verse, Allâh ﷻ says that when the believers call upon Him, He will answer him as He answered and saved Yûnus عليه السلام.

The above mentioned times are considered the best times and places when *du'â's* are answered. Therefore, we should do our best to make repeated *du'â's* during these times while showing sincerity, humility, and placing dependence on Allâh ﷻ. We should start our *du'â'* by praising Allâh and invoking Him to send His peace and blessings upon the Prophet ﷺ as this serves as a means towards having one's *du'â'* answered by Allâh ﷻ.

Sincerity to Allâh ﷻ and obedience to the Prophet ﷺ by following his *sunnah* are the conditions for the acceptance of all acts of worship including *du'â'*, and no action will be accepted except with these two conditions.

Believing men and women should know that answering supplications could be postponed to the Hereafter for reasons Allâh knows best. Because of one's supplication, Allâh may save one from some evil instead of granting one's request. Certainly, Allâh (Exalted be He) is the Wise, All-Knower in His doings, words, law, and destiny. He says,

"Verily, your Lord is All-Knowing, All-Wise." ⁶⁷

Allâh ﷻ is the Grantor of Success.

⁶⁴ [al-Bukhârî, Muslim]

⁶⁵ [ʿAḥmad, Ṣaḥîḥ al-Jâmiʿ]

⁶⁶ [Sûrah al-'Anbiyâ' 21:87]

⁶⁷ [Sûrah Yûsuf 12: from verse 6]

REASONS FOR DU'Â'S NOT BEING RESPONDED TO

Why are *du'â's* not answered? There are people who do *Ṣalâh* regularly and perfectly, conduct themselves in the best of manners, practise their *dîn* (religion, 'Islâm) with sincerity and make constant *du'â'*; yet, they seem to be plagued by worries and difficulties. It seems like their *du'â's* are not being answered. Why? From authentic sources we gather that there **are** reasons why *du'â's* are not answered.

Factors that may prevent *du'â'* from reaching Allâh ﷻ and being answered must first be removed from the person making the *du'â'* and from the *du'â'* itself, and then the *du'â'* may be answered.

It is reported that 'Ibrâhîm bin 'Adham رحمه الله once passed through the market of Baṣrah. People gathered around him and asked: "O' Abû 'Ishâq, Allâh says in His Book, 'Supplicate to Me and I will respond to you', but we have been calling on Him for a long time and He does not answer our prayers". 'Ibrâhîm replied, "O' People of Baṣrah, your hearts have died in respect to ten things:

- First, you know Allâh but you do not give Him His rights;
 - Second, you have read Allâh's Book but you do not act by it;
 - Third, you claim to love Allâh's Messenger ﷺ, yet you abandon his *sunnah*;
 - Fourth, you claim to be enemies to *Shayṭân* but you conform to (his ways);
 - Fifth, you say you love Paradise yet you do not work for it;
 - Sixth, you say you fear the Fire yet you put yourselves closer to it (by sinning);
 - Seventh, you say death is true but you do not prepare for it;
 - Eighth, you busy yourselves with the faults of others and disregard your own;
 - Ninth, you consume the favours of your Lord but are not grateful for them;
- and,

-
- Tenth, you bury your dead but take no lesson from them.”¹

Reasons that may prevent our *du‘ā* from being answered include the following:

1. *Ḥarām* (unlawful) sustenance.

The reason why our *du‘ā* is not answered may be because we have done something that Allāh ﷻ has forbidden, such as having or consuming *ḥarām* (unlawful) wealth – whether it be food or drink or clothing or accommodation or transportation, or we have taken a *ḥarām* job etc. By *ḥarām* is meant not only pork and alcohol but also those *ḥalāl* (lawful) things which have been obtained in an unlawful manner, whether by theft, fraud or deceit, or goods purchased with *ḥarām* income from gambling, or *ribâ* – (interest). The wearing of *ḥarām* clothes includes clothing purchased with *ḥarām* wealth and clothing which are not permitted.

In the *ḥadīth* of Abū Hurayrah ؓ in Ṣaḥīḥ Muslim, the Messenger of Allāh ﷺ mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) “My Lord, My Lord”, but his food is *ḥarām*, his drink is *ḥarām*, his clothing is *ḥarām*, all his nourishment is *ḥarām*; so how can he be answered?”

The man described by the Prophet ﷺ had many of the factors which help *du‘ā*’s to be answered – he was travelling and he was in need of Allāh, he raised his hands to the sky and invoked Allāh with one of His Most Powerful Names – “*ar-Rabb*” and repeated it. But the fact that he consumed *ḥarām* wealth prevented his *du‘ā* from being answered.

2. Committing sins.

Our sins come between us and the answering of our *du‘ā*’s. How sins block our *du‘ā* is something that many of us cannot comprehend because if we did, we would pay more attention to stop the sins that we indulge in daily. When we

¹ [Abū Nu‘aym, *Ḥilyat al-‘Awliyā’* 8:15,16]

make *du‘ā* for a long time without getting a response, we should examine our actions and see if we are committing any sins or are we following a *bid‘ah* (innovation). Allāh ﷻ says,

*“Verily, Allāh will not change the condition of a people until they change what is in themselves (committing sins and by being ungrateful and disobedient to Allāh).”*²

That is to say, if a people’s condition is good, Allāh will maintain it as long as they are grateful and do not disobey Him. Similarly, if the condition of a people is bad, Allāh will maintain it for them as long as they remain ungrateful and insist on disobeying Him.

3. Abandonment of obligatory deeds.

Just as doing good deeds is a reason for the acceptance of *du‘ā*’s, similarly, abandoning good deeds is a reason for the rejection of *du‘ā*’s. So, for example, how could those who have constantly neglected and abandoned *Fajr* prayers in the *Masjid* expect that their *du‘ā*’s to be answered?

4. Abandonment of forbidding evil and enjoining good.

When we see someone doing something that is not allowed, we have to advise him, prevent him from doing it, and exhort him to do good deeds.

Prophet ﷺ said, “By Him, in Whose Hands is my soul, you should enjoin good and forbid evil, or else it is likely that Allāh will send a punishment upon you and then you will invoke Him and you will not be answered.”³

Allāh ﷻ says in the Qur’ân,

*“You are the best of people ever raised for mankind; you enjoin what is good and forbid what is evil, and believe in Allāh.”*⁴

² [Sûrah ar-Ra’d 13:11]

³ [at-Tirmidhî]

⁴ [Sûrah ‘Âli-‘Imrân 3:110]

So, when Allāh Himself has described us to be the ones who forbid evil and enjoin good, not doing so brings about His anger and punishment.

5. Hastiness.

We must wait patiently for our *du‘ā* to be accepted, as impatience is one of the causes for its rejection. Prophet ﷺ said, “The invocation of any one of you is granted (by Allāh) as long as he does not show impatience by saying, ‘I have invoked Allāh but my request has not been answered.’”⁵

In another narration by Abû Hurayrah ؓ, the Prophet ﷺ said, “A servant is granted his request as long as he does not invoke Allāh for a sin, or to break kinship ties, and he does not make haste.”⁶

So, even if we have been beseeching Allāh ﷻ for many years, we should never give up hope of getting a response, and should continue to invoke Him.

6. Asking for something which is not beneficial.

Sometimes the *du‘ā* which we are making may not be good for us, but we may not know the reason why it is not being answered. Allāh ﷻ says in the Qur’ân,

*“But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.”*⁷

7. Asking for something prohibited.

When a *du‘ā* is for something forbidden or unacceptable, like asking Allāh ﷻ for something which we are not permitted to ask for, e.g., asking to live forever in this world, or asking for something *ḥarâm*, or breaking ties of relationship, or praying for death and so on, then it may not be answered.⁸

⁵ [al-Bukhari]

⁶ [Muslim]

⁷ [Sûrah al-Baqarah 2: from verse 216]

⁸ [al-Bukhari]

This is because the Prophet ﷺ said, “Any Muslim who supplicates to Allāh in a *du‘ā* which contains no sin or breaking of kinship, Allāh will give him one of three things: either his *du‘ā* will be immediately answered or, it will be saved for him in the Hereafter, or it will turn away an equivalent amount of evil (from him).” The companions said “...so we will ask for more.” He replied, “Allāh is more (generous).”⁹

*Du‘ā*s bring only *khayr* (goodness). They either hurry the arrival of desired things or keep calamities away or turn into good deeds for us on the Day of Judgement. The only thing is that our need should be pure and that we do not ask for something bad or something that might cause the breaking of family ties.

8. Saying “*in shâa’ Allâh*”.

Some people, when supplicating, have a habit of saying “*in shâa’ Allâh*”, as in “may Allāh help you *in shâa’ Allâh*”, or “may Allāh give you a pious spouse *in shâa’ Allâh*”. The use of the word “*in shâa’ Allâh*” suggests doubt in the heart of the supplicant and that must be avoided. It is prohibited to use *in shâa’ Allâh* in matters that we need without a doubt, such as Allāh’s forgiveness, mercy, blessing, help, etc. We should be firm in our request, with certainty in our hearts that Allāh ﷻ will grant us what we ask for if it is good for us.

9. Not adhering to the etiquettes of making *du‘ā*’.

When we abandon the proper etiquette of making *du‘ā*’, the *du‘ā*’ will not be responded to. Doubt in the heart of the person who is making *du‘ā*’ as to whether the *du‘ā*’ would be answered, or bad manners towards Allāh ﷻ – such as raising his voice in *du‘ā*’, or making *du‘ā*’ in the arrogant manner of one who thinks he has no need of Allāh; or because he pays too much attention to the words and tries to come up with unnecessarily ornate phrases, without paying attention to the meaning; (may Allāh protect us from such a heart that is heedless and not sincere, *‘Āmîn*); or because he tries too hard to weep or shout without

⁹ [’*Aḥmad*]

really feeling it, or he becomes too emotional and hysterical and loses self-control; all these may come in the way of *du'ā's* being answered. When calling upon our Lord we must have humility and avoid anything that is not befitting His Majesty.

It is important to know that *du'ā's* may be answered in many ways. Allāh ﷻ may respond to our *du'ā'* by fulfilling our desire; or He may substitute what we have asked for with something else that in His knowledge is better for us; or, through the blessings of the *du'ā'*, He will ward off some evil or impending calamity that was to befall us; or He will save it with Him for us on the Day of Resurrection when we will be most in need of it. Though we might not know whether our *du'ā's* are accepted or not, we should have sure firm faith in our heart that our *du'ā's* are certain to be heard and answered in some way or other. It is therefore our duty to continue beseeching Allāh ﷻ for our needs with firm conviction that He will respond to our *du'ā's*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PART 1

CHAPTER 1

HOW TO START SUPPLICATING TO ALLĀH ﷻ

1. Invoking Allāh ﷻ by His Great Attributes 1
2. Prayers for our Prophet ﷺ 16

1. INVOKING ALLĀH ﷻ BY HIS GREAT ATTRIBUTES

1. أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

'A'ūdhu billāhis-Samī'il-'Alīm, minash-shaytān-nir-rajīm, min hamzihi wa nafkhihi, wa nafthihî.

I take refuge in Allāh, the All Hearing, the All Knowing, from Satan the accursed; from his evil suggestion, arrogance and voice (poetry).

Explanatory Note:

By saying these words, we take refuge in Allāh from the *Shaytān*, the rejected being because he is cursed and expelled by the will of Allāh ﷻ. We ask Allāh ﷻ to protect us from being harmed in our religion and our life by *Shaytān*, or if he causes us to fail in an act that Allāh ﷻ has ordered us to do. We also ask our Creator, the All-Hearing, the All-Knowing for protection against the winking, gesturing, prodding and whispering of the devil, as *Shaytān* can only be prevented from harming people with the help of the Lord of the worlds. Before the advent of Prophet ﷺ, erotic poetry was a source of delight to most of the pagan Arabs, and we ask to be protected from it.

2. Recite *Bismillâh-hir-Raḥmân-nir-Raḥîm*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillâh-hir-Raḥmân-nir-Raḥîm.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful.

Explanatory Note:

Why do we begin our actions by saying “*Bismillâh*”? By saying “*Bismillâh*”, we seek the help and blessings of Allâh through His Name. By this nothing in the heavens and the earth can cause us harm. He is *ar-Raḥmân* (the Entirely Merciful) whose attribute is vast mercy, extended to all of His creation; and *ar-Raḥîm* (the Especially Merciful) who causes that mercy to reach the believers among His slaves. Saying “*Bismillâh*” is an expression of gratitude to the Merciful Lord Who grants grace and bounties to His creation.

Mentioning “*Bismillâh*” brings good and wards off evil; gaining provision and victory are some of the effects of saying this phrase. When it is mentioned upon something that is little, that thing increases and becomes beneficial; when mentioned during illness, it is a cure; when mentioned during time of fear, it dissipates one’s fears. However, for these results to occur, we must be sincere and have faith when we say “*Bismillâh*”; as if we are saying, “By beginning my work, in the Name of Allâh, I seek His help and mercy.

3. Recite *Sûrah al-Fâtiḥah*.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝۲﴾

الرَّحْمَنِ الرَّحِيمِ ۝۲ مَلِكِ يَوْمِ الدِّينِ ۝۳﴾

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝۴ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝۵﴾

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝۶﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Al-ḥamdu lillâhi Rabbil-‘alamîn. Ar-Raḥmân-nir-Raḥîm. Mâlîki yawmiddîn. ‘Iyyâka na‘budu wa ‘iyyâka nasta‘în. ‘Ihdinaş-şirâṭal-mustaqîm. Şirâṭal-ladhîna ‘an‘amta ‘alayhim, ghayril-maghdhûbi ‘alaihim, waladh-dhâl-lîn. ‘Âmîn.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. All praises and thanks be to Allâh, the Lord of the worlds. The Entirely Merciful, the Especially Merciful. Owner of the Day of Recompense. You alone we worship and You alone we ask for help. Guide us to the straight path. The path of those upon whom You have bestowed Your favours, not of those who have evoked (Your) anger, nor of those who have gone astray.¹

Explanatory Note:

This *Sûrah* includes the belief in *Tawḥîd* (belief in the Oneness of Allâh), the worship of Allâh ﷻ, the Day of Resurrection, promise (of *Jannah*) and warning (against Hell-fire), instances of the pious and

¹ [Sûrah al-Fâtiḥah 1:1-7]

impious people of the past communities, and the lessons their conduct has for others.¹

This is a *Sûrah* of the praise of Allâh ﷻ and of *Tawhîd* in the first half, and of supplication in the latter half, and is regarded as the greatest *Sûrah* of the Qur'ân. Abû Sa'îd al-Khudrî ؓ recited this *Sûrah* on a man who was affected by the poison of a snake, and he got cured.²

4. Recite *Sûrah al-'Iklâş*. It contains the most perfect words needed for the praise of Allâh ﷻ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

Bismillâh-hir-Rahmân-nir-Rahîm. Qul Huwallâhu 'Aḥad. Allâhuṣ-Ṣamad. Lam yalid wa lam yûlad, Wa lam yakul-lahu kufuwan 'Aḥad.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: "He is Allâh, the One, Allâh, the Self Sufficient. He neither begets nor is He born; Nor is there to Him any equivalent."³

Explanatory Note:

Sûrah al-'Iklâş contains the perfect description of Allâh ﷻ and hence has the perfect words for the praise of Allâh. Though few in words, this *Sûrah* speaks of pure *Tawhîd* (belief in the oneness) of

¹ [Riyâdhuṣ-Ṣâlihîn]

² [al-Bukhârî]

³ [Sûrah al-'Iklâş 112:1-4]

Allāh Almighty, and also contains a perfect description of the Attributes of Allāh ﷻ, as told by Allāh Himself. This *Sûrah* comprehensively contains the knowledge of *Tawhîd* and its principles which form the essence of the belief in Almighty Allāh. Purification of faith is this *Sûrah's* theme and the concept of *Tawhîd* is the dominant factor of this *Sûrah*. The affirmation of the Oneness of the Lord is in total and absolute contradiction to all forms of polytheism.

This *Sûrah* mentions two Names of Allāh which together indicate all the Attributes of Perfection – “*al-'Aḥad*” and “*aṣ-Ṣamad*”. They indicate the Oneness of the Sacred Being Who possesses all the Attributes of Perfection. “*Al-'Aḥad*” indicates the singularity of existence that cannot be shared by another entity; He is Single, Unique and Indivisible. “*Aṣ-Ṣamad*” implies that He is the One on Whose dignity and sovereignty all other things in existence depend for all their needs. He is the One sought in times of difficulty and need, the One depended on by all existence. In other words, all needs are brought before Him. This shows the special value of this chapter, and why it is regarded as a third of the Qur'ân.

5. Recite *'Āyat al-Kursî*. It is the greatest verse in the Qur'ân because it describes the greatness of Allâh and His Attributes. It contains great description and praise of Allâh's power, knowledge, and other sublime qualities.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allâhu lâ 'ilâha 'illâ Huwal-Hayyul-Qayyûm; Lâ ta' khudhuhû sinatun wa lâ nawm; Lahû mâ fis-samâwâti wa mâ fil-'ardh; Man dhal-ladhî yashfau' 'indahû 'illâ bi-'idhnihi; Ya'lamu mâ bayna 'aydîhim wa mâ khalfahum; Wa lâ yuhîtûna bi-shay'in min 'ilmihî 'illâ bimâ shâa'; Wasia' kursî-yuhus-samâwâti wal-'ardh; Wa lâ ya'ûduhû hifzuhumâ; Wa Huwal-'Alîyyul-'Azîm.

Allâh – There is none worthy of worship in truth except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them. And they encompass not a thing of His knowledge except for what He wills. His *Kursî* extends over the heavens and the earth. And their preservation tires Him not. And He is the Most High, the Most Great.¹

¹ [Sûrah al-Baqarah 2:255]

Explanatory Note:

'*Āyat al-Kursī*' mentions, both explicitly and implicitly, many of Allāh's Attributes; singling Him out in worship, and those qualities of perfection that befit Allāh Almighty, and negating those qualities of imperfection that do not befit Him and which is why it is to be recited after the obligatory prayers, before going to sleep, and why it helps to repel the *Shayṭān*, along with the other great benefits mentioned with reciting it. '*Āyat al-Kursī*' mentions six Attributes (*ṣifat*) of Allāh, the Most High, all six being mentioned in this single *āyat*. The attributes mentioned are: the Divine Oneness (*Waḥdaniyyah*) of Allāh, His Life (*Ḥayāth*), His Knowledge (*ʿIlm*), His Kingdom (*Mulk*), His Divine Power (*Qudrah*), and His Will (*ʿIrādāh*). In no other verse of the Qur'ān are these qualities found to the same degree, which is why its virtues are extolled in many *aḥadīth* (plural of *ḥadīth*).

'Ubayy bin Ka'b reported that the Prophet ﷺ once asked him, "Which is the greatest *'āyah* in Allāh's Book?" 'Ubayy replied, "Allāh and His Messenger know better." The Prophet ﷺ asked him the same question a few more times, and every time 'Ubayy gave the same answer. But finally, 'Ubayy said, "It is '*Āyat al-Kursī*.'" The Prophet ﷺ was pleased with this answer and said, "May this knowledge give you happiness, O' Abū al-Mundhir."¹

¹ [Muslim, 'Aḥmad]

6. ﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾
تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

Qulil-lāhumma Mālikal-Mulki tu'til-mulka man tashā'u wa tanzi'ul-mulka mimman tashā'u, wa tu'izzu man tashā'u, wa tudhillu man tashā'u, bi yadikal-khayru, 'innaka 'alâ kulli shay'in qadîr. Tûlijul-layla fin-nahâri wa tûlijun-nahâra fil-layli, wa tukhrijul-ḥayya minal-mayyiti wa tukhrijul-mayyita minal-ḥayyî, wa tarzuqu man tashā'u bighayri ḥisâb.

Say (O' Muḥammad ﷺ): O' Allāh! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will, and You humble whom You will. In Your Hand is (all) good. Indeed You are over all things competent. You cause the night to enter the day and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living; and You give provision to whom You will without account.¹

Explanatory Note:

Allāh ﷻ commanded His Prophet Muḥammad ﷺ to invoke Him with these words. Allāh ﷻ transferred the Prophethood from the Children of 'Israel to the Arabs, from whom Muḥammad ﷺ became

¹ [Sûrah 'Āli-'Imrân 3:26,27]

the last and final of all Prophets, and the Messenger of Allâh to all mankind and *jinn*. This verse shows Allâh's majestic power.¹

The power of Allâh is manifested in this invocation when we acknowledge that Allâh is the One and Only Lord and Master of every authority and of every kind of governing power. He has the sources and treasures of power, honour and glory. There is no partner for Him in this. A person gets power and honour in this world only if Allâh ﷻ grants it to him and loses power and honour only because He withdraws it from him. All goodness is only in the Hands of Allâh since He is the source of all goodness and blessings. The non-stop occurrence of night and day and the increase and decrease in their hours of duration is exclusively by the power of Allâh and no one else has anything to do with it. He is One in His Kingdom and Actions, as Creator, Planner and Sustainer of all that exists.

7. ﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾﴾

Sabbaha lillâhi mâ fis-samâwâti wal-'ardhi wa Huwal-'Azîzul-Hakîm. Lahû mulkus-samâwâti wal-'ardhi yuhyi wa yumîtu wa Huwa 'alâ kulli shay'in qadîr. Huwal-'Awwalu wal-'Âkhiru, waz-Zâhiru, wal-Bâṭinu wa Huwa bi-kulli shay'in 'Alîm.

¹ [Tafsîr ibn Kathîr]

Whatever is in the heavens and the earth exalts Allāh and He is the Exalted in Might, the Wise. His is the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him by way of His Knowledge) and He is, of all things, Knowing.¹

Explanatory Note:

Everything that exists in the heavens and the earth praises and glorifies Allāh ﷻ, including creatures and plants but human beings do not understand their glorification (*tasbīḥ*). He is the One to Whom all things submit in humility. He is the absolute Owner of His creation, bringing life and death, and granting what He wills to whom He wills. Whatever He wills, is, and whatever He does not will, will never be.²

Allāh's control and sovereignty is over everything; nothing is out of His reach and power. He uses His power and authority with wisdom and this is shown in the regularity of the universal system. He is Eternal and will remain so. The entire universe shows His existence and responds to Him by glorifying Him with praises and thanks. He is also hidden that no one sees Him. Senses cannot comprehend Him; intellect cannot reach His origin. He is the Knower of all hidden things and nothing is hidden from Him.

¹ [Sūrah al-Ḥadīd 57:1-3]

² [Tafsīr ibn Kathīr]

8. ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (٢٢)
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ
 الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣)
 هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
 يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

Huwallāhul-ladhî lâ 'ilāha 'illā huwa, 'Ālimul-Ghaybi wash-shahâdati, Huwar-Rahmânur-Rahîm. Huwallāhul-ladhî lâ 'ilāha 'illā Huwal-Malikul-Quddûsus-Salâmul-Mu'minul-Muhayminul-'Azîzul-Jabbârul-Mutakabbir. Subhânallâhi 'ammâ yushrikûn. Huwallāhul-Khâliqul-Bâri'ul-Muṣawwiru, lahul-'asmâ'ul-ḥusnâ, yusabbihû lahû mâ fis-samâwâti wal-'ardh, wa Huwal-'Azîzul-Hakîm.

He is Allâh, other than Whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allâh, other than Whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allâh above whatever they associate with Him. He is Allâh, the Creator, the Inventor, the Fashioner; to Him belong the best Names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.¹

¹ [Sûrah al-Hashr 59:22-24]

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

Lâ 'ilâha 'illallâhu, waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr. Subḥânallâh, wal-ḥamdulillâh, wa lâ 'ilâha 'illallâhu wallâhu 'Akbar, wa lâ ḥawla wa lâ qûwwata 'illâ billâhil-'Alîyil-'Azîm.

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is over all things competent. How perfect Allâh is, and all praise is for Allâh and there is none worthy of worship in truth except Allâh, Allâh is the Greatest and there is no power nor might except with Allâh, the Most High, the Great.¹

Explanatory Note:

Prophet ﷺ said that this was the most powerful dhikr that the earlier Prophets used to say.²

He also said that whoever asks Allâh ﷻ by this dhikr, Allâh will not reject his du'â.³

¹ [al-Bukhârî]

² [at-Tirmidhî]

³ [al-Bukhârî]

10. 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 النِّعَمَةُ وَلَهُ الْفَضْلُ وَلَهُ الشُّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu; laḥul-mulku wa laḥul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr; lâ ḥawla wa lâ qûwwata 'illâ billâh; lâ 'ilâha 'illallâhu, wa lâ na'budu 'illâ 'îyyâhu, laḥun-ni'matu wa laḥul-fadhlu wa laḥuth-thana'ul-ḥasanu, lâ 'ilâha 'illallâhu mukhliṣîna laḥud-dîna wa law karihal-kâfirûn.

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is capable of everything. There is no might nor power except by Allâh. There is none worthy of worship in truth except Allâh, and we worship none except Him. For Him is all favour, grace, and glorious praise. There is none worthy of worship in truth except Allâh, and we are sincere in faith and devotion to Him although the disbelievers detest it.¹

11. Prophet ﷺ heard someone supplicating Allâh by these words:

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

Allâhumma 'innî 'as'aluka bi'annî 'ash-hadu 'annaka 'Antallâhu, lâ 'ilâha 'illâ 'Antal-'Aḥaduṣ-Ṣamadul-ladhî, lam yalid wa lam yûlad, wa lam yakullahu kufuwan 'Aḥad.

¹ [Muslim]

O' Allāh! Indeed I ask You, because I testify that You are Allāh; there is no (true) god but You, the One, the Self Sufficient. He neither begets nor is He born; Nor is there to Him any equivalent.

– Then, Prophet ﷺ said: “By Him in Whose Hand my soul is in, he (the supplicant) has asked Allāh by His Supreme Name. Allāh will surely answer when one asks Him by His Supreme Name.”¹

Explanatory Note:

When we are supplicating to Allāh ﷻ, we should ask Him by saying these words, and then make our supplication. This *du‘ā'* is an example of *tawassul* (to hope for and seek the answering of one's supplication) to Allāh through our belief (*'imān*), which comes under pious actions; meaning, “.....due to the fact that I bear witness that You are Allāh, answer my request.....”, and through His Most Beautiful Names and Exalted Attributes. Prophet ﷺ said that whoever asks Allāh ﷻ by this *du‘ā'*, Allāh will not reject his *du‘ā'*.²

12. ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

Lā 'ilāha 'illā 'Anta Subḥānaka 'innī kuntu minaz-ẓālimīn.

There is none worthy of worship in truth except You (O' Allāh), Glorified are You (above all the evil they associate with You). Indeed, I have been of the wrongdoers.³

¹ [Abū Dāwūd, at-Tirmidhī]

² [Aḥmad, authenticated by al-'Albānī in Ṣaḥīḥ ibn Mājah]


³ [Sūrah al-'Anbiyā' 21: from verse 87]

Explanatory Note:

This supplication of Yûnus عليه السلام is one of the mightiest of supplications because he professes the Oneness of Allāh and then admits his sins and shortcomings and the wrong he had committed against his own soul. He regretted his hasty departure from his people and through this *du‘â*, he received Allāh’s help. We must confess our sins before Allāh ﷻ and admit our mistakes and shortcomings when we make *du‘â*.

This *du‘â* of Yûnus عليه السلام is indeed a special, blessed *du‘â* and Allāh accepts the *du‘â* of any person if he makes the *du‘â* of Yûnus عليه السلام because Prophet ﷺ said, “No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.”¹

Therefore, this *du‘â* was not only a blessing for Yûnus عليه السلام, but also for every single Muslim. This is a powerful *du‘â*, which turns away calamities and causes Allāh ﷻ to grant our wishes.

13.  هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Huwa Mawlâkum, fa ni‘mal-Mawlâ wa ni‘man-Našîr.

He is your Protector (Patron, Lord), what an excellent Protector, what an excellent Helper!²

14. يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Yâ Dhal-Jalâli wal-‘Ikrâm!

O’ Possessor of Greatness and Honour!³

¹ [‘Aḥmad, authenticated by al-‘Albânî in *Ṣaḥîḥ at-Tirmidhî*]

² [Sûrah al-Ḥajj 22:78]

³ [at-Tirmidhî, ‘Aḥmad]

Explanatory Note:

Prophet ﷺ advised to recite this frequently. These words contain the perfect praise of Allâh and describe His Perfect Attributes.¹

Prophet ﷺ heard a man saying, “O’ Lord of Majesty and Honour!” At this, Prophet ﷺ said, “Your supplication will be heard, so ask for what you want to ask.”²

These words are used as an opening for making *du‘â*. So, when we want to invoke Allâh ﷻ, we say this and then seek our request.

2. PRAYERS FOR OUR PROPHET ﷺ

15. 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.

Allâhumma ṣalli ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ ṣallayta ‘alâ ‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd. Allâhumma bârika ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ bârakta ‘alâ ‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd.

O’ Allâh! Send prayers upon Muḥammad and on the family of Muḥammad just as You sent prayers upon ‘Ibrâhîm and the family of ‘Ibrâhîm. Indeed You are Praiseworthy and Most Glorious. O’ Allâh! Send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon ‘Ibrâhîm and the family of ‘Ibrâhîm. Indeed You are Praiseworthy and Most Glorious.³

¹ [Riyâdhuṣ-Ṣâlihîn]

² [at-Tirmidhî]

³ [al-Bukhârî]

16. ‘Umar ibn al-Khaṭṭāb ﷺ said: “*Du‘ā’* is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet ﷺ.”¹

Explanatory Note:

This *ḥadīth* indicates that it is *mustaḥabb* (recommended) to send blessings upon the Prophet ﷺ when making *du‘ā’*.

17. Prophet ﷺ said: “When any one of you prays, let him begin by praising Allāh, then let him send blessings upon the Prophet ﷺ, then let him ask for whatever he wants.”²

18. Aṭ-Ṭabarānī narrated that ‘Abdullāh ibn Mas‘ūd ﷺ said: “If any one of you wants to ask (of Allāh), let him begin by praising Allāh as He deserves to be praised, then let him send blessings upon the Prophet ﷺ, then let him ask after that, for that is more likely to be answered.”³

Explanatory Note:

Abū Sulaymān al-Dārānī said: “Whoever wants to ask Allāh for what he needs, let him start by sending blessings upon the Prophet ﷺ, then ask for what he needs, then end his prayer with blessings upon the Prophet ﷺ, for his sending blessings upon the Prophet ﷺ will be accepted, and Allāh is too generous to refuse what comes in between.”

¹ [Authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*, and *Silsilah aṣ-Ṣaḥīḥah*]

² [Authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*]

³ [Authenticated by al-'Albānī in *Silsilah aṣ-Ṣaḥīḥah*]

CHAPTER 2

SUPPLICATIONS FOR FORGIVENESS AND REPENTANCE

3. *DU'Â'S* FOR FORGIVENESS AND REPENTANCE 18

19. Prophet ﷺ taught his companions the best supplication for beseeching Allâh's forgiveness. He taught them to say the following prayer every morning and evening:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَىٰ عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allâhumma 'Anta Rabbî lâ 'ilâha 'illa 'Anta; khalaqtanî wa 'anâ 'abduka wa 'anâ 'alâ 'ahdika wa wa'dika mastata'tu; 'a'ûdhu bika min sharri mâ şana'tu; 'abû'u laka bi-ni'matika 'alayya, wa 'abû'u bi-dhanbî; faghfir lî fa 'innahu lâ yaghfirudh-dhunûba 'illâ 'Anta.

O' Allâh! You are my Lord. There is none worthy of worship in truth besides You. You created me and I am Your slave. I will stick to my covenant and promise (of faith and sincere obedience) to You as much as I can. I take refuge in You from the evil that I have done. I acknowledge before You Your blessings bestowed upon me and I confess to You my sins. So forgive me, for surely no one can forgive sins except You.

– This *du'â'* is known as “*Sayyidul-'Istighfâr*” and is considered the best for seeking Allâh's forgiveness. Prophet ﷺ said that whoever says this in the evening with firm faith in it, and dies during the night, will

enter *Jannah*. Whoever says this in the morning with firm faith in it, and then dies during the day will enter *Jannah*.¹

Explanatory note:

We begin the *du‘â* with an affirmation of *Tawhîd*, confirming servitude only to Allâh ﷻ. Then we reaffirm our commitment to fulfil our covenant i.e., pledge of devotion, and the promise which we have given to our Lord to the best of our ability; a declaration that our worship is dependent only upon our ability which is a mercy from our Lord. Knowing the path to Allâh lies in recognising Allâh’s favours and acknowledging the sins and shortcomings of one’s self. When we offer this supplication, we admit that we are sinners, despite the blessings (of *‘imân*, health, home, children etc.) and grace that Allâh ﷻ showers upon us, and we appeal to Him in His infinite grace to forgive our sins. This acknowledgement is the beginning of our road to repentance. Throughout the day, our life passes continuously through two affairs; the blessings granted to us by Allâh, which require that we give thanks to Him, or we fall into a sin which necessitates that we repent and seek forgiveness. So we enter the morning between blessings and sins, fearing Allâh for our sins and at the same time hoping for the generosity of the *al-Karîm*, the Most Generous.

We should appeal to Allâh ﷻ with this supplication for forgiveness whenever we commit a sin. It is the best *du‘â* which we can ask for forgiveness because it contains a pure and sincere acknowledgment of our deficiencies and sins. We should offer it every morning and evening

¹ [al-Bukhârî]

which will bring us a greater assurance that Allâh in His grace will forgive us our mistakes and transgressions. It will also ensure that we cultivate our hearts to be penitent and humble.

20. ﴿رَبَّنَا اقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾^(١٢٧)
 ...وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾^(١٢٨)

Rabbanâ taqabbal minnâ, 'innaka 'Antas-Samî'ul-'Alîm. Wa tub 'alaynâ, 'innaka 'Antat-Tawwâbur-Rahîm.

Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, All-Knower. And accept our repentance. Truly You are the One Who accepts repentance, the Most Merciful.¹

Explanatory note:

This *du'â'* was made by 'Ibrâhîm and 'Ismâ'îl عَلَيْهِمُ السَّلَام as they built the House (*Ka'bah*) and raised its foundations. They were performing a good deed, yet they asked Allâh to accept this good deed from them, afraid that this good deed might not be accepted of them. This is the behaviour of the sincere believers.²

21. These were the *du'â's* of our Prophet ﷺ and those who believed in his Message. And they were answered by Allâh, the Almighty. Prophet ﷺ said: "Allâh said after every one of these *du'â's* – 'I shall accept' (your supplication)."

¹ [Sûrah al-Baqarah 2: from verse 127, 8]

² [Tafsîr ibn Kathîr]

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ

عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Rabbanâ lâ tu'âkhiḏhnâ 'in nasînâ 'aw 'akḥṭa'nâ. Rabbanâ wa lâ taḥmil 'alaynâ 'iṣran kamâ ḥamaltahu 'alal-ladhîna min qablinâ. Rabbanâ wa lâ tuḥammilnâ mâ lâ ṭâqata lanâ bihî; wa'fu 'annâ, wagħfir lanâ warḥamnâ, 'Anta Mawlânâ fanṣurnâ 'alal-qawmil-kâfirîn.

Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not put upon us a burden like that which You put on those before us. Our Lord! Do not burden us with more than we can bear. Pardon us, grant us forgiveness and have mercy on us. You are our Protector, so help us over the disbelieving people.¹

Explanatory note:

These 'âyah were given to Prophet Muḥammad ﷺ by Allâh's grace during the Ascension (*Mi'râj*) and they were not given to any other previous Prophet. We say this *du'â'* out of deep gratitude, for this 'ummah was relieved of the stringent burdens placed on the 'Israelites. We make the *du'â'* "do not punish us if we forget", because forgetfulness is a shortcoming from the *Shayṭân*. When we ask Allâh not to place on us a burden more than we can bear, it is in terms of spiritual duties. Assured by Allâh ﷻ that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfillment of that promise. We ask Allâh for 'afuw (pardon/forgiveness,

¹ [Sûrah al-Baqarah 2: from verse 286 – Muslim]

but also erasing/wiping out), for we are not free from shortcomings in those things which have been commanded. We ask Allâh for *maghfirah* (pardon/forgiveness, but also concealing/hiding) from the sins which we have committed, because if we are not forgiven, our sins will pile upon us as a *rân* (a covering of sins and evil deeds – see *Sûrah al-Muṭaffifîn* 83:14) upon our heart, and perhaps destroy us. We ask Allâh to have *rahmah* (mercy) on us so that He will pardon and conceal what has passed, and have *rahmah* on us in what is to come.

22. ﴿رَبَّنَا إِنَّا أَمْنَاكَ فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

Rabbanâ 'innanâ 'âmannâ faghfir lanâ dhunûbanâ waqinâ 'adhâban-nâr.

Our Lord! Indeed we have believed, so forgive us our sins and protect us from the punishment of the fire.¹

Explanatory note:

This is the *du'â* of the *muttaqûn* (pious believers) for whom Allâh ﷻ has promised tremendous rewards.²

The verses before and after this verse describe the people making this *du'â* as the ones who fear Allâh, are patient, truthful, devout, and charitable and who seek the forgiveness of Allâh ﷻ in the pre-dawn hours. They highlight their *'imân* as the basis of asking for forgiveness. This *du'â* is an example of *tawassul* (to hope for and seek the answering of one's supplication) to Allâh through means of a righteous deed which the person supplicating has done. When a person supplicates and mentions an important pious act which he has done,

¹ [*Sûrah 'Âli-'Imrân* 3:16]

² [*Tafsîr ibn Kathîr*]

and in which he had feared Allâh, and had acted in obedience to Him, hoping for His reward and fearing His punishment and giving precedence to pleasing Him and obeying Him over everything else, and then using that as a means of *tawassul* in his supplication, it is more liable to be accepted and responded to.

23. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ

أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

Rabbanaghfir lanâ dhunûbanâ wa 'isrâfanâ fî 'amrinâ, wa thabbit 'aqdâmanâ wansurnâ 'alal-qawmil-kâfirîn.

Our Lord! Forgive us our sins and our transgressions and steady our feet and help us against the disbelieving people.¹

Explanatory note:

This *du'â'* was revealed with reference to the Battle of 'Uḥud. Many earlier Prophets fought along with the pious scholars and they never lost heart for their hardships. All they said was this *du'â'*, and Allâh ﷻ gave them the reward of both the worlds – see verse 148.²

While facing these difficulties and hardships, they did not speak ill of their Lord; instead they acknowledged their weaknesses and begged forgiveness for their sins and transgressions. And the outcome of their attitude was that they were successful in this world and the Hereafter. This shows that we need to stand firm even more when victory is delayed, so that we will not go astray after being steadfast.

¹ [Sûrah 'Âli-'Imrân 3:147]

² [Tafsîr ibn Kathîr]

24. ﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

Rabbanâ 'innanâ sami'nâ munâdiyan yunâdi lil-îmâni 'an 'âminû bi-Rabbikum fa 'âmannâ. Rabbanaghfir lanâ dhunûbana wa kaffir 'annâ sayyi'âtinâ wa tawaffanâ ma'al-'abrâr.

Our Lord! Verily we have heard the call of one (Muḥammad ﷺ) calling to faith: 'Believe in your Lord', and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the company of the righteous.¹

Explanatory note:

This *du'â'* is for honour on the Day of Resurrection. It was asked by the people of understanding who contemplate about the signs of Allâh ﷻ in the sky and the earth and remember Him at all times. And Allâh accepted and answered their *du'â'*. – see verse 195.²

As breathing is essential for human life, the remembrance of Allâh is essential for spiritual life, and the characteristic of the wise is that they are never without the remembrance of Allâh ﷻ. And another characteristic is that their remembrance and recitation are not without pondering and thinking, which is a provision for the Hereafter. This reflection leads them to the belief in the Creator and a deep concern for their accountability before Him. "Forgive us our sins and expiate from us our evil deeds" is a *du'â'* that an existing evil be removed. "Make us die in the company of the righteous" is a *du'â'* asking that an existing good, that of presence of *'îmân*, continue and not be taken away until death.

¹ [Sûrah 'Âli-'Imrân 3:193]

² [Tafsîr ibn Kathîr]

25. ﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ (٢٣)

Rabbanâ zalamnâ 'anfusânâ wa il-lam taghfir lanâ wa tarhamnâ lanakûnanna minal-khâsirîn.

Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we would indeed be one of the losers.¹

Explanatory note:

Repentance was the first *du'â'* that 'Âdam عليه السلام learnt. When he disobeyed Almighty Allâh, 'Âdam عليه السلام repented with these words, taught to him by Allâh. And Allâh ﷻ accepted his supplication and pardoned him.²

When a person commits some fault and feels sorry and repents for it, and seeks pardon from Allâh ﷻ, then Allâh forgives him and accepts his repentance and bestows His mercy upon him.

26. ﴿رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ﴾

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿١٥١﴾

Rabbighfir lî wa li'akhî wa 'adkhillnâ fî raḥmatika, wa 'Anta 'Arḥamur-Râḥimîn.

My Lord! Forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of those who show mercy.³

¹ [Sûrah al-'A'râf 7:23]

² [Sûrah al-Baqarah 2:37 – Tafsîr ibn Kathîr]

³ [Sûrah al-'A'râf 7:151]

Explanatory note:

When Mûsâ عليه السلام came back after talking to Allâh ﷻ, he saw some of his people worshipping a calf. He thought his brother Hârûn عليه السلام, who was with the community, might not have tried hard enough to forbid them from their evil action. Hârûn عليه السلام assured his innocence to his brother and Mûsâ عليه السلام made this *du'â'*.¹

This *du'â'* is from the etiquettes of supplication that when we make *du'â'*, we should first ask of it for ourselves. One reason is that it makes no sense to pray for others and forget one's self. Secondly, praying for ourselves and others shows that we desire for our brothers what we desire for ourselves. Thirdly, it makes us more sincere, because when we make *du'â'* only for our brothers, it may not be as sincere as when we make *du'â'* for ourselves and our brothers.

27. ﴿ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ﴾

﴿ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴾ (٤٧)

Rabbi 'innî 'a'ûdhu bika 'an 'as'alaka mâ laysa li bihî 'ilmun, wa 'illâ taghfirli wa tarhamni 'akum-minal-khâsirîn.

My Lord! I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.²

Explanatory note:

This is the *du'â'* of Nûh عليه السلام when he asked Allâh ﷻ about his son's drowning in the flood, and Allâh admonished him.³

¹ [Tafsîr ibn Kathîr]

² [Sûrah Hûd 11:47]

³ [Tafsîr ibn Kathîr]

Nûḥ عليه السلام did not know that his son was not of the righteous and that his sympathies lay with the disbelievers. In ignorance, he prayed to Allâh ﷻ to save his son from the onslaught of the deluge. Allâh admonished him and informed him that he was ignorant of the true situation. Nûḥ عليه السلام realized that his plea was improper and he immediately prayed for forgiveness and mercy, and the manner in which he did it, shows his sincerity and honesty. This supplication will, no doubt, be responded to as it is a supplication of a distressed person whose heart is focussed on Allâh ﷻ. Nothing is beautified in his heart which would otherwise distract him and make him unmindful of his supplication. Thus, his desire is realised and accomplished.

28. ﴿ رَبَّنَا أَمَّنَّا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ۝١٩﴾

Rabbanâ 'âmannâ faghfir lanâ war-ḥamnâ wa 'Anta Khayrur-Râḥimîn.

Our Lord! We have believed; so forgive us and have mercy upon us; and You are the Best of those who show mercy.¹

Explanatory note:

This is the *du'â*' of the believing servants of Allâh ﷻ. When the disbelievers are in the fire of Hell, Allâh will remind them of their sins in this world and how they used to mock His believing servants when they used to make this *du'â*.²

This heartfelt prayer came from the lips of the men of faith when the idolators were subjecting them to inhuman sufferings. They did not complain to the merciless people, but turned to their Lord and prayed to Him for relief.

¹ [Sûrah al-Mu'minûn 23: from verse 109]

² [Tafsîr ibn Kathîr]

29. ﴿ رَبِّ اغْفِرْ وَأَرْحَمَ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴾

Rabbighfir warham wa 'Anta Khayrur-Râhimîn.

My Lord! Grant forgiveness and mercy, for You are the Best of those who show mercy.¹

Explanatory note:

The verse starts with: “*Wa qul*” i.e., “And say.” Allâh, the Almighty, is teaching us to make this *du‘â* for forgiveness, which means wiping away sins and concealing them from people; and mercy, which means guiding a person and helping him to say and do good things.²

This is the *du‘â* that will open the path to success and good fortune.

30. ﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴾

Rabbi 'innî zalamtu nafsî faghfir lî.

My Lord! Indeed I have wronged my soul, so forgive me.³

Explanatory note:

Du‘â of Mûsâ ؑ after he killed one of the two men who were fighting. Allâh ﷻ accepted his supplication and forgave him.⁴

Mûsâ ؑ without making any concessions for himself, openly admitted his guilt before Allâh ﷻ. Admitting his guilt, he termed it a wrong against his own soul, and prayed for Allâh’s forgiveness, and Allâh forgave him.

¹ [Sûrah al-Mu‘minûn 23:118]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-Qasas 28: from verse 16]

⁴ [Tafsîr ibn Kathîr]

31. ﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا

تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

Rabbi 'auzi'nî 'an 'ashkura ni'matal-latî 'an'ama 'alayyâ wa 'alâ wâlidayyâ wa 'an 'a'mala şâlihan tardhâhu wa 'aşlih li fi dhurrîyyatî, 'innî tubtu 'ilayka wa 'innî minal-muslimîn.

My Lord! Grant me the power and ability that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as to please You, and make my offspring good. Truly, I have turned to You in repentance and truly I am one of the Muslims (submitting to Your will).¹

Explanatory note:

In this *'ayah*, after mentioning that we must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allâh ﷻ follows that by giving instructions regarding parents. He instructs us to be dutiful and kind to our parents, and that our mother bears us with hardship, suffering with fatigue, sickness, vomiting, heaviness, distress and other forms of hardship. She also delivers us with hardship, suffering the pains of labour and their severity. Allâh ﷻ says that when we attain full strength and reach forty years of age, we should renew our repentance and turn to Him with strong resolution. Allâh promises in the next *'ayah* that He will accept the best of our (those who obey

¹ [Sûrah al-'Aḥqâf 46: from verse 15]

His commands) deeds and overlook our evil deeds, and make us among the dwellers of Paradise.¹

The words “that I may do righteous deeds such as to please You” indicate that only that deed is credible which is done with the pure intention of pleasing Allâh ﷻ and which does not have even an iota of show or pretence.

32. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا

غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

Rabbanagh-fir lanâ wa li'ikhwâninal-ladhîna sabaqûnâ bil-'îmâni, wa lâ taj'al fî qulûbinâ ghillal-lilladhîna 'âmanû. Rabbanâ 'innaka Ra'ûfur-Rahîm.

Our Lord! Forgive us and our brothers who preceded us in faith. And do not leave in our hearts dislike for those who believe. Our Lord, indeed You are Full of Kindness, Most Merciful.²

Explanatory note:

This is the *du'â'* of the people who arrived later in Madînah and into 'Islâm; who prayed not only for themselves but also for their brethren. This is an inspiration for the succeeding generations to pray for their predecessors because it was their sacrifice that resulted in the success of 'Islâm. This is a *du'â'* seeking refuge in Allâh ﷻ from corrupted hearts, from evil and ill feelings towards fellow Muslims.

Abû Dardâ' ؓ reported that he heard the Messenger of Allâh ﷺ saying: “Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: ‘May the same be for you too’.”³ This

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-Hashr 59:10]

³ [Muslim]

ḥadīth shows that one who prays for someone in his absence also stands to benefit from it because the angel appointed for the task of praying for those who pray for others, will pray for him, saying: “O’ Allāh! Grant him also the same which he has asked for others.”¹

33. ﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

Rabbigh-fir lî waliwâlidayya wa liman dakhala baytiya mu'minan wa lil-mu'minîna wal-mu'minâti.

My Lord! Forgive me and my parents and whoever enters my house as a believer, and the believing men and women.²

Explanatory note:

This is a *du‘â* of Nûḥ عليه السلام. His supplication was not only for himself but also for others, which we too must follow. Allāh ﷻ says in *Sûrah Muḥammad 47: from verse 19,*

“So know (O’ Muḥammad ﷺ), that there is none worthy of worship in truth except Allāh and ask forgiveness for your sins and for the believing men and believing women.”

This is one of the necessities of the brotherhood that we as Muslims are required to uphold. It is also one of the reasons for our supplications being answered. Prophet ﷺ said, “Whoever seeks forgiveness for the believing men and women, Allāh will write for him a good deed for each believing man and believing woman.”³

Subḥânallâh!

¹ [Riyâdhul-Ṣâlihîn]

² [Sûrah Nûḥ 71: from verse 28]

³ [aṭ-Ṭabarânî, authenticated by al-'Albânî]

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

Allâhumma 'innî zalamtu nafsî zulman kathîran wa lâ yaghfirudh-dhunûba 'illâ 'Anta; Faghfir lî maghfiratan min 'indika, warhamnî, 'innaka 'Antal-Ghafûrur-Rahîm.

O' Allâh! Indeed I have greatly wronged myself, and none can forgive sins but You. So grant me Your forgiveness and have mercy on me. Surely You are Forgiving, Most Merciful.¹

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

'Astaghfirullâh 'alladhî lâ 'ilâha 'illâ Huwal-Hayyul-Qayyûmu wa 'atûbu 'ilayhi.

I seek Allâh's forgiveness, besides Whom, there is none worthy of worship in truth except He, the Ever Living, the Self Subsisting, and I turn to Him in repentance.

– Prophet ﷺ said: “He who says this *du'â'*, his sins will be forgiven even if he should have run away from the battlefield (a major sin).²

Explanatory note:

Seeking forgiveness and having regret for one's sins is *tawbah* (repentance). *Tawbah* wipes the sins that preceded it. When we say “*'astaghfirullâh*” with a truly sincere intention to achieve forgiveness and if the conditions of repentance are met, Allâh ﷻ forgives us. He loves that His servant repents to Him and seeks His forgiveness, so He

¹ [al-Bukhârî, Muslim]

² [al-Hâkim]

ordered us to ask forgiveness from Him in a number of verses in the Qur'ân:

*“Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves.”*¹

Prophet ﷺ said, “There is not any slave of Allâh who commits a sin, then he perfects his ablution and stands to pray two *rak'ahs* of prayer, then seeks Allâh's forgiveness, except that Allâh will forgive him.”²

36. اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.
اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَايَايَ وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي.

Allâhum-maghfir li khatî'atî wa jahli wa 'isrâfi fi 'amrî, wa mâ 'Anta 'a'lamu bihi minnî. Allâhum-maghfir li hazli wa jiddî, wa khatâyâya wa 'amdî wa kullu dhâlika 'indî.

O' Allâh! Forgive my errors, my ignorance, my excesses in my affairs and for what You know better than I. O' Allâh! Forgive my sins which I committed seriously and jokingly, accidentally and deliberately (intentional and unintentional), as all these failings are in me.³

Explanatory note:

Prophet ﷺ was sinless but still he prayed earnestly to Allâh ﷻ for the forgiveness of his shortcomings. In fact, he did so to educate his followers. This supplication is an expression of one's utter humbleness and sincere repentance of sins.⁴

¹ [Sûrah al-Baqarah 2:222]

² [Authenticated by al-'Albânî in *Şaḥîḥ Abû Dâwûd*]

³ [Muslim, *al-Bukhârî*]

⁴ [Riyâdhush-Şâlihîn]

While intentional sins are certainly more serious, those committed unintentionally and carelessly are also not to be taken lightly. When on one occasion an exchange between the Companions resulted in the raising of their voices in the presence of the Prophet ﷺ, Allâh ﷻ warned them that such acts could destroy their good deeds, without their even realizing it.¹

37. رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَهَزْلِي وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Rabbigh-fir li khatî'atî wa jahlî wa 'isrâfî fî 'amrî kullîhi, wa mâ 'Anta 'alamu bihî minnî. Allâhum-maghfir li khatâyâya wa 'amdî, wa jahlî wa hazlî, wa kullu dhâlika 'indî. Allâhum-maghfir li mâ qaddamtu wa mâ 'akhkhartu wa mâ 'asrartu wa mâ 'alantu; 'Antal-Muqaddimu wa 'Antal-Mu'akhkhiru, wa 'Anta 'alâ kulli shay'in qadîr.

My Lord, forgive my errors, my ignorance, my excesses in my affairs and all my sins and for what You know better than I. O' Allâh! Forgive my sins, those done deliberately, out of ignorance and which I committed seriously, as all these failings are in me. O' Allâh! Grant me forgiveness for the faults which I have made in the past and those I may commit in the future, and those which I committed secretly or openly. You are the Promoter of the worthy and the Repressor of the unworthy; and You are over all things Omnipotent.²

¹ [Sûrah Hujurât 49:1]

² [al-Bukhârî]

Explanatory note:

This *du‘â*’ is an example from the etiquettes of supplication that we should implore Allâh ﷻ and beseech Him. Instead of just saying “forgive my sins”, Prophet ﷺ implored Allâh ﷻ earnestly to forgive his sins in various situations. This supplication was accepted by Allâh, the Almighty, as it was said to the Prophet ﷺ that Allâh had forgiven his past sins and that of the future; to which Prophet ﷺ said: “Shouldn’t I be a thankful slave?”¹

38. لِلَّهِمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ.

Allâhumma barrid qalbî bith-thalji wal-baradi wal-mâ'il-bârid. Allâhumma naqqi qalbî minal-khatâyâ kamâ naqqaytath-thawbul-'abyadha minad-danas.

O' Allâh! Cool my heart with snow, hail and cold water. O' Allâh! Cleanse my heart of all wrongdoings, as a white garment is cleansed of dirt.²

39. اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا. اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ.

Allâhumma ṭahhirnî minadh-dhunûbi wal-khatâyâ. Allâhumma naqqinî minhâ kamâ yunaqqath-thawbul-'abyadhu minad-danasi. Allâhumma ṭahhirnî bith-thalji wal-baradi wal-mâ'il-bâridi.

¹ [Ibn Mâjah]

² [at-Tirmidhî]

O' Allâh! Purify me of my sins and wrongdoings. O' Allâh! Cleanse me from them as a white garment is cleansed of dirt. O' Allâh! Purify me with snow and hail and cold water.¹

40. 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.

Allâhum-maghfir lî mâ qaddamtu wa mâ 'akhkhartu wa mâ 'asrartu wa mâ 'a'lantu wa mâ 'asraftu wa mâ 'Anta 'a'lamu bihi minnî; 'Antal-Muqaddimu wa 'Antal-Mu'akhkhiru, lâ 'ilâha 'illâ 'Anta.

O' Allâh! Forgive me for those sins that I have done in the past and what I will do in the future; what I have concealed and what I have done openly, and what I have done in excess; and whatever You know more about than I. You are the One Who sends forth and the One Who delays; there is none worthy of worship in truth except You.²

41. اللَّهُمَّ لَكَ أَسَلْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ وَبِكَ
خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

Allâhumma laka 'aslamtu wa bika 'âmantu wa 'alayka tawakkaltu wa 'ilayka 'anabtu wa bika khâsamtu wa 'ilayka hâkamtu. Faghfir lî mâ qaddamtu wa mâ 'akhkhartu wa mâ 'asrartu wa mâ 'a'lantu; 'Antal-Muqaddimu wa 'Antal-Mu'akhkhiru, lâ 'ilâha 'illâ 'Anta.

¹ [an-Nasâ'i, at-Tirmidhi]

² [Muslim]

O' Allâh! To You I submit, in You I believe, in You I repose my trust, to You I turn in repentance and over You I have disputed and from You I seek judgement. Grant me forgiveness for the faults which I have made in the past and those I may commit in the future, and those which I committed secretly or openly. You are the Promoter of the worthy and the Repressor of the unworthy; there is none worthy of worship in truth except You.¹

Explanatory note:

A Muslim's declaration to refer every matter to Allâh, the Almighty, and to be conscious about His pleasure and His orders regarding every action of his; a declaration to befriend people for His sake or to show enmity towards people for Him alone.

42. اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

Allâhumma 'innaka 'Afûwun tuhibbul-'afwa fa'fu 'annî.

O' Allâh! You are the Pardoner and You love to pardon, so pardon me.²

Explanatory note:

This is the supplication said on *Lailatul-Qadr*. On the Day of Judgment, we may find that many sins we committed are not in our record; this is *'afûw*, which means to hide, obliterate and to remove something. Allâh completely removes our sins from our record as if we never committed them. The scholars say that if this *du'â'* is answered, *al-'Afûw* (The Pardoner) pardons His servants by erasing their sins

¹ [al-Bukhârî, Muslim]

² [at-Tirmidhi]

from their records and by not calling them to account for their sins. Not only does Allâh ﷻ pardon and remove our sins, He loves to pardon, as we are taught to say in the *du‘â’*.

We will *‘in shâa’* Allâh come on the Day of Judgment with our sins pardoned – completely erased from our records. *Ramadhân* is the month of mercy and forgiveness, so how successful will we be if we not only have our sins forgiven but completely erased!

This *du‘â’* is an example of *tawassul* (seeking the means of approach and drawing near to Allâh) to Allâh ﷻ by invoking His Most Beautiful Names and Perfect Attributes. Allâh’s actions are relevant to His Names and Attributes. For example, His forgiveness and mercy are relevant to His Names: *al-Ghafûr* (the Ever-Forgiving), *ar-Rahîm* (the Most Merciful); and His *‘afûw* (pardon) is relevant to His Name *al-‘Afûw*. We must earnestly pray to Allâh ﷻ for forgiveness of our sins with respect to His Attribute of forgiveness and pardon. This is why ‘Â’ishah ﷺ asked the Prophet ﷺ once, ‘When it is the night of *al-Qadr*, what should I say?’ He replied, ‘Say: O’ Allâh! You are the Pardoner and You love to pardon, so pardon me’.

43. **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.**

Subhânallâhi wa bi-hamdihi, ‘astaghfirullâh, wa ‘atûbu ‘ilaihi.

Glory be to Allâh and all praise and thanks are for Him, I seek forgiveness from Allâh and I turn to Him in repentance.¹

¹ [al-Bukhârî, Muslim]

Explanatory note:

When we get closer to death, we must devote ourselves more and more to the praise and glorification of Allâh ﷻ and beg pardon from Him. Prior to his death, Prophet ﷺ used to supplicate with this *du‘â* frequently. When ‘A’ishah ﷺ asked him about it, he said that Allâh had informed him that he would soon see a sign in his *‘ummah*, and that he saw it when *Sûrah an-Naşr* (Chapter 110) was revealed. People had begun to enter into the fold of ‘Islâm in large numbers. So he praised, glorified and asked forgiveness from Allâh ﷻ with these words, complying with the command in *Sûrah an-Naşr*. Even after the Prophet ﷺ conveyed the Message, fought in the path of Allâh ﷻ with true *jihâd*, and performed more than anyone else what Allâh ordered, Allâh commanded His Prophet ﷺ to perform *‘istighfâr*.

CHAPTER 3**GENERAL SUPPLICATIONS FROM THE QUR'ÂN AND
THE *SUNNAH* OF OUR PROPHET ﷺ**

4. Beseeching Allâh ﷻ with *du'â's* from the Qur'ân and *Sunnah* 41
5. For guidance 57
6. For steadfastness of faith 61
7. For seeking knowledge 66
8. Testifying to the truth 71
9. For reliance, trust and submission to Allâh ﷻ 72
10. For thanking Allâh ﷻ 79
11. For Allâh's love 82
12. For this world and the Hereafter 83
13. For parents 93
14. For the family 94
15. For sustenance and Allâh's bounties 96
16. General supplications seeking refuge in Allâh ﷻ 100
17. For protection against the evil of the *Shaytân* 117
18. For protection against *Dajjâl* (False Christ) 121
19. For protection against Hell-Fire 122
20. For protection against *shirk* 125

4. BESEECHING ALLÂH ﷻ WITH *DU'Â'S* FROM THE QUR'ÂN AND *SUNNAH*

44. ﴿رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
 وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾﴾

Rabbish-rahli şadrî. Wa yassir li 'amrî. Waħlul 'uqdatan min lisânî. Yafqahû qawli.

My Lord! Open for me my chest (grant me self-confidence, contentment and boldness). And ease my task for me. And loosen the knot from my tongue. That they understand my speech.¹

Explanatory note:

Allâh ﷻ commanded Mûsâ ؑ to go to Fir'awn and convey the Message. It was a great responsibility, and it called for great courage to convey the Message to a tyrant like Fir'awn. Then Mûsâ ؑ made this *du'â'* for courage, reassurance and boldness and Allâh granted his request – see verse 36.²

This *du'â'* is an example from the etiquettes of invoking Allâh (for it is good to have a noble purpose in what we ask Allâh for). What is required to make one's message effective is the art of speech. The disability of Mûsâ ؑ was related to his speech and he felt that he could not be impressively fluent while talking to Fir'awn and he prayed to Allâh to remove the impediment of lack of fluency in speech. And Allâh ﷻ helped him overcome it. This *du'â'* can be made before delivering a speech.

¹ [Sûrah Ţa Ha 20:25-28]

² [Tafsîr ibn Kathîr]

45. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَىٰ.

Allâhumma 'innî 'as'alukal-hudâ, wat-tuqâ, wal-'afâfa, wal-ghinâ.

O' Allâh! I ask You for guidance, piety, chastity and contentment (self-sufficiency).¹

Explanatory note:

A comprehensive prayer asking for guidance at every turn of life and steadfastness on the path of truth. Fear of Allâh ﷻ is the greatest means of piety and the strongest defense against sins, and the promise of a good end. Almighty Allâh says,

*“And the good ending is for those who have taqwa.”*²

Chastity is the state of being free from what is unlawful. Self-sufficiency means making one independent of others, such that all of one's hopes are centered upon Allâh alone. This *du'â'* implies that piety and chastity are linked with contentment and that all three require divine guidance.

'Imâm Nâsir as-Sa'dî رحمه الله said in Bahjat Qulûbul-'Abrâr (p.198): “This *du'â'* is from the most comprehensive and beneficial *du'â'*s, since it includes asking Allâh for well-being with regards to both the religion and the world.

Thus, *al-hudâ* (the guidance) is beneficial knowledge, and *at-tuqâ* (i.e. *taqwâ* or piety) is righteous actions and forbidding for oneself, what Allâh ﷻ and His Messenger have forbidden; and this is (asking) for correctness and well-being of a person's religion. For indeed, the religion comprises of beneficial knowledge and recognising the truth –

¹ [Muslim]

² [Sûrah Ta Ha 20: from verse 132]

which is guidance – and standing firm upon obedience to Allâh and His Messenger ﷺ. This is piety.

And *al-'afâfa* (well-being and safety) and *al-ghinâ* (contentment and sufficiency) mean being safe from (the harms of) the creation and that the heart is not attached to them.

And it also comprises of being content with Allâh ﷻ and what He provides, and seeking whatever will cause the heart to be satisfied with Him. For with this, happiness in this worldly life is completed, and the heart tastes true sweetness and delight – and this is a goodly life.

So whosoever is granted the provision of guidance, piety, well-being and contentment has indeed achieved true happiness, and has acquired all that could be possibly sought after, as well as being saved from all that is dreadful and frightening.”

46. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَايَ كُلَّهَا، اللَّهُمَّ أَنْعِشْنِي، وَاجْبُرْنِي،
اللَّهُمَّ اهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، فَإِنَّهُ لَا يَهْدِي لِصَالِحِهَا إِلَّا
أَنْتَ، وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ.

Allâhum-maghfir li dhunûbî wa khatâyâya kullahâ; Allâhumma 'an'ishnî wajburnî; Allâhum-mahdinî lişâlihîl-'a'mâli wal-'akhlâqi, fa'innahu lâ yahdî lişâlihîhâ 'illâ 'Anta, wa lâ yaşrifu sayyi'ahâ 'illâ 'Anta.

O' Allâh! Forgive me all of my sins and errors. O' Allâh! Rejuvenate me, strengthen me and guide me to do good deeds and manners, for no one can guide to the good ones except You, and no one can protect from the evil ones except You.¹

¹ [al-Hâkim, Ibn as-Sunnî]

Explanatory note:

The Messenger of Allâh ﷺ would ask his Lord to guide him to righteous manners, to keep him far away from bad ones.

47. اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا.

Allâhumma 'innî 'as'aluka 'ilman nâfi'an, wa rizqan ṭayyiban, wa 'amalan mutaqqabbalan.

O' Allâh! I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.¹

48. اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.

Allâhumma kamâ ḥassanta khalqî fa-ḥassin khuluqî.

O'Allâh! As You have made my form (appearance) beautiful, so make my character beautiful.²

Explanatory note:

Just as good appearance is a blessing from Allâh ﷻ, good morals and manners too are a great blessing. *Khalqî* also refers to a person's outer character, and *khuluqî* refers to the inner, and both are essential for a person to have a complete, sound good character.

49. Prophet ﷺ said: "There is no supplication that a person can make better than:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَاةَ فِي الدُّنْيَا وَالْآخِرَةِ.

Allâhumma 'innî 'as'alukal-mu'âfâta fid-dunyâ wal-'âkhirah.

O' Allâh! I ask You for well-being in this life and the Hereafter.³

¹ [an-Nasâ'î, authenticated by al-'Albânî in *Sunan ibn Mâjah*]

² [Ibn Ḥibbân in his *Ṣaḥîḥ* and by Abû Ya'ala in his *Musnad*, authenticated by al-'Albânî]

³ [Ibn Mâjah, 'Aḥmad, al-'Albânî in *aṣ-Ṣaḥîḥah* and *Ṣaḥîḥ at-Tarḥîb wat-Tarḥîb*]

Explanatory note:

Once Abû Bakr ﷺ stood on the *minbar* (steps) to deliver a *khutbah* (sermon) and wept. He explained that, the year before that, Allâh's Messenger ﷺ had stood in the same place to deliver a *khutbah*, then wept and said: "Ask Allâh for *'âfiyah* (well-being), for indeed, no one has been granted, after true belief, better than well-being."¹

50. A bedouin came to the Prophet ﷺ and said, "Teach me a *du'â'* in which Allâh will benefit me". He ﷺ taught him:

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ.

Allahumma lakal-ḥamdu kulluhu, wa 'ilayka yurja'ul-'amru kulluh.

O' Allâh! All praise is for You and all matters return to You.²

Explanatory note:

Allâh ﷻ knows that which is good from bad, He judges and He gives protection, and knows everything.

51. اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي. أَعُوذُ بِاللَّهِ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ.

Allâhum-maghfir lî, wahdinî, warzuqnî, wa 'âfinî. 'A'ûdhu billâhi min dhîqil-maqâmi yawmal-qiyâmah.

O' Allâh! Forgive me, and guide me, and give me sustenance, and keep me well. I take refuge in Allâh from the hardship of standing on the Day of Judgment.³

¹ [at-Tirmidhî, an-Nasâ'î, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

² [Baihaqî, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

³ [Abû Dâwûd, an-Nasâ'î, Ibn Mâjah]

Explanatory note:

This *du'â*' teaches us that seeking forgiveness for our sins invites Allâh's mercy, which in turn assures both protection and provisions. As other *'ahadîth* remind us, engaging profusely in *'istighfâr* (seeking forgiveness from Allâh) is a way out of our difficulties.

52. Whoever asks Allâh sincerely for martyrdom, Allâh will cause him to reach the status of the martyrs even if he dies in his bed. We

can say: **اللَّهُمَّ إِنِّي أَسْأَلُكَ شَهَادَةً فِي سَبِيلِكَ.**

Allâhumma 'innî 'as'aluka shahâdatan fî sabîlika.

O' Allâh! I ask You for martyrdom in Your way.¹

53. **اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي وَخُذْ مِنْهُ بِثَأْرِي.**

Allâhumma matti'nî bi-samî' wa baṣarî, waj'alhumal-wâritha minnî, wanṣurnî 'alâ man yaẓlimunî, wa khudh minhu bi-tha'rî.

O' Allâh! Give me enjoyment with my ears and my eyes and make them my heir, and help me against those who are unjust to me and take revenge.²

54. **اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا.**

Allâhumma 'âtî nafsî taqwâhâ wa zakkâhâ 'Anta khayru man zakkâhâ 'Anta Waliyyuhâ wa Mawlâhâ.

O' Allâh! Grant my soul its piety and purify it, You are the best to purify it, You are its Guardian and Master.³

¹ [al-Bukhârî]

² [at-Tirmidhî, authenticated by al-'Albânî]

³ [Muslim]

Explanatory note:

Tazkiyatun-nafs (purification of the soul) is to purify our soul from what has stained it. This purification allows our soul to grow, thus winning the acceptance of Allâh ﷻ. *Tazkiyah* is like *hidayah* (guidance). It is a blessing that is from Allâh alone, for He guides and purifies only whom He wills. Allâh ﷻ says in the Qur'ân,

*“And if not for the favour of Allâh upon you and His mercy, not one of you would have been pure, ever, but Allâh purifies whom He wills, and Allâh is Hearing and Knowing.”*¹

So, if *tazkiyah* comes from Allâh, then we must pray to Allâh, asking Him to purify us in this life, to grant us *taqwâ* (piety) and to make us among His obedient slaves.

55. اللَّهُمَّ ثَبِّتْنِي وَاجْعَلْنِي هَادِيًا مَهْدِيًّا.

Allâhumma thabbitnî waj'alnî hâdiyan mahdiyyâ.

O' Allâh! Make me steadfast, and make me to be guiding and rightly guided.²

56. يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ
إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

Yâ Hayyu Yâ Qayyûm bi-rahmatika 'astagîthu, 'aşlih lî sha'nî kullahu, wa lâ takilnî 'ilâ nafsî ṭarfata 'ayn.

O' Ever Living, O' Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blinking of an eye (i.e. a moment).³

¹ [Sûrah an-Nûr 24: from verse 21]

² [al-Bukhârî]

³ [an-Nasâ'î, al-Bazzâr, authenticated by al-'Albânî in *Şaḥîḥ at-Tarḥîb wat-Tarḥîb and aş-Şaḥîḥah*]

57. اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي،
لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَ أَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ.

Allâhumma 'âfinî fî badanî, Allâhumma 'âfinî fî sam'î, Allâhumma 'âfinî fî baṣarî, lâ 'ilâha 'illâ 'Anta. Allâhumma 'innî 'a'ûdhu bika minal-kufri wal-faqri, wa 'a'ûdhu bika min 'adhâbil-qabri, lâ 'ilâha 'illâ 'Anta.

O' Allâh, grant me well-being in my body, O' Allâh, grant me well-being in my hearing, O' Allâh, grant me well-being in my eyesight. There is none worthy of worship in truth but You. O' Allâh, I take refuge in You from disbelief and poverty, and I take refuge in You from the punishment of the grave. There is none worthy of worship in truth but You.¹

58. اللَّهُمَّ رَبَّ جِبْرَائِيلَ 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.

Allâhumma Rabba Jibrâ'îla wa Mikâ'îla wa 'Isrâfîla, Fâtiras-samâwâti wal-'ardh, 'Âlimal-ghaybi wash-shahâdati, 'Anta taḥkumu bayna 'ibâdika fîmâ kânû fîhi yakhtalifûn. 'Ihdinî limakh-tulifa fîhi minal-ḥaqqi bi-'idhnika, 'innaka tahdî man tashâ'u 'ilâ ṣirâtim-mustaqîm.

O'Allâh! Lord of Jibrâ'îl, Mikâ'îl, and 'Isrâfîl, Creator of the heavens and the earth, Knower of the unseen and seen, You will judge among Your servants concerning matters wherein they differ. Guide me to the truth in matters of difference, with Your permission, for You guide whom You will to the straight path.²

¹ [Abû Dâwûd, an-Nasâ'î and al-'Albânî in 'Adab al-Mufrad]

² [Muslim]

59. اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي. اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

Allâhumma bi 'ilmikal-ghaibi, wa qudratika 'alal-khalqi, 'ahyini mâ 'alimtal-hayâta khayran li, wa tawaffani 'idhâ 'alimtal-wafâta khayran li. Allâhumma wa 'as'aluka khashyataka fil-ghaybi wash-shahâdati, wa 'as'aluka kalimatal-haqqi fir-ridhâ wal-ghadabi, wa 'as'alukal-qaşda fil-faqri wal-ghinâ, wa 'as'aluka na'f'man lâ yanfadu, wa 'as'aluka qurrata 'aynin lâ tanqatiu', wa 'as'alukar-ridhâ ba'dal-qadhâ'i, wa 'as'aluka bardal-'ayshi ba'dal-mawti, wa 'as'aluka ladhhdhatan nazari 'ilâ wajhika, wash-shawqa 'ilâ liqâ'ika fî ghayri dharrâa' mudhirratin, wa lâ fitnatin mudhillatin. Allâhumma zayyinnâ bizînatil-'îmâni, waj'alnâ hudâtan muhtadîna.

O' Allâh! By Your knowledge of the unseen and Your power over creation; keep me alive as long as You know such life is best for me and take me when You know death is better for me. O' Allâh! Make me fearful of You whether in secret or public. I ask You for a word of truth, that I may say in pleasure and anger. I ask You for moderation both in poverty and in wealth; I ask You for eternal bliss which does not pass away; I ask You for a comfort to my eyes which is not cut off; I ask You for pleasure after what has been decreed; I ask You for a pleasant life after death; I ask You for the pleasure of looking at Your Face and longing to meet You in a state which I am

not harmed by distress or the trial of being led astray. O' Allâh! Beautify us with the adornment of faith and make us rightly guided guides.¹

60. رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ
وَاهْدِنِي وَيَسِّرِ الْهُدَى إِلَيَّ وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ
شَكَارًا لَكَ ذَكَارًا لَكَ زَهَابًا لَكَ مَطْوَعًا إِلَيْكَ مُخْبِتًا لَكَ أَوَّاهًا مُنِيًّا. رَبِّ
تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَاهْدِ قَلْبِي وَسَدِّدْ
لِسَانِي وَاسْأَلْ سَخِيمَةَ قَلْبِي.

Rabbi 'a'innî wa lâ tu'in 'alayya, wan-şurnî wa lâ tanşur 'alayya, wamkur lâ wa lâ tamkur 'alayya, wahdinî wa yassiril-hudâ 'ilayya, wanşurnî 'alâ man baghâ 'alayya. Rabbij'alnî laka shakkâran, laka dhakkâran, laka rahhâban, laka mişwâ'an, 'ilayka mukhbitan, laka 'awwâhan munîban. Rabbi taqabbal tawbatî, waghsil hawbatî, wa 'ajib da'watî, wa thabbit hujjatî, wahdi qalbî wa saddid lisânî waslul sakhîmata qalbî.

My Lord! Help me and do not help anyone else against me, grant me victory and do not grant victory (to others) over me. Plan on my behalf and do not plan (for others) against me. Guide me and make right guidance easy for me. Grant me victory over those who act wrongfully towards me. My Lord! Make me grateful to You, to continually remember You, to fear You, devoted to Your obedience, humble towards You, earnest in supplication and constantly penitent. My Lord! Accept my repentance, wash away my sins, answer my supplication, clearly establish my evidence, guide my heart, make my tongue truthful and draw out the malice from my heart.²

¹ [Aḥmad, authenticated by al-'Albâni in *Ṣaḥiḥ an-Nasâ'i*]

² [Abû Dâwûd, at-Tirmidhî, al-Ḥâkim]

Explanatory note:

In this *du'â'* Prophet ﷺ prayed to be the one who is always thanking Allâh ﷻ on a regular basis, who is always in the remembrance of Allâh, who is very fearful of Allâh, i.e., positive fear that leads to good deeds, who habitually obeys Allâh, who is humble in supplication, one is always humbly turning back and repenting to Allâh. “Establish my evidence” means against Your enemies in this world and the Hereafter.

61. Allâh ﷻ commanded His Prophet ﷺ to make this *du'â'* which was revealed to him as a part of a dream. By saying it, we would be requesting all good and seeking protection from all evil.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ
تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ
حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ.

Allâhumma 'innî 'as'aluka fi'lal-khayrâti wa tarkal-munkarâti wa hubbal-masâkîni wa 'an taghfira lî wa tarḥamanî wa 'idhâ 'aradta fitnatan fi qawmin fa tawaffanî ghayra maftûnin; wa 'as'aluka ḥubbaka wa ḥubba man yuḥibbuka wa ḥubba 'amalin yuqarribunî 'ilâ ḥubbika.

O' Allâh! I ask You to guide me to the doing of good deeds and abstaining from bad deeds, and the love of those who are poor, and to forgive me and show mercy to me. And if You decree a trial for the nation, cause me to die before falling into it. And I ask You for Your love and the love of those who love You, and the love of actions that will bring me closer to Your love.

– Prophet ﷺ told his companions, “Indeed, this dream is true, so study it and learn it.”¹

¹ [at-Tirmidhî, authenticated by al-'Albânî in *aş-Şaḥîḥah*, and *'Irwâ' al-Ghalil*]

Explanatory note:

In this *du'â'*, we beg Allâh ﷻ for guidance and facilitation in doing good deeds and avoiding bad deeds; to love the needy which would keep us away from the arrogant and conceited people. We ask for Allâh's mercy and forgiveness as they are amongst the most valuable grants from Allâh, comprising of His many favours and blessings. If a *fitnah* may affect our faith, death would then be better than life. Loving Allâh is the greatest love for a true believer, and is the only love that enriches the soul and directs the actions. Loving those who love Allâh makes us seek the good company of those who are eager to please Allâh. Loving deeds that please Allâh ﷻ makes us intent on doing what pleases our Lord.

62. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ ، وَخَيْرَ الدُّعَاءِ ، وَخَيْرَ النَّجَاحِ ، وَخَيْرَ الثَّوَابِ ، وَثَبَّتِي وَثَقَّلْ مَوَازِينِي ، وَحَقِّقْ إِيمَانِي ، وَارْفَعْ دَرَجَتِي ، وَتَقَبَّلْ صَلَاتِي ، وَعِبَادَاتِي ، وَاعْفِرْ خَطِيئَاتِي ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ .

Allâhumma 'innî 'as'aluka khayral-mas'alati, wa khayrad-du'â', wa khayran-najâhi, wa khayrath-thawâbi wa thabbitnî, wa thaqqil-mawâzînî, wa haqqiq 'imânî, warfa' darajatî, wa taqabbal şalâtî, wa 'ibâdâtî, waghfir khatî'âtî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah.

O' Allâh! I ask You the best of requests and the best of supplications and the best of success and the best of rewards. Strengthen me, make my balance of good actions heavy, make my faith true, elevate my rank, accept my prayers and my worship, and forgive my mistakes. And I ask You for the highest ranks in the Garden of Paradise.¹

¹ [al-Hâkim]

63. اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ، وَجَوَامِعَهُ، وَأَوَّلَهُ وَآخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ، وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي، وَتَضَعَ وِزْرِي، وَتُطَهِّرَ قَلْبِي، وَتُحَصِّنَ فَرْجِي، وَتَغْفِرَ لِي ذُنُوبِي، وَ أَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ فِي سَمْعِي وَفِي بَصْرِي وَفِي خَلْقِي وَفِي خُلُقِي، وَ فِي أَهْلِي وَفِي مَحْيَايَ وَفِي عَمَلِي وَتَقَبَّلْ حَسَنَاتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ.

Allâhumma 'innî 'as'aluka fawâtiḥal-khayri, wa khawâtimahu, wa jawâmi'ahu, wa 'awwalahu, wa 'âkhirahu, wa zâhirahu wa bâṭinahu, wad-darajâtil-'ûlâ minal-jannah. Allâhumma 'innî 'as'aluka 'an tarfa' dhikrî, wa tadhaa' wizrî, wa tuṭahhir qalbî, wa tuḥaṣṣin farjî, wa taghfir lî dhunûbî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah. Allâhumma 'innî 'as'aluka 'an tubârîka fî sam'î wa fî baṣarî, wa fî khalqî, wa fî khuluqî, wa fî 'ahlî wa fî maḥyâya, wa fî 'amalî, wa taqabbal ḥasanâtî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah.

O' Allâh! I ask You for good beginnings, good endings, the totality of goodness, from the first to the last, from within and from without and I ask You a high rank in the Garden. O' Allâh! I ask You to exalt my fame, lighten my burden, purify my heart, keep me chaste, forgive me and my sins and I ask You a high rank in the Garden. O' Allâh! Bless me in my sight and in my hearing and in my physical constitution and in my character. Bless me in my life and in my family and in my work. Accept my good deeds and I ask You the highest ranks in the Garden.¹

¹ [an-Nasâ'î, 'Aḥmad, authenticated by al-'Albâni]

64. 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. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

Allâhumma 'innî 'as'aluka minal-khayri kullihi, 'âjilihi wa 'âjilihi mâ 'alimtu minhu wa mâ lam 'a'lam, wa 'a'ûdhu bika min sharri kullihî 'âjilihi wa 'âjilihi, mâ 'alimtu minhu wa mâ lam 'a'lam. Allâhumma 'innî 'as'aluka min khayri mâ sa'alaka 'abduka wa nabiyyuka, wa 'a'ûdhu bika min sharri mâ 'âdha minhu 'abduka wa nabiyyuka. Allâhumma 'innî 'as'alukal-jannata, wa mâ qarraba 'ilayha min qawlin 'aw 'amalin, wa 'a'ûdhu bika minan-nâri, wa mâ qarraba 'ilayhâ min qawlin, 'aw 'amalin, wa 'as'aluka 'an taj'ala kulla qadhâ'in qadhaytahu lî khayrâ.

O' Allâh! I ask You for the whole good, the sooner and the later, of what I have known and what I have not. I take refuge in You from the whole evil, the sooner and the later of what I have known and what I have not. O' Allâh! I ask You for the best of what Your slave and Prophet ﷺ has asked You and take refuge in You from the worst of what Your slave and Prophet ﷺ has sought refuge from. O' Allâh! I ask You for Paradise and whatever nears to it of saying or deed and take refuge in You from Hell, and whatever nears to it of saying or deed and I ask You to make every decree You have decreed to me be good.¹

¹ [Ibn Mâjah, Ibn Hibbân, al-Hâkim]

65. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ وَخَيْرَ الدُّعَاءِ وَخَيْرَ النَّجَاحِ وَخَيْرَ الْعَمَلِ وَخَيْرَ الثَّوَابِ وَخَيْرَ الْحَيَاةِ وَخَيْرَ الْمَمَاتِ وَثَبَّتَنِي وَثَقَّلَ مَوَازِينِي وَحَقَّقَ إِيمَانِي وَارْفَعْ دَرَجَاتِي وَتَقَبَّلْ صَلَاتِي وَاغْفِرْ خَطِيئَتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ وَآخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَى وَخَيْرَ مَا أَفْعَلُ وَخَيْرَ مَا أَعْمَلُ وَخَيْرَ مَا بَطَنَ وَخَيْرَ مَا ظَهَرَ وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعْ وَزْرِي وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُحَصِّنَ فَرْجِي وَتُنَوِّرَ لِي قَلْبِي وَتَغْفِرَ لِي ذَنْبِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِي فِي نَفْسِي وَفِي سَمْعِي وَفِي بَصْرِي وَفِي رُوحِي وَفِي خَلْقِي وَفِي خُلُقِي وَفِي أَهْلِي وَفِي مَحْيَايَ وَفِي مَمَاتِي وَفِي عَمَلِي فَتَقَبَّلْ حَسَنَاتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ.

Allâhumma 'innî 'as'aluka khayral-mas'alati, wa khayrad-du'â', wa khayran-najâhi wa khayral-'amali, wa khayrath-thawâbi, wa khayral-hayâti, wa khayral-mamâti, wa thabbitnî, wa thaqqil mawâzinî, wa haqqiq 'imânî, warfa' darajâtî, wa taqabbal şalâtî, waghfir khaṭiâtî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah. Allâhumma 'innî 'as'aluka fawâtiḥal-khayri, wa khawâtimahu, wa jawâmi'ahu, wa 'awwalahu, wa 'âkhirahu, wa zâhirahu, wa bâtinahu, wad-darajâtil-'ûlâ minal-jannah, 'Âmîn. Allâhumma 'innî 'as'aluka khayra mâ 'âtî wa khayra mâ 'af'alu wa khayra mâ 'a'malu wa khayra mâ baṭana wa khayra mâ zahara wad-darajâtil-'ûlâ minal-jannah, 'Âmîn. Allâhumma 'innî 'as'aluka 'an tarfa' dhikrî wa tadha' wizrî, wa tuşliḥa 'amrî, wa tuṭahhira qalbî, wa tuḥaşşin farjî, wa tunawwira qalbî wa taghfira lî dhanbî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah, 'Âmîn. Allâhumma 'innî 'as'aluka 'an tubârîka fî nafsî, wa fî sam'î, wa fî başarî, wa fî rūḥî, wa fî khalqî, wa fî khuluqî, wa fî 'ahlî, wa fî maḥyâya, wa fî mamâti, wa fî 'amalî, fa-taqabbal ḥasanâtî, wa 'as'alukad-darajâtil-'ûlâ minal-jannah, 'Âmîn.

O' Allâh! Indeed I ask of You the best of requests and the best of supplications and the best of success and the best deed and the best of rewards, and the best life and the best death; strengthen me (on my *dîn*) and make heavy my scale (of good deeds); make me strong in my faith and elevate my rank, and accept my prayers and forgive my mistakes. And I beseech You for the highest ranks in the Garden of Paradise. O' Allâh! Indeed I implore You for good beginnings, good endings, comprehensive good, from the first to last, good on the outside and inside and the highest levels of Paradise, *'Âmîn* (Allâh accept my prayer). O' Allâh! Indeed I implore You that You raise my remembrance and that You lighten my burden (of sins, work, etc.,) and that You make good my affairs and that You purify my heart (from enmity, jealousy, cowardice, laziness, miserliness and all that is bad) and that You keep me chaste and that You enlighten my heart and You forgive my sins and I beseech You for the highest levels of Paradise, *'Âmîn*. O' Allâh! Indeed I implore You that You bless my *nafs* (self), and my hearing and my sight and my soul and my body and my character and my family and my life and my death and my deeds and accept my good deeds and I beseech You for the highest levels of Paradise, *'Âmîn*.¹

66. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ.

Allâhumma ṣalli 'alâ Muḥammadin Nabīyyî 'ummiyyî, wa 'alâ 'âli Muḥammadin. – Ten times.

O' Allâh! Bestow Your favour upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad.²

¹ [al-Hâkim]

² [Ṣaḥīḥ at-Targhīb]

5. FOR GUIDANCE

67. ﴿رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةٌ وَهَيَّئْ لَنَا مِن أَمْرِنَا رَشَدًا﴾

Rabbanâ 'âtinâ mil-ladunka rahmatan wa hayyi' lanâ min 'amrinâ rashadâ.

Our Lord! Grant us from Yourself mercy and prepare for us from our affair right guidance.¹

Explanatory Note:

This supplication was made by the young men who took refuge in the cave fearing persecution for their religion. They asked their *Rabb* to take care of their affairs in the right way. They asked for right guidance and Allâh ﷻ gave it to them by warding off the enemies from the cave.²

The young men invoked their Lord and relied upon Him for guidance in the situation which made them seek refuge in the cave. Concealment from the enemies who were searching for them was their most immediate need and the “mercy” requested in their *du'â'* meant this. “Right guidance” is that which leads to the best outcome. Prophet ﷺ would often supplicate for the best outcome in all affairs. Today, when the situation around us is against our faith, this *du'â'* protects us from evil and guides us to the right path.

68. ﴿عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَذَا رَشَدًا﴾

'Asâ 'an yahdiyani Rabbî li'agraba min hâdhâ rashadâ.

Perhaps my Lord will guide me to a nearer way of truth than this.³

¹ [Sûrah al-Kahf 18:10]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-Kahf 18: from verse 24]

Explanatory Note:

When the *Quraysh* presented Prophet ﷺ with the three questions from the Jewish Rabbis of Madīnah, they demanded that he answer them in order to confirm his claim of Prophethood. When he responded that he would tell them about the Sleepers of the Cave (*'Aṣḥâbul-Kahf*), the Spirit (*Rûh*) and *Dhul-Qarnayn* the next day, he neglected to say “*'in shâa' Allâh*”, and the revelation did not come to him for two weeks. Allâh ﷻ commanded Prophet ﷺ never to say: “I shall do such and such a thing tomorrow” and only to say “*'in shâa' Allâh* (if Allâh wills)”, when he was asked about something about which he knew nothing about; and to turn to Allâh, the Almighty, so that He may guide him to what is right. This verse contains a reminder to the Prophet ﷺ, and through him to all people, that nothing can occur unless our Lord should will it, for every movement, every breath taken by a living being is dependent upon the will of Allâh. The human eye cannot see a single instant into the future, so everything beyond the present remains an uncertainty. So, we take a lesson from this and say “*'in shâa' Allâh*” when intending to do something. This *dhikr* contains three aspects:

1. Remember to say “*'in shâa' Allâh*” when we intend or plan to do something.
2. Remind ourselves to do the *dhikr* of Allâh when we forget.
3. Generally if we forget anything, start to remember Allâh (for example, by saying “*Subḥânallah*”, “*al-ḥamdu lillâh*”).

Also, we learn from this that whenever we do not know of a matter or seek to better ourselves, we should turn to Allâh ﷻ and ask

Him for guidance sincerely and He will guide us to what is correct. That is why we say “guide us” in *Sûrah al-Fâtiḥah* over 17 times a day in our prayers, and that is why the *'Istikhârah* prayer is so highly encouraged.

69. ﴿عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾
'Asâ Rabbî an yahdiyanî sawâ'as-sabîl.

Perhaps my Lord guides me to the right way.¹

Explanatory Note:

Du'â' of Mûsâ ؑ when he was going towards (the land of) Madyan. Allâh ﷻ guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.²

Mûsâ ؑ was going towards Madyan without any preparation or prior information about the paths he would have to traverse. He set out putting his trust in Allâh, and prayed to Him to guide him to the right path. Allâh ﷻ blessed him with His favour, and he reached Madyan, and further on, the path of guidance went on becoming clear to him.

70. 'Alî ؑ requested the Prophet ﷺ to teach him a *du'â'*. So Prophet ﷺ said: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي.

Allâhum-mahdinî wa saddidnî.

O' Allâh! Direct me to the right path and make me adhere to the straight path (give me success).

– In another narration, he said,

¹ [Sûrah al-Qasas 28 : from verse 22]

² [Tafsîr Ibn Kathîr]

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَاتِ.

Allâhumma 'innî 'as'alukal-hudâ was-sadâd.

O' Allâh! Verily I ask You for guidance and uprightness.

– In the last part of this *hadîth*, Prophet ﷺ told 'Alî ؑ: “And when you think of *hidâyah* (guidance), think about being guided upon a path, a straight path, and when you think of *sadâd* (success), *'istiqâmah* (to stand firm and steadfast to what we have been commanded by Allâh, i.e., to fulfill obligations and to avoid prohibitions), think about the bow, and the arrow that is thrown that hits the target.”¹

Explanatory Note:

Du'â' to be firm, steadfast, and take the path of balance in religion. When we say “*Allâhum-mahdinî*”, we are turning towards Allâh ﷻ, asking Him to guide us to travel the path of righteous action that leads to *Jannah*, and to stay away from any type of straying, any type of evil, especially at this time, especially in these days, because the trials and tribulations we may face are many. The things that could take us off the straight path are so many these days. And for that reason, we have to beg Allâh ﷻ constantly, persistently, repetitively that we are guided to the correct path that leads to *Jannah* and remain on it; and that Allâh keeps us far away from any path that has evil in it. *Sadâd* means guided to being correct, that we are on target with our statements and our actions, i.e., say a word that is correct. This means that our actions and statements should be in accordance with the *sunnah* of the Prophet ﷺ.

¹ [Muslim]

71. اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي.

Allâhumma 'alhimnî rushdî, wa 'a'idhnî min sharri nafsî.

O' Allâh! Inspire me in guidance and deliver me from the evils of my soul.¹

Explanatory Note:

Du'â' for guidance to do good deeds and for deliverance from the desires of the baser self which ruin both worldly and religious life.² In this supplication, we are asking Allâh ﷻ to fill our soul with guidance so that we safeguard our self from misguidance. Seeking refuge from the evil of one's self is a safeguard from a majority of sins, since it is one of the sources of evil in general, and serves as a means of leading to eternal ruin if Allâh ﷻ does not protect us from it.

6. FOR STEADFASTNESS OF FAITH

72. ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

Rabbanâ lâ tuzigh qulûbanâ ba'da 'idh hadaytanâ wa hab lanâ mil-ladunka rahmatan, 'innaka 'Antal-Wahhâb.

Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from You. Truly, You are the Bestower.³

Explanatory Note:

This is the *du'â'* of the people of knowledge and understanding, the believers, asking Allâh ﷻ for mercy with which He makes our hearts firm, and increase our faith and certainty.⁴

¹ [at-Tirmidhi]

² [Riyâdhus-Sâlihîn]

³ [Sûrah 'Âli-Imrân 3:8]

⁴ [Tafsîr ibn Kathîr]

This is a *du'â'* seeking refuge in Allâh ﷻ from corrupted hearts, and from deviation after guidance. In this *du'â'*, we are asking Allâh not to turn our hearts away from the truth due to our ignorance, foolishness, stubbornness and obstinacy; rather, make us of those who are upright, who are rightly guided and guide others; and to firmly ground us and establish us upon His divine guidance; and protect us from that with which those who have deviated are tested and afflicted.

This is a *du'â'* to strengthen our *'îmân* (faith) since it is our most precious treasure and needs to be carefully guarded and we turn to Allâh ﷻ to seek His help in doing so. One who consciously makes this *du'â'* will not knowingly engage in anything which may pose a danger to his *'îmân*.

73. The Messenger of Allâh ﷺ would constantly supplicate to Allâh, the Most High,

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Yâ Muqallibal-Qulûbi, thabbit qalbî 'alâ dînika.

O' Turner of the hearts! Make my heart steadfast upon Your religion.

– 'A'ishah ؓ said: "O' Messenger of Allâh ﷺ, you constantly supplicate to Allâh with this supplication." So the Messenger of Allâh ﷺ said to 'A'ishah: "Indeed the hearts of mankind are between two fingers from amongst the Fingers of Allâh, the Most High. If He chooses, He causes a person to go astray and if He chooses, He places a person firm upon guidance."¹

¹ [Abû Dâwûd, 'Ahmad, authenticated by al-'Albânî in *Silsilah aṣ-Ṣaḥîḥah*]

Explanatory Note:

If Allâh ﷻ wills, He can seal our hearts from receiving guidance. And if He wills, He can make us firm upon our religion and firm upon the correct belief, and this is a great blessing bestowed upon us. We ask Allâh to protect our religion and distance us from any danger or deviation. No one is safe from misguidance. So we should remember to constantly ask Allâh to keep us on the straight path.

In this *du'â'*, we are asking Allâh to "*thabbit*", i.e., make our hearts firm on 'Islâm, and not "*qallib*" (which points more to constant moving and turning about), because the heart is constantly changing about and turning directions. Therefore we ask Allâh ﷻ every moment of our lives to make our hearts firm upon His religion.

74. The Messenger of Allâh ﷺ would say: "Verily, the hearts of the offspring of 'Âdam are between the two fingers of the Fingers of the Most Merciful, like one heart. He directs it wherever He wishes". And then he made this *du'â'*.

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

Allâhumma Muşarrifal-Qulûbi, şarrif qulûbanâ 'alâ ţâ'atika.

O'Allâh! Turner of the hearts! Direct our hearts to Your obedience.¹

Explanatory Note:

This is an important *du'â'* because through it one seeks steadfastness in virtue. Prophet ﷺ constantly made *du'â'* for a righteous and good heart. All aspects of faith like *îmân*, patience, love, fear are exposed to the possibility of fluctuation, especially the deeds of the

¹ [Muslim]

heart. Even the level of “belief” in the heart can change in a person and will certainly be different from one person to the next. We must ensure that our *’imân* is constantly increasing and not decreasing, which we cannot achieve without the help and guidance of Allâh ﷻ. We pray to Allâh for an obedient heart because it is He alone Who is capable of controlling hearts. When we make this *du‘â’*, we are asking Allâh to *ṣarrif* (which points to changing of the direction), i.e., turn and divert our hearts to His obedience and willingly submit to Him, for as human beings, we are prone to falter. By asking Allâh in this supplication to direct our hearts to His obedience also shows that we are constantly falling short in our obedience to Him.

This *du‘â’* is a constant reminder for us that we are not in control of our guidance. It is important for us to make *du‘â’* for our hearts on a regular basis because we do not know where our hearts will stand tomorrow. The hearts of the children of ‘Âdam are between the two Fingers of Allâh, so who else can we turn to than *Muṣarrifal-Qulûb* (Turner of Hearts) to keep our hearts towards the direction of His obedience?

75. اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

Allâhumma zayyinnâ bi-zînatil-’imâni, waj’alnâ hudâtan muhtadîna.

O’ Allâh! Beautify us with the beauty of faith and make us rightly guided guides.¹

76. One day in the *Masjid* of the Prophet ﷺ, Ibn Mas‘ûd ؓ was praying while the Prophet ﷺ was sitting with Abû Bakr and ‘Umar

¹ [’Aḥmad, an-Nasâ’i]

ﷺ. He said referring to Ibn Mas'ûd, "Ask, and you will be given!" The next day, Abû Bakr ﷺ met Ibn Mas'ûd to give him the glad tidings of what the Prophet ﷺ said of him. They asked him what he made *du'â'* for and he replied:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ وَ نَعِيمًا لَا يَنْفَدُ وَ مُرَافَقَةً مُحَمَّدٍ فِي أَعْلَى
جَنَّةِ الْخُلْدِ.

Allâhumma 'innî 'as'aluka 'îmânan lâ yartadu, wa na'îman lâ yanfadu, wa murâfaqata Muḥammadin ﷺ fî 'alâ jannatil-khuldi.

O' Allâh! I ask You for a faith that does not fall back and favour (bliss) that never ends and to be in the company of Muḥammad ﷺ in the highest (level) of the Garden of Eternity.¹

Explanatory Note:

The believers ask Allâh ﷻ for the best. Many times we feel that we are not worthy of asking Allâh for Paradise or strong *'îmân*, but this is not from the actions of a *mu'min*. Prophet ﷺ told us, "Indeed, the distance between each level (in Paradise) is the distance between the heavens and the earth. So when you ask Allâh, then ask Him for *Firdaws* (the highest level of Paradise)."²

Many people believe that *'îmân* is only in the heart, and when they disobey Allâh, their response is "but my *'îmân* is in my heart!" This is not true *'îmân*. The true definition of *'îmân* is affirmation in the heart, statements of the tongue, and actions of the limbs. All three of these are required for true *'îmân* and this is why 'Islâm is a complete faith, and not a *dîn* of lip service. When true *'îmân* enters the heart, it should

¹ [Aḥmad, authenticated by al-'Albâni]

² [al-Bukhârî]

not leave and we seek refuge in Allâh ﷻ from *'imân* that is false and wavering.

And in this *du'â'*, we are asking for the company of the Prophet ﷺ in Paradise. Let's ask Allâh ﷻ to unite us with our righteous friends and family just as Ibn Mas'ûd ؓ did.

77. اللَّهُمَّ قِنِي شَرَّ نَفْسِي وَاعْزِمْ لِي عَلَىٰ أَرْشَدِ أَمْرِي. اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَخْطَأْتُ وَمَا عَمَدْتُ وَمَا عَلِمْتُ وَمَا جَهَلْتُ.

Allâhumma qinî sharra nafsî, wa'zim lî 'alâ 'arshadi 'amrî. Allâhum-maghfir lî mâ 'asrartu wa mâ 'a'lantu, wa mâ 'akhṭa'tu wa mâ 'amadtu, wa mâ 'alimtu wa mâ jahiltu.

O' Allâh! Save me from the evil of myself and make me steadfast in my intention. O' Allâh! Forgive me for what I did secretly and publicly; and which I did knowingly and unknowingly, and what I did out of ignorance.¹

Explanatory Note:

This *du'â'* is for protection against our ego, lusts and desires.

7. FOR SEEKING KNOWLEDGE

78. ﴿أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

'A'ûdhu billâhi 'an 'akûna minal-jâhilîn.

I seek refuge in Allâh from being among the ignorant.²

Explanatory Note:

Du'â' of Mûsâ ؑ when he conveyed to his people Allâh's command to slaughter a cow that was the means for discovering the

¹ [Aḥmad]

² [Sûrah al-Baqarah 2: from verse 67]

identity of the murderer, when the murdered man was brought back to life.¹

79. ﴿رَبِّ زِدْنِي عِلْمًا﴾

Rabbî zidnî 'ilman.

My Lord! Increase me in knowledge.²

Explanatory Note:

Earlier in this verse is a command to the Prophet ﷺ to listen to the Qur'ân patiently when it was being revealed, without being hasty to recite it before it was completely revealed. Then he was told to make this *du'â*.³ Allâh ﷻ ordered His Prophet ﷺ to ask Him that He increases him in knowledge, which is knowledge that is gained from the Divine Revelation. This knowledge is the right means to knowing the realities of the unseen as well as the likes and dislikes of Allâh ﷻ. We should always pray for increase in our own knowledge, which can never at any moment be complete. So (in this *du'â*), we are asking Allâh ﷻ to be increased in beneficial knowledge.

80. اللَّهُمَّ فَفِّهْنِي فِي الدِّينِ.

Allâhumma faqqihnî fid-dîni.

O' Allâh! Give me understanding in the religion.⁴

81. اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا.

Allâhumma 'anfa'nî bimâ 'allamtanî, wa 'allimnî mâ yanfa'unî, wa zidnî 'ilmâ.

¹ [Tafsîr ibn Kathîr]

² [Sûrah Ta-Ha 20: from verse 114]

³ [Tafsîr ibn Kathîr]

⁴ [al-Bukhârî, Muslim]

O' Allâh! Grant me benefit in what You have taught me, teach me what will benefit me, and increase me in knowledge.¹

Explanatory Note:

Knowledge is a gift that comes only from Allâh ﷻ. In this *du'â'*, we ask Allâh to benefit us from the knowledge that He taught us. Beneficial knowledge is greater than having a lot of knowledge and we ask Allâh ﷻ twice for beneficial knowledge; the knowledge that we have already learnt and the knowledge that we are yet to gain. The best knowledge is knowledge of the *dîn*. Most of the knowledge that people have today is not beneficial, both for the *dunyâ* (world) and for the *'Âkhirah* (Hereafter). Prophet ﷺ said, "Verily, Allâh, the Exalted, does not like one who is knowledgeable of the worldly life, but ignorant of the Hereafter."²

82. اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ .

Allâhumma 'innî 'as'aluka 'ilman nâfi'an, wa 'a'ûdhu bika min 'ilmin lâ yanfa'u'.

O' Allâh! I ask You for beneficial knowledge and I take refuge in You from knowledge which has no benefit.³

Explanatory Note:

Not all knowledge turns out to be beneficial, either because its contents lack usefulness or because we fail to derive benefit from it. Non-beneficial knowledge is useless for if it does not benefit us, it will harm us. This is because knowledge is action, and if we do not act upon

¹ [Authenticated by al-'Albâni in *Şaḥiḥ Sunan ibn Mâjah*]

² [*Şaḥiḥ al-Jâmi'*]

³ [*Ibn Mâjah*]

our knowledge, we will be punished in the Hereafter. This *du'â'* is for protection against both of these possibilities.

83. اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَارْزُقْنِي عِلْمًا يَنْفَعُنِي.

Allâhumma 'anfa'nî bimâ 'allamtanî, wa 'allimnî mâ yanfa'unî, warzuqnî 'ilman yanfaunî.

O' Allâh! Grant me benefit in what You have taught me, teach me what will benefit me, and provide me with knowledge which will benefit me.¹

Explanatory Note:

Shaykh Şâlih al-Fawzân حفظه الله explains: “(This is because) a person could have knowledge of something but not gain any benefit from it and his knowledge (would then) become a proof against him. He would become like a donkey carrying books, carrying around knowledge but not receiving anything from them. So the intent is not merely to gain knowledge. However, the intent is (to gain) knowledge and action; the knowledge that benefits (its possessor). As for knowledge that isn't beneficial, then this doesn't aid the person at all. Rather, he will be from the foremost to be roasted in the Fire on the Day of Resurrection as it is authenticated in the *hadîth*.

“Teach me that which will benefit me...” Because if Allâh doesn't teach an individual, he will not learn anything. Just as the angels said,

*“Glory be to You, we have no knowledge except what You have taught us.”*²

¹ [an-Nasâ'i, al-Hâkim]

² [Sûrah al-Baqarah 2:32]

So you are asking Allâh to teach you what will benefit you and benefit by what He teaches you.

“And provide me with knowledge that will benefit me.” He ﷺ didn't just say “knowledge” only. Rather he said “knowledge which will benefit me.” Knowledge that is of no benefit will be a proof against the one who has it. So in this (*hadîth*) there is a very important regard for (beneficial) knowledge and that the Muslim should ask Allâh to teach him what will benefit him and to make his knowledge beneficial for him and not a proof against him. And this *hadîth* proves that knowledge is connected to action. So there is no benefit in action(s) without knowledge; instead it will be a cause for misguidance. And likewise there is no benefit in knowledge without action. Rather that would enrage Allâh, Glorified be He and Most High. This is why we supplicate (daily),

*“Guide us to the straight path. The path of those whom You have bestowed Your grace upon.”*¹

They are the people of knowledge and action.

*“Not the way of those who earned Your anger.”*²

They are the people of knowledge without action.

*“Nor those who are astray.”*³

They are the people of action without knowledge.

Hence there isn't any benefit in knowledge without action nor action without knowledge. They must be united with one another.”

¹ [Sûrah al-Fâtiḥah 1: 6-7]

² [Sûrah al-Fâtiḥah 1:7]

³ [Sûrah al-Fâtiḥah 1:7]

84. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Allâhumma 'innî 'a'ûdhu bika min 'ilmin lâ yanfau', wa min qalbin lâ yakhshau', wa min nafsin lâ tashbau', wa min da'watin lâ yustajâbu lahâ.

O' Allâh! I take refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from a soul that is not satisfied and from a prayer which is not answered.¹

Explanatory Note:

Du'â' for beneficial knowledge, i.e., knowledge that is acted upon, and not of those worldly matters that will not benefit us in the *'Âkhirah*; fear of Allâh ﷻ; patience and contentment, for when we are not satisfied, it may bring about greed, jealousy, ungratefulness; and from an unanswered *du'â'*.

8. TESTIFYING TO THE TRUTH

85. ﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

Rabbanâ 'âmannâ bimâ 'anzalta wattaba'nar-rasûla faktubnâ ma'ash-shâhidîn.

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness (to the truth).²

Explanatory Note:

Invocation of some of the Children of 'Israel, who believed in 'Îsâ ﷺ and gave him their aid and support.³

¹ [Muslim]

² [Sûrah 'Âli-'Imrân 3:53]

³ [Tafsîr ibn Kathîr]

This *du'â'* is an example of *tawassul* (seeking to draw close to Allâh ﷻ through acts of worship which He loves and which please Him) by means of faith and *Tawhîd*. When we testify to our faith and show our commitment by action, we are successful.

86. ﴿رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾
Rabbanâ 'âmannâ faktubnâ ma'ash-shâhidîn.

Our Lord! We believe; so write us down among the witnesses.¹

Explanatory Note:

This was the invocation of the men of learning, the Christian priests, with tears overflowing from their eyes, when they listened to the revelation received by the Messenger of Allâh ﷺ. And because of what they said, Allâh ﷻ rewarded them with gardens under which rivers flow, and where they will abide forever – see verse 85.²

9. FOR RELIANCE, TRUST AND SUBMISSION TO ALLÂH ﷻ

87. ﴿أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾
'Aslamtu li-Rabbil-'âlamîn.

I have submitted myself (in 'Islâm) to the Lord of the worlds.³

Explanatory Note:

Said by 'Ibrâhîm ؑ when Allâh ﷻ commanded him to be sincere to Him and to abide and submit to Him. 'Islâm means complete submission and surrender. And 'Ibrâhîm ؑ perfectly adhered to Allâh's command.⁴

¹ [Sûrah al-Mâ'idah 5:83]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-Baqarah 2: from verse 131]

⁴ [Tafsîr ibn Kathîr]

88.

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾^{١٥٩}

'Innallâha yuhibbul-mutawakkilîn.

Indeed, Allâh loves those who rely upon Him.¹

Explanatory Note:

This statement of Allâh follows His command to Prophet ﷺ to consult trustworthy people of the *'ummah* for advice in the affairs. And then after consultation, when one decides on a matter, trust Allâh ﷻ over the decision.²

If we truthfully place our *tawakkul* in Allâh, Allâh will love us. And when Allâh loves us, we will find success and happiness in this life and the next, since we will be among Allâh's friends and allies.

89.

﴿إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَلَّى الصَّالِحِينَ﴾^{١٦٦}

'Innâ walîyy Allâhulladhî nazzalal-kitâba, wa Huwa yatawallaş-şâlihîn.

Indeed, my *Walîyy* (Protector, Supporter and Helper) is Allâh, Who has revealed the Book; and He protects the righteous.³

Explanatory Note:

Allâh ﷻ admonishes the idolators and asks the believers to say this.⁴ For the person who relies on Allâh, his worries and anxieties disappear, hardship is replaced with ease, sadness turns to joy and fear turns to a feeling of security. Allâh has guaranteed all goodness and protection from every evil and harm, to those who put their trust in

¹ [Sûrah 'Âli 'Imrân 3: from verse 159]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-'A'râf 7:196]

⁴ [Tafsîr ibn Kathîr]

Him. We ask Allâh ﷻ to keep us safe and to bless us with strength of heart and steadfastness through complete reliance on Him. *'Âmîn*.

90. ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

Wa mâ tawfiqî 'illâ billâhi, 'alayhi tawakkaltu wa 'ilayhi 'unîbu.

And my success is not but through Allâh. Upon Him I have relied, and to Him I return.¹

Explanatory Note:

These were the words of Shu'aib عليه السلام when he tried to correct the affairs of his people.² Allâh's Noble Messengers challenged their people and their false deities to bring harm to them if they could. They did this because they had firm conviction that Allâh's help was near and that He would never abandon those who placed their trust in Him. We too will earn all that is good by trusting in Allâh ﷻ and relying on Him for every need of ours, however physically or financially weak we are. There is no success, or happiness, except by worshipping Allâh ﷻ, seeking His help and trusting in Him. Verily, Allâh is the only deity worthy of worship and how excellent He is as a Helper!

91. ﴿وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

Wa 'ufawwidhu 'amrî 'illallâhi, 'innallâha Başîrun bil-'ibâdi.

I entrust my affair to Allâh. Indeed, Allâh is All Seeing of (His) servants.³

¹ [Sûrah Hûd 11: from verse 88]

² [Tafsîr ibn Kathîr]

³ [Sûrah Ghâfir 40: from verse 44]

Explanatory Note:

The invocation of a believer from Fir'awn's family who called the people to Allâh, which they shunned. And Allâh saved him from the evils that they plotted against him.¹

He meant, "I am not afraid if Fir'awn wants to punish me for my truthfulness or if the community wants to subject me to hardships. I have put my trust in Allâh; He will help me reach my destiny – success."

92. ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ﴾

Rabbanâ 'alayka tawakkalnâ wa 'ilayka 'anabnâ wa 'ilaykal-mašîr.

Our Lord, in You alone do we put our trust, to You alone do we turn in repentance and to You alone is our final goal.²

Explanatory Note:

When 'Ibrâhîm ؑ and his companions parted with their people and disowned their way, they invoked Allâh in humility and submission with this *du'â'*.³

Tawakkal (trust, dependence) is half of faith and the other half is turning in repentance to Allâh ﷻ. Whoever trusted in Allâh and depended upon Him to fulfill his needs and wants, Allâh will suffice him in every matter, whether worldly or religious. His reward is certain for those who show *ṣabr* and do not show impatience, for Allâh ﷻ has appointed a time and a place for everything, which no one can delay nor bring forward.

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-Mumtaḥinah 60: from verse 4]

³ [Tafsîr ibn Kathîr]

93. ﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

Wa man yatawakkal 'alallâhi fahuwa ḥasbuhû.

And whosoever puts his trust in Allâh, then He will suffice him.¹

Explanatory Note:

When we put our trust in Allâh ﷻ in the correct manner, He rewards us by sufficing us and taking care of our affairs by Himself and does not relegate it to anyone else. This is the greatest benefit of *tawakkul*.

94. ﴿ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ﴾

Huwar-Raḥmânu 'âmannâ bihî wa 'alayhi tawakkalnâ.

He is the Most Merciful; we have believed in Him, and upon Him we have relied.²

Explanatory Note:

Allâh ﷻ asks His Prophet ﷺ to say this to the idolators who were associating partners with Him and denying His favours.³

Acknowledging Allâh as *ar-Raḥmân* is to make us observe the signs of Allâh's grace present all around us, to contemplate about them, to believe in Him and to become worthy of His abundant mercy. The saying of Prophet ﷺ that we believe in *ar-Raḥmân* implies that by relying totally on Him, we have entrusted ourselves to Him and hence, we follow whatever guidance we get from Him.

¹ [Sûrah at-Ṭalâq 65: from verse 3]

² [Sûrah al-Mulk 67: from verse 29]

³ [Tafsîr ibn Kathîr]

95. Ibn 'Abbâs ؓ said: When 'Ibrâhîm ؑ was thrown into the fire,

he said: ﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾ (173)

Hasbunallâhu wa ni'mal-Wakîl.

Allâh is sufficient for us, and He is the Best Disposer of affairs.

So did Messenger of Allâh, Muḥammad ﷺ when he was told:

“A great army of the pagans had gathered against him, so fear them.”

But this (warning) only increased him and the Muslims in faith and

they said: ﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾ (173)

Hasbunallâhu wa ni'mal-Wakîl.

Allâh is sufficient for us, and He is the Best Disposer of affairs.¹

Explanatory Note:

After Prophet ﷺ suffered the calamity at 'Uḥud and the idolators left, he feared that they may try to return. He called for volunteers to follow them. This was the *du'â*' of those who answered (the call of) Allâh and His Messenger ﷺ on the Day of 'Uḥud. This was also the *du'â*' of 'Ibrâhîm ؑ when he was thrown into the fire.²

Tawakkul means dependence of the heart upon Allâh ﷻ believing Him to be sufficient against all others, for His slaves. By leaving our affairs to Allâh, by depending on Him, by trusting in His promise, by being pleased with His Decree, by thinking favourably of Him, and by waiting patiently for His help, we reap some of the greater fruits of faith. This state of trusting in Allâh even in the worst circumstances

¹ [Sûrah 'Âli Imrân 3: from verse 173 – al-Bukhârî]

² [Tafsîr ibn Kathîr]

produces courage and determination in the hearts of the faithful people. Taking precautions and adopting whatever measures that are required in order to achieve our objectives, is a requirement for the *tawakkul* to be accepted and for our faith to be complete. When we incorporate these qualities, we will be at peace concerning the future, because we will depend on our Lord for everything. As a result, we will find care, help, protection and victory.

96. اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ.

Allâhumma laka 'aslamtu wa bika 'âmantu wa 'alayka tawakkaltu wa 'ilayka 'anabtu, wa bika khâsamtu. Allâhumma 'innî 'a'ûdhu bi 'izzatika, lâ 'ilâha 'illâ 'Anta 'an tudhillanî, 'Antal-Ḥayyul-ladhî lâ yamûtu, wal-jinnu wal-'insu yamûtûna.

O' Allâh! To You I have submitted, and in You I believe and in You I put my trust and to You I turn in repentance, and for Your sake I have quarrelled. O' Allâh! I take refuge in You through Your power; there is none worthy of worship in truth except You alone; that You safeguard me against going astray. You are the Ever Living, the One Who Sustains and Protects all that exists; the One Who never dies, whereas human beings and *jinn* will all die.¹

¹ [al-Bukhârî, Muslim]

97. اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا، وَلَا تُشْمِتْ بِي عَدُوًّا حَاسِدًا، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ.

Allâhum-mahfaznî bil-'Islâmi qâ'imān, wahfaznî bil-'Islâmi qâi'dān, wahfaznî bil-'Islâmi râqidān, wa lâ tushmit bî 'adûwan ḥâsidān. Allâhumma 'innî 'as'aluka min kulli khayrin khazâ'inuhu bi-yadika, wa 'a'ûdhu bika min kulli sharrin khazâ'inuhu bi-yadika.

O' Allâh! Strengthen me upon 'Islâm when I am standing, strengthen me upon 'Islâm when I am sitting and strengthen me upon 'Islâm when I am lying down. Do not let anyone who envies (me) or (my) enemy rejoice over my misfortunes. O' Allâh! I ask You for every good which is in Your Hands and I take refuge in You from every evil which is in Your Hands.¹

10. FOR THANKING ALLÂH ﷻ

98. ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

Al-ḥamdu lillâhil-ladhî hadânâ li-hâdhâ wa mâ kunnâ li-nahtadiya law lâ 'an hadânallâhu.

All praise and thanks be to Allâh, Who has guided us to this (felicity); never could we have found guidance, had it not been for the guidance of Allâh.²

Explanatory Note:

This will be the invocation of gratitude of the righteous believers when they will be in Paradise. How will the dwellers of *Jannah* thank

¹ [al-Ḥâkim]

² [Sûrah al-'A'râf 7: from verse 43]

Allâh ﷻ for guiding them to *Jannah*? Imagine...they are seeing the doors of *Jannah*, wide open for them; they enter it and see all its delights...in that emotional moment, what is it they say? This humble invocation of sincere gratitude, total humility, and true love! They don't even ascribe one thing to themselves. And it will be cried out to them:

“This is the Paradise which you have inherited for what you used to do.” – see verse 43.

How great Allâh's generosity is! He blesses them with guidance, allows them to remain steadfast upon it, then rewards them with *Jannah*! May Allâh ﷻ make us among them. *'Âmîn*.

99. This invocation is made upon seeing someone in trial or

tribulation. ﴿الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

Al-ḥamdu lillâhil-ladhî fadh-dhalanâ 'alâ kathîrin min 'ibâdihil-mu'mînîn.

All praise and thanks be to Allâh, Who has preferred us above many of His believing slaves.¹

Explanatory Note:

This is the *du'â'* of Dâwûd and Sulaimân عَلَيْهِمُ السَّلَام in gratitude for the great blessings and favours bestowed upon them by Allâh ﷻ. They enjoyed happiness, were given power and authority in this world, and the position of being Prophets and Messengers.²

They took their powers to be Allâh's favours upon them and used them rightly and for the right purpose and lived as grateful slaves of Allâh ﷻ.

¹ [Sûrah an-Naml 27: from verse 15]

² [Tafsîr ibn Kathîr]

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

Rabbi 'auzi'nî 'an 'ashkura ni'matakallatî 'an'amta 'alayya wa 'alâ wâlidayya wa 'an 'a'mala ṣâlihân tardhâhu wa 'adkhillnî bi-rahmatika fî 'ibâdikaṣ-ṣâlihîn.

My Lord! Enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into (the ranks of) Your righteous servants.¹

Explanatory Note:

When Sulaimân ﷺ and his army were crossing the valley of ants, one of the ants told the other ants to enter their dwellings lest the army crush them. Sulaimân ﷺ understood what the ant said and made this *du'â* in gratitude for the blessings bestowed upon him, for being able to understand what the birds and animals say.²

We need Allâh's help for doing righteous deeds in order to show gratitude for His favours. Sulaimân ﷺ asked Allâh ﷻ to make him do righteous deeds which will please Him, since he knew that actions, in and of themselves are not beneficial, even if they appear to be righteous, unless Allâh, the Mighty and Majestic, is pleased with them and accepts them.

101. ﴿ هَذَا مِنْ فَضْلِ رَبِّي ﴾

Hâdhâ min fadhli Rabbî.

¹ [Sûrah an-Naml 27: from verse 19]

² [Tafsîr ibn Kathîr]

This is by the grace of my Lord! ¹

Explanatory Note:

Sulaimân ﷺ wanted the throne of the Queen of Saba' (Sheba) to be brought to him before she came to meet him. This was accomplished within the twinkling of an eye. When he saw it placed before him, Sulaimân ﷺ said these words, and also said that it was to test him if he was grateful or ungrateful. ²

Blessings such as sovereignty, authority and wealth, as well as miracles are trials and tests from Allâh ﷻ, in order to bring to light the gratitude of the grateful and the ingratitude of the ungrateful. Reciting this verse shows our acceptance of Allâh's power over us, our recognition of His care for us, and our gratitude for His mercy.

11. FOR ALLÂH'S LOVE

102. اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ.

Allâhumma 'innî 'as'aluka ḥubbaka wa ḥubba man yuḥibbuka wa ḥubba 'amalin yuqarribunî 'ilâ ḥubbika.

O' Allâh! I ask You for Your love, and the love of whoever loves You, and the love of deeds that will bring me closer to Your love. ³

Explanatory Note:

Why do we ask for the love of those who love Allâh? Loving the righteous is a characteristic of the believers. It is because by loving them and having their love, we can also attain the love of Allâh ﷻ.

¹ [Sûrah an-Naml 27: from verse 40]

² [Tafsîr ibn Kathîr]

³ [at-Tirmidhî, 'Aḥmad]

Another reason for asking for the love of those who love Allâh is because we will be with the ones we love on the Day of Judgment. Loving one another is a means of gaining *'îmân* (faith). Loving Allâh ﷻ is one of the ways to taste the sweetness of *'îmân*.

12. FOR THIS WORLD AND THE HEREAFTER

103. ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ (2:201)

Rabbana 'âtinâ fid-dunyâ ḥasanatan wa fil-'âkhirati ḥasanatan wa qinâ 'adhâban-nâr.

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire.¹

Explanatory Note:

Du'a' for the good of this world concerns every material aspect of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, etc. *Ḥasanah* is not only material things; it includes mercy and blessings. The good of the Hereafter includes acquiring Paradise, safety from the greatest horror at the gathering place, easy questioning and other favours in the Hereafter. Safety from the Fire includes being directed to what leads to a good end in this world, such as avoiding prohibitions, sins of all kinds and doubtful matters.²

¹ [Sûrah al-Baqarah 2:201]

² [Tafsîr ibn Kathîr]

This world is important – as is the Hereafter; we will reap in the *'Ākhirah* what we sow here in this *dunyâ*. We pray for the good of both; here and in the Hereafter. *Hasanah* denotes every type of good: health, livelihood, fulfilment of genuine needs (not wants), good morals, virtuous deeds, beneficial knowledge, honour and prestige, strength of faith and sincerity in worship. Actually, everything in this world is good that will lead, directly or indirectly, to the good in the Hereafter. By understanding this *du'â*, we will neither focus entirely on this world, seeking exclusively the comforts here, nor will we declare that we have nothing to do with it. It is not only material riches of the world which we should ask for but also for the blessings in the material world; for wealth and riches can be a trial for us if not utilized rightly, and can be a cause of sorrow for us in the Hereafter.

104. ﴿ رَبَّنَا وَءَايَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا نَخْزِيكَ يَوْمَ الْقِيَامَةِ ﴾

Rabbanâ wa 'âtinâ mâ wa 'at-tanâ 'alâ rusulika wa lâ tukhzinâ yawmal-qiyâmah.

Our Lord! And grant us what You promised to us through Your Messengers and do not disgrace us on the Day of Resurrection.¹

Explanatory Note:

This *du'â* is a part of a series of four supplications asked by the people of understanding who contemplate about the signs of Allâh ﷻ present in the sky and the earth and remember Him at all times. And Allâh accepted and answered their *du'â* – see verse 195.²

¹ [Sûrah 'Âli 'Imrân 3: from verse 194]

² [Tafsîr ibn Kathîr]

105. ﴿فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ (١٠١)

Fâṭiras-samâwâti wal-'ardhi 'Anta walîyy fid-dunyâ wal-'âkhirati; tawaffanî musliman wa 'al-ḥiqnî biş-şâlihîn.

The Creator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Cause me to die as a Muslim, and join me with the righteous.¹

Explanatory Note:

Du'â' of Yûsuf ﷺ after Allâh's favour was completed on him by being reunited with his parents and brothers, after being bestowed with prophethood and kingship.²

Whoever follows the truth, deserves as a mercy from Allâh, His pleasure. Thereafter Allâh, the Most High, will be his Guardian and Friend (*Walîyy*) in this world and the Hereafter and will cause him to die while being pleased with Him.

This supplication gathers within it a firm acknowledgement of Allâh's Oneness, submission to the Lord, a manifestation of one's need of Him and a declaration of one's innocence from having a protector besides Him, and that being enabled to die upon 'Islâm is the loftiest goal of the slave, and that we are only in the Hands of Allâh and not in the hands of the slave; an acknowledgement of the afterlife and seeking the company of the righteous.³

¹ [Sûrah Yûsuf 12:101]

² [Tafsîr ibn Kathîr]

³ [al-Fawâ'id by Ibn al-Qayyim]

106. ﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١﴾
 وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٢﴾
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٣﴾ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٤﴾﴾

Rabbi hablî hukman, wa 'al-ḥiqnî biş-şâlihîn. Waj'al lî lisâna şidqin fil-âkhirîn. Waj'alnî min warathati jannatin-na'im. Wa lâ tukhzinî yawma yub'athûn.

My Lord! Grant me knowledge and join me with the righteous. And grant me a mention (i.e., reputation) of honour among later generations. And place me among the inheritors of the Garden of Pleasure. And do not disgrace me on the Day when they are (all) resurrected.¹

Explanatory Note:

'Ibrâhîm ؑ was calling his father 'Âzar and his people, who were disbelievers, to the worship of the One, True God. He was explaining to them about the truth and benefits of obeying Allâh ﷻ, and made this *du'â*. This *du'â* was accepted by Allâh. 'Ibrâhîm ؑ is included when peace and blessings are invoked for Prophet Muḥammad ﷺ when the millions of Muslims pray to Allâh at least five times a day.

107. ﴿رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾﴾

Rabbanâ 'atmim lanâ nûranâ wagfir lanâ, 'innaka 'alâ kulli shay'in qadîr.

Our Lord! Perfect our light for us and forgive us. Surely You are able to do all things.²

¹ [Sûrah ash-Shu'arâ' 26:83-85, 87]

² [Sûrah at-Tahrîm 66: from verse 8]

Explanatory Note:

Everyone will be given a light on the Day of Resurrection. When they arrive at the *Ṣirâṭ* (bridge), the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished. This is when they will invoke Allâh ﷻ with this *du'â'*.¹ Allâh, the Almighty, accepted this invocation and said:

*“On the day you shall see the believing men and the believing women; their light running forward before them and in their right hands.”*²

108. ﴿رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ﴾

Rabbibni li 'indaka baytan fil-jannah.

My Lord! Build for me near You a house in Paradise.³

Explanatory Note:

Du'â' of 'Âsiyah bint Muzâḥim, wife of Fir'awn, when she was tortured by him. She who lived in the most magnificent of palaces found it a prison, because there was no *'imân* there. She was not content with the pleasures of life that she had; she preferred a house near her Lord in *Jannah* and she asked to be saved from Fir'awn and his tyranny, hoping for the Hereafter because of the light of faith in Allâh Almighty and the Hereafter that was there in her heart.

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-Ḥadîd 57: from verse 12]

³ [Sûrah at-Taḥrîm 66: from verse 11]

109. 'Anas ibn Mâlik narrated that the Prophet ﷺ once visited a (sick) person who had become so thin that he was almost like a new born chick. Prophet ﷺ asked him, "Did you make any *du'â'* or ask (Allâh) for anything?" He said, "Yes, I used to say, 'Whatever punishments are in store for me in the Hereafter, give it to me in this world!'" The Prophet ﷺ responded, "*Subhânallâh!* You will never be able to bear it! Why did you not say,

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Allâhumma 'âtinâ fid-dunyâ ḥasanatan wa fil-'âkhirati ḥasanatan wa qinâ 'adhâban-nâr.

O' Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire.

– 'Anas added, "So Prophet ﷺ prayed for him, and he was cured."¹

Explanatory Note:

Prophet ﷺ made it a habit to recite this *du'â'* and the Companions were eager to follow him in all his words and actions. There is no doubt that the punishment in this life is less than the punishment in the Hereafter. But the reward in the Hereafter is much greater than the punishment in this life. We should not pray to Allâh to expedite whatever punishment is in store for us in the Hereafter in this world. By doing so, we ignore the great mercy of Allâh, and forget to ask forgiveness for our sins. Allâh is the Most Merciful; His mercy is more than what we can comprehend, and we should not despair of Allâh's mercy nor lose hope of His forgiveness.

¹ [Muslim, 'Aḥmad, at-Tirmidhi]

110. اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ.

Allâhumma 'innî 'as'aluka ladhhatan-naẓari 'ilâ wajhika wash-shawqa 'ilâ liqâ'ika.

O' Allâh! I ask You for the delight of gazing at Your Countenance and the eagerness of meeting You.¹

Explanatory Note:

The Messenger of Allâh ﷺ said: “When those deserving of Paradise enter Paradise, the Blessed and Exalted will ask: ‘Do you wish Me to give you anything more?’ They will say: ‘Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?’ He (Allâh) will then lift the veil (from their eyes), and of all the things given to them, nothing will be dearer to them than the sight of their Lord, the Mighty and the Glorious.”²

By asking Allâh ﷻ for the opportunity to see Him, we are indirectly also asking for *Jannah*. Many times when we think of *Jannah*, we think of the mansions, the rivers, the *hûr*, the fruits, golden goblets and cups, but we forget that having the opportunity to see Allâh is greater than all of these bounties. Despite having all that their hearts desire, the greatest reward for the inhabitants of *Jannah* will be to look at the Countenance (Appearance) of Allâh, the Mighty and Majestic. Allâh praises the believers for worshipping Him “*bil-ghayb*” – in the unseen; and in the *'Âkhirah*, Allâh ﷻ will reward them for this with seeing Him.

¹ [an-Nasâ'i, authenticated by al-'Albâni]

² [Muslim]

111. اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

Allâhumma 'aşlih li dînîyal-ladhî huwa 'işmatu 'amrî, wa 'aşlih li dunyâyal-latî fihâ ma'âshî, wa 'aşlih li âkhiratîyal-latî fihâ ma'âdî, waj'alal-ḥayâta ziyâdatan li fi kulli khayrin, waj'alal-mawta râḥatan li min kulli sharrin.

O' Allâh! Make my religion in order for me, which is the basis (safeguard) of my affairs. Set right for me my worldly affairs that are the sources of my livelihood. Make good for me my Hereafter that is my resort and ultimate destination (where I will return). Make in my life more of all that is good and make my death a relief for me from every evil.¹

Explanatory Note:

A very comprehensive prayer which simply means: “O' Allâh! Help me to spend all my life in complete devotion to You, doing what You like and avoiding what You dislike.”²

'Islâm is everyday, 24 hours a day, 7 days a week. Prophet ﷺ recognized the importance of the *dunyâ*; we do not remove ourselves completely from the *dunyâ*, instead we take our sustenance from the *dunyâ* and at the same time, our focus and goal is working for the Hereafter i.e., Paradise. And without *dîn* (religion) we are totally lost here and in the Hereafter. This *du'â'* is also one of the most effective ways of dealing with worries about the future. It is a *du'â'* for the good of both the lives.

¹ [Muslim]

² [Riyâdhuṣ-Ṣâlihîn]

112. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.

Allâhumma 'innî 'as'alukal-'âfiyata fid-dunyâ wal-'âkhirah.

O' Allâh! I beg Your security in this life and in the Hereafter.¹

Explanatory Note:

The meaning of 'âfiyah is Allâh's protection for His slave. 'Âfiyah is Allâh's help and defence to His servant from trials like disease and tribulation. So any harm that Allâh wards away from us is 'âfiyah. This means that it includes all good matters of this life and the next, because the people of knowledge who define and explain 'âfiyah say that it is Allâh's protection for His slave without limiting this protection to this life, rather it extends to the next life. When we ask Allâh ﷻ for 'âfiyah, we have asked our Lord for His protection in all that we intend. This *du'â*, therefore is a tool to repel all evil and harm and to bring all good.

113. اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّضَىٰ بَعْدَ الْقَضَاءِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلَىٰ وَجْهِكَ الْكَرِيمِ وَالشَّوْقَ إِلَىٰ لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُّضِرَّةٍ وَلَا فِتْنَةٍ مُّضِلَّةٍ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَعْتَدِيَ أَوْ يُعْتَدَىٰ عَلَيَّ أَوْ أَكْتَسِبَ خَطِيئَةً أَوْ ذَنْبًا لَا تَغْفِرُهُ، وَ أَعُوذُ بِكَ أَنْ أُرَدَّ إِلَىٰ أَرْذَلِ الْعُمُرِ.

Allâhumma 'innî 'as'alukar-ridhâ ba'dal-qadhâ'i, wa baradal-'ayshi ba'dal-mawti, wa ladhhdhatan nazari 'ilâ wajhikal-karîm, wash-shawqa 'ilâ liqâ'ika fî ghayri dharrâ'i mudhurratin wa lâ fitnatin mudhillatin, wa 'a'ûdhu bika 'an 'azlima 'au 'uzlama, 'au 'a'tadiya 'au yu'tada, 'alayyâ 'au 'aktasiba khaṭî'atan 'au dhanban lâ tâghfiruhu wa 'a'ûdhu bika 'an 'uradda 'ilâ 'ardhalil-'umuri.

O' Allâh! I ask You for pleasure after what has been decreed for me and a good life after death, and the pleasure of looking at Your

¹ [at-Tirmidhî, Ibn Mâjah]

Glorious Face, and a yearning to meet You, without distress or affliction or a misguiding trial. I take refuge in You from oppressing others or being oppressed, from doing others wrong or being wronged at, and from committing an error or sin that You will not forgive. O' Allâh! I take refuge in You from the feebleness of old age.¹

114. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

Allâhumma 'innî 'as'alukal-Jannah wa mâ qarraba 'ilayhâ min qawlin 'aw 'amalin wa 'a'ûdhu bika minan-nâri wa mâ qarraba 'ilayhâ min qawlin 'aw 'amalin wa 'as'aluka 'an taj'ala kulla qadhâ'in qadhaytahu lî khayran.

O' Allâh, I ask You for Paradise and every deed or speech that will be a means of drawing near to it; and I seek refuge in You from the Fire and from every deed or speech that will be a means of drawing near to it; and I ask You that You make whatever You have decreed for me a means of good.²

Explanatory Note:

Prophet ﷺ taught this *du'â'* to 'Â'ishâh ؓ. In this *du'â'*, we ask Allâh ﷻ for the best in our '*Âkhirah*' and to save us from a bad end. We need the help of Allâh to enter *Jannah* and to be saved from the Fire. We also ask Allâh to bring us closer to speech and actions that will take us to *Jannah* and to protect us from speech and actions that will take us to the Fire. Every situation is good for the believer. Allâh ﷻ only wills good for the believer and only He knows what is good for us.

¹ [an-Nasâ'i, al-Hâkim, authenticated by al-'Albâni]

² [Ibn Mâjah, al-Hâkim]

115. Prophet ﷺ said: “Whoever asks Allâh for Paradise three times,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ – *Allâhumma 'innî 'as'alukal-Jannah* – Three times

O' Allâh! I ask You for Paradise

– then Paradise will say: ‘O' Allâh! Enter him into Paradise!’ And whoever seeks protection with Allâh from the Fire three times,

وَأَسْتَجِيرُ بِكَ مِنَ النَّارِ . – *Wa 'astajîru bika minan-nâr* – Three times

And I seek refuge in You from the Fire

– the Fire will say: ‘O' Allah! Protect him from the Fire!’¹

Explanatory Note:

We need the help of Allâh to enter *Jannah* and to be saved from the Fire. We should be regular in asking Allâh ﷺ for good in our Hereafter.

116. اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ .

Allâhumma 'ahyinî miskînan, wa 'amitnî miskînan wahshurnî fî zumarâtil-masâkîn.

O' Allâh! Let me live as an indigent, and die as an indigent, and gather me on the Day of Judgment with the indigents.²

13. FOR PARENTS

117. رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا ﴿٢٤﴾

Rabbir-ḥamhumâ kamâ rabbayânî ṣaghîrâ.

My Lord! Bestow upon them Your mercy as they did bring me up when I was young.³

¹ [Ṣaḥîḥ at-Tirmidhî, Ṣaḥîḥ ibn Hibbân]

² [Ṣaḥîḥ at-Tirmidhî]

³ [Sûrah al-'Isrâ' 17: from verse 24]

Explanatory Note:

Allâh ﷻ has commanded us to worship Him and to be dutiful to our parents. This is a *du'â'* taught to us by Allâh, for our parents.¹

This *du'â'* comes immediately after the verse that tells us that obedience to parents is the second most important obligation of a believer after the obligation to worship Allâh alone, which shows the value of this *du'â'*. Our parents have undergone untold sufferings in bringing us up. Remembering this obligation of theirs, we should pray for mercy for them. All Muslim parents should teach their children to make this *du'â'* for them during their lifetime and after their death too.

14. FOR THE FAMILY

118. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

*Rabbij'alnî muqîmaş-şalawâti wa min dhurrîyatî; Rabbanâ wa taqabbal du'â'.
Rabbanaghfir lî waliwâlidayya wa lil-mu'minîna yawma yaqûmul-ḥisâb.*

My Lord! Make me one who performs *aş-Şalâh* and (also) from my offspring; Our Lord! And accept my invocation. Our Lord! Forgive me and my parents and the believers the Day the account is established.²

Explanatory Note:

This is one of the *du'â's* of 'Ibrâhîm ؑ when he brought 'Ismâîl ؑ to Makkah, and left him there with his mother Ḥâjar. This *du'â'* teaches us the importance of the one who is steadfast in prayer.

¹ [Tafsîr ibn Kathîr]

² [Sûrah 'Ibrâhîm 14:40,41]

'Ibrâhîm عليه السلام made this *du'â'* for himself as well as his children, so that there would never come a time when his family would neglect prayers. His concern for the *Ṣalâh* of his children should set an example for us. *Ṣalâh* is one of the primary foundations of 'Islâm. A *mu'min* (believer) should pray for Allâh's guidance, and should pray to Allâh ﷻ that his children should also be of those who establish *Ṣalâh*. Some of its worldly benefits are that we become early risers, become punctual and responsible, we maintain perfect hygiene and discard racism. In this *du'â'*, we seek help from Allâh ﷻ, for us and our offspring, in establishing *Ṣalâh*, to become successful. When the Day of Reckoning will be established, everyone will have to appear before Allâh and will have to place the accounts of their practical life before Him. *Ṣalâh* is so important that if it is accepted, our other actions are also accepted, but if our *Ṣalâh* is rejected, then all our other good deeds are also rejected.

This *du'â'* is invoking Allâh for ourselves, our parents, grandparents, great grandparents, all our forefathers and all the believers, dead or alive. This is a great opportunity for us to benefit because an angel invokes Allâh ﷻ for us whenever we invoke Allâh for our brothers in 'Islâm. *Subhânallâh!* We will receive the reward for each and every believing man and woman whom we pray for, dead or alive, and will receive the blessings of the invocation of the angels who will invoke for us.

119. ﴿رَبَّنَاهِبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

Rabbanâ hablanâ min 'azwâjinâ wa dhurrîyâtinâ qurrata 'a'yunin waj'alnâ lil-muttaqîna 'imâmâ.

Our Lord! Grant us from among our wives and offspring comfort to our eyes and make us a leader (example) for the righteous.¹

Explanatory Note:

Du'â' of the servants of the Most Gracious, who ask Him to bestow upon them offspring who will strive to obey Him and bring them joy in this world and the Hereafter. Loving to have offspring who worship Allâh alone without partners is a sign of complete love of Allâh ﷻ.²

This is an important *du'â'* asking Allâh to give us happiness and tranquility with our spouses (husband/wife) and our children, and for raising a happy family which is a great gift from Allâh ﷻ. Also, the servants of *ar-Rahmân* care about the religious welfare of their wives and children, about them going to Paradise or Hell; about their guidance and their *'imân* and they desire truly that they should lead a life of faith and righteousness. For them the righteousness of their wives and children is a thing of comfort and satisfaction rather than their being rich and well equipped with provisions of comfort. If wives and children develop good moral character, then they become the “comfort of their eyes”. So they pray to Allâh for His guidance for them. In this *du'â'* we also ask Allâh ﷻ to make us pious so that we become a model for other pious people.

15. FOR SUSTENANCE AND ALLÂH'S BOUNTIES

120. ﴿إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (٧٣)

﴿يَخْنُصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (٧٤)

¹ [Sûrah al-Furqân 25:74]

² [Tafsîr ibn Kathîr]

'Innal-fadhla bi-yadillâhi yu'tîhi man yashâ'u, wallâhu Wâsi'un 'Alîm. Yakhtaşşu bi-rahmatihî man yashâ'u, wallâhu Dhul-Fadhli-'Azîm.

Indeed all bounty is in the Hand of Allâh; He grants it to whom He wills. And Allâh is All Encompassing and Wise. He selects for His mercy whom He wills. And Allâh is the Possessor of Great Bounty.¹

Explanatory Note:

Allâh ﷻ instructs Prophet ﷺ to say this to the Jews, who did not want to disclose to the Muslims, the knowledge that they had. And Allâh says that He gives faith, knowledge and comprehension to whomever He wills, and misguides whomever He wills.² Fearing Allâh ﷻ is from the most potent means of causing sustenance to come. Almighty Allâh says,

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide for him from (sources) he could never imagine.”³

So, we should supplicate asking Allâh to provide us with lawful, good and blessed sustenance, for Allâh ﷻ loves those who persist in their supplications.

121.

﴿وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ﴾^{١١٤}

War-zuqnâ wa 'Anta Khayrur-Râziqîn.

And provide us with sustenance, for You are the Best of Sustainers.⁴

¹ [Sûrah 'Âli 'Imrân 3: from verse 73,74]

² [Tafsîr ibn Kathîr]

³ [Sûrah at-Ṭalâq 65:2,3]

⁴ [Sûrah al-Mâ'idah 5: from verse 114]

Explanatory Note:

The disciples of 'Îsâ ﷺ asked him to supplicate to Allâh ﷻ to send a table of food down to them so that they could eat from it everyday, and thus be more able to perform the acts of worship. Allâh accepted his supplication and the table was sent down to the Children of 'Israel.¹ And 'Îsâ ﷺ attributed this sign (miracle) and also the sustenance only to Allâh ﷻ.

122. ﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

Rabbi 'innî limâ 'anzalta 'ilayya min khairin faqîr.

My Lord! Truly I am in need of whatever good that You bestow on me.²

Explanatory Note:

Mûsâ ﷺ reached Madyan after escaping from the Pharaoh. Though he was tired, he watered the flocks of two helpless women who were waiting for their turn at the well. Then he made this *du'â'*.³

Mûsâ ﷺ, a strong Prophet, also faced difficulty. But his strength did not prevent him from humbling himself to Allâh, seeking His assistance. He helped the women at a time when he was very tired and in distress, with no supporter or helper, seeking no fee or reward of them. But the work which is performed for seeking Allâh's pleasure and with sincerity, however small it may be, is accepted by Allâh, and that makes any hardship worthwhile. Although he was an exhausted stranger, with no place of refuge, he maintained a high level of *ihsân*

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-Qasas 28: from verse 24]

³ [Tafsîr ibn Kathîr]

(perfection in worship). He did not complain to the other shepherds present of his situation. Rather, he sat in the shade, realized his desperate state and complained only to Allâh ﷻ.

This is a *du'â* of *tawassul* to Allâh by mentioning the dire circumstances one is in, and the desperate need that one has for His mercy and blessings. After this *du'â*, he was granted a job and also got married to a righteous woman. He made this *du'â* after performing a good deed – of helping two women who had no help.

123. اللَّهُمَّ أَكْثِرْ مَالِي، وَوَلَدِي، وَبَارِكْ لِي فِيمَا أُعْطَيْتَنِي.

Allâhumma 'akthir mâli, wa waladî, wa bârik lî fîmâ 'a'taytanî.

O' Allâh! Increase my wealth, my children and bless me in what You have granted me.¹

وَأَطِّلْ حَيَاتِي عَلَى طَاعَتِكَ وَأَحْسِنْ عَمَلِي وَاعْفِرْ لِي.

Wa 'atîl hayâtî 'alâ tâ'atika wa 'ahsin 'amali wagfir lî.

And make my life longer upon Your obedience and make my deeds the best and forgive me.²

Explanatory Note:

Prophet ﷺ made this *du'â* for his servant 'Anas.

124. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ.

Allâhumma 'innî 'as'aluka min fadhlika wa rahmatika fa'innahu lâ yamlikuhâ 'illâ 'Anta.

O' Allâh! I ask You for Your bounties and Your mercy for no one

¹ [al-Bukhârî, Muslim]

² [al-Bukhârî in 'Adab al-Mufrad, 'Ahmad, at-Tirmidhî]

can do that except You.¹

16. GENERAL SUPPLICATIONS SEEKING REFUGE IN ALLÂH ﷻ

125. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ.

Allâhumma 'innî 'a'ûdhu bika min jahdil-balâ'i wa darakish-shaqâ'i, wa sût'il-qadhâ'i, wa shamâtatil-'a'dâ'i.

O' Allâh! I take refuge in You from the difficult moments of a calamity, attacks of misfortunes (lowest depths of misery), from an evil destiny and from the joys (malice) of enemies.²

Explanatory note:

Du'â' for protection from a trial which is unbearable and which one cannot get rid of; for protection from misfortune; for keeping oneself safe from decisions that may be harmful; and protection from any such trouble which is pleasing to one's enemy. "*Jahdil-balâ'i*" refers to a state in which a person prefers death to life, because he is faced with adversities, such as lack of money while having many children to take care of. This condition is but a test from Allâh, the Almighty.

Also, there is more than one definition for "*darakish-shaqâ'i*", some of which are as follows:

1. Hardships that one faces.
2. Destruction, as per the opinion of Ibn Hajar رحمه الله.
3. One of the levels of *Jahannam* (Hell).

¹ [aṭ-Ṭabarâni]

² [al-Bukhârî, Muslim]

126. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَغَلَبَةِ العَدُوِّ وَشَمَاتَةِ الأَعْدَاءِ.

Allâhumma 'innî 'a'ûdhu bika min ghalabatid-dayni, wa ghalabatil-'adûwwi, wa shamâtatil-'a'dâ'i.

O' Allâh! I take refuge in You from being overcome by debt, overcome by the enemy, and from the joys of enemies (over my misfortune).¹

127. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ.

Allâhumma 'innî 'a'ûdhu bika min zawâli ni'matika, wa tahawwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamûi' sakhâtika.

O' Allâh! I take refuge in You against the declining of Your favours, passing of safety, the suddenness of Your punishment and all that which displeases You.²

Explanatory note:

Allâh ﷻ has given us innumerable blessings – our five senses, health, wealth, children, etc. – such countless blessings which are destroyed by sins. The value of a blessing is realized at its loss – a *du'â'* begging Allâh ﷻ not to deprive us of any blessing given to us; for safety from disease, grief, troubles. A comprehensive prayer asking Allâh to protect us from the effects and consequences of our bad deeds.

¹ [an-Nasâ'i, al-Hâkim, authenticated by al-'Albâni in *aş-Şaḥîḥah* and *Şaḥîḥ al-Jâmi' aş-Şaḥîr*]

² [Muslim]

128. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

'A'ûdhu bi-kalimâtillâhit-tâmmâti min ghadhabihî wa 'iqâbihî, wa sharri 'ibâdihî, wa min hamazâtish-shayâtîni wa 'an yaḥḍhurûn.

I take refuge in the Perfect Words of Allâh from His anger and His punishment, from the evil of His slaves, and from the taunts of the devils and from their presence.¹

129. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّ.

Allâhumma 'innî 'a'ûdhu bika min sharri sam'î, wa min sharri baṣarî, wa min sharri lisânî, wa min sharri qalbî, wa min sharri manîyyî.

O' Allâh! I take refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue, the evils of my heart and the evils of passions.²

Explanatory note:

A comprehensive supplication in which Prophet ﷺ sought refuge in Allâh ﷻ from every sort of possible evil found in man. Hearing forbidden things such as lies, abuse, backbiting, music, etc. are the evils of hearing. Evils of seeing is looking at what is forbidden, and ignoring the signs of Allâh ﷻ which are present all over the universe. Evils of the heart is having qualities like miserliness, grudge, pride, hypocrisy, etc. and filling the heart with the love of others besides Allâh. Seeking protection from the evils of passion are those arising from sexual

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

² [Abû Dâwûd, at-Tirmidhî]

passion, for we are accountable for all of the above on the Day of Resurrection.

130. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ.

Allâhumma 'innî 'a'ûdhu bika min munkarâtil-'akhlâqi, wal-'a'mâli, wal-'ahwâ'i, wal-'adwâ'i.

O' Allâh! I take refuge in You from undesirable manners, actions and desires.¹

Explanatory note:

A *du'â'* for shunning bad manners and observing good manners and doing righteous deeds.

131. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنَّفَاقِ وَسُوءِ الْأَخْلَاقِ.

Allâhumma 'innî 'a'ûdhu bika minash-shiqâqi, wan-nifâqi, wa sū'il-'akhlâqi.

O' Allâh! I take refuge in You from obstinacy, hypocrisy and all bad manners.²

Explanatory note:

A *du'â'* for protection from obstinacy, which means opposition to the truth.

132. اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

Allâhumma 'innî 'a'ûdhu bi ridhâka min sakhatika, wa bi-mu'âfâtika min 'uqûbatika, wa 'a'ûdhu bika minka, lâ 'uhşî thanâ'an 'alayka, 'Anta kamâ 'athnayta 'alâ nafsika.

¹ [at-Tirmidhi]

² [Abû Dâwûd]

O' Allâh! I take refuge in Your pleasure from Your anger, and in Your pardon from Your punishment, and I take refuge in You from You. I cannot count Your praises; You are as You have praised Yourself.¹

133. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ.

Allâhumma 'innî 'a'ûdhu bika min qalbin lâ yakhshau', wa min du'â'in lâ yusmau', wa min nafsin lâ tashbau', wa min 'ilmin lâ yanfau'; 'a'ûdhu bika min hâ'ulâ'i, 'arba'.

O' Allâh! I take refuge in You from a heart which is not submissive, a supplication which is not answered, a soul (desire) which is not satisfied and knowledge which does not benefit. I take refuge in You from these four things.²

Explanatory note:

It is of no benefit to us when we have knowledge but do not convey our knowledge of the truth to those who need it. It is also of no benefit when we do not practice what we know. A heart which knows the truth (has knowledge) will not benefit if it does not love it and follow it. An unsatisfied soul is that which knows no limits in what it desires.

¹ [Muslim]

² [Abû Dâwud. at-Tirmidhî]

134. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بئْسَ الضَّجِيعُ وَأَعُوذُ بِكَ مِنَ النِّحْيَانَةِ
فَإِنَّهَا بئْسَتِ الْبِطَانَةُ.

Allâhumma 'innî 'a'ûdhu bika minal-jûi', fa 'innahu bi'sadh-dhajîu', wa 'a'ûdhu bika minal-khiyânati, fa'innahâ bi'satil-biṭânah.

O' Allâh! I take refuge in You from hunger; surely it is the worst companion. And I take refuge in You from dishonesty; surely it is a bad inner trait.¹

Explanatory note:

A *du'â'* for protection from hunger which makes us lose peace of mind and makes us weak and incapable of worshipping Allâh ﷻ. Treachery is the opposite of honesty which impels us to do all kinds of evil. We ask to be protected from the bad intention of betrayal which settles deep in one's heart.

135. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُذَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ.

Allâhumma 'innî 'a'ûdhu bika minal-baraṣi, wal-junûni, wal-judhâmi, wa min sayyi'il-'asqâmi.

O' Allâh! I take refuge in You from leucoderma, insanity, leprosy and from evil diseases.²

Explanatory note:

We should make it a habit that when praying for good health, we should also pray for protection from deadly diseases.

¹ [Abû Dâwûd]

² [Abû Dâwûd]

136. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أَظْلَمَ.

Allâhumma 'innî 'a'ûdhu bika minal-faqri, wal-qillati, wadh-dhillati, wa 'a'ûdhu bika min 'an 'azlima 'au 'uzlama.

O' Allâh! I take refuge in You from poverty, insufficiency and vileness. I take refuge in You from committing oppression or being oppressed.¹

Explanatory note:

In poverty, we may become discontented, and may succumb to the temptation of acquiring wealth through wrong means. Insufficiency refers to the loss of righteous virtues due to the lack of wealth.

137. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ.

Allâhumma 'innî 'a'ûdhu bika min fitnatin-nâri, wa adhâbin-nâri, wa min sharril-ghinâ wal-faqri.

O' Allâh! I take refuge in You from the trials and torment of the Fire and from the evils of wealth and poverty.²

Explanatory note:

Wealth is a blessing from Allâh ﷻ if a person is able to fulfill its dues and spend it in the way prescribed by Allâh ﷻ. Evils of wealth is when we fail to discriminate between the lawful and the unlawful, or becoming proud and arrogant because of our riches. Evils of poverty is when we lose hope of Allâh's mercy and compassion, or show resentment against our fate and the will of Allâh ﷻ. One has to be thankful when rich, be patient and show contentment when poor. Thus, in this *du'â'* we seek protection from any condition that brings upon us Allâh's wrath.

¹ [Abû Dâwûd, an-Nasâ'i]

² [Abû Dâwûd, at-Tirmidhî]

138. 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.

Allâhumma Rabbas-samâwâti wa Rabbal-'ardhi, wa Rabbal-'arshil-'azîm, Rabbanâ wa Rabba kulli shay'in, fâliqal-ḥabbi wan-nawâ, wa munzîlat-tawrâti wal-'injîli wal-furqân; 'a'ûdhu bika min sharri kulli shay'in, 'Anta 'âkhiḍhun bi-nâṣiyatihi. Allâhumma 'Antal-'Awwalu falaysa qablaka shay'un, wa 'Antal-'Âkhiru falaysa ba'daka shay'un, wa 'Antaz-Zâhiru falaysa fawqaka shay'un, wa 'Antal-Bâṭînu falaysa dûnaka shay'un; 'iqdhi 'annad-dayna wa 'aghninâ minal-faqri.

O' Allâh! Lord of the heavens, Lord of the earth and Lord of the magnificent Throne; our Lord and the Lord of everything; Splitter of the grain and the seeds; Revealer of the Torah and the Gospel and the Qur'ân, I take refuge in You from the evil of everything that You shall seize by the forelock. O' Allâh! You are the First and nothing was prior to You; and You are the Last and nothing may come after You. You are the Most High and nothing is above You, and You are the Most Near and nothing is nearer than You. Remove our debts from us and enrich us against poverty.¹

¹ [Muslim, Abû Dâwûd]

139. اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

Allâhumma 'Âlimal-ghaybi wash-shahâdati, Fâtiras-samâwâti wal-'ardhi, Rabba kulli shay'in wa malîkahu, 'ash-hadu 'an lâ 'ilâha 'illâ 'Anta, 'a'ûdhu bika min sharri nafsî, wa min sharrish-shaytâni wa shirkîhi, wa 'an 'aqtarifa 'alâ nafsî sû'an, 'aw 'ajurrahu 'ilâ Muslim.

O' Allâh! Knower of the unseen and evident (witnessed worlds), Creator of the heavens and the earth, Lord of everything and its Master, I bear witness that there is none worthy of worship in truth except You. I take refuge in You from the evil of my soul, and from the evil of Satan and his *shirk*, and from that I would bring harm upon myself or from harming any Muslim.¹

140. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا.

Allâhumma 'innî 'a'ûdhu bika minal-hadmi, wa 'a'ûdhu bika minat-taraddî, wa 'a'ûdhu bika minal-gharaqi, wal-ḥaraqi, wal-harami; wa 'a'ûdhu bika 'an yatakhbataniyash-shaytânu 'indal-mawti; wa 'a'ûdhu bika 'an 'amûta fî sabîlika mudbiran, wa 'a'ûdhu bika 'an 'amûta ladîghan.

O' Allâh! I take refuge in You from being buried alive (from the debris of a building falling down), and I take refuge in You from falling down (from the roof of a building); and I take refuge in You from drowning and burning and from senility. I take refuge in You

¹ [Abû Dâwûd, authenticated by al-'Albânî in *as-Sahîḥah, Sahîḥ at-Tirmidhî*]

from Satan harming (beating) me at the time of my death; and I take refuge in You from dying in holy war with my back to the enemy, and I take refuge in You from death by being bitten by venomous creatures.¹

Explanatory note:

Shaytân makes utmost effort to mislead a believer at the time of his death by confusing or distracting the dying person so that he does not die in the state of *'imân* (faith) or repent before he dies. He aims at causing despair to the dying person so that he will have no hope of Allâh's mercy. This *du'â*' is also for protection from many forms of sudden and painful deaths.

141. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقَسْوَةِ وَالْعَفْلَةِ وَالذَّلَّةِ وَالْمَسْكَنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْفُسُوقِ وَالشَّقَاقِ وَالنَّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ وَ أَعُوذُ بِكَ مِنَ الصَّمِّ وَالْبَكَمِ وَالْجَذَامِ وَسَيِّئِ الْأَسْقَامِ.

Allâhumma 'innî 'a'ûdhu bika minal-qaswati wal-ghaflati wadh-dhillati wal-maskanati; wa 'a'ûdhu bika minal-faqri, wal-fusûqi, wash-shiqâqi, wan-nifâqi was-sum'ati war-riyâ'i; wa 'a'ûdhu bika minaş-şamami, wal-bakami, wal-judhâmi, wa sayyi'il-'asqâmi.

O' Allâh! I take refuge in You from cruelty, negligence, degradation and destitution. I take refuge in You from poverty, transgression, disobedience, vanity, and showing off; and I take refuge in You from blindness, deafness, leprosy and bad diseases.²

¹ [Abû Dâwûd]

² [al-Hâkim, Baihaqî]

142. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allâhumma 'innî 'a'ûdhu bika minal-bukhli, wal-jubni, wa 'a'ûdhu bika min sû'il-'umuri, wa 'a'ûdhu bika min fitnatiş-şadri, wa 'a'ûdhu bika min 'adhâbil-qabr.

O' Allâh! I take refuge in You from miserliness, cowardice, and I take refuge in You from a bad life, and I take refuge in You from the miseries of the heart and I take refuge in You from the punishment of the grave.¹

143. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَ أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَ أَعُوذُ بِكَ مِنْ أَنْ أَرُدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allâhumma 'innî 'a'ûdhu bika minal-bukhli, wa 'a'ûdhu bika minal-jubni, wa 'a'ûdhu bika min 'an 'uradda 'ilâ 'ardhalil-'umuri, wa 'a'ûdhu bika min fitnatid-dunyâ, wa 'a'ûdhu bika min 'adhâbil-qabr.

O' Allâh! I take refuge in You from stinginess, I take refuge in You from cowardice, I take refuge in You from being sent back to the most decrepit old age; I take refuge in You from the tribulation of the worldly life; and I take refuge in You from the punishment of the grave.²

Explanatory note:

To love wealth is a part of human nature. But to let this love control one's life and prevent one from spending in the path of Allâh is

¹ [an-Nasâ'î]

² [al-Bukhârî, an-Nasâ'î]

sinful. Whatever we have, is bestowed on us from Allâh ﷻ to see what we do with it. To feel fear is natural. But to let fear control one to the extent that it prevents one from fulfilling one's obligations is a sin. When we become too old, our mental abilities may be affected and may be incapable of doing any work, or we may become a burden to others. Hence Prophet ﷺ sought refuge in Allâh ﷻ from such a situation in old age.

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

Allâhumma 'innî 'a'ûdhu bika min 'adhâbil-qabri, wa 'a'ûdhu bika min fitnatil-masihid-dajjâli, wa 'a'ûdhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma 'innî 'a'ûdhu bika minal-ma'thami wal-maghrami.

O' Allâh! I take refuge in You from the punishment of the grave, and I take refuge in You from the trials of the *Dajjâl* (False Messiah, Anti-Christ), and I take refuge in You from the trials of life and death. O' Allâh! I take refuge in You from sin and debt.¹

145. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدَّجَالِ وَعَذَابِ الْقَبْرِ.

Allâhumma 'innî 'a'ûdhu bika minal-kasali wal-harami, wal-jubni wal-bukhli, wa sū'il-kibari, wa fitnatid-dajjâl, wa 'adhâbil-qabri.

O' Allâh! I take refuge in You from laziness and extreme old age, from cowardice and stinginess, from decrepit old age, from the trial of *ad-Dajjâl*, and from the punishment of the grave.²

¹ [al-Bukhârî, Muslim]

² [an-Nasâ'î]

Explanatory note:

Du'â' for protection from the trial of the False Christ i.e., *Dajjâl*, who will appear in the last days. Muslims will be put to severe test by his appearance, as he will call to disbelief by temptation. This is also a *du'â'* seeking protection from the weakness of old age because we may have to be dependent on others after being independent all our lives.

146. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allâhumma 'innî 'a'ûdhu bika minal-bukhli, wal-jubni, wa 'a'ûdhu bika min sù'il-'umuri, wa 'a'ûdhu bika min fitnatiş-şadri, wa 'a'ûdhu bika min 'adhâbil-qabr.

O' Allâh! I take refuge in You from miserliness, cowardice, and I take refuge in You from a bad life, and I take refuge in You from the miseries of the heart and I take refuge in You from the punishment of the grave.¹

147. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

Allâhumma 'innî 'a'ûdhu bika minal-'ajzi wal-kasali, wal-jubni, wal-harami, wal-bukhli, wa 'a'ûdhu bika min 'adhâbil-qabri, wa min fitnatil-maḥyâ wal-mamâtî.

O' Allâh! I take refuge in You from weakness, laziness, cowardice, senility (extreme old age) and miserliness; and I take refuge in You from the torment of the grave and the trials of life and death.²

¹ [an-Nasâ']

² [al-Bukhârî, Muslim]

Explanatory note:

Kasl, or laziness is a disease that afflicts the mind, then the heart, and finally through the heart, the body is afflicted. *Al-'ajz* means the inability to do something. Riches and opulence are the trials of life. Allâh ﷻ gives us wealth and property to test whether we obey Him or not; to see whether we use that wealth in ways that are pleasing to Him. The trial of death is the agony felt when the soul leaves the body. We cannot conceive the pain we would feel at the time of death.

148. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَالْقَسْوَةِ
وَالْغَفْلَةِ وَالْعَيْلَةِ وَالذَّلَّةِ وَالْمَسْكِنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْفُسُوقِ
وَالشَّقَاقِ وَالنَّفَاقِ وَالسُّمْعَةَ وَالرِّيَاءِ وَ أَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبَكَمِ
وَالْجُنُونِ وَالْجَذَامِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ.

Allâhumma 'innî 'a'ûdhu bika minal-'ajzi, wal-kasali, wal-jubni, wal-bukhli, wal-harami, wal-qaswati, wal-ghaflati, wal-'aylati, wadh-dhillati, wal-maskanati wa 'a'ûdhu bika minal-faqri wal-kufri, wal-fusûqi, wash-shiqâqi, wan-nifâqi, was-sum'ati, war-riyâi', wa 'a'ûdhu bika minaş-şamami, wal-bakami, wal-junûni, wal-judhâmi, wal-barâsi, wa sayyi'il-'asqâmi.

O' Allâh! I take refuge in You from weakness, laziness, cowardice, stinginess, senility, hardness of heart, carelessness, economic dependence, humiliation and indigence (destitution); and I take refuge in You from poverty, disbelief, transgression, dissent, vanity, seeking attention and showing-off. I take refuge in You from blindness, deafness, madness, leucoderma and evil diseases.¹

¹ [al-Hâkim, Baihaqî]

Explanatory note:

A *du'â'* for protection from poverty by which we become discontented and get tempted for wealth; and from insufficiency which refers to lack of virtues due to the lack of wealth; and obstinacy which refers to opposing the truth.

149. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَدَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Allâhumma 'innî 'a'ûdhû bika minal-'ajzi, wal-kasali, wal-jubni, wal-bukhli, wal-harami, wa 'adhâbil-qabri. Allâhumma 'âti nafsî taqwâhâ, wa zakkihâ, 'Anta khayru man zakkâhâ, 'Anta waliyyuhâ wa mawlâhâ. Allâhumma 'innî 'a'ûdhû bika min 'ilmin lâ yanfa'u, wa min qalbin lâ yakshau, wa min nafsî lâ tashbau, wa min da'watin lâ yustajâbu lahâ.

O' Allâh! I take refuge in You from weakness, laziness, cowardice, stinginess, senility, and from the torment of the grave. O' Allâh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O' Allâh! I take refuge in You from a knowledge which does not benefit, from a heart which does not fear (You), from a *nafs* (ego) which is not content (satisfied), and from a call (supplication) which is not heard by Him.¹

¹ [Muslim]

Explanatory note:

A *du'â'* for *tazkiyah* – purification of the soul. It is a reminder that we always need to purify our souls which can be done only with Allâh's help. A heart which knows the truth (has knowledge) will not benefit if it does not love the truth and follow it. Prophet ﷺ would pray to Allâh that his *du'â'* not be amongst those *du'â'*s that are not responded to. He was making a *du'â'* that his *du'â'* be accepted and answered!

150. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ
وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ. اللَّهُمَّ اغْسِلْ قَلْبِي بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ.

Allâhumma 'innî 'a'ûdhu bika min fitnatin-nâri, wa 'adhâbin-nâri, wa fitnatil-qabri, wa 'adhâbil-qabri, wa sharri fitnatil-ghinâ, wa sharri fitnail-faqri. Allâhumma 'innî 'a'ûdhu bika min sharri fitnatil-masîhid-dajjâl. Allâhum-maghsil-qalbî bil-mâ'i wath-thalji wal-baradi, wa naqqi qalbî minal-khatâyâ kamâ naqqaytath-thawbal-'abyadha minad-danasi, wa bâ'id baynî wa bayna khatâyâyâ kamâ ba'adta baynal-mashriqi wal-maghribi. Allâhumma 'innî 'a'ûdhu bika minal-kasali wal-ma'thami wal-maghrami.

O' Allâh! I take refuge in You from the trial of the Fire and the punishment of the Fire, the trial of the grave and the punishment of the grave, the evil trial of wealth and the evil trial of poverty. O' Allâh! I take refuge in You from the evil trial of the False Christ (*Dajjâl*). O' Allâh! Wash my heart with water, ice and snow. Clean my heart from sins like a white dress is washed from filth. Extend

the distance between me and my mistakes as You have kept distanced the east and the west. O' Allâh! I take refuge in You from laziness, sins and being in debt.¹

151. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ الشُّوْءِ فِي دَارِ الْمُقَامَةِ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ.

Allâhumma 'innî 'a'ûdhu bika min jâris-sû'i fî dâril-muqâmati, fa'inna jâral-bâdiyati yataḥawwalu.

O' Allâh! Indeed I take refuge in You from a bad neighbour in the place of abode, for the bad neighbour leads astray (is a bad influence).²

Explanatory note:

Prophet ﷺ said: “The one whose neighbour is not safe from his trouble making will not enter Paradise”.³

152. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ الشُّوْءِ، وَمِنْ لَيْلَةِ الشُّوْءِ، وَمِنْ سَاعَةِ الشُّوْءِ،
وَمِنْ صَاحِبِ الشُّوْءِ، وَمِنْ جَارِ الشُّوْءِ فِي دَارِ الْمُقَامَةِ.

Allâhumma 'innî 'a'ûdhu bika min yawmis-sû'i, wa min laylatis-sû'i, wa min sâ'atis-sû'i, wa min ṣâḥibis-sû'i, wa min jâris-sû'i fî dâril-muqâmah.

O' Allâh! I take refuge in You from a bad day, from a bad night, from a bad hour, from bad company, from a bad neighbour in the place of abode.⁴

¹ [al-Bukhârî, Muslim]

² [al-Ḥâkim, an-Nasâ'î]

³ [Muslim]

⁴ [aṭ-Ṭabarâni, ṣaḥîḥ by al-'Albâni]

153. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ، وَ مِنْ زَوْجٍ تُشَيَّبُنِي قَبْلَ الْمَشِيبِ،
وَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا، وَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَدَابًا، وَ مِنْ خَلِيلٍ مَأْكِرٍ
عَيْنُهُ تَرَانِي وَ قَلْبُهُ يَرْعَانِي، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَ إِذَا رَأَى سَيِّئَةً أَذَاعَهَا .

Allâhumma 'innî 'a'ûdhu bika min jâris-sû'i, wa min zawjin tushayyibunî qablal-mashîbi, wa min waladin yakûnu 'alayya rabban, wa min mâlin yakûnu 'alayya 'adhâban, wa min khalîlin mâkirin 'aynuhu tarânî wa qalbuhu yar'ânî, 'in ra'ay ḥasanatan dafanahâ, wa 'idhâ ra'ay sayyi'atan 'adhâ'ahâ.

O' Allâh! I take refuge in You from having an evil neighbour, and from having a wife who causes me to grow old before old age (who turns my hair grey before the time of grey hair), and from having a child who will become a master over me, and from wealth which becomes a punishment upon me, and from having a cunning friend whose gaze is upon me and his heart is plotting and planning against me; such that if he sees something good from me he conceals (buries) it, and if he sees something evil from me he broadcasts it.¹

17. FOR PROTECTION AGAINST THE EVIL OF THE SHAYṬÂN

154. ﴿ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿١٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١٨﴾ ﴾

Rabbi 'a'ûdhu bika min hamazâtish-shayâtîni. Wa 'a'ûdhu bika Rabbi 'an yahdhurûn.

My Lord! I seek refuge with You from the whisperings of the *Shayâtîn*. And I seek refuge with You, my Lord, lest they come near me.²

¹ [aṭ-Ṭabarâni, authenticated by al-'Albâni in aṣ-Ṣaḥîḥah 3137]

² [Sûrah al-Mu'minûn 23:97,98]

Explanatory Note:

Allâh ﷻ commanded His Prophet Muḥammad ﷺ to seek refuge with Him from the *Shayâtîn* (plural of *Shayṭân*), because no trick would help him against them and he could not protect himself by being kind to them. We are commanded to mention Allâh ﷻ at the beginning of any undertaking, in order to ward off the *Shayṭân*.¹

This *du'â'* protects us from evil. It is a strong defence against Satan's harm and plotting. When we make this *du'â'* with firm conviction and then place ourselves in the secure shelter of Allâh ﷻ, and seek His protection, there is no reason why Allâh will not provide security for us. No one has the power to protect us from the attacks of the devils, except Allâh alone.

155. The '*adhân*' repels the *Shayṭân*

Prophet ﷺ said: "When the call to prayer (*'adhân*) is made, the *Shayṭân* takes to his heels and breaks wind with noise so as not to hear the call. When the call is finished, he turns around. When the second call to prayer (*'iqâmah*) is made, he turns his back, and when it is finished, he turns around to distract the attention of one and makes him remember things which he does not recall in his mind before the *Ṣalah*, and says: 'Remember this, and this', and thus causes one to forget how many *rak'ah* he performed."²

Explanatory Note:

The very fact that the *Shayṭân* runs with great speed and breaks wind shows that he has an aversion for the '*adhân*'.

¹ [Tafsîr ibn Kathîr]

² [al-Bukhârî, Muslim]

156. Prophet ﷺ said: “Do not turn your houses into graveyards. Satan runs away from the house in which *Sûrah al-Baqarah* is recited.”¹

Explanatory Note:

This *hadîth* highlights the excellence of *Sûrah al-Baqarah* as a *ruqyah*, which when recited, will certainly keep the Satan and his evil away. Some houses have a happy, welcoming feel to them while others have a depressing, desolate, scary atmosphere which makes us feel like fleeing from it. One of the ways to keep the *Shayâtîn* (devils) out of our homes is by reciting *Sûrah al-Baqarah* in them frequently. When a house is free of *Shayâtîn*, we will feel peaceful and comfortable in it.

157. Prophet ﷺ said: “If a person comes to that (point where Satan questions him about who created Allâh ﷻ), he must invoke Allâh with these words and this will cause the whisperings to go away:

. آمَنْتُ بِاللَّهِ وَرُسُلِهِ . – *‘Âmantu billâhi wa Rusulihî.*

I believe in Allâh and His Messenger.²

Explanatory Note:

Whenever Satan whispers to us, and when we are stricken by doubt in our faith, we should reject such false thoughts and renew our faith. This unchallenged testimony of faith will drive the Satan out of our minds and will show our deep rooted love for our faith. Useless mental speculations will lead us to nowhere but an endless confusion. Also, we should turn away from arguing with people, and whoever does that, out of obedience to Allâh and His Messenger, and being sincere in

¹ [Muslim]

² [Muslim]

that, the whisperings will certainly leave him. This instruction of our Prophet ﷺ is more beneficial in terminating these whisperings than unnecessary argumentation in this issue. And it is a pity that most people are ignorant of this precious, prophetic instruction!

158. Abû Zmail said: “I asked Ibn ‘Abbâs ؓ, “What is that I find in my breast?” He asked, “What is it?” I replied, “I swear by Allâh, I cannot speak about it.” He asked me, “Is it something doubtful?” And he laughed. He then said, “No one could escape that until Allâh, the Exalted, revealed:

*“So, if you are in doubt as to what We have revealed to you, ask those who have been reading the Book from before you.”*¹

He said: “If you find something in your heart, say:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Huwal-'Awwalu wal-'Âkhiru waẓ-Zâhiru wal-Bâṭinu, wa Huwa bi-kulli shay'in 'Alîm.

He is the first and the Last, the Most High and the Most Near. And He is the Knower of all things.²

Explanatory Note:

Doubts in the heart and evil promptings are suggestions from the devil and we should not believe in them and talk about them. Instead, we should recite this *'âyah*. Evil thoughts come to us not because our minds are polluted; but they come to us in order that we strive to struggle against them and thus strengthen our faith. Allâh ﷻ is Eternal

¹ [Sûrah Yûnus 10:94]

² [Sûrah al-Ḥadîd 57:3 – Authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

and will remain so. The existence of everything is after His existence. Everything will come to an end. The eternal existence is only for Him. The fact that anything exists is clear proof of Allah's existence.

This is the saying of a companion of the Prophet ﷺ.

18. FOR PROTECTION AGAINST THE *DAJJÂL* (ANTI-CHRIST)

159. The Messenger of Allâh ﷺ said that whoever commits to memory the first ten 'âyâh of *Sûrah al-Kahf*, will be protected from (the trial of) *ad-Dajjâl* (Anti-Christ).¹

Explanatory Note:

Ad-Dajjâl will appear sometime before the Day of Judgement with supernatural powers which will shake the faith of many people. This will be a serious trial and Prophet ﷺ warned us against him and ordered us to guard ourselves from this trial. This *hadîth* tells us how we can protect ourselves from *ad-Dajjâl*.²

One can only in humble gratitude, marvel at all the ways, the opportunities that Allâh, the Most Merciful, gives us to protect ourselves from harm. It is a blessing and a mercy from Allâh ﷺ to have this *Sûrah* as a protection from those days of *fitnah* ahead. We don't know if these days will occur during our lifetime or during the lifetime of our children. We should memorize these 'âyâh and encourage our family to do so and their children and their children and so forth, so that when it does occur, we and our children and their offspring will be protected.

¹ [Muslim]

² [Riyâdhuş-Şâlihîn]

19. FOR PROTECTION AGAINST HELL FIRE

160. ﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾﴾

Rabbanâ mâ khalaqta hâdhâ bâṭilan subhânaka faqinâ 'adhâban-nâr.

Our Lord! You have not created (all) this without purpose; glory to You! (Exalted are You above all they associate with You as partners), give us salvation from the torment of the fire.¹

Explanatory Note:

The verse that contains this *du'â'* also describes the attributes of the people who make this *du'â'*. They are the people of understanding, who think deeply about the creation of the heavens and the earth, and remember Allâh ﷻ at all times.²

Allâh ﷻ encourages us in the verse preceding this one, to contemplate on His creations, to learn the science of nature and to research on the bounties provided by Him.

161. ﴿رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝﴾

Rabbanaṣ-riḥ 'annâ 'adhâba jahannama, 'inna 'adhâbahâ kâna gharâmâ. 'Innahâ sâ'at mustaqarran wa muqâmâ.

Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to rest in.³

¹ [Sûrah 'Âli-'Imrân 3: from verse 191]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-Furqân 25:65,66]

Explanatory Note:

Du'â' of the servants of the Most Gracious (*Ibâdur-Raḥmân*), who spend the night in the worship of their Lord, prostrate and standing.¹

The “*Ibâdur-Raḥmân*” are always concerned about the Hereafter and are always seeking protection against the Hellfire. Their only worry is of salvation in the Hereafter. The verses that precede and follow these *'âyâh* state that when the people who have sinned, committed *zinâ*, or have killed unjustly repent to Allâh ﷻ sincerely, He forgives them. Allâh, the Almighty, forgives and rewards those who repent and believe and do righteous deeds, and substitutes their evil deeds with good deeds.

Shaykh ‘Abdur-Raḥmân ibn Nâsir as-Sa’dî explained this *du'â'* as, “*Rabbanaṣ-riḥ ‘annâ ‘adhâba jahannama*” – meaning, avert it from us by safeguarding us from its causes, and by forgiving us whatever we have done which would deserve punishment. “*Inna ‘adhâbahâ kâna gharâmâ*” – meaning, it persists and clings to its people, just as a debt persists and clings to the debtor. “*Innahâ sâ’at mustaqarran wa muqâmâ*” – they say this out of humility to their Lord, to make manifest their extreme need for Him, to acknowledge that it is not within their capacity to bear this torment and in order to remind each other of Allâh’s favour upon them. For indeed the averting of a calamity will vary in accordance with its severity and enormity. Thus, the greater it is, the greater will be the impact of its being averted and the greater will be the joy which this produces.

¹ [Tafsîr ibn Kathîr]

162. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا

سَبِيلِكَ وَفِهِمْ عَذَابَ الْجَحِيمِ

Rabbanâ wa si'ta kulla shay'in raḥmatan wa 'ilman faghfir lilladhîna tâbû watabaû 'sabîlaka wa qihim 'adhâbal-jahîm.

Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire.¹

Explanatory Note:

This is the *du'â*' of the angels who bear the Throne of Allâh ﷻ. They glorify the praises of their Lord, and ask forgiveness for all the sinners who have repented and those who follow the right path. As Allâh embraces all things in mercy, He can forgive us and protect us from the severe torment of the blazing Fire.²

Mankind's need for forgiveness is so great; yet they are so heedless of this need. Allâh ﷻ has appointed angels to the task of asking forgiveness for those people who repent and follow His way, so that the Heavens and the Earth are not destroyed due to Allâh's punishment for the sins of mankind. How honourable and fortunate are those people of faith for whom the angels pray for salvation near the Divine 'Arsh!

163. اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ.

Allâhumma Rabba Jibrâ'îla, wa Mikâ'îla, wa Rabba 'Isrâfîla, 'a'ûdhu bika min ḥarrin nâri wa min 'adhâbil-qabr.

¹ [Sûrah Ghâfir 40: from verse 7]

² [Tafsîr ibn Kathîr]

O' Allâh! Lord of, Jibrâ'îl, Lord of Mikâ'îl, Lord of 'Isrâfil, I take refuge in You from the scorch of the fire and from the anguish of the grave.¹

164. Allâh's Messenger ﷺ said: "No servant seeks protection from the Fire seven times in a day except that the Fire says: 'O' My Lord! Your servant, so and so, has sought Your protection from me, so grant him protection'; and no servant asks Allâh for Paradise seven times in a day except that Paradise says: 'O' My Lord! Your servant, so and so, has asked for me, so enter him into Paradise.' We can say,

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ – *Allâhumma 'ajirni minan-nâr.*

O' Allâh! Protect me from the Fire.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ – *Allâhumma 'inni 'as'alukal-jannah.*

O' Allâh! I ask You for Paradise.²

20. FOR PROTECTION AGAINST *SHIRK*

165. Ibn Nawfal ؓ reported that he went to the Prophet of Allâh ﷺ and said: "O' Messenger of Allâh ﷺ, teach me something to say before I go to sleep." So he said: "Recite *Sûrah al-Kâfirûn*, for indeed it is a barrier against *shirk*."

¹ [*an-Nasâ'i*]

² [*Classified as sahih by al-'Albâni in as-Sahîhah 2506*]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾﴾

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾﴾

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'yâ 'ayyuhal-kâfirûn. Lâ 'â'budu mâ ta'budûn. Wa lâ 'antum 'âbidûna mâ 'a'bud. Wa lâ 'ana 'âbidum-mâ 'abattum. Wa lâ 'antum 'âbidûna mâ 'a'bud. Lakum dînukum wa liya dîn.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say (O' Muḥammad ﷺ, to these *mushrikîn* and *kâfirûn*): "O' al-Kâfirûn! I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."¹

Explanatory Note:

This *Sûrah* was addressed to the disbelieving *Quraysh* in response to their proposals of compromise, but it is not confined to them, because by having made it a part of the Qur'ân, Allâh ﷻ taught the Muslims that they should disassociate themselves by word and deed from the creed of *kufr* (disbelief) wherever and in whatever form it be, and should declare without any reservation that they cannot make any compromise with the disbelievers in the matter of 'Islâm. If this *Sûrah* is read with this background in mind, we find that it was revealed to exonerate the Muslims from the religions of the disbelievers, their rites

¹ [Sûrah al-Kâfirûn 109:1-6 – Authenticated by al-'Albânî in at-Tirmidhî]

of worship, their gods, and to tell them that 'Islâm and *kufr* have nothing in common and there is no possibility of their being combined and mixed into one entity.

166. ﴿ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝٢٠﴾

'Innamâ 'ad'û Rabbî wa lâ 'ushriku bihi 'ahadan.

I invoke only my Lord, and I do not associate with Him anyone.¹

Explanatory Note:

Du'â' of Prophet ﷺ when he stood up invoking Allâh ﷻ in prayer, and the people and *jinn*s crowded around him.²

167. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allâhumma 'innî 'a'ûdhu bika 'an 'ushrika bika wa 'anâ 'alamu, wa 'astaghfiruka limâ lâ 'alamu.

O' Allâh! I take refuge in You from the *shirk* I may commit while I knew and I seek Your forgiveness for what I did unknowingly.³

Explanatory Note:

This *du'â'* is made when one gets whispers raising doubts in one's beliefs. The *hadîth* mentions the expiation of minor *shirk*, which is *riyâ'* (performing acts of worship so the creation can witness it), and taking an oath with other than Allâh ﷻ such as with one's trustworthiness, fathers, mothers, the *Ka'bah*, honour, or nobleness. It is also like the statement "what Allâh has willed and so and so" and "if it wasn't for

¹ [Sûrah al-Jinn 72:20]

² [Tafsîr ibn Kathîr]

³ [Ahmad]

Allâh and so and so, such and such would have happened”; and these actions could be greater *shirk* according to the intention and belief of the one saying them. Even statements like, “If it were not for so and so, I would have been in deep trouble” are forms of *shirk* that are less detectable than the “crawling of an ant” as is mentioned in the *hadîth* of Ibn ‘Abbâs when he said that *riyâ’* is more inconspicuous than the crawling of an ant on a black rock in the middle of a moonless night. So, if we sense something in our heart of amazement when we are praised by people, we should turn to Allâh ﷻ with this *du‘â’* with full understanding and with a strong desire to stay free of *shirk*.

CHAPTER 4

INVOCATION FOR SPECIFIC NEEDS

21. For righteous offspring	130
22. To settle debts	133
23. For sorrow, anxiety, distress	137
24. On being afflicted with a major or minor calamity	150
25. When in difficulty	152
26. For protection from fear	153
27. During a military campaign	154
28. For protection from disbelievers' domination	157
29. Asking to be removed from an unjust city	163
30. For not casting the evil eye	163
31. For the protection of children	164
32. Supplications against the evil eye	166

21. FOR RIGHTEOUS OFFSPRING

168. ﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾^{٣٨}

Rabbi hab lî mil-ladunka dhurrîyatan ṭayyibatan, 'innaka samî'ud-du'â'.

My Lord! Grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.¹

Explanatory Note:

This was a *du'â'* of Zakariyyâ عليه السلام which Allâh accepted. Allâh, the Almighty, sent the angels to Zakariyyâ عليه السلام when he was standing in prayer, and they conveyed Allâh's glad tidings of Yaḥyâ عليه السلام, a Prophet from among the righteous – see verse 39.²

“Every time Zakariyyâ عليه السلام entered upon her (Maryam) in the prayer chamber, he found with her provision. He said, “O’ Maryam, from where is this (coming) to you?” She said, “It is from Allâh. Indeed, Allâh provides for whom He wills without account.”³

Maryam recognized Allâh's ultimate power and control over her sustenance. When Zakariyyâ عليه السلام hears her response, he supplicates to Allâh asking for an offspring — he makes this *du'â'* on the spot! The extraordinary way in which Allâh ﷻ was providing food made him wish for a pious offspring. If *ar-Razzâq* (the Supreme Provider) can provide Maryam with the fruits of the summer at winter time and the fruits of the winter at summer time (Tafsîr ibn Kathîr), He can also provide Zakariyyâ عليه السلام, a very old man, with an offspring. When we are

¹ [Sûrah 'Âli-'Imrân 3: from verse 38]

² [Tafsîr ibn Kathîr]

³ [Sûrah 'Âli-'Imrân 3: from verse 37]

asked about our provisions and possessions, how often do we answer that they are blessings given to us from Allâh? Such a wise answer would give others renewed hope in Allâh ﷻ in receiving what they are deprived of and what they desire the most. This *du'â'* is an example of the etiquettes of making *du'â'* when the person making *du'â'* expects the best from Allâh, and anticipates a response from Him, whether that response is quick in coming or not.

169. ﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴾

Rabbi lâ tadharnî fardan wa 'Anta Khayrul-Wâarithîn.

My Lord! Leave me not single (childless), and You are the Best of the Inheritors.¹

Explanatory Note:

This was also a *du'â'* of Zakariyyâ ﷺ which was answered by Allâh ﷻ, Who granted him a son named Yaḥyâ. He had prayed to be granted a child who would be his heir. And in the second part of the *du'â'*, with his Prophetic wisdom, he also acknowledged that ultimately Allâh is the Inheritor of the entire world. Many are the verses in the Qur'ân that refer to the importance of Zakariyyâ ﷺ being granted a son while invoking Allâh, the Exalted. Zakariyyâ ﷺ upheld righteous deeds while invoking Allâh for offspring. When the angels came to grant him glad tidings of a son, Yaḥyâ ﷺ, they found him standing in the *mihrâb* (a niche in the wall of a *Masjid* that indicates the *qiblah*). *'Istiqâmah* (to stand firm and steadfast to what we have been commanded by Allâh, i.e., to fulfill obligations and to avoid

¹ [Sûrah al-'Anbiyâ' 21: from verse 89]

prohibitions) on the obedience of Allâh, after making *du‘â’*, is a cause of being blessed with a response, as opposed to heedlessness and displeasing Allâh, after asking Him. Also, the more persistent the faithful believer is, by Allâh’s will, the sooner His response will be. And among the reasons for Allâh’s response to His slave’s invocation are the hastening to fulfill all that is good, the invocation of fear and hope both in distress and in prosperity, humble obedience and utmost submission to Allâh, the Exalted.¹

170.

﴿وَأَجْعَلْهُ رَبِّ رَضِيًّا﴾

Waj‘alhu Rabbi radhiyyâ.

And make him, my Lord, one with whom You are well-pleased.²

Explanatory Note:

This was a *du‘â’* of Zakariyyâ ﷺ which was answered by Allâh ﷻ, Who granted him a son named Yaḥyâ ﷺ. Allâh has exclusively honoured Yaḥyâ, upon whom the peace will be, from the day he was born, to the day he will be raised up again.³

171.

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

Rabbi hab li minas-ṣâliḥîn.

My Lord! Grant me (offspring) from the righteous.⁴

¹ [See verse 90]

² [Sûrah Maryam 19: from verse 6]

³ [See Sûrah al-‘An‘âm 6:85] [Tafsîr ibn Kathîr]

⁴ [Sûrah as-Ṣâffât 37:100]

Explanatory Note:

'Ibrâhîm عليه السلام prayed for a righteous offspring. This *du'â'* of 'Ibrâhîm عليه السلام was answered by Allâh, because in the next verse, Allâh gives him the glad tidings of a forebearing boy. Righteous children are a great blessing from Allâh ﷻ, and whenever *du'â's* are made for children, it should be for righteous children only.

22. TO SETTLE DEBTS

172. 'Alî عليه السلام said that a *mukâtib* (slave who had entered into a contract of manumission) came to him and said: "I am unable to pay off my manumission; help me." He said: "Shall I not tell you some words which the Messenger of Allâh ﷺ taught me? And if you have debt like a mountain, Allâh will pay it off for you. He said: 'Say:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allâhum-makfinî bi-halâlika 'an harâmika wa 'aghninî bi-fadhlika 'amman siwâka.

O' Allâh! Suffice me with what is lawful instead of what is forbidden and enrich me by Your grace, that I am independent of all others besides You.¹

Explanatory Note:

A *du'â'* seeking Allâh's help in paying one's debts even if they were as large as a mountain. We ask Allâh ﷻ to make that which is permissible sufficient for us, so as to make us independent of that which is forbidden. And we ask Allâh ﷻ to bestow upon us enough of His grace to make us independent of all besides Him.

¹ [Authenticated by al-'Albâni in *Şaḥiḥ at-Tirmidhî*]

173. ‘Anas ibn Mâlik ؓ said: The Messenger of Allâh ﷺ said to Mu‘âdh ؓ : “Shall I not teach you a *du‘â*’ which you may say even if you have debt like Mount ‘Uḥud, so that Allâh might pay it off for you? Say, O’ Mu‘âdh:

﴿اللَّهُمَّ مَلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ

مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

رَحْمَانُ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمُهُمَا، تُعْطِيهِمَا مَنْ تَشَاءُ، وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ، ارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنِ رَحْمَةِ مَنْ سِوَاكَ.

(*Allâhumma Mâlikal-Mulki tu'til-mulka man tashâ'u wa tanzi'ul-mulka mimman tashâ'u wa tu'izzu man tashâ'u wa tudhillu man tashâ'u, bi-yadikal-khayru, 'innaka 'alâ kulli shay'in qadîr.*) *Raḥmân ad-dunyâ wal-'âkhirati wa raḥîmahumâ, tu'îhumâ man tashâ'u, wa tamnau' minhumâ man tashâ'u, 'irḥamnî raḥmatan tughnînî bihâ 'an raḥmati man siwâk.*

(O’ Allâh! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will, and You humble whom You will. In Your Hand is (all) good. Indeed You are over all things competent.) You are the Merciful in this life and the Hereafter, and the Bestower of Mercy in both of them. You grant of them to whom You will. Show me mercy that will suffice me from anyone else’s mercy.¹

Explanatory Note:

The first part of this *du‘â*’ is a verse from the Qur’ân [*Sûrah ‘Âli-‘Imrân 3:26*] glorifying Allâh and acknowledging that only He has

¹ [Authenticated by al-'Albâni in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

power over His slaves and can do whatever He wishes with them. Nobody can invalidate His will and nobody can modify His judgement.

This *du‘â* shows that the people of knowledge and understanding react very differently than the ignorant when they lose some of their possessions or are in debt. Essentially, they know that it is all a trial from Allâh ﷻ and that He is the King Who can do anything He wishes. They show their patience and seek what good there may be in the loss. The real ignorant people are the ones who get deceived by the amount of money they have or by their position or power, forgetting the fact that just as He has granted it, Allâh can take the blessings away at any moment.

174. One day the Messenger of Allâh ﷺ entered the mosque. He saw a man from the ‘Anṣâr (a resident of Madînah) called Abû ‘Umâmah and said to him: “What is the matter that I am seeing you sitting in the mosque when it is not the time of prayer?” Abû ‘Umâmah said: “I am entangled in sorrow and debts.” Prophet ﷺ replied: “Shall I not teach you words by which, when you say them, Allâh will remove your sorrow, and settle your debts?” Abû ‘Umâmah said: “Yes, Messenger of Allâh.” Prophet ﷺ said: “Say in the morning and evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَ
أَعُوذُ بِكَ مِنْ ضَلَعِ الدَّيْنِ وَغَلْبَةِ الرِّجَالِ.

*Allâhumma ‘innî ‘a‘ûdhu bika minal-hammi wal-ḥazani, wal-‘ajzi wal-kasali,
wal-bukhli wal-jubni, wa ‘a‘ûdhu bika min dhala‘id-dayni wa ghalabatir-rijâli.*

O' Allâh! I take refuge in You from anxiety and sorrow. I take refuge in You from weakness and laziness, from stinginess and cowardice, and I take refuge in You from the burden of debt and from being overpowered by men.

– Abû 'Umâmah said: “When I did that Allâh removed my distress and settled my debt.”¹

Explanatory Note:

“*Hamm*” is the type of distress or anxiety one feels if the feeling is related to what is going to happen in the future. This is the feeling that affects the mind, heart, and body and makes us uneasy and anxious. “*Huzn*” is sorrow, sadness or grief arising on account of an unpleasant event that has happened in the past, such as the death of a loved one or a distressing situation. Both of them weaken the heart, causing inactivity and a decrease in will power. “*Ajaz*” means to become weak, to lack strength, to be incapable and a failure. “*Kasl*” means to be lazy, idle, sluggish, negligent and inactive. “*Bukhl*” is to be stingy and greedy; to refuse to give something lawful (charity, your time, etc.) that you have in abundance. In the Qur'an (*Sûrah an-Nisâ'4:37*), Allâh ﷻ uses this word to describe those who have the wealth to give, but hoard it for themselves and do not give it in charity. “*Jubn*” means becoming cowardly and fearful. “*Dhala' ad-dayn*” is the tendency for debt to sway people from righteousness, or the weight one feels when indebted. “*Ghalabah*” means to be overtaken, subdued or overpowered.

¹ [Abû Dâwûd, *al-Bukhârî*]

The most beloved thing to the devil is to hinder the worshipper in the path of Allâh. All these traits point to weakness, so we should make this supplication and also work on ourselves to remove them from our character. When Abû 'Umâmah faced hardship, he fled to Allâh Who aided him with the *du'â'* that the Prophet ﷺ taught him, thus relieving his distress. This *du'â'* is very effective in preventing distress before it happens; prevention is better, and easier, than cure.

175. أَقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

'Iqdhi 'annad-dayna wa 'aghninâ minal-faqri.

Settle our debts for us and save us from poverty.¹

23. FOR SORROW, ANXIETY, DISTRESS

176. The Messenger of Allâh ﷺ said: "If a person who is afflicted by anxiety or sorrow says:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

Allâhumma 'innî 'abduka, wabnu 'abdika, wabnu 'amatika, nâsiyatî bi-yadika, mâdhin fiyya hukmuka, 'adlun fiyya qadhâ'uka; 'as'aluka bi-kulli 'ismin Huwa laka, sammayta bihi nafsaka, 'aw 'anzaltahu fî kitâbika, 'aw 'allamtahu 'ahadan min khalqika, 'aw 'ista'tharta bihi fî 'ilmil-ghaybi 'indaka, 'an taj'alal-Qur'âna rabîa' qalbî, wa nûra şadrî, wa jalâ'a huznî, wa dhahâba hammî.

¹ [Muslim]

O' Allâh! I am Your slave and the son of Your male slave, son of Your female slave. My forelock is in Your Hand (i.e., You have control over me). Your decision about me will certainly come to pass and Your decree for me is just. I ask You by every Name belonging to You, which You have named Yourself with, whether You have revealed it in Your Book, or taught anyone of Your creation, or kept in the knowledge of the unseen that You have; to make the Qur'ân the spring of my heart, and the light of my chest, the eliminator of my sadness and the end of my grief.

– then Allâh will take away his anxiety and sorrow, and will replace it with joy.”

It was said: “O' Messenger of Allâh, should we not learn it?” He said: “Yes, whoever hears it should learn it.”¹

Explanatory Note:

Al-hamdu lillâh, there are some *du'â's* to make when we are under stress and experiencing anxiety. They are a means of dispelling fear, of seeking forgiveness of Allâh, seeking His aid, protection and guidance. They are the words of the Messenger of Allâh ﷺ and since he asked us to learn this, we have to learn and understand this *du'â'*.

The first part of this *du'â'* is acknowledging servitude, worshipping Allâh alone and totally humbling ourselves before Him and surrendering to Him, because we acknowledge that we and our forefathers are a part of the creation of Allâh ﷻ and belong to Him. When we say – “O' Allâh! I am your slave the son of Your male slave,

¹ [Authenticated by al-'Albâni in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

the son of Your female slave”, we come down from that pedestal that we have placed ourselves on, and humble ourselves before Allâh, the Almighty. If we supplicate to Allâh humbling ourselves before Him, that is the start, that is the beginning. These words should remove pride, haughtiness and arrogance from our hearts.

In the next part, we acknowledge our belief in the Pre-Decree of Allâh ﷻ and that what Allâh wills to happen will happen, and that which Allâh does not will to happen, will not happen. We should believe that no one can overturn the judgment of Allâh, nobody can object to the decree of Allâh. If we understand this then we will know that our life and death, happiness and misery, well being, trial and test, is under the control of Allâh ﷻ and we have no power whatsoever to change any of it. If we believe that Allâh is truly in control of our affairs, then we will not place our hope in the creation.

Then we acknowledge that Allâh’s decision is just. We should believe firmly in our hearts that everything that Allâh ﷻ has decreed about His servant, whether it is his health or sickness, wealth or poverty, relief or pain, life or death, punishment or forgiveness; everything of this is just.

The next part of the *du‘â’* is that we should believe in the Beautiful Names and Perfect Attributes of Allâh that have been found in the Qur’ân and the *sunnah* and should use them to supplicate to Him. As Allâh ﷻ says in the Qur’ân,

*“And to Allâh belong the Most Beautiful Names. So call upon Him by them.”*¹

¹ [Sûrah al-‘A‘râf 7: from verse 180]

The greater amount of knowledge that we have about Allâh, His Names and Attributes, the greater *khâshi'ah* (humble submission) will be of Allâh and the more mindful we will be of Him and this will cause us to distance ourselves from disobeying Him, and falling into that which He dislikes. We will never despair of His mercy, but will also know that Allâh becomes angry at those people who are disobedient and punishes them and we would be fearful of Allâh. So we see how knowing the Names and Attributes of Allâh ﷻ and beseeching Him with His Beautiful Names in our *du'â's* has an effect upon our life and this is why we make this *du'â*. This *du'â* is an example of *tawassul* (to hope for and seek the answering of one's supplication) to Allâh by invoking His Most Beautiful Names and Perfect Attributes.

'Imâm Ibn al-Qayyim رحمه الله said about the saying of the Prophet ﷺ in this *du'â* – “When we ask Allâh ﷻ ‘to make the Qur’ân the spring of my heart and the light of my chest’, he said it is the rain that gives life to the earth and also said that the life of the body and the life of the limbs, all stem from the life of the heart. So it emanates life which flows from the heart to the chest and to the body, to the various limbs; so that is why we ask Allâh to give us life in our heart and we ask Allâh to make the Qur’ân رَيْعَ قَلْبِي – the spring of our hearts. So therefore we ask Allâh in this *du'â* to make the Qur’ân a banisher of the grief and a reliever for anxiety”.

So, if we face anxiety, stress, or are suffering from depression, then the answer is clear. Prophet ﷺ was asked, “O’ Messenger of Allâh, should we not learn it?” He said: “Yes, whoever hears it should learn it”. We should all learn it.

Note – Ibn Taymiyyah رحمه الله said that when a woman makes this *du‘â’*, she can say,

“*Allâhumma ’innî ’amatuka, bintu ’abdika.....*” instead of “*Allâhumma ’innî ’abduka, ’ibnu ’abdika.....*”

177. This is *Du‘â’ al-Karb* – Prayer at the time of stress. The Messenger of Allâh ﷺ used to say, when he felt distressed:

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

Lâ ’ilâha ’illallâhu-l-‘Azîmul-Ĥalîm, lâ ’ilâha ’illallâhu Rabbul-‘Arshil-‘Azîm, lâ ’ilâha ’illallâhu Rabbus-samâwâti wa Rabbul-’ardhi wa Rabbul-‘Arshil-Karîm.

There is none worthy of worship in truth except Allâh, the Great (The Tremendous One), the Tolerant. There is none worthy of worship in truth except Allâh, the Lord of the Mighty Throne. There is none worthy of worship in truth except Allâh, the Lord of the heavens, and the Lord of the earth, and the Lord of the Noble Throne.¹

Explanatory Note:

These are words of relief at the times of distress because the only medicine at the time of distress is the remembrance of Allâh, Whose help alone should be sought. This *du‘â’* contains words which glorify Allâh ﷻ and exalt Him far above all else.²

¹ [al-Bukhârî, Muslim]

² [Riyâdhuş-Şâlihîn]

This is a remembrance which is used to begin a supplication; then we supplicate for whatever we wish. Careful attention should be given to it, and it should be said plentifully at times of distress, and when serious affairs occur. It contains ‘*tahlil*’ (the declaration that Allâh alone has the right to be worshipped) which comprises *Tawhîd*, and which is the foundation for the declaration of His splendid perfection. These words of praise begin with a mention of the Lord and the Nurturer *ar-Rabb*, Who is the Owner, Master, Controller, One Who brings things to their state of completeness, and One Who bestows favours; so that it conforms with the removal of distress. The Name *al-Azîm* indicates that Allâh is so Great with respect to His Self and His Attributes, so no request is too difficult for Him (to answer). *Al-Halîm*, The Forbearing One, is the One Who delays punishing whilst having the ability (to punish). The reason why *al-Halîm* is particularized in the *dhikr* is that distress which comes to the believer is usually because of some form of falling short in acts of obedience, or some heedlessness, and this gives an indication of having hope for pardon, which will reduce the grief. The Lord and Nurturer of the heavens and the earth: Prophet ﷺ mentioned these two in particular since they are from the greatest of that which we see. “Lord of the Noble Throne” also comprises *Tawhîd*, Lordship (*Rubûbiyyah*) and the greatness of the Throne; and the Throne is mentioned in particular because it is the greatest of the objects in the creation and everything else falls under it. This *dhikr* contains an indication that no one can remove tremendous distress except for the Tremendous Lord.

178. Prophet ﷺ used to say when something upset him:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

Yâ Hayyu yâ Qayyûm, bi-rahmatika 'astaghîthu.

O' Ever Living, Self-Subsistent! By Your mercy, I ask You for help.¹

Explanatory Note:

This *du'â'* is asked if something is worrying us and causing distress. There is not a time in our life when we do not need the protection, guidance and mercy of Allâh ﷻ. And those who turn to Allâh sincerely imploring His help should know that in reality it is Allâh Who is turning to His slave, for Prophet ﷺ said, "When Allâh wants to be good to someone, He tries him with some hardship."²

A gentle reminder of what our Prophet ﷺ advised; He said: "If anyone continually asks pardon, Allâh will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon."³

This *du'â'* is an example of *tawassul* (to hope for and seek the answering of one's supplication) to Allâh by invoking His Most Beautiful Names and Perfect Attributes.

¹ [at-Tirmidhî]

² [Abû Dâwûd]

³ [Abû Dâwûd]

179. Prophet ﷺ said, “The *du‘â*’ of the person who is in distress is,

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

Allâhumma raḥmataka ‘arjû falâ takilnî’ ‘ilâ nafsî ṭarfata ‘aynin, wa ‘aṣliḥ li sha’nî kullahu, lâ ‘ilâha ‘illâ ‘Anta.

O’ Allâh! I hope for Your mercy, so do not leave me to myself even for the blinking of the eye (do not make me reliant on myself even for a moment), and correct all my affairs for me (please resolve all of my problems), there is none worthy of worship in truth except You.¹

Explanatory Note:

Abû Bakr ؓ reported that Prophet ﷺ said that this *du‘â*’ is to be used by one in distress. This amazing *du‘â*’ teaches us to be hopeful of the mercy and help of Allâh ﷻ and to expect that Allâh will take care of our affairs. In seeking mercy and help, we are asking for Allâh’s protection at all times and not to leave us to ourselves even for the blink of an eye (a split second). This shows the enormous need we have for Allâh ﷻ. We are asking Allâh to make our affairs good for us and rectify our problems. This *du‘â*’ places hope in the aching heart at times of tribulations and afflictions knowing that Allâh will always assist us in whatever situations we maybe in – all we have to do is ask. Allâh ﷻ says in the Qur’ân:

“Call upon Me and I will answer.”²

So, lets take the time to ask Allâh ﷻ.

¹ [Authenticated by al-‘Albânî in *Ṣaḥîḥ Abû Dâwûd*]

² [Sûrah Ghâfir 40: from verse 60]

180. 'Asmâ bint 'Umays رضي الله عنه said: "The Messenger of Allâh ﷺ said to me: "Shall I not teach you some words to say when you feel distressed?"

اللَّهُ اللَّهُ رَبِّ لَا أُشْرِكُ بِهِ شَيْئًا.

Allâhu Allâhu Rabbî lâ 'ushriku bihi shay'an.

Allâh! Allâh is my Lord; I do not associate anything with Him.¹

Explanatory Note:

This *du'â*' is to be asked when we are distressed or are in hardship, invoking Allâh ﷻ by His Oneness.

181. The Messenger of Allâh ﷺ said: "How can I feel at ease when the angel responsible for the trumpet, ('Isrâfil) has put his lips to the trumpet and lowered his forehead, and is waiting for the order to blow it". They said: "O' Allâh's Messenger, what do we say? He said:

"Say, حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا

Hasbunallâhu wa ni'mal-Wakîl, 'alallâhi tawakkalnâ.

Allâh is sufficient for us, and He is the Best Disposer of affairs; we have placed our trust in Allâh.²

Explanatory Note:

Prophet ﷺ and his companions were always fearful of Allâh ﷻ and the horrors of the Day of Resurrection. In the event of fear and anxiety we should seek the help of Allâh and frequently recite this. When we put our trust in Allâh ﷻ, this state produces courage and determination in our hearts.

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*]

² [Authenticated by al-'Albânî in *at-Tirmidhî*]

182. ﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴾ (١٦٦)

Rabbanâ 'afrigh 'alaynâ ṣabran wa tawaffanâ muslimîn.

Our Lord! Pour upon us patience, and let us die as Muslims.¹

Explanatory Note:

This *du'â'* was asked by the magicians of Fir'awn when they were defeated by Mûsâ عليه السلام and then accepted Allâh ﷻ as their Lord. When Fir'awn threatened them, they made this *du'â'* to have patience poured upon them so that they may endure the cutting-off of their hands and feet, and their being crucified.²

This *du'â'* helps us to strengthen our faith in extreme opposition and in difficult political conditions.

183. ﴿أَنْتَ وَلِيْنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾ (١٥٥)

﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ﴾ (١٥٦).....

'Anta walîyyunâ faghfir lanâ warḥamnâ wa 'Anta khayrul-Ghâfirîn. Waktub lanâ fî hâdhîhid-dunyâ ḥasanatan wa fil-'âkhirati 'innâ hudnâ 'ilayka.

You are our Protector; so forgive us and have mercy upon us; and You are the Best of Forgivers. And decree for us in this world (that which is) good and (also) in the Hereafter. Indeed we have turned back to You.³

Explanatory Note:

Mûsâ عليه السلام went with seventy men from the Children of 'Israel to Mount Tûr to apologize and repent to Allâh ﷻ because some people

¹ [Sûrah al-'A'râf 7: from verse 126]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-'A'râf 7: from verses 155,156]

from his community had worshipped the calf in his absence. When Allâh destroyed them for what they said and did, Mûsâ عليه السلام invoked Allâh with these words to rescue those who were innocent.¹

Every word of this *du‘â’* is full of the earnestness, humbleness and love of Mûsâ عليه السلام towards Allâh ﷻ which was richly rewarded.

184. ﴿ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ ﴾

'Innamâ 'ashkû bath-thî wa huznî 'illallâh.

I only complain of my grief and sorrow to Allâh.²

Explanatory Note:

When Ya‘qûb عليه السلام received the grievous news of losing his sons, he suppressed his sorrow and did not complain to anyone. He even lost his sight because of this. All he said were these words.³

Complain only to Allâh ﷻ. Many of us start complaining to others when we are faced with a hardship; instead of complaining to people when struck by calamity, we must make it a habit to ask Allâh alone for refuge. The word ‘*bath-thî*’ said by Ya‘qûb عليه السلام in the ‘*âyah*’ refers to his greatest and most severe type of grief, whose difficulty makes one unable to restrain himself from releasing it and complaining about it. He openly professed his need of Allâh and submitted his grievances only before his Lord. Crying and complaining to Allâh ﷻ does not mean that a person has no patience. And there is no harm in mentioning our problem to people and getting advice from them.

¹ [Tafsîr ibn Kathîr]

² [Sûrah Yûsuf 12: from verse 86]

³ [Tafsîr ibn Kathîr]

185. ﴿أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ﴾

'Annî massaniydh-dhurru wa 'Anta 'Arḥamur-Râḥimîn.

Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.¹

Explanatory Note:

'Ayyûb عليه السلام was tested with the trials affecting his wealth, children and physical health. During these difficult times, he stated to Allâh his distress, but he never directly requested for the removal of his plight. In his helpless state, he turned to Allâh ﷻ, not to complain but to seek His mercy. He had the utmost patience and focused on the remembrance of Allâh. He invoked Allâh and He answered his call and removed his distress.²

'Ayyûb عليه السلام suffered from a serious illness; but his disease enhanced his loyalty and trust in Allâh, a trait that made him among one of the Prophets praised in the Qur'ân. He truly received the rewards of the trust he placed in Allâh ﷻ. He became a good example for all of us to follow if affliction strikes us. Instead of complaining and wondering “why only me?” we should submit to the will of Allâh and turn to Him with supplications, which will give us the strength to face the affliction. This *du'â'* is an example of *tawassul* (seeking to draw close to Allâh ﷻ through acts of worship which He loves and which please Him) by virtue of one's total dependency upon Him.

¹ [Sûrah al-'Anbiyâ' 21: from verse 83]

² [al-Fawâ'id by Ibn al-Qayyim]

186. ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

Lâ 'ilâha 'illâ 'Anta subhânaka 'innî kuntu minaz-zâlimîn.

There is none worthy of worship in truth but You (O' Allâh), how perfect You are! (above all the evil they associate with You). Truly, I have been of the wrongdoers.¹

– No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.²

Explanatory Note:

Yûnus عليه السلام invoked Allâh ﷻ when he was in the belly of the fish with these words and Allâh answered his call and delivered him from his distress.³

During times of affliction, or when we have a specific need, we can supplicate to Allâh with this invocation. Prophet ﷺ called it an invocation because it includes both types of supplication. (*Du'â'* is of two types: "*du'â' al-mas'alah*" or the *du'â'* of asking, which is to supplicate to Allâh and "*du'â' al-'ibâdah*" or the *du'â'* of worship, which includes all acts of worship like *ṣalâh*, giving *zakât*, fasting, saying *Subhânallâh*, *al-ḥamdu lillâh*, etc.)

"There is none worthy of worship in truth but You", comprises an acknowledgement of *Tawhîd al-'Ulûhiyyah* (singling Allâh out alone for worship). This is because Allâh, the *'Ilâh* (God) is the One Who

¹ [Sûrah al-'Anbiyâ' 21:87]

² [Ahmad, authenticated by al-'Albâni in *Ṣaḥîḥ at-Tirmidhî*]

³ [Tafsîr ibn Kathîr]

deserves supplication, both the supplication of worship and the supplication of request.

“Truly, I have been of the wrongdoers” comprises an acknowledgement of sins, which in turn includes the plea for forgiveness. This is because the person seeking something, or asking for it, either does so by stating phrases that contain some information about it, or information about one’s own state or of both.

When we see the invocations of the Prophets, we will notice that *Tawhîd* characterizes them. An example of this is this invocation made by Yûnus عليه السلام. Allâh answered his supplication through *Tawhîd*. ‘Imâm Ibn al-Qayyim رحمه الله said in al-Fawâ'id: “There is nothing that drives away the afflictions of this world except *Tawhîd*. That is why the supplication of the distressed person is with *Tawhîd*, such as, the supplication of Yûnus عليه السلام. The distressed person does not supplicate with what Yûnus عليه السلام supplicated with except that Allâh ﷻ releases him from his hardship because of *Tawhîd*. There is nothing more gruesome for the distressed person than *shirk*, and there is nothing that can rescue you from it except *Tawhîd*, it is the refuge for the creation, its shelter, its fortress and its aid.”

24. ON BEING AFFLICTED WITH A MAJOR OR MINOR CALAMITY

187. When we are struck by any affliction, illness, trial and hardships we should express by words, our belief in Allâh’s sovereignty over everything and admit to the decree of Allâh ﷻ. We should sincerely, thoughtfully, and frequently say these words:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾
(156)

'Innâ lillâhi wa 'innâ 'ilayhi râji'ûn.

Truly, to Allâh we belong and truly, to Him we shall return.

Allâh, the Almighty, says in the Holy Qur'ân:

“Who say, when a misfortune strikes them, ‘Truly, to Allâh we belong and truly, to Him we shall return’. Those are they on whom are blessings from their Lord, and mercy. Those are the rightly guided.”¹

Explanatory Note:

Allâh ﷻ is informing us that in this world, ordeals are to be expected and patience, tested. When we recite this *'ayah* we should know that we belong to Allâh and that He does what He wills with His servants. We should also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allâh on the Day of Resurrection. This compels us to admit that we are Allâh's servants and that our return will be to Him in the Hereafter.

The prevalent perception in our society is that this is to be recited only at the time of someone's death. This *'ayah* is to be said in cases where a person has suffered any kind of loss, be it the death of a person or any living creature, loss of wealth or property, deterioration of health, etc. In this verse, a Muslim has been taught that he should endure all sufferings cheerfully. Everything comes from Allâh ﷻ. Man is the creation of Allâh, and finally he will return to Him. Tidings of grace and peace are conveyed to those who patiently withstand such trials, not expressing ingratitude but rather turning to Allâh ﷻ and remembering Him.

¹ [Sûrah al-Baqarah 2:156,157]

188. 'Umm Salamah رضي الله عنها said: "I heard Allâh's Messenger ﷺ saying: 'If any slave to whom a misfortune occurs, then says:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾ (156) اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

(*Innâ lillâhi wa 'innâ 'ilayhi râjî'ûn*). *Allâhumma' -jurnî fî muşibatî wa 'akhlif lî khayran minhâ.*

(Truly, To Allâh we belong and truly, to Him we shall return.)¹ O' Allâh! Reward me for my loss and give me what is better than it.

– Allâh will reward him for his misfortune and give him something better than it in exchange'. When Abû Salamah died, I said as the Messenger of Allâh ﷺ had told me to, and Allâh gave me better than him: the Messenger of Allâh ﷺ".²

Explanatory Note:

This *du'â*' is asked at the onset of a calamity. 'Umm Salamah رضي الله عنها invoked Allâh with these words when her husband died, and Allâh's reward to her was that Allâh's Messenger ﷺ asked for her hand in marriage.

25. WHEN IN DIFFICULTY

189. On facing something difficult, Prophet ﷺ would say this *du'â*'.

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَ أَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allâhumma lâ sahla 'illâ mâ ja'altahu sahlan, wa 'Anta taj'alul-ḥazna 'idhâ shi'ta sahlan.

O' Allâh! There is no ease other than what You make easy. If You please, You make the hard, easy.³

¹ [Sûrah al-Baqarah 2: from verse 156]

² [Muslim]

³ [Ibn Hibbân]

26. FOR PROTECTION FROM FEAR

190. Prophet ﷺ used to teach the *Ṣaḥâbah* to say these words in situations of fear.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ
وَأَنْ يَحْضُرُونِ.

'A'ûdhu bi-kalimâtil-lâhit-tâmmati min ghadhabihi wa sharri 'ibâdihî, wa min hamazâtish-shayâtîni wa 'an yahdhurûn.

I take refuge in Allâh's Complete Words from His anger, from the evil of His creation, and from the taunts of the devils, and that they may be present around me.¹

Explanatory Note:

This *du'â'* can also be said when we get terrified during our sleep.

191. اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Allâhumma 'innâ naj'aluka fî nuḥûrihim wa na'ûdhu bika min shurûrihim.

O' Allâh! We ask You to face them (we place You before them) and we take refuge in You from their evil.²

Explanatory Note:

When Prophet ﷺ feared mischief from some people, he would make this supplication. This *du'â'* is made when we fear harm from some people. Allâh is the Supreme and the Only Protector against all dangers. Allâh ﷻ is the Only One Who can save us from the enemy.

¹ [Abû Dâwûd, at-Tirmidhî]

² [Abû Dâwûd, authenticated by al-'Albânî]

192. اللَّهُمَّ اكْفِيهِمْ بِمَا شِئْتَ .

Allâhummak-finîhim bimâ shi'ta.

O' Allâh! Suffice (i.e., protect) me against them however You wish.¹

193. لَا إِلَهَ إِلَّا اللَّهُ. — *Lâ 'ilâha 'illallâh.*

There is none worthy of worship in truth except Allâh.²

27. DURING A MILITARY CAMPAIGN

194. When Prophet ﷺ went on a military campaign, he would say this.

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

Allâhumma 'Anta 'adhudî, wa 'Anta naşîrî, bika 'ajûlu, wa bika 'aşûlu, wa bika 'uqâtîlu.

O' Allâh! You are my help and You are my support. By You I go forth and by You I advance (attack) and by You I fight.³

Explanatory Note:

Along with physical resources, we should pray, for prayer is a great source of strength and support for a Muslim.

¹ [Muslim]

² [al-Bukhârî, Muslim]

³ [Authenticated by al-'Albânî in *Şaḥîḥ at-Tirmidhî*]

195. اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلِهِمْ.

Allâhumma munzilal-kitâbi, sari‘al-hisâbi, ‘ihzimil-‘ahzâba. Allâhumma ‘ihzimhum wa zalzilhum.

O’ Allâh! Revealer of the Book, swift to account, defeat the groups (of disbelievers). O’ Allâh! Defeat them and shake them.¹

196. اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِي السَّحَابِ وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ.

Allâhumma munzilal-kitâbi, wa mujriyas-sahâbi, wa hâzimal-‘ahzâbi, ‘ihzimhum waṣurnâ ‘alayhim.

O’ Allâh! Revealer of the Book, Mover of the clouds, Defeater of the enemies; defeat them and grant us victory over them.²

197. If besieged by an enemy, we should supplicate,

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا.

Allâhum-mastur ‘awrâtinâ wa ‘âmin raw‘âtinâ.

O’ Allâh! Cover our defects and grant us security against our fears.³

Explanatory Note:

This *du‘â* can be said on other occasions too.

198. Upon gaining victory, we should say,

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِي لِمَا أَضَلَلْتَ وَلَا مُضِلٌّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُقْرَبَ لِمَا بَاعَدْتَ وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ

¹ [Muslim]

² [al-Bukhârî, Muslim]

³ [Aḥmad]

بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَةَ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَ أَحْيِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ. اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ وَ يُكَذِّبُونَ بِرُسُلِكَ وَيَصُدُّونَ عَن سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ إِلَهَ الْحَقِّ.

Allâhumma lakal-ḥamdu kulluhu, lâ qâbidha limâ basatta, wa lâ bâsiṭa limâ qabadhta, wa lâ hâdiya limâ 'adhlalta, wa lâ mudhilla liman hadayta, wa lâ mu'tiya limâ mana'ta, wa lâ mania' lima 'a'tayta, wa lâ muqarriba limâ bâ'adta, wa lâ mubâ'ida limâ qarrabta. Allâhum-mabsuṭ 'alaynâ min barakâtika wa raḥmatika wa fadhlika, wa rizqika. Allâhumma 'innî 'as'alukan-na'îmal-muqîmalladhî lâ yaḥulu wa lâ yazûlu. Allâhumma 'innî 'as'alukal-'amânata yawmal-khawfi. Allâhumma 'innî 'â'idhan bika min sharri mâ 'a'taytanâ wa sharri mâ mana'tanâ. Allâhumma ḥabbib 'ilaynal-'îmâna wa zayyinhu fî qulûbinâ, wa karrih 'ilaynâl-kufara wal-fusûqa wal-'iṣyâna waj'alnâ minar-râshidîn. Allâhumma tawaffanâ muslimîna, wa 'ahyîna muslimîna, wa 'alḥiqnâ biṣ-ṣâlihîna ghayra khazâyâ wa lâ maftûnîna. Allâhumma qâtihil-kafaratal-ladhîna yukadhhibûna yawmid-dîni, wa yukadhhibûna bi-rusulika wa yaṣuddûna 'an sabîlika, waj'al 'alayhim rijzaka wa 'adhâbaka, 'ilâhal-ḥaqq.

O' Allâh, To You belongs all 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 none can misguide 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' Allâh, extend to us of Your

blessings, Your mercy, Your favour and Your sustenance. O' Allâh, I ask of Your enduring bounty that neither changes nor ceases. O' Allâh, I ask You for blessings on the Day of utter poverty and security on the Day of Fear. O' Allâh, I am taking refuge in You from the evil of that which You have given us and the evil of that which You have withheld from us. O' Allâh, 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' Allâh, let us die as Muslims and make us live as Muslims, and join us with the righteous – neither disgraced nor having surrendered to temptations. O' Allâh, 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.¹

28. FOR PROTECTION FROM DISBELIEVERS' DOMINATION

199. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٥٠﴾

Rabbanâ 'afrih 'alaynâ şabran wa thabbit 'aqdâmanâ wanşurnâ 'alal-qawmil-kâfirîn.

Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.²

¹ [al 'Adab al-Mufrad]

² [Sûrah al-Baqarah 2: from verse 250]

Explanatory Note:

Allâh ﷻ appointed Ṭâlût (Saul) as the king of the Children of 'Israel. He marched out with his soldiers to meet Jâlût (Goliath) and his forces. The small group of 'Israelites who remained with Ṭâlût thought they were very few in the face of their enemy, and invoked Allâh ﷻ with this *du'â'*.¹

One of the *du'â's* that has been guaranteed an answer is the *du'â'* made during a battle, such as this. Allâh ﷻ accepted this *du'â'* and gave them victory over Jâlût as Dâwûd ﷺ slew him. This *du'â'* reminds us that *ṣabr* (patience) is the key to victory. *Ṣabr* that emanates from a strong heart and trust in Allâh leads to firmness of the feet which in turn leads to victory. For each step on the path to victory, we need Allâh's help. Hence this *du'â'*. In this *du'â'*, we learn that when we encounter a difficulty, we should ask Allâh ﷻ for patience and His help. When we ask Him to "set firm our feet", it means to enable us to defend our beliefs against the disbelievers. We should recite this *du'â'* constantly when faced with difficult times.

200.

﴿ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

Rabbanâ lâ taj'alnâ ma'al-qawmiz-zâlimîn.

Our Lord! Place us not with the people who are *zâlimîn* (polytheists and wrongdoers).²

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-'A'râf 7: from verse 47]

Explanatory Note:

Du'â' of the people of *al-'A'râf* (the wall) when they look at the people of Hell and recognize them. The people of *al-'A'râf* are those whose good deeds and bad deeds are equal. Evil deeds prevent them from qualifying to enter *Jannah* and good deeds qualify them to avoid the Hell-fire. This is why they are stopped at the wall till Allâh ﷻ judges them.¹

201. ﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ﴾

Rabbanâftah baynanâ wa bayna qawminâ bil-ḥaqqi wa 'Anta khayrul-fâtiḥîn.

Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement.²

Explanatory Note:

The followers of Shu'ayb ؑ invoked Allâh ﷻ with these words when they were threatened by the chiefs to expel them from their village.³

Shu'ayb ؑ appealed to the people of Madyan to worship only Allâh ﷻ, to be just in their measures and weights, give people their rightful dues, and to stay away from mischief. But the arrogant people threatened to drive him out if he did not adopt their ways. So he and his followers prayed to Allâh and He answered their *du'â'*.

¹ [Tafsîr ibn Kathîr]

² [Sûrah al-'A'râf 7: from verse 89]

³ [Tafsîr ibn Kathîr]

202. ﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ﴾

Rabbannâ lâ taj'alnâ fitnatal-lil-qawmiz-zâlimîn. Wa najjinâ bi-rahmatika minal-qawmil-kâfirîn.

Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by Your mercy from the disbelieving folk.¹

Explanatory Note:

Mûsâ ؑ encouraged his people to put their trust in Allâh ﷻ when they were harmed by Fir'awn for believing in Him. The Children of 'Israel complied with this command and made this *du'â'*.²

The people of Mûsâ ؑ had *'imân*; they made *du'â'* to Allâh ﷻ for His help and placed their *tawakkul* (trust) in Allâh. Fir'awn was a *zâlim* (oppressor), and this was a *du'â'* to be released from becoming a target of the *zâlim* and for Allâh's mercy. The important ingredients of a believer's supplication are *'imân*, *tawakkul*, *du'â'*, endeavour and *ṣabr*.

Sometimes, Muslims become the target of *ẓulm* (oppression), as has happened in the past, in the times of Prophet Muḥammad ﷺ so we ask not to become the target of *kâfirs* (disbelievers), because the success of the *zâlim* of his *ẓulm* on the Muslim may empower him and thus may increase the *kufr* (disbelief) of the *kâfirs*. This is an ideal *du'â'* for the oppressed; for our protection against people in power who victimize us, and also before any trial befalls us.

¹ [Sûrah Yûnus 10:85,86]

² [Tafsîr ibn Kathîr]

203. ﴿رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

Rabbi najjinî minal-qawmiz-zâlimîn.

My Lord! Save me from the people who are the wrongdoers.¹

Explanatory Note:

Mûsâ ﷺ invoked Allâh ﷻ with this *du'â'* when a man came running to him from the farthest end of the city to warn him about the Pharaoh and his chiefs, who were conspiring together to kill him.²

204. ﴿رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾

Rabbin-şurnî 'alal-qawmil-mufsidîn.

My Lord! Give me victory over the people who are *mufsidîn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).³

Explanatory Note:

This was the *du'â'* of Lût ﷺ to Allâh ﷻ, to grant him victory over his corrupt people.⁴

His *du'â'* was answered and he was saved when his entire town was destroyed by an earthquake. This *du'â'* is for protection against all mischief-makers, including the kind against whom it was originally invoked.

205. ﴿أَنِي مَغْلُوبٌ فَانصُرْ﴾

'Annî maghlûbun fantaşir.

Indeed, I am overpowered, so help (me)!⁵

¹ [Sûrah al-Qasas 28: from verse 21]

² [Tafsîr ibn Kathîr]

³ [Sûrah al-'Ankabût 29:30]

⁴ [Tafsîr ibn Kathîr]

⁵ [Sûrah al-Qamar 54:10]

Explanatory Note:

Nûḥ عليه السلام preached for 950 years to his nation but they paid no attention to him and rejected him. So he invoked Allāh ﷻ with this *du‘ā’*. He felt overpowered but it did not weaken his steadfastness nor did he feel discouraged. He relied upon Allāh and prayed to Him for help. He supplicated against his people when they oppressed him, spurned him, and rejected his call. This is a lesson for those Muslims who find themselves weak against the governance of the disbelievers.

Supplication is the refuge of the truly oppressed and downtrodden. When oppression and weakness strips a person of all practical hope and with no support against those who oppress him, that person raises his or her hands to the sky and sets forth his or her complaint before the Lord, the Almighty. Allāh ﷻ strengthens that oppressed person and brings relief, and He lets His wrath fall upon those who oppress.

206. ﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

Rabbanâ lâ taj‘alnâ fitnatan lilladhîna kafarû waghfir lanâ Rabbanâ, ‘innaka ‘Antal-‘Azîzul-Hakîm.

Our Lord, do not make us a trial for the disbelievers, but forgive us our Lord, surely You are the Most Mighty, All Wise.¹

Explanatory Note:

When ‘Ibrâhîm عليه السلام and his companions parted with their people and disowned their way, they invoked Allāh ﷻ with this *du‘ā’*.²

¹ [Sûrah al-Mumtahinah 60:5]

² [Tafsîr ibn Kathîr]

They meant, “Do not give the disbelievers victory over us so that our condition becomes a test and a temptation for them to think that they are doing the right.”

29. ASKING TO BE REMOVED FROM AN UNJUST CITY

207. رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا

مِن لَّدُنكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَّدُنكَ نَصِيرًا ﴿٧٥﴾

Rabbanâ 'akhrijnâ min hâdhîhil-qaryatiz-zâlimi 'ahluhâ. Waj'allanâ min ladunka walîyyâ. Waj'allanâ min ladunka naşîrâ.

Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.¹

Explanatory Note:

This *du'â'* was asked by the oppressed Muslims in Makkah because of them having to remain there. A way out of the torture was to escape to a new location.²

This is a *du'â'* of the oppressed Muslims who are not able to emigrate, and should be made only when they are persecuted by the disbelievers and are oppressed because of their faith.

30. FOR NOT CASTING THE EVIL EYE

208. Prophet ﷺ commanded us to invoke Allâh's blessings on whatever/whoever we admire, in case we cast evil eye on them. So to avoid casting the evil eye, we should pray:

¹ [Sûrah an-Nisâ' 4: from verse 75]

² [Tafsîr ibn Kathîr]

اللَّهُمَّ بَارِكْ عَلَيْهِ – *Allâhumma bârik ‘alayhi.*

O’ Allâh! Bless him.¹

Explanatory Note:

Evil eye comes from people who feel jealous (*hasad*); it may also come from a person who is not jealous but merely likes something, because of the *ḥadīth*, “Whoever among you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessing for it, for the evil eye is real.”²

This *ḥadīth* shows that we can cause harm to our own selves or to our wealth; though no one feels jealous of himself, we may harm ourselves with the evil eye by admiring ourselves or our family or our possessions.

43. FOR THE PROTECTION OF CHILDREN

209. Prophet ﷺ sought Allâh’s protection for his grandchildren al-Ḥasan and al-Ḥusayn with these words.

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

‘U‘idhu kumâ bi-kalimâtil-lâhit-tâmmati min kulli shayṭânin wa hâmmah, wa min kulli ‘aynin lâmmah.

I take refuge in the perfect words of Allâh, from every devil, harmful creature and every envious eye.

– And he said, “This is how ‘Ibrâhîm ؑ would seek protection for ‘Ishâq and ‘Ismâ‘îl عَلَيْهِمُ السَّلَامُ.”³

¹ [‘Aḥmad, Ibn Mâjah, Mâlik]

² [Ibn as-Sunnî, al-Ḥâkim, authenticated by al-‘Albânî in al-Kalim at-Ṭayyib]

³ [al-Bukhârî]

Explanatory Note:

Protecting ourselves from the evil eye before it occurs is permitted and it does not signify lack of dependence upon Allâh ﷻ (*tawakkul*); rather, doing so is a part of depending upon Allâh. Dependence upon Allâh ﷻ means putting one's faith in Him and relying on Him; at the same time, one must take those practical steps that He ordered or permitted us to do. "Allâh's perfect words" mean the Qur'ân and it has also been said they are Allâh's Names.' Al-Jazarî said: "Indeed Allâh's speech has been described as being perfect because it is not permissible for any of His speech to have deficiency or fault like there is in the speech of people." "*Hâmmah*" is poisonous animals and insects and "*lâmmah*" is that which causes harm and evil type of affliction because of jealousy and evil eye. Please note the change in words when making this *du'â*. Say:

For you both: *'U'îdhu kumâ,*

For you all: *'U'îdhu kum,*

For you: Singular, male – *'U'îdhu ka,*

For you: Singular, female – *'U'îdhu ki.*

210. Abû Hurayrah ؓ said that the Messenger of Allâh ﷺ said, "Every new born baby is touched by the *Shaytân* when it is born, and every baby starts crying because of this touch, except Maryam and her son." Abû Hurayrah ؓ then added, "Recite if you wish Allâh's saying:

﴿ إِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

'Innî 'u'îdhu hâ bika wa dhurrîyatahâ minash-shaytân-nir-rajîm.

‘Verily, I seek refuge with You for her and for her offspring from *Shayṭân*, the outcast.’^{1,2}

Explanatory Note:

This was the *du‘â* of Hannah, the wife of ‘Imrân, who was the mother of Maryam (Mary). She wished to have children and supplicated to Allâh ﷻ to grant her offspring. Allâh accepted her supplication, and when Maryam was born, she made this *du‘â*. She sought refuge with Allâh from the evil of the *Shayṭân* for her (Maryam) and her offspring ‘Îsâ ﷺ and Allâh ﷻ accepted her supplication.

31. SUPPLICATIONS AGAINST THE EVIL EYE

211. The last two *Sûrahs* of the Qur’ân are *Sûrahs* of *‘isti‘âdhah* (refuge) and are called *al-Mu‘awwidhâtain* which means ‘two which give protection’. They were revealed to teach us that we should seek refuge only in Allâh ﷻ from every kind of trouble, for, He is the Only One Who can give refuge. By reciting them, we request Allâh ﷻ to grant us protection from all evil. They are the most powerful *Sûrahs* to protect us from magic (*sihr*), evil eye (*‘ayn*) and possession by the evil spirits (*jinn*). Abû Sa‘îd al-Khudrî ؓ reported, “Allâh’s Messenger used to seek protection from the *jinn*s and the human evil eye (with various supplications), until the *Mu‘awwidhâtain* were revealed. After that, he adhered to them and left all else.”³

¹ [Sûrah ‘Âli ‘Imrân 3: from verse 36]

² [Fath al-Bârî, Muslim] – [Tafsîr ibn Kathîr]

³ [at-Tirmidhî, Ibn Mâjah, authenticated by al-‘Albânî in al-Mishkât]

a) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin 'idhâ waqab. Wa min sharrin-naffâthâti fil-'uqad. Wa min sharri ḥâsadin 'idhâ ḥasad.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it is intense. And from the evil of the witches who blow the knots. And from the evil of the envier when he envies." ¹

b) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbil-nâs. Malikin-nâs. 'Ilâhin-nâs. Min sharril-waswâsil-khannâs. 'Alladhî yuwaswisu fî şudûrin-nâs. Minnal-jinnati wan-nâs.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: "I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind. From the evil of the retreating

¹ [Sûrah al-Falaq 113:1-5]

whisperer. Who whispers (evil) into the breasts of mankind. From among the *jinn* and mankind.”¹

Explanatory Note:

Seeking refuge from the evil that Allâh ﷻ has created includes every type of evil that such creations, whether physical or spiritual, can ever produce and cause. Seeking refuge from the night when its sign (the moon) sets, entails seeking refuge from the evil souls that thrive during the night, as opposed to the light of the day. This is because when darkness falls and the moon sets, the evil forces come out. Seeking refuge from those who tie knots and blow on them includes seeking refuge from the evil of sorcerers and their sorcery. Seeking protection from the envious people means seeking refuge from the evil forces that cause harm through the envious person’s body and sight. This *hadîth* affirms the reality of the harm that can befall an individual from the envious, jealous gaze of a person, who, when he/she looks at us does not wish well for us. *Sûrah an-Nâs* entails seeking refuge from the evil of humans and *jinn*. So, both these *Sûrahs* are for seeking refuge from every type of evil and they have a great benefit as a shield against evil before it occurs. After the revelation of these two *Sûrahs*, Prophet ﷺ sought refuge with Allâh against the evil of the envious person, the evil of magic and all other evil, by using these *Sûrahs*. These two *Sûrahs* are also complete supplications in themselves. They start with “*Qul*”, i.e., “Say” – Allâh ﷻ is commanding us to make this *du‘â’*.

¹ [*Sûrah an-Nâs* 114:1-6]

212. Jibrîl عليه السلام visited Prophet ﷺ when he was sick and said to him, “O’ Muḥammad, are you suffering (from the pain)?” He ﷺ replied, “Yes”. Jibrîl عليه السلام then said:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

Bismillâhi 'arqîka min kulli shay'in yu'dhîka, min sharri kulli nafsin 'aw 'aynin ḥâsîdin; Allâhu yashfîka; Bismillâhi 'arqîka.

In the Name of Allâh, I treat you with *ruqyah*, from everything that harms you, from the evil of every soul, or envious eyes; May Allâh cure you; In the Name of Allâh, I treat you with *ruqyah*.¹

Explanatory Note:

This is a *ruqyah* for treating the effects of the evil eye.

213. When the Prophet ﷺ fell ill, Jibrîl عليه السلام treated him with this *ruqyah*.

بِسْمِ اللَّهِ يُبْرِئِكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَ شَرِّ كُلِّ ذِي عَيْنٍ.

Bismillâhi yubrîka, wa min kulli dâ'in yashfîka, wa min sharri ḥâsîdin 'idhâ ḥasad, wa sharri kulli dhî 'aynin.

In the Name of Allâh, and may He heal you, and may He heal you from every disease, and from the evil of the envier when he envies, and from everyone with the evil eye.²

¹ [Muslim]

² [Muslim]

214. اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّالْعَيْنِ وَبَرْدَهَا وَوَصَبَهَا.

Allâhumma bârik ‘alayhi, wa ‘adhib ‘anhu ḥarral-‘ayn wa baradahâ wa waṣabahâ.

O’ Allâh! Bless him and rid him of the evil eye’s heat, cold and suffering.¹

215. The person struck by the evil eye is treated by saying,

بِسْمِ اللَّهِ. اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا.

Bismillâh. Allâhumma ‘adhib ḥarrahâ wa baradahâ wa waṣabahâ.

In the Name of Allâh. O’ Allâh, take away its heat and its cold and its suffering.

– After that he is told: قُمْ بِإِذْنِ اللَّهِ. – *Qum bi-‘idhnillâhi.*

Stand up with Allâh’s permission.²

¹ [‘Aḥmad, al-Ḥâkim]

² [al-Ḥâkim, an-Nasâ’i]

CHAPTER 5

INVOCATIONS RELATED TO VARIOUS
SITUATIONS

33. On seeing the first fruits of the season	173
34. A guest's invocation for his host	173
35. Invocation for breaking the fast	174
36. Guest's invocation for the host upon breaking the fast	175
37. Invocation on marriage	175
38. Groom's invocation for the bride	175
39. Invocation before having marital relations	176
40. Congratulating the new parents and their response	177
41. Upon seeing something pleasing	178
42. In pleasant and unpleasant outcomes	179
43. When surprised or startled	180
44. When feeling pessimistic due to superstitious beliefs	180
45. Upon seeing the less fortunate	182
46. In irreversible situations (on submitting to fate)	182
47. Invocation on receiving and returning a loan	184
48. Invocation for someone who does good (service) to you	184
49. Being presented a gift and supplicated for	185
50. How to praise a fellow Muslim	185
51. What a Muslim should say when he is praised	186
52. When one loves another person (for the sake of Allâh ﷻ)	187

CHAPTER 5

INVOCATIONS RELATED TO VARIOUS SITUATIONS

172

53. Invocation when you see a Muslim smiling	188
54. Invocation for someone you have spoken ill to	188
55. For offering greetings (<i>Salâm</i>)	189
56. Upon sneezing and yawning	191
57. When angry	193
58. On hearing the rooster crow, the braying of a donkey, or the barking of a dog	194
59. When the wind blows	194
60. On hearing thunder	197
61. Invocation for, during and after rainfall	197
62. For sighting the crescent moon	200
63. When entering the marketplace	201
64. While sitting in a gathering	202
65. On leaving a gathering	202

38. ON SEEING THE FIRST FRUITS OF THE SEASON

216. Abû Hurayrah ؓ said: “When people would see the first of the fruits they used to bring them to the Messenger of Allâh ﷺ; then if the Messenger of Allâh ﷺ would take it, he would say:

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

Allâhumma bârik lanâ fî thamarinâ, wa bârik lanâ fî madînatinâ, wa bârik lanâ fî şâi'nâ, wa bârik lanâ fî muddinâ.

O' Allâh! Bless us in our fruit and bless us in our town, bless us in our *şâ*, and in our *mudd*.

– Then he would give it to the youngest of little children that would come by.”¹

Explanatory Note:

Şâ and *mudd* are both dry units of measures used for agricultural produce by the Arabs during the time of the Prophet ﷺ. Of the two, *şâ* was the larger measure.

39. A GUEST'S INVOCATION FOR HIS HOST

217. اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمْهُمْ.

Allâhumma bârik lahum fî mâ razaqtahum, waghfir lahum warhamhum.

O' Allâh! Bless them for what You have provided them with, and forgive them and have mercy on them.²

Explanatory Note:

When we eat at someone else's house, at the end of the meal it is a part of good manners to pray to Allâh ﷺ to bless our host with

¹ [Muslim]

² [Muslim]

extensive means, grace, favour, salvation and His mercy before we leave.

218. Prophet ﷺ made this supplication for his host:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ أَسْقَانِي

Allâhumma 'aṭ'im man 'aṭ'amanî wa 'asqi man 'asqânî.

O' Allâh! Feed the one who has fed me and provide drink to the one who has given me drink.¹

Explanatory Note:

'Imâm an-Nawawî رحمه الله said: "One should supplicate for the one who showed him generosity, for his servant, and for anyone who does good deeds (and the invoker too is a doer of good)".

40. INVOCATION FOR BREAKING THE FAST

219. Prophet ﷺ used to say this when he used to break his fast:

ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ .

Dhahabaz-zama'u wabtallatil-'uruqu, wa thabatal-'ajru 'in shâa' Allâh.

The thirst is gone, the veins are moistened, and the reward is confirmed, if Allâh wills.²

Explanatory Note:

We should say "*Bismillâh*" before we break our fast and say the above mentioned words after we break our fast. "*In shâa' Allâh*" refers to the '*ajr*', i.e. the reward. There is no way we can know if Allâh ﷻ has established the reward so this is why we say "*'in shâa' Allâh*".

¹ [Muslim, 'Aḥmad]

² [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi' as-Saghîr*]

41. GUEST'S INVOCATION FOR THE HOST UPON BREAKING THE FAST

220. أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

'Aftara 'indakumuṣ-ṣâ'imûna, wa 'akala ṭa'âmakumul-'abrâru, wa ṣallat 'alaykumul-malâ'ikatu.

May those who are fasting, break their fast with you and may the righteous eat your food, and may the angels send their prayers upon you.¹

42. INVOCATION ON MARRIAGE

221. Prophet ﷺ used to pray for the bridegroom saying:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bârakallâhu laka wa bâraka 'alayka, wa jamaa' baynakumâ fî khayr.

May Allâh bless for you, and may He shower His blessings upon you, and may He unite you both in goodness.²

Explanatory Note:

'Islâm's keen desire for the well-being of the family and its attainment of blessings right from its very beginning is the reason why it is recommended to invoke blessings on the newly-wed couple. This *du'â*' can be made when congratulating the couple. What lovely wishes with which to congratulate someone; how much more eloquent than "Best Wishes!"

43. GROOM'S INVOCATION FOR THE BRIDE

222. Prophet ﷺ said: "When any of you marries a woman or buys a maid-servant, let him say:

¹ [Ibn Mâjah, authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

² [Ibn Mâjah, Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

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

*Allâhumma 'innî 'as'aluka khayrahâ wa khayra mâ jabaltahâ 'alayhi wa
'a'ûdhu bika min sharrihâ wa sharri mâ jabaltahâ 'alayhi.*

O' Allâh! I ask You for the goodness of her and the goodness upon which You have created her (i.e., the good of her natural disposition), and I take refuge in You from the evil of her and from the evil upon which You have created her (meaning, that which You created her upon and her nature).

– If you purchase a camel, then hold it by the top of its hump and say the same.”¹

44. INVOCATION BEFORE MARITAL RELATIONS

223. Prophet ﷺ said: “When any one of you wants to have marital relations with his wife and says:

بِسْمِ اللَّهِ. اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillâh. Allâhumma jannibnash-shaytâna, wa jannibish-shaytâna mâ razaqtanâ.

In the Name of Allâh. O' Allâh! Keep the *Shaytân* away from us and keep the devil away from that which You provide for us.

– Then if Allâh wills a child from them from that, *Shaytân* will never harm him.²

Explanatory Note:

This *du'â* is asked before one cohabits with his wife and not during it. This will save him and his offspring from the evil effect of the Satan. Al-Hâfiz ibn Hajr mentioned in al-Fatḥ al-Bârî that the words “*Shaytân*

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*]

² [al-Bukhârî, Muslim]

will never harm him” means *Shayṭân* will not be able to harm him in his body or his religion; this does not mean, however, that the child will be altogether protected from the *Shayṭân's* whispers. *Shayṭân* may be able to harm him in some lesser affairs.

45. CONGRATULATING THE NEW PARENTS AND THEIR RESPONSE

224. 'Imâm an-Nawawî رحمه الله said, “Our companions said: ‘It is recommended to give congratulations upon the birth of a child, just as al-Ḥasan al-Baṣrî رحمه الله who was a *tabi'î* (the generation of Muslims immediately after the Companions) from Baṣrah, taught a man to say the following:

بَارَكَ اللهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بَرَّهُ.

Bârakallâhu laka fil-mawhûbi laka, wa shakartal-wâhiba, wa balagha 'ashuddahu, wa ruziqta birrahu.

May Allâh bless you with His gift to you, and may you give thanks, may your child reach the maturity of years (adulthood), and may you be granted his righteousness (and may he be good to you).

The reply of the person being congratulated is to say:

بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللهُ خَيْرًا، وَرَزَقَكَ اللهُ مِثْلَهُ، وَأَجْرَلَ ثَوَابَكَ.

Bârakallâhu laka wa bâraka 'alayka, wa jazâkallâhu khayran, wa razaqakallâhu mithlahu, wa 'ajzala thawâbaka.

May Allâh bless you and shower His blessings upon you, and may Allâh reward you well and bestow upon you with one similar and reward you abundantly.¹

¹ [an-Nawawî, *Kitâb al-'adhkâr, Şaḥiḥ al-'adhkâr* 2/713 by Salîm al-Hilâlî]

Explanatory Note:

This invocation was said by al-Ḥasan al-Baṣrî رحمه الله and not by the Prophet ﷺ. A new-born child is a blessing for his parents and a reason for their happiness and it is desirable for those who know about it to congratulate the parents and the near relatives. The meaning of this *du‘â* is beautiful since it contains the seeking of goodness and blessings for the new-born child, which was what the Prophet ﷺ used to do with the children of the companions. Every righteous parent would wish that their child would be righteous, beneficial to them and a blessing for his *dîn* and for the *‘ummah*. To supplicate that he should grow up to be like his parents, or that he should become a doctor or engineer has no value, for if he attained that but was deprived of blessings, goodness and righteousness, then that would be worthless.

46. UPON SEEING SOMETHING PLEASING

225. Prophet ﷺ said, “If one of you sees something from his brother or from himself or from his wealth that amazes him, he should seek blessings for it as the evil eye is a reality.”¹

We can say,

اللَّهُمَّ بَارِكْ فِيهِ – *Allâhumma bârik fîhi*. – O’ Allâh! Bless it.

Explanatory Note:

Ibn al-Qayyim رحمه الله said, “The one who enters his garden or house and sees something that he likes in his wealth or his family should hasten to say these words; and if he does, no harm will befall the thing that he admired.”

Shaykh Muḥammad ibn Şâleḥ al-‘Uḥaymîn رحمه الله said: “If a person sees that which amazes (pleases) him pertaining to his wealth, then he should say,

¹ [*Aḥmad, authenticated by al-‘Albânî in Ṣaḥîḥ al-Jâmi‘ as-Saghîr*]

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ – *Mâ shâa' Allâh lâ qûwwata 'illâ billâh.*

– just as in the story of the companions of the two gardens, when his companion said to him, “Why did you not say upon entering your garden, ‘What Allâh willed (has occurred). There is no power except by Allâh.’”¹

– This is if he sees something amazing (pleasing) with his wealth.

– If he sees it in other than himself, then he should say,

بَارَكَ اللَّهُ عَلَيْهِ – *Bârakallâhu 'alaihi.*

(May Allâh bless it for him), or any statement similar to it.

– And if he sees something that amazes him from the matters of the *dunyâ* (world), he should say,

لَبَّيْكَ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ – *Labbayk, 'innal-'aish, 'aishul-'âkhirah,*

as the Prophet ﷺ used to say.²

So he says “*Labbayk*” meaning, “an answer to you”. Then he said, “Verily, the (real) life is the life of the Hereafter. He makes it firm within himself, at the same instance that the *dunyâ* and whatever is within it does not remain and there is not any life in it; but verily the real life is the life of the Hereafter.”³

47. IN PLEASANT AND UNPLEASANT OUTCOMES

226. When something pleasant happened, Prophet ﷺ would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Al-ḥamdu lillâhil-ladhî bi-ni‘matihi tatimmuṣ-ṣâlihât.

¹ [Sûrah al-Kahf 18: from verse 39]

² [az-Zuhd ‘Imâm ‘Aḥmad]

³ [Fatâwâ Nûr ‘alâ ad-Darb]

All praise and thanks be to Allâh, by Whose grace all good things take place.

– And if something happened that displeased him, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. - *Al-ḥamdu lillâhi ‘alâ kulli ḥâl.*

All praise and thanks be to Allâh in all circumstances.¹

Explanatory Note:

Upon receiving good or bad news, we should never consider ourselves lucky nor should we blame our luck, because to do so is nothing short of denying Allâh ﷻ, His existence and His will and His provision. In every decision and action of Allâh, there is both wisdom and good for His servant. Sometimes this remains unknown and hidden. We should always think that something worse could have happened. We should believe that everything is in the Hands of Allâh and if He has decided something, one has to be satisfied with the decision as there definitely will be goodness therein.

48. WHEN SURPRISED OR STARTLED

227. سُبْحَانَ اللَّهِ - *Subḥânallâhi* – Glory is to Allâh.²

228. اللَّهُ أَكْبَرُ - *Allâhu ‘Akbar* – Allâh is the Greatest.³

49. WHEN FEELING PESSIMISTIC DUE TO SUPERSTITIOUS BELIEFS

229. The Messenger of Allâh ﷺ said: “Whoever lets *ṭiyarah* (seeing bad omens) stop him from doing something, is guilty of *shirk*.” They said, “What is the *kafârah* (expiation) for that?” He said, “To say:

¹ [Ibn Mâjah, classified as *ṣaḥîḥ* by al-‘Albânî in *Silsilâtul-‘Aḥadîth aṣ-Ṣaḥîḥah*]

² [al-Bukhârî, Muslim]

³ [al-Bukhârî]

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

Allâhumma lâ tayra 'illâ tayruka, wa lâ khayra 'illâ khayruka, wa lâ 'ilâha ghayruk.

O' Allâh! There is no omen (birds) other than Your omen (other than what You ordain), no goodness other than Your goodness, and there is no god except You.¹

Explanatory Note:

This is the invocation if we become superstitious or when we are feeling pessimistic about something we are planning to do. *Ṭiyarah* (seeing bad omens) comes from the word *ṭayr* (birds) (because the ancient Arabs used to see omens in the movements of birds and other creatures), and is the opposite of *fâ'îl* (good omens). “No (omen) birds except Yours” means: “the birds are part of Your creation, they can bring neither benefit nor harm, and the only one who can bring benefit or harm is You, may You be glorified.”

Prophet ﷺ explained that any anxiety suffered because of *ṭiyarah* is all in the mind and has nothing to do with the object that caused the fear. It is the person's own illusion, fear and *shirk* that is affecting him and stopping him from doing what he wants to do, not the thing that he saw or heard. Whoever adheres firmly to the bonds of *Tawḥîd* and puts all his trust in Allâh ﷻ, thus nipping the ideas of *ṭiyarah* in the bud before they take hold, will be successful and happy in this world and the next.

¹ [ʿAḥmad, Ibn as-Sunnî, al-'Albânî in *Silsilâtul-'Aḥadîth aṣ-Ṣaḥîḥah*]

50. UPON SEEING THE LESS FORTUNATE

230. Prophet ﷺ said: “Whoever, on seeing a person struck with an affliction, says the following, that affliction will never touch him:

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

Al-ḥamdu lillâhil-ladhî ‘âfânî mimmab-talâka bihi wa fadh-dhalanî ‘alâ kathîrin mimman khalaqa tafdhîlâ.

All praise and thanks are to Allâh Who has pardoned me from what He has afflicted you with, and preferred me greatly above much of what He has created.¹

Explanatory Note:

This *du‘â* is asked when we see someone afflicted by misfortune. We should thank Allâh and praise Him for all His blessings of health, well-being, safety, and countless favours, and realize that Allâh can afflict us with the same thing that He has afflicted others. An important point to note – disobedience to Allâh ﷻ can also be a misfortune. Also, during times of hardship, we should turn our eyes towards a person who owns less worldly things than us, and make this *du‘â*. We will then be calmed and our ungratefulness will disappear when we thank our Lord.

51. IN IRREVERSIBLE SITUATIONS [ON SUBMITTING TO FATE]

231. Allâh’s Messenger ﷺ said: “The strong believer is better and more beloved to Allâh, Exalted is He, than the weak believer, and in each there is good. Cherish that which gives you benefit, and seek help from Allâh, Mighty is He and Majestic, and do not lose heart. And if anything (trouble) happened to you, don’t say: ‘If only I had done that, it would have been such and such’, but say:

¹ [at-Tirmidhî, authenticated by al-‘Albânî in *aş-Şaḥîḥah*]

قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ – *Qadarullâhi wa mâ shâa' fa'ala.*

It is the Decree of Allâh, and whatever He wills He does.

– For verily, the saying of ‘if’ (i.e., if only I had) opens (the door) for the *Shaytân*.¹

Explanatory Note:

The strong believer is better with Allâh ﷻ for the reason that he is more active and energetic in the matter of noble deeds and the performance of prayers, both obligatory as well as voluntary. When one is in trouble, he should exercise patience and show submission and obedience rather than saying ‘ifs’ and ‘buts’ about it, because it provides Satan with a chance to mislead the troubled person.²

These words are to be mentioned upon the occurrence of a *muşibah* (calamity or hardship) that has befallen a person. Some people oppose the *Qadr* (Divine pre-decree) by their actions thinking that if they did certain things, they would have changed the situation. But Allâh ﷻ has decreed acts and their outcomes, so all of it is in accordance with His wisdom. Saying ‘if only...’ about an affair that happened in the past is not permissible and is among the characteristics of the hypocrites. But the prohibition is only for using (the statements) ‘if’ or ‘if only’ in regret for what transpired in the past. As for using ‘if’ for the future concerning something good, with the hope that Allâh ﷻ may aid the means to attain good, then this is permissible.

232. Prophet ﷺ gave a decision between two men, and one against whom the decision was given, said as he turned away:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ – *‘Hasbiyallâhu wa ni‘mal-Wakîl’.*

¹ [Muslim]

² [Riyâdhul-Şâlihîn]

Allâh is sufficient for me, and He is the Best Disposer of affairs.

– Prophet ﷺ said: “Allâh reproaches (one) for incapacity, but be intelligent, and when a matter gets the better of you, say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ – *“Hasbiyallâhu wa ni‘mal-Wakil.”*

Allâh is sufficient for us, and He is the Best Disposer of affairs.¹

52. INVOCATION ON RECEIVING AND RETURNING A LOAN

233. If someone offers us money (loan), we should ask Allâh ﷻ to bless them saying: بَارِكْ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

Bârakallâhu laka fî ‘ahlîka wa mâlika.

May Allâh bless you in your family and your property.²

234. On returning the loan to the person who had lent it to us, we should thank and pray for him by saying:

بَارِكْ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ.

Bârakallâhu laka fî ‘ahlîka wa mâlika, ‘innamâ jazâ‘us-salâfil-ḥamdu wal-‘adâu’.

May Allâh bless you in your family and your property, surely the reward for a loan is praise and returning (what was borrowed).³

53. INVOCATION FOR SOMEONE WHO DOES GOOD (SERVICE) TO YOU

235. The Messenger of Allâh ﷺ said: “To whomsoever a favour was done, and he says: جَزَاكَ اللَّهُ خَيْرًا. – *Jazâkallâhu khayran*

May Allâh reward you with good.

– then he has given his due thanks.”¹

¹ [Abû Dâwûd]

² [al-Bukhârî in *Fatḥ al-Bârî*]

³ [an-Nasâ‘î, authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah*]

Explanatory Note:

By saying these words, we are making a *du‘â*’ for the person, asking Allâh ﷻ to bring him happiness in this world and in the Hereafter. Allâh is immediately mentioned after *jazâk* because *du‘â*’ can only be made to Allâh ﷻ as He is the Only One Who can reward with good or bad. Please note the change in the different grammatical forms: To a male say: *Jazâkallâhu khayran*. To a female, say: *Jazâki-llâhu khayran*.

54. BEING PRESENTED A GIFT AND SUPPLICATED FOR

236. ‘Â’ishah ﷺ said: A small goat was presented to the Messenger of Allâh ﷺ. He said: “Divide it out.” Then whenever the servant would return, ‘Â’ishah ﷺ would ask: “What did they say”? She (the servant) would say: “They said, ‘May Allâh bestow blessings in you’ – بَارَكَ اللهُ فِيكُمْ – *Bârakallâhu fikum*. Then ‘Â’ishah ﷺ would say: “And in them may Allâh bestow blessings, – وَفِيهِمْ بَارَكَ اللهُ – *wa fihim bârakallâhu*, we return upon them the same as what they said, and our reward remains for us”.²

Explanatory Note:

What ‘Â’ishah ﷺ meant was: “listen to the supplication that they make for us, so that you can make the same supplication for them that they made for us and therefore our reward can remain with Allâh.”

55. HOW TO PRAISE A FELLOW MUSLIM

237. Abû Bakr ﷺ related that a man was mentioned in the presence of the Prophet ﷺ; thereupon, another man praised him well.

¹ [Authenticated by al-‘Albânî in *Ṣaḥîḥ at-Tirmidhî, Ṣaḥîḥ al-Jâmi‘*]

² [an-Nasâ‘î, authenticated by al-‘Albânî in *aṣ-Ṣaḥîḥah*]

Prophet ﷺ said “Woe to you, you have cut the neck of your friend. Whoever among you is going to praise his brother, then let him say:

أَحْسِبُ (فَلَانًا) وَاللَّهُ حَسِيبُهُ وَلَا أُزَكِّي عَلَى اللَّهِ أَحَدًا ...

'Ahsibu (name of the person), *wallâhu hasîbuhu, wa lâ 'uzakkî 'alallâhi 'ahadan*, [*'ahsabuhu* (as such and as such)].

I reckon i.e., consider or in my opinion (name of the person), and Allâh is his Reckoner (Assessor, One Who takes him to account); and I cannot claim anyone to be pious above Allâh's commendation; I reckon him to be as (such and such, i.e., good character trait).

– if he knows that of him.”¹

Explanatory Note:

The reason for it being disliked is so that the one who is being spoken about does not become deceived by it and then feel arrogance, and that is an offense against him; and so that the one who is praising will not enter into anything of lying and bring about sin (upon himself).

56. WHAT A MUSLIM SHOULD SAY WHEN HE IS PRAISED

238. اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ.

Allâhumma lâ tu'âkhiḏhnî bimâ yaqûlûna, waghfir lî mâ lâ ya'lamûna.

O' Allâh! Do not take me to account for what they say about me and forgive me for what they do not know about me.²

Explanatory Note:

This *du'â'* has been reported as the statement of Abû Bakr ﷺ and then some of the *tâbi'ûn* (the generation of Muslims immediately after

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Sahîh al-Jâmi'* as *Saghîr wa Ziyâdatih*]

² [al-Bukhârî in *'Adab al-Mufrad*, authenticated by al-'Albânî in *Ṣaḥîḥ 'Adab al-Mufrad*]

the Companions) and those after them. Abû Bakr ؓ is asking that he may not be held accountable for what is said about him, because it is not in his control. When we are constantly praised, our weak souls begin to rely and covet this praise, so good deeds are then done solely to hear those words of praise. A person's *nafs* may rely so much on this praise that he begins seeking it for what he did not do. If we are praised, then we should be careful not to let praise and self-admiration overcome us. Praise makes people content with their deeds so they do not worship or do much good because they are happy with their situation.

57. WHEN ONE LOVES ANOTHER PERSON (FOR THE SAKE OF ALLÂH ؓ)

239. A man was with the Prophet ﷺ, when another man passed by. The first man said, "O' Messenger of Allâh, indeed I truly love this man." Prophet ﷺ asked him, "Have you let him know that?" He said, "No." Prophet ﷺ said, "Tell him." He caught up with him and told him:

إِنِّي أُحِبُّكَ فِي اللَّهِ – *'Innî 'uhibbuka fillâhi.*

Truly, I love you for the sake of Allâh.

And the man said,

أَحَبُّكَ الَّذِي أَحَبَّبْتَنِي لَهُ – *'Aḥabbakal-ladhî 'aḥbabtani lahu.*

May He for Whose sake you love me, love you.¹

Explanatory Note:

'Islâm advocates spreading love in the rightly guided Muslim society by telling the Muslim that if he loves his brother, he should tell him. Prophet ﷺ said: "If a man loves his brother, let him tell him that he loves him."² Loving someone for the sake of Allâh is not

¹ [Authenticated by al-'Albâni in *Ṣaḥiḥ Abû Dâwûd*]

² [Abû Dâwûd, at-Tirmidhî]

something we can always explain – it maybe just that we love him because we feel inspired by his devotion, or we feel grateful to him for having brought us closer to Allâh, or because he practices a high standard of 'Islâmic behaviour. Allâh put that love for him in our heart, perhaps because He loves him. This *hadîth* tells us how to respond to the person who expresses his feelings of love for us. It may be that we don't really know that person and so saying "I love you too" would be untruthful. By saying these words means that it is so much better for that person to be loved by Allâh ﷻ rather than anyone else.

Prophet ﷺ understood the impact of this strong, pure love in building societies and nations, so he never let any occasion pass without advocating this love and commanding the Muslims to announce their love for one another, in order to open hearts and spread love and purity among the ranks of the *'ummah*.

58. INVOCATION WHEN YOU SEE A MUSLIM SMILING

240. When we see a Muslim smiling, we must say,

أَضْحَكَكَ اللَّهُ سِنَّكَ – *'Adhḥakallâhu sinnaka*

May Allâh keep you happy (cheerful) all your life.¹

59. INVOCATION FOR SOMEONE YOU HAVE SPOKEN ILL TO

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

Allâhumma fa'ayyumâ mu'minin sababtuhu faj'al dhâlika lahu qurbatan 'ilayka Yawm al-Qiyâmah.

O'Allâh! Whomever of the believers I have abused, give him the reward of a sacrificial slaughter for it on the Day of Resurrection.²

¹ [al-Bukhâri]

² [al-Bukhâri]

60. FOR OFFERING GREETINGS (*SALÂM*)

242. A man asked the Messenger of Allâh ﷺ: “What is the best act in ‘Islâm? He ﷺ replied: “To feed others and to give greetings of ‘*Salâm*’ (i.e., *as-salâmu ‘alaikum*) to those whom you know and to those whom you do not know.”¹

243. Prophet ﷺ said: “By Him in Whose Hand is my soul, you will not enter Paradise until you believe (have *‘imân*), and you will not believe until you love one another. Shall I not guide you to something, that were you to do it, you would love one another? Spread the greetings of peace among yourselves.”²

Explanatory Note:

Salutation is a symbol of ‘Islâm. To greet is a virtue, and its response is also a virtue. Spreading greetings of peace causes Muslim brothers to love one another, which is what we need to enter Paradise. Loving our brothers and sisters, will help us gain *‘imân* (belief) and belief is the key to Paradise.

244. A man came to the Prophet ﷺ and said:

السَّلَامُ عَلَيْكُمْ – *As-salâmu ‘alaikum*. Peace be upon you.

– The Messenger of Allâh ﷺ responded to his greeting and the man sat down. He ﷺ said: “Ten.” (meaning: the man had earned the merit of ten good acts). Another man came and said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ – *As-salâmu ‘alaikum wa rahmatullâhi*.

Peace be upon you, and the mercy of Allâh be upon you.

¹ [al-Bukhârî, Muslim]

² [Muslim]

– The Messenger of Allâh ﷺ responded to his greeting and the man sat down. He ﷺ said: “Twenty.” A third man came and said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salâmu ‘alaikum wa rahmatullâhi wa barakâtuhu.

Peace be upon you, and the mercy of Allâh and His blessings be upon you.

– The Messenger of Allâh ﷺ responded to his greeting and the man sat down. He ﷺ said: “Thirty.”¹

Explanatory Note:

These numbers refer to the blessings and rewards that we would receive by saying this. We can increase our rewards upto thirty-fold by increasing the wordings of the *salâm* upto what is mentioned.

245. ‘Â’ishah ؓ reported: “The Messenger of Allâh ﷺ said to me: ‘This is Jibrîl who is conveying you greetings of peace’. I responded:

وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Wa ‘alaihis-salâmu wa rahmatullâhi wa barakâtuhu.”

Peace be upon him, and the mercy of Allâh and His blessings be upon him.²

Explanatory Note:

These are the words with which we should respond to the *salâm* of a third person.

246. The Messenger of Allâh ﷺ said that when the People of the Book (i.e., the Jews and Christians) greet you, you should respond with: وَعَلَيْكُمْ – *Wa ‘alaikum.* – And upon you.³

¹ [Abû Dâwûd, at-Tirmidhî]

² [al-Bukhârî, Muslim]

³ [al-Bukhârî, Muslim]

61. UPON SNEEZING AND YAWNING

247. When we sneeze, say:

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillâh* – All praise and thanks are for Allâh.

On hearing this, a fellow Muslim should say:

يَرْحَمُكَ اللَّهُ – *Yarḥamukallâh* – May Allâh have mercy upon you.

We must reply:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ – *Yahdikumullâhu wa yuṣliḥu bâlakum*.

May Allâh guide you and set your affairs in order.¹

Explanatory Note:

“The *du‘â* ‘*Yarḥamukallâh*’ (May Allâh ﷻ have mercy on you), must be offered to the person if he sneezed once, twice or three times in a row. If such a person sneezes a fourth time, then it is an indication that he might be contracting a bad cold, allergy or something of that nature. Thus, the person who hears this and the praising of Allâh, the Almighty, must tell him: “*‘Afakum Allâh*” (May Allâh, the Almighty, cure you).

Offering this supplication to a sneezing Muslim is in fact, an obligatory act upon the Muslim who hears the praise. But, if the person sneezing does not audibly praise Allâh, the Almighty, then he may not be entitled for such supplication, as he is not deserving of the mercy of Allâh ﷻ, because he did not praise Him in the first place. On the other hand, the person sneezing must respond with a better supplication like: “*Yahdikumullâhu wa yuṣliḥu bâlakum*” (May Allâh guide you and set your affairs in order).

¹ [al-Bukhârî]

In reality, such an act will increase concern amongst Muslims, and consequently, increase love and affection. Muslim concern for the welfare and well-being of each other is ideal for those who really commit themselves to true, sound and authentic 'Islâmic practices.' – [Shaykh Muḥammad ibn Şâleḥ al-'Uthaymîn رحمه الله]

248. Prophet ﷺ said: “Allâh likes sneezing and dislikes yawning. If one sneezes and gives thanks to Allâh ﷻ (i.e., says: *al-ḥamdu lillâh*), then it is incumbent upon every Muslim who hears him to pray for blessings for him (i.e., say: *Yarḥamukallâh*). As for yawning, it is from the devil, and one should hold it back as much as he can. Because when he opens his mouth with 'Hâ!', the devil laughs at him.”¹

Explanatory Note:

Sneezing is yet another occasion for us to remember Allâh ﷻ and ask for goodness for ourselves and others. Allâh ﷻ likes sneezing because it indicates lightness of mind and freshness, but He dislikes yawning, for it is a sign of laziness and heaviness. Prophet ﷺ commanded us to stop yawning either by closing our mouth or by placing our hand over it in order to avoid an act which pleases Satan.

249. Abû Mûsâ ؓ related that the Jews used to sneeze at the place of the Prophet ﷺ hoping that he would say “*Yarḥamukumullâhu*”; however, he would say:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ – *Yahdîkumullâhu wa yuṣliḥu bâlakum.*

May Allâh guide you and set your affairs in order.²

¹ [al-Bukhârî]

² [Abû Dâwûd, authenticated by al-'Albânî in *at-Tirmidhî*, al-Bukhârî in *'Adab al-Mufrad*]

Explanatory Note:

This *du‘â* is to be said when a disbeliever sneezes. Al-Hâfiz said: “The *hadîth* of Abû Mûsâ indicates that they (the *kuffâr* – disbelievers) are included in the general command to pray for one who sneezes, but there is a special prayer for them in this case, which is to pray that they be guided and reformed, and there is nothing wrong with that. This is different from the prayer said for Muslims when they sneeze, for they are the ones for whom one should pray for mercy, unlike the *kuffâr*”

62. WHEN ANGRY

250. Sulaymân bin Şurad رضي الله عنه reported: “I was sitting with the Prophet ﷺ when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). The Messenger of Allâh ﷺ said: “I know of a word, if he were to utter that, his rage would vanish and that is:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ – ‘*A‘ûdhu billâhi minash-shaytân-nir-rajîm*’.

I take refuge in Allâh, from Satan, the accursed.

– So they (the companions) said to him: “The Prophet ﷺ tells you to utter: ‘*A‘ûdhu billâhi minash-shaytân-nir-rajîm*’”¹

Explanatory Note:

Anger is from the *Shaytân* and when a person gets angry the devils play with him as they like and make him commit deeds befitting of devils. In the event of rage, if a person becomes conscious that what he is experiencing is a suggestion from Satan, he should prevent himself from it; this consciousness is the best remedy to

¹ [al-Bukhârî, Muslim]

overcome the rage. Those who are easily infuriated could make use of this prescription.

63. UPON HEARING THE ROOSTER CROW, THE BRAYING OF A DONKEY OR THE BARKING OF A DOG

251. When you hear the rooster crow, ask Allâh for His favour, for surely it has seen an angel. When you hear the bray of a donkey, seek refuge in Allâh from the Satan, for surely it has seen a devil.¹

Explanatory Note:

Allâh loves being asked, and we are entirely dependent on Him, yet we tend to forget in the busy routines of living to make *du'â's*. Thus, the rooster's crow can function as a reminder for us to specially ask Allâh for His favours.

252. When you hear a dog barking or a donkey braying in the night, then seek refuge in Allâh from the Satan, for surely they have seen what you see not.²

We can say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ – *Allâhumma 'innî 'as'aluka min fadhlik.*

O' Allâh! Indeed I ask You for Your bounty.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ – *'A'ûdhu billâhi minash-shaytân-nir-rajîm.*

I take refuge in Allâh, from Satan, the outcast.

64. WHEN THE WIND BLOWS

253. Prophet ﷺ said: “Wind comes from Allâh's mercy. It (sometimes) brings mercy and it (sometimes) brings punishment.

¹ [al-Bukhârî, Muslim]

² [Authenticated by al-'Albânî in *Şaḥîḥ Abû Dâwûd*]

When you see it, do not curse it. Ask Allâh for its good and seek refuge in Him from its evil.” We can say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا .

Allâhumma 'innî 'as'aluka khayrahâ, wa 'a'ûdhu bika min sharrihâ.

O' Allâh! I ask You for the good of it, and I take refuge in You from the evil of it.¹

Explanatory Note:

'Â'ishah ؓ related that when the Prophet ﷺ noticed the wind pick up or saw a cloud, a change would come over his face. So she said: “O' Messenger of Allâh, when the people see the clouds, they feel happy, hoping that they bring rain. Yet, I notice that when you see them, an expression of dislike can be seen on your face.” He said: “O' 'Â'ishah, I am not secure that it does not come with punishment. A people were punished by wind. When the people saw the punishment coming, they said: ‘This cloud will give us rain!’ (He was referring to *Sûrah 'Aḥqâf* 46:24/25).²

Hud ؑ was sent to the people of 'Âd as Allâh's Prophet and Messenger. They were idol worshippers and he forbade them from doing so. They were defiant, rebellious and stubborn. Hûd ؑ warned them to mend their ways or else Allâh ﷻ will send torment upon them. When they saw the punishment coming towards them, they thought it to be clouds full of rain. Allâh ﷻ destroyed them with a strong barren wind that destroyed everything it passed by. It carried them one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body.

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*]

² [al-Bukhârî]

They were subjected to it for seven nights and eight days in succession, and none of them were spared except for Hûd عليه السلام and his followers.¹

254. Prophet ﷺ used to say when the wind picks up (became strong):

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

Allâhumma 'innî 'as'aluka khayrahâ, wa khayra mâ fihâ, wa khayra mâ 'ursilat bihi wa 'a'ûdhu bika min sharrihâ, wa sharri mâ fihâ, wa sharri mâ 'ursilat bihi.

O' Allâh! I ask You for the good of it, and the good of what it contains, and the good of what it was sent for. I take refuge in You from the evil of it and from the evil of what it contains, and from the evil of what it was sent for.²

Explanatory Note:

Wind is a gift from Allâh ﷻ, but if He wills, He can turn it into a means of destruction and ruin. Therefore we should pray to Allâh ﷻ to enable us to benefit from its good effects and save us from the bad ones.³

255. If the wind was accompanied by darkness and this became stormy, Prophet ﷺ would recite *Sûrah al-Falaq* and *Sûrah an-Nâs* and then say:

¹ [Tafsîr ibn Kathîr]

² [Muslim, al-Bukhârî]

³ [Riyâdhuş-Şâlihîn]

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

Allâhumma 'innî 'as'aluka min khayri hâdhahir-rîhi wa khayri mâ fihâ, wa khayri mâ 'umirat bihi, wa 'a'ûdhu bika min sharri hâdhahir-rîhi wa sharri mâ fihâ wa sharri mâ 'umirat bihi.

O' Allâh! I ask You for the good of this wind, the good of that which is therein and the good of that which it has been commanded. And I take refuge in You from the evil of this wind, the evil of that which is therein and the evil that which it has been commanded.¹

65. ON HEARING THUNDER

256. Whenever 'Abdullâh ibn Zubair ؓ would hear thunder, he would abandon all conversation and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subhânal-ladhî yusabbihur-ra'du bi-hamdihi wal-malâ'ikatu min khîfatihî.

Glory be to Him Whom the thunder glorifies with His praises as the angels do, due to fear of Him.²

Explanatory Note:

This is a statement of 'Abdullâh ibn Zubair ؓ, who was a companion of the Prophet ﷺ.

66. INVOCATIONS FOR, DURING AND AFTER RAINFALL

257. Whenever the Messenger of Allâh ﷺ prayed for rain, he said:

¹ [Sahîh at-Tirmidhî]

² [Authenticated by al-'Albânî in al-Muwatta']

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ 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.

Al-ḥamdu lillāhi Rabbil-‘ālamîn ar-Raḥmân-nir-Raḥîm Mâliki yawmiddîn. Lâ ‘ilâha ‘illallâhu yaf‘alu mâ yurîdu. Allâhumma ‘Antallâhu lâ ‘ilâha ‘illâ ‘Antal-Ghaniyyu wa nahnul-fuqarâ’u ‘anzil ‘alaynal-ghaytha waj-‘al mâ ‘anzalta lanâ qurratan wa balâghan ‘ilâ hîn.

All praises and thanks be to Allâh, the Lord of the worlds. The Entirely Merciful, the Especially Merciful. Owner of the Day of Recompense. There is none worthy of worship in truth except Allâh. He does what He wills. O’ Allâh! You are Allâh. There is no god, except You, the Rich (the One needless of others), while we are the poor (needy, dependant). Send down upon us rain and make what You have sent (a means of) strength for us and a fulfilment (subsistence) until some time.¹

258. Whenever Prophet ﷺ prayed for rain, he lifted up his hands and said:

اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا.

Allâhumma ‘aghithnâ, Allâhumma ‘aghithnâ, Allâhumma ‘aghithnâ.

O’ Allâh! Send us rain. – Three times.²

259. اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ.

Allâhum-masqinâ ghaythan mughîthan, marî’an, marî’an, nâfi’an ghayra dhârrin, ‘âjilan ghayra ‘âjilin.

¹ [Abû Dâwûd]

² [al-Bukhârî, Muslim]

O' Allâh! Shower upon us abundant rain, healthy for us, abounding in herbage, beneficial not harmful (not destructive of pasture etc.), swiftly and not delayed.¹

260. اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَخِي بَلَدَكَ الْمَيِّتَ

Allâhum-masqi 'ibâdaka, wa bahâ'imaka, wanshur rahîmataka, wa 'ahyî baladaka-l-mayyita.

O' Allâh! Give water to Your slaves, and Your livestock, and spread Your mercy, and revive Your dead land.²

261. On seeing rain, Prophet ﷺ would say:

اللَّهُمَّ صَيِّبًا نَافِعًا – *Allâhumma şayyiban nâfi'an.*

O' Allâh! (We beg You to) Make it abundant and useful.³

Explanatory Note:

We should offer general supplications during rain fall. This is a time when the blessings of Allâh ﷻ descend from the Heavens and this is also one of the times when supplications are accepted, as Prophet ﷺ said, “Two are the *du'â's* that are never returned: the *du'â'* made when the prayer is being called, and at the time of rainfall.”⁴

262. When Prophet ﷺ saw a cloud formation in the horizon of the sky, he left work, even if he was (in preparation for) prayer, and then he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا – *Allâhumma 'innî 'a'ûdhu bika min sharrihâ.*

O' Allâh! I take refuge in You from its evil.

¹ [Authenticated by al-'Albânî in *Şaḥîḥ Abû Dâwûd*]

² [Authenticated by al-'Albânî in *Şaḥîḥ Abû Dâwûd*]

³ [al-Bukhârî, Muslim]

⁴ [Abû Dâwûd, al-Ḥâkim, authenticated by al-'Albânî in *Şaḥîḥ al-Jâmi'*]

If it rained, he would say:

اللَّهُمَّ صَيِّبًا هَنِيئًا – *Allâhumma şayyiban hanî'an.*

O' Allâh! (Make it) a beneficial downpour.¹

263. If Prophet ﷺ feared harm might be caused by rain, he said:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا. اللَّهُمَّ عَلَى الْآكَامِ وَالظُّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.

Allâhumma ḥawâlaynâ wa lâ 'alaynâ. Allâhumma 'alal-'âkâmi waẓ-ẓirâbi wa buṭûnil-'awdiyati, wa manâbitish-shajari.

O' Allâh! Make it fall around us and not upon us. O' Allâh! Make it fall upon the hills and mountains, and on the interior of the valleys, and upon the forested lands.²

Explanatory Note:

Prophet ﷺ never asked for the rain to stop.

264. After rainfall, Prophet ﷺ would say:

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ – *Muṭirnâ bi-fadhli'llâhi wa raḥmatihî.*

It has rained by the bounty of Allâh and His mercy.³

67. FOR SIGHTING THE CRESCENT MOON

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

Allâhu 'Akbar, Allâhumma 'ahillahu 'alaynâ bil-'amni wal-'îmâni, was-salâmati wal-'Islâmi, wat-tawfîqi limâ tuḥibbu Rabbanâ wa tardhâ, Rabbunâ wa Rabbukallâhu.

¹ [Abû Dâwûd]

² [al-Bukhârî, Muslim]

³ [al-Bukhârî, Muslim]

Allâh is the Greatest; O' Allâh! Bring us the new moon with safety and faith, with security and in 'Islâm (submission), and in making us successful to do what You love and approve of. Our Lord and your Lord is Allâh.¹

Explanatory Note:

Shaykh al-'Albânî رحمه الله cautions: "Many people face the crescent when supplicating, as they also face graves, and all of this is not allowed as it is affirmed in the legislation of our religion: 'Nothing is faced during supplication other than that which is faced during prayer.'"

68. WHEN ENTERING THE MARKETPLACE

266. Prophet ﷺ said: "Whoever enters the marketplace and says:

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

Lâ 'ilâha 'illallâhu waḥdahu lâ sharîka lahu, lahu-l-mulku wa lahu-l-ḥamdu, yuhyî wa yumîtu, wa Huwa Ḥayyun lâ yamûtu, bi-yadihil-khayru, wa Huwa 'alâ kulli shay'in qadîr.

There is none worthy of worship in truth but Allâh alone, without partner, His is the dominion and His is the praise. He gives life and He causes death, and He is Living and does not die. In His Hand is all good and He is able to do all things.

– Allâh will record for him a million good deeds (*ḥasanahs*), remove from his record a million sins, and raise him by a million grades".²

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

² [Authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî* and *Ṣaḥîḥ ibn Mâjah*]

Explanatory Note:

It is commendable to make good use of those times when people tend to be negligent, by doing acts of worship. One example is the remembrance of Allâh (*dhikr*) in the marketplace, because this means we are remembering Him in a place where people tend to be negligent. In modern day terms, this *dhikr* can be said when we go to the shops, supermarkets, shopping centres or malls. *Subhânallâh!* How many are the ways and means Allâh ﷻ is showing us to make our scale of good deeds heavier on the Day of Judgement! Easy and simple words, and the reward so great!

69. WHILE SITTING IN A GATHERING

267. Ibn ‘Umar ﷺ said: We used to count that the Messenger of Allâh ﷺ said one hundred times in a gathering:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ .

Rabbighfir lî wa tub ‘alayya ’innaka ’Antat-Tawwâbul-Ghafûr.

My Lord, forgive me and accept my repentance, You are the Ever-Relenting, the All-Forgiving.¹

Explanatory Note:

Prophet ﷺ sought the forgiveness of Allâh ﷻ more than seventy times in a day, and did so in all circumstances.

70. ON LEAVING A GATHERING

268. The Messenger of Allâh ﷺ said: “Whoever sits in a gathering in which there was much clamour and noise, then he says before he stands:

¹ [Authenticated by al-‘Albâni in *Ṣaḥîḥ at-Tirmidhî*]

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

Subhânaka Allâhumma wa bi-ḥamdika, 'ash-hadu 'an lâ 'ilâha 'illa 'Anta, 'astaghfiruka wa 'atûbu 'ilayka.

Glory is to You O' Allâh! And all praise is to You. I bear witness that there is none worthy of worship in truth but You. I seek Your forgiveness and repent to You.

— except that Allâh covers up (forgives) for him what occurred in that gathering.¹

Explanatory Note :

The Messenger of Allâh ﷺ would recite this supplication at the end of every assembly to teach his 'ummaḥ how to beseech Allâh ﷻ to forgive the lapses which they might have unintentionally committed during the course of a general conversation. Man being weak, *Shayṭân* strives constantly to lead him astray and tempts him to speak falsehood in gatherings. But since Allâh ﷻ is the Most Merciful to His slaves, He has instructed Prophet ﷺ to teach his 'ummaḥ certain words they can say to atone for any wrong they may have spoken in a gathering.

269. 'Ā'ishah رضي الله عنها said that when the Messenger of Allâh ﷺ would sit in a gathering or when he would pray, he would say some words. She asked him about these words and he said: "If they spoke well (about good things), then these words would be like a seal for them until the Day of Judgement and if they spoke other than good, then they would be an expiation for them. They are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhânaka Allâhumma wa bi-ḥamdika, 'astaghfiruka wa 'atûbu 'ilayka.

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî, an-Nasâ'î*]

How perfect You are O' Allâh! and all praise is to You. I seek Your forgiveness and repent to You.¹

Explanatory Note:

Prophet ﷺ sought the forgiveness of Allâh ﷻ in all circumstances. This is why seeking forgiveness was legislated at the end of actions.

270. Prophet ﷺ would seldom rise from a meeting with his companions without making this supplication.

اللَّهُمَّ اقسِم لَنَا مِنْ خَشِيَّتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا. اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّاتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

Allâhumma 'aqsim lanâ min khashyatika mâ tahûlu bihi baynanâ wa bayna ma'siyatika, wa min ta'atika mâ tuballigunâ bihi jannataka, wa minal-yaqîni mâ tuhawwinu bihî 'alaynâ maşâ'ibad-dunyâ. Allâhumma matti'nâ bi-'asmâ'inâ wa 'abşârinâ wa qûwwatinâ mâ 'ahyaytanâ, waj'alhul-wâritha minnâ, waj'al tha'ranâ 'alâ man zalamanâ, wanşurnâ 'alâ man 'âdânâ, wa lâ taj'al muşibatânâ fî dîninâ, wa lâ taj'alid-dunyâ 'akbara hamminâ, wa lâ mablagha 'ilminâ, wa lâ tusallit 'alaynâ man lâ yarhamunâ.

O' Allâh! Grant us a fear from You that would prevent us from disobeying You, and an obedience to You that would enable us to reach Your Garden, and a true faith that would ease for us, by You, the worldly disasters (and such certainty that the calamities of this world will be made easy for us by You). O' Allâh! Grant us enjoyment of our hearing, our sight, and our power (faculties) as long as You

¹ [Authenticated by al-'Albânî in *Silsilah as-Şaḥîḥah*, 'Aḥmad, an-Nasâ'î]

grant us life, and make them of the things we leave behind at death (keep them well till we die; let them be the last to be taken away from us) and make our retaliation to be upon those who wrong us, and cause us victory over those who are hostile to us. Let no calamity befall upon our religion, nor let the worldly life be our greatest concern and the goal of our knowledge (all about which we know), and let not those who have no fear of You and who do not show mercy toward us, rule over us.¹

Explanatory Note:

This *du‘ā* is for all that is good in this world and the *‘Ākhirah* (Hereafter). It is also to seek Allāh’s protection from the weakness of old age by requesting that we die before losing any of our faculties rather than losing them before death, which would make us their inheritors. Calamities in religion like false beliefs, consumption of unlawful food, etc. no doubt test our faith, and this is why Prophet ﷺ taught us to pray for (*yaqīn*) certainty – in the power of Allāh, His mercy – so that these calamities are made easier. We ask Allāh ﷻ not to make the worldly life our goal, but to make the working for the Hereafter our goal.

271. Abû Madînah al-Dârimi said: “When two men among the companions of the Prophet ﷺ met, they did not part until one of them recited to the other: *‘By al-‘Aşr (the time). Verily, man is in loss’* (i.e., *Sûrah al-‘Aşr*, Chapter 103), then one would say *salâm* to the other”.²

¹ [at-Tirmidhî, *an-Nasâ‘i*, authenticated by al-‘Albânî in *al-Mishkât* and *Şahîḥ al-Jâmi‘*]

² [Abû Dâwûd, *aṭ-Ṭabarânî* in *al-Mu‘jam al-‘Awsaṭ*, authenticated by al-‘Albânî in *Silsilah aṣ-Şahîḥah*]

Explanatory Note:

From this *hadîth* we learn that reciting this was among the actions of all the righteous predecessors (i.e., the *Ṣahâbah* ﷺ) and that it was their practice to say *salâm* when parting.

272. The Messenger of Allâh ﷺ said: “When one of you comes to a gathering, let him say *salâm*, and when he wants to leave let him say *salâm*, for the former is not more of a duty than the latter.”¹

Explanatory Note:

Al-Mubârapûri رحمه الله said: “At-Tîbi said: i.e., just as the first *salâm* was telling them that they are safe from his evil when he was present, the second *salâm* is telling them that they are safe from his evil when he is absent. Giving *salâm* when joining the gathering is not more important than giving *salâm* when leaving the gathering; rather the second is more important”.²

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

² [*Tuḥfat al-'Aḥwadhî* (2/402-403)]

CHAPTER 6

MORNING, EVENING AND GENERAL REMEMBRANCE

66. Morning and evening remembrance	208
67. Words of general remembrance (<i>dhikr</i>)	229
68. Supplication on Friday	249
69. The virtue of reciting <i>Sûrah al-Kahf</i> on Friday	250
70. To send blessings upon our Prophet ﷺ	251

33. MORNING AND EVENING REMEMBRANCE

273. Recite 'Āyat al-Kursī.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allāhu lā 'ilāha 'illā Huwal-Hayyul-Qayyûm; Lâ ta' khudhuhû sinatun wa lâ nawm; Lahû mâ fis-samâwâti wa mâ fil-'ardh; Man dhal-ladhî yashfau' 'indahû 'illâ bi-'idhnihi; Ya'lamu mâ bayna 'aydîhim wa mâ khalfahum; Wa lâ yuhîtûna bi-shay'in min 'ilmihî 'illâ bimâ shâa'; Wasia' kursî-yuhus-samâwâti wal-'ardh; Wa lâ ya'ûduhû hifzuhumâ; Wa Huwal-'Alîyyul-'Azîm.

Allâh – There is none worthy of worship in truth except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them. And they encompass not a thing of His knowledge except for what He wills. His *Kursî* extends over the heavens and the earth. And their preservation tires Him not. And He is the Most High, the Most Great.¹

– Prophet ﷺ said that whoever recites this ('Āyat al-Kursī) when he rises in the morning will be protected from the *jinn* till the evening,

¹ [Sûrah al-Baqarah 2:255]

and whoever recites this upon retiring in the evening, will be protected from them until he rises in the morning.¹

274. ‘Abdullâh bin Khubaib رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, “Recite *Sûrah al-‘Ikhlâş* and *al-Mu‘awwidhatain* (*Sûrah al-Falaq* and *Sûrah an-Nâs*) three times at dawn and dusk. It will suffice you in all respects.”²

a) *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*
 ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣﴾
 ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul Huwallâhu ‘Aḥad. Allâhuş-Şamad. Lam yalid wa lam yûlad. Wa lam yakullahu kufuwan ‘Aḥad.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: “He is Allâh, the One, Allâh, the Self Sufficient. He neither begets nor is He born, Nor is there to Him any equivalent.”³

b) *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*
 ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣﴾
 ﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul ‘a‘ûdhu bi-Rabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin ‘idhâ waqab. Wa min sharrin-naffâthâti fil-‘uqad. Wa min sharri ḥâsadin ‘idhâ ḥasad.

¹ [an-Nasâ’î, at-Tabarânî, authenticated by al-‘Albânî in *Şaḥîḥ at-Targhîb wat-Tarhîb*]

² [at-Tirmidhî, Abû Dâwûd and authenticated by al-‘Albânî in *Şaḥîḥ at-Targhîb wat-Tarhîb*]

³ [*Sûrah al-‘Ikhlâş* 112:1-4]

In the Name of Allâh the Entirely Merciful, the Especially Merciful. Say: “I seek refuge with (Allâh) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies.”¹

c) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 ﴿قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ﴿۱﴾ مَلِكِ النَّاسِ ﴿۲﴾ اِلٰهِ النَّاسِ ﴿۳﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿۴﴾ الَّذِي يُّوسْوِسُ فِي صُدُوْرِ النَّاسِ ﴿۵﴾
 مِنَ الْجِنَّةِ وَالنَّاسِ ﴿۶﴾

Bismillâh-hir-Rahmân-nir-Rahîm. Qul 'a'ûdhu bi-Rabbîn-nâs, Malikin-nâs, 'Ilâhin-nâs. Min sharril-waswâsil-khannâs. 'Alladhî yuwaswisu fî şudûrin-nâs. Minal-jinnati wan-nâs.

In the Name of Allâh the Entirely Merciful, the Especially Merciful. Say: “I seek refuge with (Allâh) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer when he withdraws, who whispers in the breasts of mankind, of *jinn* and men.”²

Explanatory Note:

Al-Mu'awwidhât (the protecting ones) are the last three *Sûrahs* of the Qur'ân. *Al-Mu'awwidhatain* are the last two *Sûrahs* of the Qur'ân. The best words with which a person can seek refuge with

¹ [Sûrah al-Falaq 113: 1-5]

² [Sûrah an-Nâs 114:1-6]

Allâh are these *Sûrahs*. By reciting these *Sûrahs* three times each as a part of the '*adhkâr*' of the morning and evening, Allâh ﷻ will protect one from every harmful, dangerous thing. Seeking the protection of Allâh and turning to Him is the most effective way of expelling and banishing the *Shayṭân*.

275. Prophet ﷺ said: 'Indeed, the major supplication for forgiveness is to say:

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 لَكَ بِذُنُوبِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allâhumma 'Anta Rabbî lâ 'ilâha 'illâ 'Anta; khalaqtanî wa 'anâ 'abduka wa 'anâ 'alâ 'ahdika wa wa'dika mastata'tu; 'a'ûdhu bika min sharri mâ şana'tu; 'abû'u'laka bi-ni'matika 'alayya, wa 'abû'u bi-dhanbî; faghfir lî fa-'innahu lâ yaghfirudh-dhunûba 'illa 'Anta.

O' Allâh! You are my Lord. There is none worthy of worship in truth besides You. You created me and I am Your slave. I will stick to my covenant and promise (of faith and sincere obedience) to You as much as I can. I take refuge in You from the evil that I have done. I acknowledge before You Your blessings bestowed upon me and I confess to You my sins. So forgive me, for surely no one can forgive sins except You.

– Whoever says this in the evening, believing in certainty in them i.e., sincerely saying them, believing with certainty (that what one is saying is true) and dies during the night, will enter *Jannah*. Whoever

says this in the morning and then dies during the day will enter *Jannah*.¹

Explanatory Note:

This invocation is known as “*Sayyidul-Istighfâr*”. It is considered the best invocation for seeking Allâh’s forgiveness. This *du‘â* is one of Allâh’s countless favours upon His believing slaves; a small deed which requires a small effort; yet immensely rewarding. We should not fail to say this *du‘â* every day and night, and should fulfil its condition of “believing in them”, by saying them with sincerity so that we may go to *Jannah*.

276. In the morning, say,

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

'Aşbaḥnâ wa 'aşbaḥal-mulku lillâhî wal-ḥamdu lillâhî, lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu, lahu-l-mulku wa lahu-l-ḥamdu wa Huwa 'alâ kulli shay'in qadîr. Rabbi 'as'aluka khayra mâ fî hâdhal-yawmi wa khayra mâ ba'dahu, wa 'a'ûdhu bika min sharri mâ fî hâdhal-yawmi wa sharri mâ ba'dahu. Rabbi 'a'ûdhu bika minal-kasali, wa sù'il-kibari. Rabbi 'a'ûdhu bika min 'adhâbin fin-nâri wa 'adhâbin fil-qabri.

We have entered the morning, and the dominion (kingdom) continues to belong to Allâh; all praise be to Allâh; there is none

¹ [al-Bukhârî, an-Nasâ'î]

worthy of worship in truth except Allâh, alone without any partner. To Him belongs the dominion and to Him is all praise, and He is able to do all things. My Lord, I ask You for the goodness of this day and of what comes after it, and I take refuge in You from the evil of this day and of what comes after it. My Lord, I take refuge in You from laziness and from the evil of old age. My Lord, I take refuge in You from the punishment of Hell-fire and from the punishment of the grave.¹

In the evening, say,

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ – *'Amsaynâ wa 'amsal-mulku lillâhi..*

(We have entered the evening and the dominion continues to belong to Allâh.....)

– instead of أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ – *'Aşbaḥnâ wa 'aşbaḥal-mulku lillâhi..*

And say,

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا.

Rabbi 'as'aluka khayra mâ fî hâdhihil-laylati, wa khayra mâ ba'dahâ, wa 'a'ûdhu bika min sharri mâ fî hâdhihil-laylati wa sharri mâ ba'dahâ.

My Lord, I ask You for the goodness of this evening and of what comes after it, and I take refuge in You from the evil of this evening and of what comes after it.

– instead of *Rabbi 'as'aluka khayra mâ fî hâdhal-yawmi wa khayra mâ ba'dahu....*

¹ [Muslim, Abû Dâwûd]

Explanatory Note:

It is desirable to recite this *du‘â*’ in the morning and the evening. We acknowledge that the kingdom passes unto Allâh ﷻ night after morning, and morning after night, day after day after day; meaning that it is always Allâh’s. So we recognize Allâh’s Lordship and praise Him twice in this *du‘â*’. After praising Allâh, testifying to His Oneness and pronouncing our belief in His infinite ability, we ask our Lord to grant us all types of good and seek His protection in this life and the Hereafter from things which are harmful. We also seek refuge in Allâh from the hardships of old age, from laziness and from the punishment of the Hell-fire and the punishment of the grave.

277. In the morning, say,

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ.

‘Aşbahna ‘alâ fiṭratil-’Islâm, wa ‘alâ kalimatil-’ikhlâş, wa ‘alâ dîni Nabiyyinâ Muḥammadin ﷺ, wa ‘alâ millati ‘abînâ ‘Ibrâhîma ḥanîfan Musliman wa mâ kâna minal-mushrikîn.

We have reached the morning while we are upon the natural religion of ‘Islâm, the word of sincere devotion, the religion of our Prophet Muḥammad ﷺ and the faith of our father ‘Ibrâhîm. He was upright (in worshipping Allâh), and a Muslim. He was not of those who worship others besides Allâh.¹

¹ [‘Aḥmad, at-Ṭabarânî, authenticated by al-‘Albânî in *Hidâyatur-Ruwâh and Şaḥîḥ al-Jâmi‘*]

In the evening, say,

أَمْسَيْنَا – 'Amsaynâ – (We have reached the evening ...) instead of 'Aşbaḥnâ...

278. In the morning, say:

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

Allâhumma bika 'aşbaḥnâ, wa bika 'amsaynâ wa bika naḥyâ, wa bika namûtu, wa 'ilaykan-nushûr.

O' Allâh! By You we have reached the morning, and by You we had reached evening, by You we live and by You we die, and to You is our Final Return.¹

In the evening, say,

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

Allâhumma bika 'amsaynâ, wa bika 'aşbaḥnâ wa bika naḥyâ, wa bika namûtu, wa 'ilaykal-maşîr.

O' Allâh! By You we have reached the evening, and by You we had reached the morning, by You we live and by You we die, and to You is our fate.

279. Allâh's Messenger ﷺ said: "When one of you enters the morning then let him say,

أَصْبَحْتُ أُثْنِي عَلَيْكَ حَمْدًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

'Aşbaḥtu 'uthni 'alayka ḥamdan wa 'ash-hadu 'an lâ 'ilâha 'illallâh. – Three times

¹ [Abû Dâwûd, Muslim, at-Tirmidhî]

I have entered the morning praising You, and I bear witness that there is none worthy of worship in truth except Allâh.

– and when he enters the evening then let him say,

أَمْسَيْتُ أَتْنِي عَلَيْكَ حَمْدًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ .

'Amsaytu 'uthnî 'alayka ḥamdan wa ash-hadu 'an lâ 'ilâha 'illallâh. – Three times

I have entered the evening praising You, and I bear witness that there is none worthy of worship in truth except Allâh.¹

280. اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي،
لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَ أَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ.

Allâhumma 'âfinî fî badanî, Allâhumma 'âfinî fî sam'î, Allâhumma 'âfinî fî baṣarî, lâ 'ilâha 'illâ 'Anta. Allâhumma 'innî 'a'ûdhu bika minal-kufri wal-faqri, wa 'a'ûdhu bika min 'adhâbil-qabri, lâ 'ilâha 'illâ 'Anta. – Three times.

O' Allâh, grant me well-being in my body, O' Allâh, grant me well-being in my hearing, O' Allâh, grant me well-being in my eyesight. There is none worthy of worship in truth but You. O' Allâh, I take refuge in You from disbelief and poverty, and I take refuge in You from the punishment of the grave. There is none worthy of worship in truth but You.²

¹ [an-Nasâ'î in 'Amalul-Yawm wal-Laylah (no. 576), classified as ḥasan by Shaykh Muqbil in al-Jâmi' aṣ-Ṣaḥîḥ 2/532]

² [Abû Dâwûd, an-Nasâ'î and al-'Albânî in al-'Adab al-Mufrad]

Explanatory Note:

We ask for good health as it is regarded as one of the greatest blessings that Allâh ﷻ has bestowed on mankind. And, it is a favour that we take for granted. Then, for well-being in our ears and eyes; but aren't they part of our body? Why are they singled out in this *du'â'*? To show their importance. They are our means to communicate with the external world. If we do not hear and do not see, then we will be disconnected from the outside world. We will never be able to learn a language or talk. Hearing and seeing are the most important among the five senses and therefore they are granted more emphasis in our supplications. When we say, "There is none worthy of worship but You", we are making *tawassul* (to hope for and seek the answering of one's supplication) with *Tawhîd* (oneness of Allâh).

281. حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Hasbiyallâhu lâ 'ilâha 'illâ Huwa 'alaihi tawakkaltu wa Huwa Rabbul-'Arshil-'Azîm. – Say seven times

Allâh is sufficient for me, there is none worthy of worship in truth except Him; upon Him I rely and He is Lord of the Exalted Throne.

– Allâh ﷻ alleviates all concerns from those affairs of the *dunyâ* (the affairs of this life) and the Hereafter for a person who says this seven times in the morning and in the evening.¹

¹ [Abû Dâwûd, Ibn as-Sunni]

Explanatory Note:

When misfortune or disaster strikes, we are not capable of fighting against them. This is because man was created weak and fragile. However, when in times of difficulty, the believer places his dependency and trust with His Lord; he knows that all difficulties can be overcome.

282. Prophet ﷺ left the *Masjid* after *Fajr* prayers and went to the house of his daughter Fâtimah ؑ. He saw her sleeping and asked her why she was sleeping at this time. She told him she was sick and could not sleep at night. Then he asked “What is preventing you from listening to my advice? Say in the morning and the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى
نَفْسِيْ طَرْفَةَ عَيْنٍ

Yâ Hayyu Yâ Qayyûm bi-rahmatika 'astagîthu, 'aşlihî lî sha'nî kullahu, wa lâ takilnî 'ilâ nafsî ţarfata 'ayn.

O' Ever Living, O' Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blinking of an eye (i.e. a moment).¹

Explanatory Note:

When we say these words, Allâh ﷻ will suffice for all our concerns from the affairs of the *dunyâ* and the Hereafter.

¹ [an-Nasâ'i, al-Bazzâr, authenticated by al-'Albâni in *Şahîh at-Tarhîb wat-Tarhîb and aş-Şahîhah*]

283. Prophet ﷺ taught his companions to say this *du'â'* in the morning, evening and at bedtime.

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ
الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَفْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

*Allâhumma 'Alimal-ghaybi wash-shahâdati, Fâtiras-samâwâti wal-'ardh,
Rabba kulli shay'in wa malîkahu, 'ashadu 'an lâ 'ilâha 'illâ 'Anta, 'a'ûdhu
bika min sharri nafsî, wa min sharrish-shaytânî wa shirkîhi, wa 'an 'aqtarifa
'alâ nafsî sût'an, 'aw 'ajurrahu 'ilâ Muslim.*

O' Allâh! Knower of the unseen and the evident, Creator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship in truth except You. I take refuge in You from the evil of my soul and from the evil of Satan and his helpers, and from committing harm against myself and from harming another Muslim.¹

284. This is a *hadîth* that encourages seeking refuge with Allâh ﷻ from the lures of the *Shaytân* from all directions. Prophet ﷺ never failed to use these words in the evening and in the morning.

¹ [Abû Dâwûd, at-Tirmidhî, authenticated by al-'Albânî in as-Şaḥîḥah]

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي،
وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي،
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

*Allâhumma 'innî 'as'aluka 'afwa wal-'âfiyata fid-dunyâ wal-'âkhirati.
Allâhumma 'innî 'as'alukal-'afwa wal-'âfiyata fî dînî wa dunyâyâ wa 'ahlî wa
mâlî. Allâhum-mastur 'awrâtî wa 'âmin raw'âtî, waḥfaznî min baynî yadayya
wa min khalfî, wa 'an yamîni, wa 'an shimâlî, wa min fawqî, wa 'a'ûdhu bi-
'aẓamatika 'an 'ughtâla min taḥtî.*

O' Allâh! I ask You for pardon and well-being in this life and the next. O' Allâh! I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O' Allâh! Keep my *'awrah* (body parts, secrets, etc., that are forbidden to be revealed to others) concealed and set at ease my fear (grant me *'aman* – security, protect me from being terrorized). And guard me from what is in front of me and behind me, and to my right and to my left, and from above, and I take refuge in Your greatness from being struck down (by the earth) from underneath me.¹

Explanatory Note:

This is a *du'â'* asking Allâh ﷻ for the forgiveness of our sins, well-being in this life and the next, protection of the family and wealth, concealment of our shortcomings and defects, security from worries, fears and phobias, protection from all harms and evils coming from any direction. It is for seeking protection with Allâh ﷻ from the *Shayṭân* attacking us from all sides and also for protection from being

¹ [Abû Dâwûd, *an-Nasâ'î* authenticated by al-'Albânî in *al-Kalim at-Tayyib* and *aş-Şaḥîḥah*]

struck from underneath (maybe earthquakes). *Shayṭân* says to Allâh ﷻ in *Sûrah al-'A'râf*,

“Then I will come to them from before them and behind them, from their right and from their left”.¹

“Before them” indicates raising doubts in us concerning our Hereafter. “Behind them” is making us more eager for this life. “From their right” is causing us confusion in the religion. “From their left” is luring us to commit sins.

285. Say this three times in the morning and in the evening.

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

Bismillâhil-ladhî lâ yadhurru ma'asmihi shay'un fil-'ardhi wa lâ fis-samâ'i wa Huwas-Samî'ul-'Alîm. – Three times.

In the Name of Allâh, The One with the protection of Whose Name, nothing can cause harm on earth nor in the heavens, and He is the All-Hearing, the All-Knowing.

– Prophet ﷺ said that nothing would harm an 'abd (servant) who says this three times in the morning and in the evening.²

Explanatory Note:

This *du'â'* is for seeking the protection of Allâh ﷻ from every evil caused by animals, humans and *jinn*s. Allâh ﷻ is aware of everyone's condition and is capable of hearing everyone's *du'â'*. He who comes under His protection can be harmed by none.

¹ [Sûrah al-'A'râf 7: from verse 17]

² [Abû Dâwûd, at-Tirmidhî, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhib*]

286. The Messenger of Allâh ﷺ said: “Whoever says when rising in the morning:

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

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa Huwa 'alâ kulli shay'in qadîr.

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion (kingdom), and to Him is all praise and He is capable of everything.

– will get a reward equal to that of manumitting a son of 'Ismâ'îl; one hundred points for good deeds will be recorded for him; one hundred points for bad deeds will be struck off; he will be elevated ten grades (in *Jannah*); and it will be a shield for him from the devil until nightfall. If he says it at nightfall, the same will be (applied) to him until he rises up in the (next) morning.¹

Explanatory Note:

The Messenger of Allâh ﷺ specifically mentioned the sons of 'Ismâ'îl, for theirs is the noblest lineage amongst Arabs, and we should ponder upon the great reward resulting from saying these words.

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

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa Huwa 'alâ kulli shay'in qadîr.

¹ [Abû Dâwûd, Ibn Mâjah, classified as ṣaḥîḥ by al-'Albâni]

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise and He is capable of everything.

– When said a hundred times, it will count as freeing ten slaves, and he is given the reward of a hundred good deeds, a hundred of his sins are atoned, and he is protected from Satan all day until the evening.¹

– When said ten times, it will count as freeing ten slaves, he is given the reward of ten good deeds, ten sins of his are atoned and will raise him ten ranks (in *Jannah*), and he is protected from Satan all day until the evening.²

– When said one time, it will count as freeing one slave from the offspring of 'Ismâ'îl ﷺ, he is given the reward of ten good deeds, ten sins of his are atoned and will raise him ten ranks (in *Jannah*), and he is protected from Satan until the evening. If said in the evening, he is protected until the morning.³

Explanatory Note:

We commit sins by trying to please people and we commit sins trying to avoid their displeasure. We hold the pleasure and displeasure of our bosses, or parents, or spouse, or friends, or children more valuable to us than Allâh's happiness or displeasure. This is because we don't believe with conviction that Allâh is the Most Powerful; that all of the universe is His kingdom and that there is no power save with Him.

¹ [al-Bukhârî, Muslim]

² [ʿAḥmad, an-Nasâ'î, and at-Ṭabarânî, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhîb wat-Tarhîb* and *aṣ-Ṣaḥîḥah*]

³ [Abû Dâwûd, an-Nasâ'î, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

If we repeat these words one hundred times every day we would be forced to think about what it is we are saying. When a person says or hears something repeatedly, he holds it to be true, and this is the case even with a lie. So, if we repeatedly hear it from ourselves, it is much more likely that we will deeply believe what we are saying, if we understand the meaning of these words; and we will be helping ourselves to fully come to *Tawhîd* – belief in the Unity (the Oneness) and the power of Allâh ﷻ and will not commit sins.

288. Say this one hundred times in the morning and the evening.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhânallâhi wa bi-hamdihi. – One hundred times

Glory be to Allâh and praise and thanks be to Him.

– Prophet ﷺ said that whoever says this one hundred times in the morning and the evening, no one will come on the Day of Resurrection with anything better, except someone who has said the same or even more.¹

289. Say one hundred times:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.

'Astaghfirullâha wa 'atûbu 'ilayhi. – One hundred times

I seek the forgiveness of Allâh and repent to Him.²

– Prophet ﷺ said: “O’ people, repent to Allâh, for verily I repent to Allâh a hundred times a day.”³

¹ [al-Bukhârî, Muslim]

² [al-Bukhârî, Muslim]

³ [Muslim]

– He ﷺ also said: “O’ people, repent to your Lord, for verily I seek forgiveness from Allâh and repent to him more than seventy times in a day.”¹

290. Allâh’s Messenger ﷺ said, “Whoever says when he enters the morning:

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

*Radhîtu billâhi Rabban, wa bil-’Islâmi dînan, wa bi-Muḥammadin ﷺ
Nabiyyan.* – Once in the morning.

I am pleased with Allâh as my Lord, with ’Islâm as my religion and with Muḥammad ﷺ as my Prophet.

– Then I guarantee that I will take hold of his hand until I enter him into Paradise.”²

Explanatory Note:

Prophet ﷺ said: “He indeed has tasted the relish of *’imân*: one who is pleased with Allâh as his Lord, with ’Islâm as his *dîn* and with Muḥammad as a Prophet.”³

To be pleased with Allâh ﷻ as his Lord means that the believer looks upon Allâh’s pleasure as the sole achievement of his life, is satisfied and content with Allâh alone and will not supplicate to anyone other than Him. To be pleased with ’Islâm as a code of life implies that whatever ’Islâm has laid down for a believer by way of spiritual guidance or practical legislation should be looked upon as the will of Allâh and should be willingly and cheerfully put into practice. He will not follow a path other than ’Islâm, and will only

¹ [al-Bukhârî]

² [aṭ-Ṭabarânî, classified as ḥasan liḡhairihi by al-’Albânî in *Ṣaḥîḥ at-Tarḡîb wat-Tarḥîb and aṣ-Ṣaḥîḥah*]

³ [Muslim, at-Tirmidhî]

perform acts that agree with the legislation of Muḥammad ﷺ. To be pleased with Muḥammad ﷺ as the Messenger of Allāh means that the believer is satisfied and comfortable that Muḥammad ﷺ is his Prophet and for every Muslim. Saying so indicates that it is through him ﷺ that Allāh's will has been made known to us. He ﷺ is the bearer of the final revelation and is therefore best suited to tell us how Allāh ﷻ is to be loved and obeyed, how His pleasure can be sought and how His laws can be applied in practical life. So, without obeying Muḥammad ﷺ and following him sincerely, we cannot obey our Lord.

291. Say three times in the morning:

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

Subḥānallāhi wa bi-ḥamdihī, 'adada khalqihī, wa riḍhā nafsihī, wa zinata 'arshihī, wa midāda kalimātihī. – Three times in the morning.

Glory is to Allāh and praise and thanks is to Him, by the multitude of His creation, as much as His pleasure, as much as the weight of His Throne, and by the extent of His Words.

– These four *'adhkār* are considered to be worth more than all the supplications said by 'Umm ul-Mu'minîn Juwairiyah ﷺ from dawn to *Dhuḥâ* (the time starting from the brightening of the sunlight and ending a little before noon).¹

Explanatory Note:

When we say "*Subḥānallāhi wa bi-ḥamdihī, 'adada khalqihī*", it is like a statement and explanation of what our Lord deserves of

¹ [Muslim, Abū Dāwūd]

glorification, of the number of every created being, what has been and what will be, for eternity. Glorifying and praising Him with this huge number cannot be comprehended by anyone who counts; the end of it can never be reached. This glorification has no limit, because the creation of Allâh ﷻ will always be ongoing and will never be limited by a number or figure. This *tasbîh* has reached a level of perfection and majesty that indicates that it should be better than others and if something else were weighed against it, it would outweigh it.¹

In our fast lives when everyone is complaining of not having enough time, if we cannot do any *dhikr* of Allâh after *Fajr* prayer, then we should at least say these few words because Allâh ﷻ will reward us due to our aspiration and desire to do so. It is a great mercy of Allâh ﷻ that He has made the reward of saying these few words more meritorious than doing *dhikr* for quarter of a day, and the reward is many more times than other forms of *tasbîh* and *dhikr* because these words are full of praise and glorification of Allâh ﷻ.

292. 'Umm Salamah ؓ reported that when the Prophet ﷺ ended the morning prayer, he would say this.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

Allâhumma 'innî 'as'aluka 'ilman nâfi'an, wa rizqan ṭayyiban, wa 'amalan mutaqqabalan. – Once in the morning.

O' Allâh! I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.²

¹ [al-Manâr al-Munîf, 34-38]

² [an-Nasâ'i, authenticated by al-'Albâni in Sunan ibn Mâjah]

Explanatory Note:

Prophet ﷺ used to say this supplication every day after he had completed the *Fajr* prayer. What did he begin his supplication with? He began his supplication with knowledge, and this shows us that knowledge is the first of priorities for any Muslim and the first thing of importance for him. Knowledge comes before action, before speaking, and before earning. This is because it is not possible to perform a good deed, or speak a true word or earn lawful means except if we have knowledge. If we do not have the proper knowledge we will not be able to distinguish between good and bad deeds, true and vile speech, and between lawful and unlawful means. This supplication is in reality a means for the Muslim to set his goals for the day. *Subhânallâh!* Can you think of a goal besides these three that a Muslim should set in his day?

293. Say three times in the evening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

'A'ûdhu bi kalimâtillâhit-tâmmâti min sharri mâ khalaq. – Three times in the evening.

I take refuge in Allâh's Perfect Words from the evil of what He has created.

– When a man complained to the Prophet ﷺ that he was stung by a scorpion the previous night, he ﷺ told him that if he had said these words at nightfall, it would not have harmed him.¹

¹ [Muslim, Abû Dâwûd]

Explanatory Note:

Allâh’s Complete Words include His Decree and His Books, and His Power. They are complete and perfect because they contain no error or inaccuracy, being free from every defect and shortcoming. Seeking refuge in them means seeking Allâh’s protection through them. It is the best prayer for protection from dangerous animals, insects and people.

34. GENERAL WORDS OF REMEMBRANCE

294. The Messenger of Allâh ﷺ said: “Who is able to gain a thousand good deeds every day?” Somebody then asked him: “How can anyone of us gain a thousand deeds?” He said: “Say:

سُبْحَانَ اللَّهِ – *Subhânallâhi* – Glory be to Allâh.

– a hundred times, so a thousand (*ḥasanahs* - rewards) good deeds are written for him or a thousand sins are wiped away from him”.¹

Explanatory Note:

The words of *tasbiḥ*, “*Subhânallâh*”, incorporate one of the greatest fundamental meanings of *Tawḥîd* and one of the basic principles of belief in Allâh, may He be Glorified and Exalted, which is declaring Him to be above any faults, shortcomings, corrupt notions or false ideas. “*Subhânallâh*” means, “How perfect is Allâh and far above any flaw and association.” *Tasbiḥ* of Allâh means declaring that one’s heart and mind are far removed from thinking that there is any shortcoming in Him, or attributing any evil to Him, to remove/purify Allâh from every deficiency and blameworthy quality. So, when we do

¹ [Muslim]

tasbîh, we negate any flaws and affirm all perfection in Allâh ﷻ and this is done after every *Ṣalâh*, and also by looking at the sky and the rest of creation and seeing no deficiencies in His creation and thereby glorifying Him.

295. The Messenger of Allâh ﷺ said: “Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ – *Subḥânallâhi wa bi-ḥamdihi*

Glory be to Allâh and to Him all praise and thanks is due.

– one hundred times in a day, will be forgiven all his sins even if they were as much as the foam of the sea.”¹

Explanatory Note:

The phrase “*Subḥânallâhi wa bi-ḥamdihi*” is combining *tasbîh* (glorification) and *ḥamd* (praise), either simultaneously or consecutively, meaning: “I glorify Allâh ﷻ as I am praising Him or I glorify Allâh ﷻ and I praise Him.” We are negating the attribution of all deficiencies and shortcomings to Allâh ﷻ, we are negating His resembling any created being, and we are asserting that all praise belongs to Him alone. So, Allâh frees Himself from negative descriptions before praising Himself – “*Subḥânallâhi wa bi-ḥamdihi*.” And this is in the majority of times, not all.

To really understand that Allâh ﷻ is pure of defects implies not ascribing any shortcomings to Him. Sometimes when we question fate, when we talk about “untimely deaths,” or when it comes to abiding by the *sharî‘ah* and we don’t, justifying our stance with “we know our

¹ [Muslim]

situation better”, we are in fact attributing defects to Allâh ﷻ. With such statements we negate the *Subhânallâhs* that roll off our tongues. Thus, when we say “*Subhânallâhi wa bi-hamdihî*” we should keep its meaning in our heart and mind. We should stop for a moment to think about what we are saying so that we don’t live our lives in contradiction to it.

Also, saying “*Subhânallâhi wa bi-hamdihî*” a hundred times causes minor sins to be forgiven no matter how many they are in number. For the expiation of major sins it is necessary that we be aware of the mistake we are asking forgiveness for and intend to avoid committing the same in future.

296. Prophet ﷺ said that whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ – *Subhânallâhil-‘Azîmi wa bi-hamdihî*

Glory be to Allâh, the Most Great and to Him all praise and thanks is due.

– will have a palm tree planted for him in *Jannah*.¹

Explanatory Note:

Jannah is so vast that we cannot even imagine its vastness. So, the planting of trees, however numerous, in return for the praise and glorification of Allâh, is therefore not surprising.

297. The Messenger of Allâh ﷺ said: There are two words which are light on the tongue, but heavy on the scales, and beloved to the *ar-Rahmân*:

¹ [al-Hâkim, at-Tirmidhî, authenticated by al-‘Albâni in *Şaḥîḥ al-Jâmi’*]

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

Subhānallāhi wa bi-ḥamdihi, Subhānallāhil-'Azîm.

Glory be to Allâh and to Him all praise and thanks is due. Glory be to Allâh, the Magnificent.¹

Explanatory Note:

This *ḥadīth* affirms that our actions carry weight. On the Day of Judgement, our actions will be cast into the balance and will be weighed. So, simply saying these words will prove weighty. We should make it a practice to repeat them frequently. In another *ḥadīth* in Ṣaḥīḥ Muslim, Prophet ﷺ said, “Purification is half of faith. The praise of Allâh fills the balance. Saying ‘Glory be to Allâh and praise and thanks be to Allâh’ fills what is between the heavens and the earth. Prayer is light. Charity is proof of faith. Patience is illumination. The Qur’ân is a proof both for you and against you. Each one of us goes forth in the morning as a vendor for his soul. He either achieves its emancipation or brings it to perdition.” When Prophet ﷺ said: “The praise of Allâh fills the balance”, he was describing to us the immensity of the blessings that we receive when we praise Allâh ﷻ. The scale is the balance that weighs our deeds and becomes heavy on the Day of Judgment when we praise Allâh ﷻ with these words. And, we can free our soul by worshiping Allâh in love, gratitude and fear; keeping the praises of Allâh on our tongue and in our heart; praying and fasting and living righteously; by showing love and concern for other human beings; and by being true to ourselves. When our souls

¹ [al-Bukhârî, Muslim]

are liberated, we see reality for what it really is; that physical beauty fades, and that the beauty and light of our faith, character and actions are what bring us true bliss and deeply satisfying relationships in this life, along with a more permanent relationship with Allâh and eternal bliss and in the Hereafter.

298. The Messenger of Allâh ﷺ said, “Whoever says:

سُبْحَانَ اللَّهِ – *Subhânallâhi* – Glory be to Allâh.

– one-hundred times before the sun rises and before it sets, then it is better than one-hundred camels.

And whoever says:

الْحَمْدُ لِلَّهِ – *Al-hamdu lillâh* – All praise and thanks be to Allâh.

– one-hundred times before the sun rises and before it sets, then it is better than one-hundred horses carrying loads upon them.

And whoever says:

اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* – Allâh is the Greatest.

– one-hundred times before the sun rises and before it sets, then it is better than setting free one hundred slaves.

And whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alâ kulli shay'in qadîr.

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise and He is capable of everything.

– one-hundred times before the sun rises and before it sets, then no one will come on the Day of Resurrection with an action better than his action, except for one who said the like of his saying, or increased upon it.”¹

299. Prophet ﷺ said: “From that which you mention from the greatness and glory of Allâh are:

At-Tasbîh – سُبْحَانَ اللَّهِ – *Subhânallâhi* – Glory be to Allâh.

At-Tahlîl – لَا إِلَهَ إِلَّا اللَّهُ – *Lâ 'ilâha 'illallâh* – There is none worthy of worship in truth except Allâh.

At-Taḥmîd – الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillâh* – All praise and thanks be to Allâh.

– They circulate the Throne, and they have a buzzing sound like the bees, mentioning the person who uttered them. Would one of you not like that he should have – or that he should continue to have – someone mentioning him?”²

Explanatory Note:

“*Al-ḥamdu lillâh*” can be suitably defined as: “The perfect, most beautiful praise is only for Allâh”. We say “*al-ḥamdu lillâh*” out of love, with humility, complete submission and sincere gratitude to Allâh ﷻ. In the Qur’ân we learn that “*al-ḥamdu lillâh*” will be the last call of the believers in *Jannah* – [*Sûrah Yûnus 10:10*]. “*Al-ḥamdu lillâh*” is a word of praise that includes within it a greater gratitude (*shukr*) for

¹ [*an-Nasâ’î, declared ḥasan by al-’Albânî in Ṣaḥîḥ at-Targhib*]

² [*Ibn Mâjah, ’Aḥmad, at-Ṭabarânî*]

what Allâh ﷻ has ordained, and as Muslims, we are to remember Allâh with these words both in times of difficulty and ease.

“*Lâ 'ilâha 'illallâh*” means: “Nothing has the right to be worshiped in truth except Allâh”. This is because there are many things that are worshiped, besides Allâh. However, the only one who has the right to be worshiped in truth is, Allâh alone.

300. The Messenger of Allâh ﷺ said that the best *du'â'* is:

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillâh* – All praise and thanks be to Allâh.

And the best *dhikr* is: لَا إِلَهَ إِلَّا اللَّهُ – *Lâ 'ilâha 'illallâh*.

There is none worthy of worship in truth except Allâh.¹

Explanatory Note:

“*Lâ 'ilâha 'illallâh*” is the best invocation because this is the word of *Tawḥîd*. Nothing can compare to the word of *Tawḥîd* because that is what distinguishes *îmân* (faith) from *kufr* (disbelief). “*La 'ilâha 'illallah*” negates the divinity of all false deities and affirms the Oneness of Allah ﷻ. These words are the best purification for the soul for they cleanse our hearts and souls, and rids them of all the wickedness of *shirk* and *kufr*. Furthermore, saying the words of *Tawḥîd* drives away the *Shayṭân*.

The words “*al-ḥamdu lillâh*” are the best because they are a supplication, and supplication is equivalent to remembering Allâh i.e., *dhikr*. Supplication is to seek a need from Allâh ﷻ. Praising Allâh includes invocation and supplication. Whoever praises Allâh, praises

¹ [at-Tirmidhî, authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

Him for the blessing Allâh has given him. And praising Allâh ﷻ for the blessing is asking for more. This is the pillar of gratitude. Allâh ﷻ says in the Qur’ân: “If you thank Me, I will give you more.”¹

301. The Messenger of Allâh ﷺ said, “Indeed that I say:

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

Subhânallâhi, wal-ḥamdu lillâhi, wa lâ 'ilâha 'illallâhu, wallâhu 'Akbar.

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest.

– is more beloved to me than what the sun has risen upon (i.e., the whole world).²

– Prophet ﷺ also said that these four words are the most beloved to Allâh ﷻ. It does not matter which of them you start with.³

Explanatory Note:

“Are more beloved to me than what the sun has risen upon” implies that these words are more beloved than the worldly life and whatever exists therein. Saying “*Allâhu 'Akbar*” is the highest and best way to exalt Allâh ﷻ. It means “Allâh is Greater than everything.”

302. The Messenger of Allâh ﷺ said: “Allâh selected four phrases from speech:

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

Subhânallâhi, wal-ḥamdu lillâhi, wa lâ 'ilâha 'illallâhu, wallâhu 'Akbar.

¹ [Sûrah 'Ibrâhîm 14: from verse 7] – [Tuḥfat al-'Aḥwadhî Sharḥ Jâmi' at-Tirmidhî]

² [Muslim]

³ [Muslim]

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest.

– So whoever says *سُبْحَانَ اللَّهِ* *Subhânallâhi* – (Glory be to Allâh) will have 20 good deeds written for him and 20 bad deeds removed.

Whoever says *اللَّهُ أَكْبَرُ* *Allâhu 'Akbar* – (Allâh is the Greatest) will get the same and whoever says *لَا إِلَهَ إِلَّا اللَّهُ* *Lâ 'ilâha 'illallâh* – (There is none worthy of worship in truth except Allâh) will get the same.

Whoever says *الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ* *al-ḥamdu lillâhi Rabbil-'âlamîn* – (All praise and thanks be to Allâh) of his own accord, will have 30 good deeds written for him and thirty bad deeds removed.¹

Explanatory Note:

Allâh ﷻ has specially chosen these words for His slaves, and set a great reward for doing *dhikr* with them. The reward of *al-ḥamd* (praising Allâh) when pronounced spontaneously by a person exceeds the other four phrases, for *ḥamd* usually does not take place except as a response for a cause like after eating, drinking, or certain blessings, as if it happens in response to what is given to them. But if we spontaneously perform *ḥamd* without the recurrence of a certain blessing in return, the reward will surely increase.

303. Abû Hurayrah رضي الله عنه narrated: “The Messenger of Allâh ﷺ passed by him while he was planting a plant. The Messenger of Allâh ﷺ said, ‘O’ Abû Hurayrah what are you planting?’ I said: ‘A plant for

¹ [Ahmad, authenticated by al-'Albâni in *Ṣaḥiḥ al-Jâmi'*]

me'. He said: 'Would you like me to tell of a plant better than this?' I said: 'Of course, O' Messenger of Allâh'. He ﷺ said, 'Say:

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

Subhânallâhi, wal-ḥamdu lillâhi, wa lâ 'illâha 'illallâhu, wallâhu 'Akbar

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest.

— for each one, a tree will be planted for you in Paradise'.¹

Explanatory Note:

This *ḥadīth* shows the superiority of these four words. These four words are a tree in *Jannah*.

304. Prophet ﷺ passed by a tree with dry leaves. He struck it with his stick and the leaves fell off. Prophet ﷺ then said: "Indeed, الْحَمْدُ لِلَّهِ *al-ḥamdu lillâh* (All praise and thanks be to Allâh), سُبْحَانَ اللَّهِ *Subhânallâh* (Glory be to Allâh), لَا إِلَهَ إِلَّا اللَّهُ *Lâ 'ilâha 'illallâh* (There is none worthy of worship in truth except Allâh), and اللَّهُ أَكْبَرُ *Allâhu 'Akbar* (Allâh is the Greatest) make a servant's sins fall away just as the leaves of this tree have fallen away.²

Explanatory Note:

One of the virtues of these words is that they expiate one's sins. The expiated sins are the minor ones, for the Messenger of Allâh ﷺ said: "The five *Ṣalâh* (prayers), and from one Friday to the next, and

¹ [Ibn Mâjah, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah*]

² [Authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

from *Ramadhân* to the next are expiators for the sins in between them if the major sins are avoided.” Therefore, expiation is only for the minor sins, since the major sins are only expiated by offering *tawbah* (repentance).

305. Abû Hurayrah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Take your precautions.” We said: “O’ Messenger of Allâh! From an enemy that has appeared?” He said: “No, rather your precaution from the Fire. Say:

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

Subhânallâhi, wal-hamdu lillâhi, wa lâ 'ilâha 'illallâhu, wallâhu 'Akbar.

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest.

– They will come on the Day of Resurrection to save the one who has said them and will take the lead. They are the everlasting good deeds”.¹

Explanatory Note:

This *hadîth* has mentioned that these words are the “everlasting good deeds.” Allâh ﷻ says:

*“Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.”*²

“That last” means that its reward lasts, and continues, and is the best reward.

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

² [Sûrah al-Kahf 18:46]

306. The Messenger of Allâh ﷺ said: “I met ‘Ibrâhîm on the night I was ascended (to heaven) and he said: ‘O’ Muḥammad! Convey my greetings to your nation and tell them that Paradise’s soil is rich and its water is sweet, and that it is a (vast, empty) flatland and its plants are:

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

Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ ‘ilâha ‘illallâhu, wallâhu ‘Akbar.

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest.¹

Explanatory Note:

What is meant by a vast place, is a low place of the earth surmounted by rains from the sky which supports it, making the plant grow and stand straight. This is what was written in an-Nihâyah by Ibn al-’Athîr, and it means that the seedlings of *Jannah* tend to grow fast with these words just as the seedlings of the plain vast land grow.

307. The Messenger of Allâh ﷺ passed by Abû ‘Umâmah ﷺ when he was moving his lips and he ﷺ said: “What are you saying, O’ Abû ‘Umâmah?” He said: “I am remembering my Lord”. He ﷺ said: “Shall I not tell you of something better or greater than your *dhikr* of night and day or of day and night? You should say:

¹ [at-Tirmidhi]

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ، سُبْحَانَ اللَّهِ مِائَةَ مَا خَلَقَ، سُبْحَانَ اللَّهِ عَدَدَ مَا فِي
 الْأَرْضِ، سُبْحَانَ اللَّهِ مِائَةَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى
 كِتَابُهُ، سُبْحَانَ اللَّهِ مِائَةَ مَا أَحْصَى كِتَابُهُ، سُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ، سُبْحَانَ
 اللَّهِ مِائَةَ كُلِّ شَيْءٍ. الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ، وَالْحَمْدُ لِلَّهِ مِائَةَ مَا خَلَقَ، وَالْحَمْدُ
 لِلَّهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، وَالْحَمْدُ لِلَّهِ مِائَةَ مَا فِي الْأَرْضِ وَالسَّمَاءِ،
 وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ مِائَةَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ
 عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ مِائَةَ كُلِّ شَيْءٍ.

Subhânallâhi 'adada mâ khalaqa, subhânallâhi mil'a mâ khalaqa, subhânallâhi 'adada mâ fil-'ardhi, subhânallâhi mil'a mâ fil-'ardhi was-samâ'i, subhânallâhi 'adada mâ 'ahşâ kitâbuhu, subhânallâhi mil'a mâ 'ahşâ kitâbuhu, subhânallâhi 'adada kulli shay'in, subhânallâhi mil'a kulli shay'in. Al-ḥamdu lillâhi 'adada mâ khalaqa, wal-ḥamdu lillâhi mil'a mâ khalaqa, wal-ḥamdu lillâhi 'adada mâ fil-'ardhi was-samâ'i, wal-ḥamdu lillâhi mil'a mâ fil-'ardhi was-samâ'i, wal-ḥamdu lillâhi 'adada mâ 'ahşâ kitâbuhu, wal-ḥamdu lillâhi mil'a mâ 'ahşâ kitâbuhu, wal-ḥamdu lillâhi 'adada kulli shay'in, wal-ḥamdu lillâhi mil'a kulli shay'in.

Glory be to Allâh by the number of what He has created, glory be to Allâh; (a praise) filling what He has created, glory be to Allâh by the number of what is in earth and in heaven, glory be to Allâh; (a praise) filling what is in heaven and earth, glory be to Allâh by the number of what is written in His book, glory be to Allâh; (a praise) filling what is written in His book, glory be to Allâh by all things, glory be to Allâh; (a praise) filling all things. All praise and thanks be to Allâh by the number of what He has created, All praise and thanks be to Allâh; (a praise) filling what He has

created, All praise and thanks be to Allâh by the number of what is in earth and in heaven, all praise and thanks be to Allâh; (a praise) filling what is in heaven and earth, all praise and thanks be to Allâh by the number of what is written in His book, all praise and thanks be to Allâh; (a praise) filling what is written in His book, all praise and thanks be to Allâh by all things, all praise and thanks be to Allâh; (a praise) filling all things.¹

308. The Messenger of Allâh ﷺ said: “Every day comes with a charity (to be given) for every joint of every one of you. Every *Tasbîh* – سُبْحَانَ اللَّهِ – *Subhânallâh* (Glory be to Allâh) is charity, every *Tahmîd* – الْحَمْدُ لِلَّهِ – *al-ḥamdu lillâh* (All praise and thanks be to Allâh) is charity, every *Tahlîl* – لَا إِلَهَ إِلَّا اللَّهُ – *Lâ 'ilâha 'illallâh* (There is none worthy of worship in truth but Allâh) is charity, every *Takbîr* – اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* (Allâh is the Greatest) is charity, one's enjoining what is right is charity and one's forbidding what is wrong is charity and two *rak'ah Dhuḥâ* prayers performed before noon is equal to all of this (in reward).²

Explanatory Note:

This *ḥadîth* teaches us that *ṣadaqah* is not restricted to spending money alone but also has a vast meaning and covers all forms of virtues mentioned. Every one instance of enjoining good and forbidding wrong is considered as *ṣadaqah*. Two *rak'ah* of *Dhuḥâ* prayer is also *ṣadaqah*.

¹ [al-Ḥâkim, 'Aḥmad, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah*]

² [Muslim]

309. The Messenger of Allâh ﷺ said: “Every human was created with three hundred and sixty joints. Whoever says *اللَّهُ أَكْبَرُ* – *Allâhu 'Akbar* (Allâh is the Greatest), *الْحَمْدُ لِلَّهِ* – *al-hamdu lillâh* (All praise and thanks be to Allâh), *لَا إِلَهَ إِلَّا اللَّهُ* – *Lâ 'ilâha 'illallâh* (There is none worthy of worship in truth but Allâh), *سُبْحَانَ اللَّهِ* – *Subhânallâh* (Glory be to Allâh), *أَسْتَغْفِرُ اللَّهَ* – *'Astaghfirullâh* (I seek Allâh's forgiveness), removes a stone, a thorn or a bone from the road, enjoins what is right and forbids what is wrong, upto the equal number of these three hundred and sixty joints, then he walks that day having moved himself away from Hell.¹

Explanatory Note:

There are three hundred and sixty joints in a human body. It is these joints which enable him to work and make all kinds of movements. If man's body did not have these joints it would have been impossible for him to sit, stand, lie, move and make use of different organs of his body. Thus every joint is a blessing for which one must express gratitude to Allâh. It is yet another blessing of Allâh ﷻ that He has also told man a very easy way of thanksgiving which can be practiced even by the poorest man in the world.²

310. A group from the companions of the Prophet ﷺ said to him: “Messenger of Allâh! The rich people have won the reward. They pray as we pray, fast as we fast and they give charity from the money they have.” He ﷺ said: “Did not Allâh make for you what you can

¹ [Muslim]

² [Riyâdhush-Shâlihîn]

give charity with? With every *Tasbîh* – سُبْحَانَ اللَّهِ (*Subhânallâh*) is charity, every *Tahmîd* – الْحَمْدُ لِلَّهِ (*al-hamdu lillâh*) is charity, every *Tahlîl* – لَا إِلَهَ إِلَّا اللَّهُ (*Lâ 'ilâha 'illallâh*) is charity, every *Takbîr* – اللَّهُ أَكْبَرُ (*Allâhu 'Akbar*) is charity, one's enjoining what is right is charity and one's forbidding what is wrong is charity, and for one's genitals (act of marital intimacy) is charity". They said: "Messenger of Allâh! Should one of us satisfy his desire and be rewarded for it?" He said: "What would you say if he satisfied it with what is forbidden, would he not incur a sin? Likewise if he satisfies it with what is allowed, he will be rewarded for it".¹

Explanatory Note:

This *hadîth* shows how fervently the companions were inclined towards good and how concerned they were about surpassing those who were better than them in their deeds. Also, we are told that even the natural activities of man are entitled for a reward provided they do not involve disobedience to Allâh ﷻ. Not only that, one is rewarded even from abstaining from a sin on the condition that the abstention is for the obedience of Allâh ﷻ. Then the abstention rises to the level of an act of obedience and is rewarded likewise.²

311. Prophet ﷺ said: "There is no one better in the sight of Allâh than a believer who has been given a long life in 'Islâm and increases in saying *Takbîr* – اللَّهُ أَكْبَرُ (*Allâhu 'Akbar*), *Tasbîh* – سُبْحَانَ اللَّهِ

¹ [Muslim]

² [Riyâdhuṣ-Ṣâlihîn]

(*Subhânallâh*), *Tahlîl* – لَا إِلَهَ إِلَّا اللَّهُ (Lâ 'ilâha 'illallâh), *Tahmîd* – الْحَمْدُ لِلَّهِ (*al-hamdu lillâh*).”¹

Explanatory Note:

Takbîr involves admitting Allâh’s grandeur and that nothing is greater than Him. *Tasbîh* involves glorifying Allâh over that which does not befit Him; and *Tahlîl* is showing devotion, *Tawhîd* (belief in the Oneness of Allâh – monotheism) and absolving one’s self from *shirk* (associating others with Allâh in His divinity or worship). *Tahmîd* is proving all types of perfection to Allâh in His Names, Attributes and Actions. By Allâh, nothing is greater or nobler than these words, and how great the good resulting from them is!

312. Allâh’s Messenger ﷺ said that the phrase:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ – *Lâ ḥawla wa lâ quwwata 'illâ billâh*

There is no power and no might except by Allâh.

– is from the treasures of Paradise.²

Explanatory Note:

This is a weighty phrase which means being sincere to Allâh alone in asking for help. We acknowledge that our strength comes only from Allâh ﷻ and are asking Him to make us stronger. It is our admission that no matter how great our power, energy and strength may be, we still cannot do anything without the help of Allâh ﷻ Who is above all of His creation. We cannot control any of our affairs. We

¹ [ʿAḥmad, authenticated by al-ʿAlbânî in *aṣ-Ṣaḥîḥah*]

² [al-Bukhârî, Muslim]

do not have the means to repel harm or the ability to attain goodness except by Allâh's will. We cannot change disobedience to obedience, sickness to health, weakness to strength, deficiency to perfection except by Allâh's help. We do not have the ability to take care of our affairs or realize any of our goals except by Allâh's help. What Allâh wills, will happen and what He does not will, will not happen. The affairs of creation are tied to His decree and pre-destination. Every strong person is weak in front of Allâh ﷻ. Every great person is insignificant and is weak in front of His might.

This phrase is said when some serious matter befalls a person that he cannot cope with, or there is something that it is very difficult for him to deal with. Ibn Taymiyyah رحمه الله mentions in 'Istiqâmah (2/81) that many people wrongly use this phrase in situations of calamity and say it out of fear, not out of patience. The *hawqalah* (*Lâ hawla wa lâ qûwwata 'illâ billâh*) is a phrase to seek help and not a phrase of calamity (*'Innâ lillâhi wa 'innâ 'ilayhi râjî'ûn*).

Shaykh 'Uthaymîn in Sharḥ of Kitâb ad-Da'wât said: "It means: 'There is no change from one condition to another nor power to do so except by Allâh's helping you.' If you say this, it has the (same) meaning as you saying: 'O' Allâh, help me.'"

313. The everlasting righteous deeds are:

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

Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ 'ilâha 'illallâhu, wallâhu 'Akbar, wa lâ hawla wa lâ qûwwata 'illâ billâhi.

Glory be to Allâh and all praise and thanks be to Allâh, and there is none worthy of worship in truth except Allâh, and Allâh is the Greatest, and there is no power and no might except by Allâh.¹

Explanatory Note:

The four phrases *subhânallâhi*, *al-ḥamdu lillâhi*, *lâ 'ilâha 'illallâhu*, *Allâhu 'Akbar* and the *ḥawqalah* (*lâ ḥawla wa lâ qûwwata 'illâ billâhi*) together encompass *Tawḥîd* (worshipping Allâh alone) and *qadr* (pre-decree). “*Lâ ḥawla wa lâ qûwwata 'illâ billâhi*” is an expression of submission and surrender to Allâh ﷻ, acknowledging that one is fully obedient to Him, that He is the One Who causes things to happen and no one can repel His order and that a person has neither control nor any power in his affairs. Sufyân ath-Thawrî once said to some of his students: “Do you know what is the meaning of *lâ ḥawla wa lâ qûwwata 'illâ billâhi*?” He then said, “It means: (O' Allâh) none can give except what You have given, and none can preserve anything other than what You preserve.”²

314. The Messenger of Allâh ﷺ said: “No one on the face of the earth says:

لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Lâ 'ilâha 'illallâhu, wallâhu 'Akbar, wa lâ ḥawla wa lâ qûwwata 'illâ billâhi.

There is none worthy of worship in truth except Allâh, and Allâh is the Greatest, and there is no power and no might except by Allâh.

¹ [ʿAḥmad]

² [The Biography of Sufyân ath-Thawrî pg. 155]

– without his sins being forgiven even if they were as much as the foam of the sea.¹

Explanatory Note:

“Power or might” means the strength to perform an act of virtue or the power to turn away from sin. We have no power by ourselves; and if we can do any good deed, or if we can prevent ourselves from any mischief, it is only by the will of Allâh and His permission. It is our confession of our weakness and helplessness; and the acknowledgement of the attribute of power and authority to Allâh ﷻ.

315. A Bedouin (desert Arab) came to Allâh’s Messenger ﷺ and said: “Tell me something that I should say”. He ﷺ said: “Say:

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

Lâ 'ilâha 'illallâhu, waḥdahu lâ sharîka lahu, Allâhu 'Akbar kabîran, wal-ḥamdu lillâhi kathîran, subḥânallâhi Rabbil-'âlamîn, lâ ḥawla wa lâ qûwwata 'illâ billâhil-'Azîzil-Hakîm.

There is none worthy of worship in truth except Allâh alone Who has no partner, Allâh is Great, the Most Great, and praise and thanks is to Allâh in abundance, Glory be to Allâh, Lord of the worlds. There is no power and no might except by Allâh, the Mighty, the Wise.

– He said: “That is for my Lord, but what about me?” Prophet ﷺ said: “Say:

¹ [Ahmad, at-Tirmidhi]

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

Allâhum-maghfir lî, warḥamnî, wahdinî, warzukhnî.

O' Allâh! Forgive me, and have mercy on me, and guide me and provide for me.¹

90. SUPPLICATION ON FRIDAY

316. The Prophet ﷺ said: "Frequently send salutations to me on Friday during the day and night. Whoever sends one salutation to me, Allâh will send ten to him."²

317. 'Aus bin 'Aus ؓ reported: "The Messenger of Allâh ﷺ said: 'Among the best of your days is Friday; so supplicate Allâh more often for me in it, for your supplications will be displayed to me'. He was asked: 'O' Messenger of Allâh! How will our blessings be displayed to you when your decayed body will have mixed with the earth?' He ﷺ replied, 'Allâh has prohibited the earth from consuming the bodies of the Prophets.'"³

318. Abû Muḥammad Ka'b bin 'Ujrah ؓ reported: "The Prophet ﷺ came to us and we asked him: "O' Messenger of Allâh, we already know how to greet you (i.e., say *as-salâmu 'alaikum*), but how should we supplicate for you?" He ﷺ said, "Say:

¹ [Muslim]

² [al-Bayhaqî in his Sunan. Graded as ḥasan by al-'Albânî in aṣ-Ṣaḥîḥah]

³ [Abû Dâwûd, ṣaḥîḥ by al-'Albânî]

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.

*Allâhumma ṣalli ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ ṣallayta
‘alâ ‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd. Allâhumma
bârik ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ bârakta ‘alâ
‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd.*

O’ Allâh! Send prayers upon Muḥammad and on the family of Muḥammad just as You sent prayers upon ‘Ibrâhîm and the family of ‘Ibrâhîm. Indeed You are Praiseworthy and Most Glorious. O’ Allâh! Send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon ‘Ibrâhîm and upon the family of ‘Ibrâhîm. Indeed You are Praiseworthy, Most Glorious.¹

Explanatory Note:

Invoking Allâh’s blessings upon the Prophet ﷺ should be done in the manner which he has taught us, because in doing so we get the reward of following the guidance of the Prophet ﷺ.

35. THE VIRTUE OF RECITING SŪRAH AL-KAHF ON FRIDAY

319. Prophet ﷺ said: “Whoever would read *Sūrah al-Kahf* on Friday it would provide him with a light for the duration between the two Fridays (the Friday on which the recitation was made and the next Friday).”²

¹ [al-Bukhârî, Muslim]

² [Authenticated by al-‘Albânî in *Ṣaḥîḥ al-Jâmi‘ as-Saghîr wa Ziyâdatihi and Ṣaḥîḥ at-Targhîb wat-Tarḥîb*]

91. TO SEND BLESSINGS UPON OUR PROPHET ﷺ

320. We should pray for our Prophet ﷺ often as Allâh ﷻ says in the Qur'ân,

*“Verily, Allâh confers blessings upon the Prophet, and His Angels (ask Him to do so). O’ You who have believed, ask (Allâh to confer) blessings upon him and grant him peace.”*¹

Explanatory Note:

As regards the meaning of Allâh’s *Ṣalâh* upon the Prophet ﷺ it means His praising him and mentioning him with the angels, while our *ṣalâh* upon him means supplicating Allâh to praise him with the angels. With regard to sending our *salâm* upon him, it is to supplicate Allâh to make him safe from all vices and faults and to protect him and safeguard him.

321. The Messenger of Allâh ﷺ said: “Whoever hears me mentioned should send peace and blessings upon me. For whoever sends peace and blessings upon me once, Allâh sends peace and blessings upon him ten times.”²

Explanatory Note:

The *salâm* (here) takes on the meaning of *salâmah* (i.e. peace/safety). So if we say: “O’ Allâh, send Your *salâm* on Muḥammad”, then what we intend from this is: “O’ Allâh, decree for Muḥammad safety and absolvment from every defect.”

¹ [Sûrah al-'Aḥzâb 33:56]

² [Ibn as-Sunnî, an-Nasâ'î, authenticated by al-'Albânî in Ṣaḥîḥ al-Jâmi']

322. Prophet ﷺ said: “Whoever prays for me ten times during the early morning and during the late afternoon will find my intercession on the Day of Resurrection.”¹

323. Prophet ﷺ said: “The miser is the one in whose presence I am mentioned yet does not pray for Allâh’s blessings upon me.”²

Explanatory Note:

This person is called a miser because he is so stingy of making *du‘â* for the Prophet ﷺ, which in fact shows how stingy he is on his own self. He prevents himself from the great excellences and rewards which come with this act of worship. He in fact, is the worst of misers, because he holds back from benefitting even himself!

324. Abû Talhah al-’Anṣârî ؓ said: “One morning the Messenger of Allâh was in a cheerful mood and looked happy. We said: “O’ Messenger of Allâh! This morning you are in a cheerful mood and look happy.” He said: “Of course, just now someone (an angel) came to me from my Lord and said: “Whoever among your *‘ummah* sends *ṣalâh* upon you, Allâh will raise his status by ten degrees, and will return his greeting with something similar to it.”³

325. 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.

¹ [at-Ṭabarâni, classified as ḥasan by al-’Albâni in *Ṣaḥîḥ al-Jâmi’*]

² [at-Tirmidhî, authenticated by al-’Albâni in *Ṣaḥîḥ al-Jâmi’*]

³ [Aḥmad]

Allâhumma şalli ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ şallayta ‘alâ ‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd. Allâhumma bârik ‘alâ Muḥammadin wa ‘alâ ‘âli Muḥammadin kamâ bârakta ‘alâ ‘Ibrâhîma wa ‘alâ ‘âli ‘Ibrâhîma ‘innaka Ḥamîdun-Majîd.

O’ Allâh! Send prayers upon Muḥammad and on the family of Muḥammad just as You sent prayers upon ‘Ibrâhîm and the family of ‘Ibrâhîm. Indeed You are Praiseworthy and Most Glorious. O’ Allâh! Send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon ‘Ibrâhîm and upon the family of ‘Ibrâhîm. Indeed You are Praiseworthy, Most Glorious.¹

Explanatory Note:

The most important aspect of sending *şalawât* is that it is done in accordance with what the Prophet ﷺ himself taught us; and a condition for the acceptance of deeds is that they are from the *sunnah* of *Rasûl Allâh* ﷺ. After the mention of his name, we should say: “*Şalallâhu ‘alayhi wa sallam*” or “*‘Alayhi şalâtu wa salâm*”, which can be translated as: “May the peace and blessings of Allâh be upon him” or “Peace and blessings of Allâh be upon him”. We can also say any *du‘â* that sends peace and blessings upon him such as: “*Allâhumma şalli wa sallim ‘alâ Nabîyyina Muḥammad*” – “O’ Allâh! Send Your praise, prayers and peace upon our Prophet Muḥammad”. For other times such as in *Şalâh* or on Fridays, we should say what the Prophet ﷺ taught us from the *sunnah*.

¹ [al-Bukhârî]

CHAPTER 7

INVOCATIONS RELATED TO DAILY ACTIVITIES

71. Invocations when waking up at night	255
72. Invocations on waking up	261
73. When entering and leaving the toilet	262
74. When wearing clothes	264
75. When wearing a new garment	264
76. Invocation for someone who has put on new clothes	265
77. When undressing	265
78. When leaving the house	265
79. When entering the house	267
80. On eating and drinking	269
81. Remembrance before going to sleep	273
82. When you stir in the night	296
83. When waking up terrified in the night	297
84. When having pleasant or unpleasant dreams	298

72. INVOCATIONS WHEN WAKING UP AT NIGHT

326. Prophet ﷺ said that if anyone says this:

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

*Lâ 'ilâha 'illallâhu waḥdahu lâ sharîka lahu, lahu-lmulku wa lahu-lḥamdu, wa
Huwa 'alâ kulli shay'in qadîr. Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ 'ilâha
'illallâhu wallâhu 'akbar, wa lâ ḥawla wa lâ qûwwata 'illâ billâhil-'Alîyyil-
'Azîm.*

There is none worthy of worship in truth except Allâh, alone, Who has no partners. To Him belongs the dominion, and to Him is all praise. He gives life and death, and He is over all things competent. And glory be to Allâh; all praise and thanks be to Allâh; there is none worthy of worship in truth except Allâh; Allâh is the Greatest; There is no might or power except by Allâh, the Exalted, the Mighty.

– And then says, رَبِّ اغْفِرْ لِي – *Rabbighfir li.*

My Lord, forgive me.

– And then supplicates, his supplication will be answered; and if he performs *wudhû'* and prays, his prayer will be accepted.¹

¹ [al-Bukhârî, 'Aḥmad]

Explanatory Note:

When a person wakes up in the middle of the night, only to go back to sleep again; if he remembers Allâh ﷻ at this time, his *du'â'* will be accepted. This *hadîth* highlights the merits of *dhikr*; just as we are benefitted by the remembrance of Allâh ﷻ during the day, the benefits of remembering Him, even if it is only for a few moments during the night when the eyes open suddenly, are immense. By mentioning this *dhikr*, Allâh ﷻ will forgive us, accept our *du'â's*, and accept our *Ṣalâh*. And remember, we make so many *du'â's* during *Ṣalâh*; so if our *Ṣalâh* is accepted, then all the *du'â's* made during *Ṣalâh* will also be accepted!

327. One night when Prophet ﷺ was in the house of his wife Maymûnah ؓ, he woke up from his sleep in the last part of the night, looked up at the sky, and recited these verses. Then he brushed his teeth with *siwâk*, did *wudhû'* and prayed.

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ
 ۱۹۰﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي السَّمَوَاتِ
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾ رَبَّنَا إِنَّكَ مَنْ
 تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿۱۹۲﴾ رَبَّنَا إِنَّنا سَمِعنا مُنَادِيا
 يُنَادِى لِلْإِيْمَنِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
 سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿۱۹۳﴾ رَبَّنَا وَءانِنا ما وَعَدْتَنّا علىٰ رُسُلِكَ وَلا تُخزِنّا يَوْمَ

الْقِيَمَةُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١١٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ
 مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْتِي بَعْضُكُمْ مِنْ بَعْضٍ فَأَلِذِينَ هَا جَرُوا وَأُخْرِجُوا مِنْ دِينِهِمْ
 وَأَوْذُوا فِي سَبِيلِي وَقَتَلُوا وَقَتَلُوا لَا كُفِّرَنَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخِلَنَّهُمْ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١١٥﴾ لَا يَغْرَنَّاكَ
 تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ
 ﴿١١٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١١٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
 يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايِدَتِ اللَّهِ
 ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
 ﴿١١٩﴾ يَا أَيُّهَا الَّذِينَ أَصَابُوا
 وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

*'Inna fî khalqis-samâwâti wal-'ardhi wakhtilâfil-layli wan-nahâri lâ-'âyâtîl-
 li'ûlil-'albâb. 'Alladhîna yadhkurûnallâha qiyâman wa qu'ûdan wa 'alâ
 junûbihim wa yatafakkarûna fî khalqis-samâwâti wal-'ardhi. Rabbanâ mâ
 khalqta hâdhâ bâtilan subhânaka faqinâ 'adhâban-nâr. Rabbanâ 'innaka man
 tudkhillin-nâra faqad 'akhzaytahû wa mâ liz-zâlimîna min 'anşâr. Rabbanâ
 'innanâ sami'nâ munâdiyan yunâdî lil 'îmâni 'an 'âminû bi-Rabbikum
 fa'âmannâ; Rabbanâ faghfir lanâ dhunûbanâ wa kaffir 'annâ sayyi'âtinâ wa
 tawaffanâ ma'al 'abrâr. Rabbanâ wa 'âtinâ mâ wa'attanâ 'alâ Rusulika wa lâ
 tukhzinâ yawmal-qiyâmah, 'innaka lâ tukhliful-mî'âd. Fastajâba lahum*

Rabbuhum 'annî lâ 'udhû' 'amala 'âmilim-minkum min dhakarîn 'aw 'unthâ, ba'dhukum mim ba'dhin, falladhînâ hâjarû wa 'ukhrijû min diyârihim wa 'ûdhû fî sabîlî wa qâtalû wa qutilû la'ukaffiranna 'anhum sayyi'âtihim wa la'udkhillannahum jannâtin tajrî min tahtihal-'anhâru thawâban min 'indillâhi, wallâhu 'indahû husnuth-thawâb. Lâ yaghurrannaka taqallubul-ladhîna kafarû fil-bilâd. Matâ'un qalîlun thumma ma'wâhum jahannamu wa bi'sal-mihâd. Lâkinil-ladhînat-taqaw Rabbahum lahum jannâtun tajrî min tahtihal-'anhâru khâlidîna fihâ nuzulan min 'indillâhi, wa mâ 'indallâhi khayrul-lil-'abrâr. Wa 'inna min 'ahlil-kitâbi laman yu'minu billâhi wa mâ 'unzila 'ilaykum wa mâ 'unzila 'ilayhim khâshi'îna lillâhi lâ yashtarûna bi-'âyâtillâhi thamanan qalîla, 'ûlâ'ika lahum 'ajruhum 'inda Rabbihim, 'innallâha sarî'ul-ḥisâb. Yâ 'ayyuhalladhîna 'âmanuṣ-birû wa ṣâbirû wa râbiṭû wattaqul-lâha la'allakum tufliḥûn.

Indeed, in the creation of the heavens and the earth and the alternation of the night and day are signs for those of understanding. Who remember Allâh while standing or sitting or (lying) on their sides and think deeply about the creation of the heavens and the earth, (saying): “Our Lord, You did not create this aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller (i.e., Prophet Muḥammad ﷺ) calling to faith, (saying), ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. Our Lord, and grant us what You promised us through Your Messengers and

do not disgrace us on the Day of Resurrection. Indeed, You do not fail in (Your) promise.” So their Lord responded to them, “Never will I allow to be lost the work of any of you, be he male or female; you are (members) of one another. So those who emigrated, or were driven out of their homes, or were harmed in My cause, or fought, or were killed; I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow; as a reward from Allâh, and Allâh has with Him the best of rewards. Be not deceived by the (uninhibited) movement of the disbelievers throughout the land. A brief enjoyment, then their ultimate abode is Hell, and worst indeed is that place for rest. But for those who feared their Lord, are gardens under which rivers flow; abiding eternally therein; as accommodation from Allâh; and that which is with Allâh is best for the righteous. And indeed, among the people of the Scripture, are those who believe in Allâh and what was revealed to you and what was revealed to them, being humbly submissive to Allâh. They do not exchange the verses of Allâh for a small price, for them is a reward with their Lord. Indeed Allâh is Swift in account. O’ You who believe, persevere and endure and remain stationed and fear Allâh so that you may be successful.¹

Explanatory Note:

Allâh ﷻ directs us many times in the Qur’ân, to contemplate, study and reflect upon His various signs in the universe. By doing so,

¹ [Sûrah ‘Âli-‘Imrân 3:190-200 – *al-Bukhârî, Muslim*]

we realize the magnificence of our Creator, which is one of the causes in the increase of our *’imân* (faith).

Ata’ reported, ‘Ubaid ibn ‘Umair ؓ and I visited ‘Â’ishah ؓ. Then Ibn ‘Umair asked her: “Tell us about the most remarkable thing you have seen from the Prophet ﷺ”. ‘Â’ishah ؓ wept and said, “He ﷺ woke up one night and said to me, “O’ ‘Â’ishah, let me worship my Lord alone.” She said, “I swear by Allâh that I love your company and I love what pleases you.” He ﷺ then made ablution and started performing *Ṣalâh*. He ﷺ kept weeping until his lap became wet, and kept weeping until the floor became wet. Bilâl ؓ then came to inform him about the *Fajr Ṣalâh* and found him still weeping; he said to him: “O’ Messenger of Allâh, you are weeping when Allâh has forgiven all your past and future sins.” He ﷺ said: “Then may I not become the most grateful servant of Allâh; tonight these verses were revealed to me, so woe to those who read them without reflecting upon them: ‘Indeed, in the creation of the heavens and the earth and the alternation of the night and day are signs for those of understanding.’”¹

328. Rabî‘ah bin Ka‘b al-’Aslamî ؓ reported that he used to sleep by the house of the Prophet ﷺ. When he ﷺ got up at night, he would hear him ﷺ repeat for a long time:

سُبْحَانَ رَبِّ الْعَالَمِينَ – *Subhâna Rabbil-’âlamîn.*

Exalted is the Lord of the creation.

² [Ibn Hibbân, authenticated by al-’Albânî in *al-Silsilah aṣ-Ṣaḥîḥah*]

– Then he ﷺ would repeat for a long time:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ – *Subhânallâhi wa bi-ḥamdihi.*

Exalted is Allâh, all praise belongs to Him.¹

73. INVOCATIONS ON WAKING UP

329. الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Al-ḥamdu lillâhil-ladhî 'ahyâna ba'da mâ 'amâtanâ wa 'ilayhin-nushûr.

All praise and thanks be to Allâh, Who has given us life after He made us die (sleep), and to Him shall we return (Resurrection).²

Explanatory Note:

Nobody can guarantee that they will wake up from their sleep. Every time we sleep, Allâh ﷻ takes our souls, amongst the many other souls He takes during sleeping. Then He decides whose souls will be sent back to their bodies; the rest He keeps from returning to life i.e., they die. So, when we wake up the next day, we should appreciate how blessed we are and make this *du'â'*. We should make sure that we utilize the new day as much as we can before sleep time comes, in case this new day is the last opportunity we are given to live righteously. In this *du'â'*, the state of sleep is associated with death, and the waking up is like a resurrection after that death. So waking up is a reminder of the final Resurrection on Judgment Day. It is one of the many occasions for which the Prophet ﷺ taught us specific words with which to remember our meeting with Allâh ﷻ. The greatest benefit of such *du'â'* is that we always remember Allâh ﷻ and keep Him in our minds all the time.

¹ [an-Nasâ'i, at-Tirmidhî and authenticated by al-'Albânî in al-Mishkât]

² [al-Bukhârî, Muslim]

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

Al-ḥamdu lilâhil-ladhî 'âfânî fî jasadî, wa radda 'alayya rūḥî wa 'adhina li bi-dhikrihi.

All praise and thanks be to Allâh, Who granted well-being to my body, returned my soul to me and permitted me to remember Him.¹

Explanatory Note:

These '*adhkâr*' are for expressing gratitude to Allâh ﷻ for giving us peace and health, and allowing us to live and continue worshipping Him. If death comes to us when we are asleep, then we would have no time for *tawbah* (repentance).

74. FOR ENTERING AND LEAVING THE TOILET

331. Prophet ﷺ said, "The private parts of the children of 'Âdam are veiled from the *jinn* if one of them (one of the children of 'Âdam) enters *al-Kanîf* (a place in which people relieve themselves) and says:

بِسْمِ اللَّهِ – *Bismillâh* – In the Name of Allâh."²

Explanatory Note:

"The benefit of saying '*Bismillâh*' is that it conceals a person. The benefit of seeking refuge with Allâh ﷻ is that one is turning to Allâh ﷻ from evil and from the male and female devils, for this place is filthy and a filthy place is the abode of those who are evil. Therefore, it is the abode of the devils. Thus it is appropriate if one wants to enter the toilet to say (the *du'â*) so that he will not be harmed."³

¹ [Ibn as-Sunnî, at-Tirmidhî, authenticated by al-'Albânî in *Şaḥîḥ al-Jâmi'* and *Kalim at-Ṭayyib*]

² [Authenticated by al-'Albânî in *Şaḥîḥ al-Jâmi'*]

³ [Shaykh Muḥammad ibn Şâleḥ al-'Uthaymîn رَحِمَهُ اللهُ، said in *al-Sharḥ al-Mumtî'*, vol. 1, pg. 83]

332. Prophet ﷺ said: “These toilets are visited (by *jinn*), so when any one of you goes to the toilet, let him say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

Allâhumma 'innî 'a'ûdhu bika minal-khubthi wal-khabâ'ith.

O'Allâh! I take refuge in You from the male and female devils (unclean spirits).”¹

Explanatory Note:

Places wherein people relieve themselves are impure, and the *Shayâtîn* (devils) are known to frequent such places. Being the enemy of man, and always looking for ways to inflict harm upon him, *Shaytân* finds his enemy to be an easy prey in the washrooms. Many people today go into the toilet and start reading a newspaper or a book. It is common to find that people have even resorted to entering the toilet to get away from things and contemplate. This is not the place to do these things. May Allâh protect us from that. These are invocations and etiquettes which Prophet ﷺ taught us, to thwart the *Shaytân* and his evil aims and to protect our mind and body, by the will of Allâh ﷻ.

333. After coming out, say:

غُفْرَانَكَ – *Ghufrânak* – I seek Your forgiveness.²

Explanatory Note:

Shaykh Muḥammad ibn Şâleḥ al-'Uthaymîn رحمه الله said: “.....it becomes clear that the significance [of saying, “(I ask You for) Your forgiveness,” upon leaving the toilet] is that when a person has

¹ [al-Bukhârî in *Fath al-Bârî*; Muslim]

² [Abû Dâwûd, at-Tirmidhî]

unburdened himself from something harmful to the body, he calls to mind the harm of sinning; and so asks Allâh to lighten the harm done by sinning, just as He has favoured him by lightening the harm to the body; and this is a meaning which is appropriate in terms of remembering a certain thing through another.”¹

75. WHEN WEARING CLOTHES

334. When wearing clothes, say:

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

Al-ḥamdu lillâhil-ladhî kasânî hâdhâ (ath-thawba) wa razaqanîhi min ghayri ḥawlin minnî wa lâ qûwwata.

All praise and thanks be to Allâh Who has clothed me with this (garment) and provided it for me, though I have no power or strength.²

Explanatory Note:

Prophet ﷺ said that when a person says this, he is forgiven his previous sins.³

76. WHEN WEARING A NEW GARMENT

335. When the Messenger of Allâh ﷺ would wear a new garment, he would mention it by its name, either a shirt or a turban, after which he would say:

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

¹ [Majmû' Rasâ'il wa Fatâwâ ash-Shaykh Ibn al-'Uthaymîn, 11/107]

² [al-Bukhârî, Muslim]

³ [al-'Albânî in Abû Dâwûd]

Allâhumma lakal-ḥamdu 'Anta kasawtanîhi, 'as'aluka min khayrihi wa khayri mâ ṣunia' lahu, wa 'a'ûdhu bika min sharrihi wa sharri mâ ṣuni'a lahu.

O' Allâh! Praise be to you. You have clothed me. I ask You for its goodness and the goodness of what it has been made for, and I take refuge in You from the evil of it and the evil of what it has been made for.¹

38. INVOCATION FOR SOMEONE WHO HAS PUT ON NEW CLOTHES

336. This is an invocation for someone who has put on new clothes:

أَبْلِي وَأَخْلِقِي – 'Ablî wa 'akhliqî

Wear it out and replace it (i.e., live a long life).²

Explanatory Note:

This phrase “ 'Ablî wa 'akhliqî ” is used by the Arabs to supplicate for a long life. Its meaning could be conveyed in the following expression: “May you live so long that your garments become worn and ragged (or that you will wear out many garments).”

78. WHEN UNDESSING

337. When undressing, say:

بِسْمِ اللَّهِ – *Bismillâh* In the Name of Allâh.³

79. WHEN LEAVING THE HOUSE

338. بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Bismillâhi tawakkaltu 'alallâhi lâ ḥawla wa lâ qûwwata 'illâ billâh.

¹ [Abû Dâwûd, authenticated by al-'Albâni in *Mukhtasar Shamâ'il at-Tirmidhî*]

² [al-Bukhârî]

³ [at-Tirmidhî]

In the Name of Allâh, I have put my trust in Allâh, there is no might nor power except by Allâh.

– Prophet ﷺ said that whoever says this when he leaves his house, the following will be said to him (at that time): “You will be sufficed, protected and guided.” *Shayṭân* will go far from him and will say to another *Shayṭân*: “How can you deal with a man who has been guided, sufficed and protected?”¹

Explanatory Note:

This *du‘â* shows the importance of confidence and trust in Allâh ﷻ and is a request for security against the mischief of the Satan.

339. ‘Umm Salamah ؓ said: “Allâh’s Messenger ﷺ never went out of my house without raising his eyes to the sky and saying:

اللَّهُمَّ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

Allâhumma ‘a‘ûdhu bika ‘an ‘adhilla ‘aw ‘udhalla, ‘aw ‘azilla ‘aw ‘uzalla, ‘aw ‘azlima ‘aw ‘uzlama, ‘aw ‘ajhala ‘aw yujhala ‘alayya.

O’ Allâh! I take refuge in You from going astray or leading others astray, from slipping (into sin) or causing others to slip, from doing wrong or being wronged, and from behaving with ignorance or being treated with ignorance.”²

Explanatory Note:

By saying this *du‘â* when leaving home, we commit ourselves to save others from our wrongful actions and seek Allâh’s help against theirs.

¹ [Abû Dâwûd, authenticated by al-‘Albânî in *Ṣaḥîḥ at-Tirmidhî*]

² [Authenticated by al-‘Albânî in *Ṣaḥîḥ at-Tirmidhî, Ṣaḥîḥ ibn Mâjah*]

80. WHEN ENTERING THE HOUSE

340. Prophet ﷺ said: “If a man enters his house and mentions Allâh upon entering and eating, the devil says (addressing the devils who are with him on that mission): ‘There is no sleeping over or dinner for you.’ But if he enters without mentioning Allâh upon entering, the devil says: ‘You have stayed over!’ and if he does not mention Allâh upon eating, the devil says: ‘You have secured (yourselves) a sleepover and dinner.’”¹

Explanatory Note:

Ideally we should memorize the *sunnah du‘â’s* which are said before beginning to eat and on entering one’s house. But if these are not memorized then we should at least say “*Bismillah*” with the intention of entering into Allâh’s protection.

If we allow the *Shayṭân* to enter with us, he will not let us live in peace. He will do whatever he can to destroy our family and household. The least we should do to keep *Shayṭân* out is say “*Bismillâh*” on entering our home. In addition, don’t let music or T.V. play and don’t have pictures up or keep dogs in the house. The first two invite the *Shayṭîn*, while the second two prevent the Angels of Mercy from entering.

341. ‘Anas bin Mâlik ؓ said that the Messenger of Allâh ﷺ said: “Son! When you enter upon your family, extend (the greeting of)

¹ [Muslim]

salâm. That will be a blessing for you and for those who live in your house.”¹

Explanatory Note:

As-Salâm is a prayer for goodness, blessings and peace, and we should not hesitate to say it. Greeting others is a way of showing them that they are important to us. We should never enter or leave a house without a proper salutation i.e., “*as-salâmu ‘alaikum*”. Replace “Hi” and “Bye” with these wonderful words that are full of blessings. Allâh ﷻ says in the Qur’ân,

*“But when you enter the houses, greet one another with a greeting from Allâh (i.e., say: as-salâmu ‘alaikum - peace be upon you) blessed and good.”*²

342. Upon entering the house, say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ. بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ
خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

Allâhumma 'innî 'as'aluka khayral-mawlaji, wa khayral-makhraji. Bismillâhi walajnâ, wa bismillâhi kharajnâ, wa 'alallâhi Rabbinâ tawakkalnâ.

O' Allâh! I am asking you for the best entry and the best exit. In the Name of Allâh we enter, and in the Name of Allâh we go out, and we put our trust in Allâh, our Lord.³

¹ [at-Tirmidhi]

² [Sûrah an-Nûr 24: from verse 61]

³ [Abû Dâwûd]

81. ON EATING AND DRINKING

343. To start eating or drinking, say:

بِسْمِ اللَّهِ – *Bismillâh* – In the Name of Allâh.

– However, if you forget to say this at the start, then when you remember, say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ – *Bismillâhi fi 'awwalihî wa 'âkhirihî*.

In the Name of Allâh, in the beginning and in the end.¹

Explanatory Note:

Saying “*Bismillâh*” when we are about to eat means, “I am eating with the help of the Name of Allâh”. The saying of “*Bismillâh*” can also be a source of protection for us as the Messenger of Allâh ﷺ has told us to take the Name of Allâh ﷻ when we begin to eat because if we do not, then the *Shayṭân* sits and eats with us. When we do not recite “*Bismillâh*” there is no *barakah* (blessings) in our food but when we do recite it, then the *barakah* is returned. If we forget to say it at the outset and remember during the course of the meal (even up to the last bite) we can still say “*Bismillâh*”, sending the *Shayṭân* away, making him lose all that he had gained. The mentioning of Allâh’s Name brings blessings to the meal, and its omission takes the blessing away.

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

344. The Messenger of Allâh ﷺ said: “Allâh will be pleased with His slave who praises Him (i.e., says *al-ḥamdu lillâh*) when he eats and praises Him when he drinks.¹

Explanatory Note:

If a person remembers Allâh (in the meals) and expresses his gratitude to Him for the food, he can hope for the pleasure of Allâh ﷻ. Also, besides being a source of nourishment, he gets a reward for it and thus even eating can become rewardable too.²

345. When the dining sheet of the Prophet ﷺ was taken away (i.e., whenever he finished his meal), he used to say:

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

Al-ḥamdu lillâhi ḥamdan, kathîran ṭayyiban mubârankan fîhi, ghayra makfiyyin, wa lâ muwadda'in, wa lâ mustaghnan 'anhu Rabbunâ.

All praise and thanks be to Allâh, praise in abundance, good and blessed. His favour cannot be compensated, nor can it be left or dispensed with, (You are not in need of anyone, and we cannot do without Your favour nor dispense with it), our Lord.³

Explanatory Note:

Ibn Ḥajar said: “*ghayra makfiyyin*” (You are not in need of anyone) means that He has no need of any of His slaves but He is the One Who feeds His slaves and suffices them.” No matter how grateful

¹ [Muslim]

² [Riyâdhul-Ṣâliḥîn]

³ [al-Bukhârî]

a slave of Allâh we are, we cannot possibly show gratitude for all of Allâh's favours since they can't possibly be counted. Allâh, the Most High says in *Sûrah 'Ibrâhîm*, 14: from verse 34,

“And if you count the ni‘mah of Allâh, never will you be able to count them.”

So how can we thank Allâh ﷻ enough for something we can't even count? We are never able to count Allâh's blessings, let alone thank Him duly for them.

346. The Messenger of Allâh ﷺ said: “He who has taken food and says at the end:

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

Al-ḥamdu lillâhil-ladhî 'at'amanî hâdhâ wa razaqanîhi min ghayri ḥawlin minnî wa lâ qûwwatin.

All praise and thanks be to Allâh Who has given me this food and sustained me with it though I was unable to do it and was powerless. — all his past sins will be forgiven.”¹

Explanatory Note:

When we have finished eating, we should always remember Allâh ﷻ and be grateful to Him, for He is *ar-Razzâq*, the Provider and our Sustainer. When we praise Him after taking a meal, all our minor sins committed in the past will be forgiven by Him. *Subhânallâh!* The reward for just saying this short *du‘â'* is too great to neglect. Can we afford to miss out on such opportunities of Allâh's mercy and forgiveness?

¹ [Ibn Mâjah, Abû Dâwûd, al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

347. When food was brought before the Messenger of Allâh ﷺ, he would say “*Bismillâh*” and when he finished (eating), he would say:

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ وَأَغْنَيْتَ وَأَقْنَيْتَ وَهَدَيْتَ وَأَحْيَيْتَ فَلَكَ الْحَمْدُ عَلَى
مَا أَعْطَيْتَ.

Allâhumma 'aṭ'amta wa 'asqayta, wa 'aghnayta, wa 'aqnayta, wa hadayta, wa 'ahyayta, falakal-ḥamdu 'alâ mâ 'aṭayta.

O' Allâh! You have fed, given drink, have enriched, made (Your slaves) pleased, have guided, and given life. So for You O' Allâh, is all praise for what You have given.¹

348. The Messenger of Allâh ﷺ said: “Whenever Allâh feeds food to a person, then let that person say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا خَيْرًا مِنْهُ .

Allâhumma bârik lanâ fîhi warzuqnâ khayran minhu.

O' Allâh! Bless us with it and provide us with what is better than it.

– And whenever Allâh gives him milk to drink, then let him say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ – *Allâhumma bârik lanâ fîhi wa zidnâ minhu.*

O' Allâh! Bless us with it and give us more of it.

– For indeed, I know of nothing that suffices of food or drink except for milk.”²

¹ [Authenticated by al-'Albâni in *Silsilah aṣ-Ṣaḥîḥah*]

² [Authenticated by al-'Albâni in *Ṣaḥîḥ at-Tirmidhî, Ibn Mâjah*]

Explanatory Note:

While drinking milk, Prophet ﷺ did not ask for something better (as he did in the case of other foods), because there is no better food than milk. This is why he beseeched Allāh ﷻ for *barakah* (blessing) in it. It is *mustahabb* (recommended) to use all the words of praise that have been narrated, to be said after finishing eating. So, we can say one *du‘ā’* on one occasion, another *du‘ā’* on another occasion, and so on, so that we would have followed the *sunnah* in all ways and attain the blessing of these *du‘ā’s*. We would also feel the meanings of these words in our heart when we say them on various occasions, because if we get used to saying a particular *du‘ā’* all the time, we think less about its meaning, because we have said it so often.

82. REMEMBRANCE BEFORE GOING TO SLEEP

349. Recite the *Mu‘awwidhāt* (*Sûrahs* 112, 113 and 114 of the Qur’ân) three times. Cup the palms together, recite the three *Sûrahs* while breathing into the palms (i.e., *nafṭh* – blowing slightly, without spitting into the palms), and then rub your hands all over as much of your body as you can reach, beginning with the head and face, then the entire front of your body. The recitation and *nafṭh* should be done three times.¹

¹ [al-Bukhârî, Muslim]

a) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢﴾
 لَمْ يَكِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤

Bismillâh-hir-Rahmân-nir-Rahîm. Qul Huwallâhu 'Aḥad. Allâhuṣ-Ṣamad. Lam yalid wa lam yûlad, Wa lam yakullahu kufuwan 'Aḥad.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: “He is Allâh, the One, Allâh, the Self Sufficient. He neither begets nor is He born, Nor is there to Him any equivalent.”¹

Explanatory Note:

Sûrah al-'Ikhlâṣ contains the most comprehensive description of our Creator, Allâh ﷻ, as He has described Himself. Allâh is *al-'Aḥad* (the One) which denies the existence of a partner with Allâh; He is *aṣ-Ṣamad* (the Self-Sufficient) which affirms that Allâh is the Sustainer and includes each and every type of perfection for Him. Consequently the creation seeks Allâh for every need. This *Sûrah* strongly refutes the claim that Allâh ﷻ has a parent, an offspring, or an equal.

¹ [*Sûrah al-'Ikhlâṣ 112:1-4*]

b) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾﴾

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾﴾

﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin 'idhâ waqab. Wa min sharrin-naffâthâti fil-'uqad. Wa min sharri ḥâsidin 'idhâ ḥasad.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it is intense. And from the evil of the witches who blow the knots. And from the evil of the envier when he envies."¹

c) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbîn-nâs. Malikin-nâs. 'Ilâhin-nâs. Min sharril-waswâsil-khannâs. 'Alladhî yuwaswisu fî şudûrin-nâs. Minnal-jinnati wan-nâs.

¹ [Sûrah al-Falaq 113:1-5]

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: "I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind. From the evil of the retreating whisperer. Who whispers (evil) into the breasts of mankind. From among the *jinn* and mankind."¹

Explanatory Note:

The last two *Sûrahs* are called *al-Mu'awwidhâtain* which means "two which give protection". Seeking refuge from the evil that Allâh ﷻ has created includes every type of evil that such creations, whether physical or spiritual, can produce and cause. Seeking refuge from the night when its sign (the moon) sets in, entails seeking refuge from the evil souls that thrive during the night, as opposed to the light of the day. This is because when darkness falls and the moon sets, the evil forces come out. Seeking refuge from those who tie knots and blow on them includes seeking refuge from the evil of sorcerers and their sorcery. Also, seeking refuge from the envious people means seeking refuge from the evil forces that cause harm through the envious person's body and sight. *Sûrah an-Nâs* entails seeking refuge from the evil of humans and *jinn*. So, both these *Sûrahs* are for seeking refuge from every type of evil. Therefore they have a great benefit as a shield against evil before it occurs. They are the most powerful *Sûrahs* to protect us from magic (*sihr*), evil eye (*'ayn*) and possession by the evil spirits (*jinn*) and by reciting them, we ask Allâh ﷻ to grant us protection from all evil.

¹ [*Sûrah an-Nâs* 114:1-6]

350. Prophet ﷺ said: “When you prepare to sleep recite *Sûrah al-Kâfirûn*; and when you finish it, sleep. For indeed it is a barrier against *shirk* (associating partners with Allâh ﷻ).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾﴾

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾﴾

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul yâ 'ayyuhal-kâfirûn. Lâ 'â'budu mâ ta'budûn. Wa lâ 'antum 'âbidûna mâ 'a'bud. Wa lâ 'ana 'âbidum-mâ 'abattum. Wa lâ 'antum 'âbidûna mâ 'a'bud. Lakum dînukum wa liya dîn.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say (O' Muḥammad ﷺ, to these *mushrikîn* and *kâfirûn*): “O' *al-Kâfirûn*! I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.”¹

Explanatory Note:

The *ḥadîth* indicates that the person who recites it before going to sleep protects himself from the gravest of sins – *shirk*. If we make a habit of reciting this short *Sûrah* at bed time, and should we die in our sleep, then our last words will be a denial of *shirk*. The reward for

¹ [*Sûrah al-Kâfirûn* 109:1-6] – [Authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi'*]

reciting this *Sûrah* is enormous. The reward for its recitation is equivalent to the reward for reciting a quarter of the Qur'ân.

351. Recite *'Āyat al-Kursî*.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allâhu lâ 'ilâha 'illâ Huwal-Hayyul-Qayyûm; Lâ ta' khudhuhû sinatun wa lâ nawm; Lahû mâ fis-samâwâti wa mâ fil-'ardh; Man dhal-ladhî yashfau 'indahû 'illâ bi-'idhnihi; Ya'lamu mâ bayna 'aydihim wa mâ khalfahum; Wa lâ yuhîtûna bi-shay'in min 'ilmihî 'illâ bimâ shâa'; Wasia' kursî-yuhus-samâwâti wal-'ardh; Wa lâ ya'ûduhû hifzuhumâ; Wa Huwal-'Alîyyul-'Azîm.

Allâh - There is none worthy of worship in truth except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them. And they encompass not a thing of His knowledge except for what He wills. His *Kursî* extends over the heavens and the earth. And their preservation tires Him not. And He is the Most High, the Most Great.¹

¹ [Sûrah al-Baqarah 2:255]

Explanatory Note:

By reciting *Āyat al-Kursī* when we go to bed, Allāh will set a protector over us, and no devil would approach us until the morning.¹

352. Prophet ﷺ said: “Whoever recites the last two verses from *Sūrah al-Baqarah* [2:285-6] at night, they will suffice him.”

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۖ وَكُتُبِهِ ۖ وَرُسُلِهِ ۖ لَنْفُرُقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفِرَ لَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٣٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٨٦﴾﴾

'Āmanar-rasūlu bimā 'unzila 'ilayhi mir-Rabbihi wal-mu'minūn, kullun 'āmana billāhi wa malāikatihi wa kutubihi wa rusulihī, lā nufarriqu bayna 'ahadin mir-rusulihī, wa qâlū sami'nâ wa 'ata'nâ ghufrânaka Rabbanâ wa 'ilaykal-mašîr. Lâ yukallifullāhu nafsan 'illâ wus'ahâ lahâ mâ kasabat wa 'alayhâ maktasabat; Rabbanâ lâ tu'akhidhnâ 'in nasînâ 'aw 'akhṭa'nâ; Rabbanâ lâ taḥmil 'alaynâ 'iṣran kamâ ḥamaltahu, 'alal-ladhîna min qablinâ; Rabbanâ wa lâ tuḥammilnâ mâ lâ ṭâqata lanâ bihî, wa'fu 'annâ waghfir lanâ warḥamnâ, 'Anta Mawlânâ fanṣurnâ 'alal-qawmil-kâfirîn.

¹ [al-Bukhārī]

The Messenger has believed in what was revealed to him from His Lord, and (so have) the believers. All of them have believed in Allâh and His Angels and His Books and His Messengers, (saying): “We make no distinction between any of His Messengers.” And they say: “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination.” Allâh does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. “Our Lord! Do not impose blame upon us if we have forgotten or erred. Our Lord! And lay not upon us a burden like that which You laid upon those before us. Our Lord! And burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.”¹

Explanatory Note:

These *'âyâh* contain praise from Allâh ﷻ for the Prophet ﷺ and his followers. Allâh has made mention of those who respond to Him, by adhering to the *sunnah* and of those who believe in Him sincerely. Allâh's assurance is that He will accept from each soul just that much duty as it has the ability to offer; we pray for the fulfillment of that promise. We must not be arrogant, and think that because Allâh ﷻ has granted us His favour and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the contrary, we

¹ [Sûrah al-Baqarah 2:285-6] – [al-Bukhârî, Muslim]

pray that our burdens be lightened, and we accept the reality that we are in the greatest need of Allâh's mercy and forgiveness.

Then follows the powerful *du'â's* taught to us by Allâh ﷻ, asking for *'afuw* (pardon/forgiveness, and also erasing/wiping out), for shortcomings in acts of obedience, *'istighfâr* (i.e. seeking *maghrifah* – pardon/forgiveness, and also concealing/hiding) from committing acts of disobedience, and asking for *rahmah* (mercy) in that which lies ahead for one in future – that Allâh ﷻ has *rahmah* on us and grants us success by following that which will be beneficial for us.

The combination of sincerity in one's worship and adhering to the *sunnah* of our Prophet ﷺ is a very important guideline in 'Islâm. This is because the acceptance of an act of worship depends on the presence of these two matters. And since these two *'âyâh* mention these two aspects, Allah ﷻ has made it a source of protection and sufficient for those who are keen on reading it every night.

353. Recite the *Sûrahs al-'Isrâ'* (Chapter 17) and *az-Zumar* (Chapter 39) before going to sleep. Prophet ﷺ did not sleep until he recited them.¹

354. a) Recite the *Sûrahs as-Sajdah* (Chapter 32), and *al-Mulk* (Chapter 67) before going to sleep. Prophet ﷺ did not sleep until he recited them.²

¹ [at-Tirmidhî, 'Aḥmad, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah*]

² [an-Nasâ'î, at-Tirmidhî, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah*]

b) Prophet ﷺ said: “A *Sûrah* from the Qur’ân, which has thirty verses, intercedes for its *Şâhib* (the person who recites it frequently, reflects upon it, and applies its meanings) until he is forgiven; ‘*Tabârakalladhî bi yadihil-mulku*’ (i.e., *Sûrah al-Mulk*).”¹

c) ‘Abdullâh ibn Mas‘ûd ؓ said: “Whoever reads ‘*Tabârakalladhî bi yadihil-mulku*’ (i.e., *Sûrah al-Mulk*) every night, Allâh will protect him from the torment of the grave. At the time of the Messenger of Allâh ﷺ, we used to call it *al-Mâni‘ah* (that which protects). In the Book of Allâh it is a *Sûrah*, which, whoever recites it every night, has done very well.”²

Explanatory Note:

What is meant is that a person should read it every night, act in accordance with the rulings contained in it, and believe in the information mentioned in it. The scholars of the Standing Committee said: “On this basis there is the hope that whoever believes in this *Sûrah* and reads it regularly, seeking the pleasure of Allâh ﷻ, learning the lessons contained in it and acting in accordance with the rulings contained therein, it will intercede for him (in the Hereafter).”

355. Say *tasbîh*, *taḥmîd* and *takbîr* when going to bed.

سُبْحَانَ اللَّهِ - *Subḥânallâh* - 33 times (*tasbîh*)

Glory be to Allâh.

¹ [Authenticated by al-'Albânî in *Şaḥîḥ Abû Dâwûd*]

² [an-Nasâ'î, authenticated by al-'Albânî in *Şaḥîḥ at-Targhîb wat-Tarhîb*]

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillâh* – 33 times (*taḥmîd*)

All praise and thanks be to Allâh.

اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* – 34 times (*takbîr*)

Allâh is the Greatest.

– Fâṭimah ؓ, the daughter of Prophet ﷺ, complained that her hands ached from using the hand mill and requested her father for a servant when she heard that he had received some war prisoners. Prophet ﷺ came to her house and addressed her and 'Alî ؓ saying: “Shall I not teach you both something better than what you requested? When you go to bed, say *tasbîḥ* thirty three times, *taḥmîd* thirty three times, and *takbîr* thirty four times. This would be better for you than a servant.”¹

Explanatory Note:

Whoever says these words regularly, weakness will not overcome him in anything that concerns him such as work and the like.² Prophet ﷺ was actually pointing out to his daughter that it was better for her to turn only to Allâh ﷻ for relief from her physical fatigue, than to seek out worldly means to relieve her tiredness from her daily work.

Remembrance of Allâh ﷻ, in the form of *takbîr*, *taḥmîd* and *tasbîḥ* takes very little time with the tongue and has many beneficial advantages on the soul of a person when they are recited with

¹ [al-Bukhârî, Muslim]

² [Shaykh al-'Islâm Ibn Taymiyyah رحمه الله]

concentration, while keeping in mind the depth of their inner meanings.

For example, each time we recite “*Allâhu 'Akbar*”, we can think about Allâh’s Majesty and how He provides the solution to all our problems; each time we recite “*Subhânallâh*”, we can bring to mind the universe and the flawless creations and systems it contains; and each time we recite “*al-hamdu lillâh*”, we can think of one of Allâh’s countless blessings upon us, such as our hearing, sight, limbs, intellect, health, food, drink, shelter and family. Now, after just 2 minutes of doing this (the prescribed *dhikr* takes no more than 2 minutes!), wouldn’t a humble servant feel relieved of the stress and fatigue caused by household chores?

356. The Messenger of Allâh ﷺ said: There are two characteristics that whenever the Muslim maintains them will enter *Jannah*. These two traits are easy to possess. However, only a few people acquire them. Say,

سُبْحَانَ اللَّهِ – *Subhânallâh* – Ten times

الْحَمْدُ لِلَّهِ – *Al-hamdu lillâh* – Ten times and,

اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* – Ten times at the end of each *Salâh*.

By practicing this deed you earn one hundred and fifty rewards for your tongue and one thousand five hundred for the scale (of good deeds).

And before you go to sleep say:

سُبْحَانَ اللَّهِ – *Subhânallâh* – Thirty three times,

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillâh* – Thirty three times, and,
 اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* – Thirty four times.

By saying these words before you sleep you gain one hundred good deeds for your tongue and one thousand deeds for the scale.

The Companions رضي الله عنهم asked, “O’ Messenger! How is that these deeds are easy, yet few people do them? He said, “Right after a person finishes praying *Shayṭân* comes to him and reminds him of something that he has to do. Therefore this person gets up and leaves without saying these words. Additionally, when he lies in his bed *Shayṭân* comes to him and causes him to fall asleep before he mentions these words.”¹

‘Abdullâh ibn ‘Amr رضي الله عنه said, “I saw the Messenger of Allâh ﷺ say these words using his hand to count them.”²

Explanatory Note:

The Companions رضي الله عنهم asked how is it that something so easy is neglected; as it is common that when something is easy to do, a lot of people do it. Consequently he ﷺ explained why few people obtain these traits. *Shayṭân* comes to a person when he goes to bed and continues to whisper to the son of ‘Âdam until he falls asleep. Also *Shayṭân* comes to person while he is praying and continues to whisper thoughts and ideas that were not present in his mind earlier. Therefore he gets up after finishing the prayer and leaves before saying these words. This *ḥadîth* shows that *Shayṭân* is persistent with his whispers to the son of ‘Âdam

¹ [‘Abdu ibn Ḥumaid, authenticated by al-‘Albânî as ḥasan]

² [‘Aḥmad, at-Tirmidhî, an-Nasâ’î, authenticated by al-‘Albânî in *Ṣaḥîḥ al-Jâmi’*]

both during prayer and at bed time. Indeed, *Shayṭān* is our avowed enemy. How could he let us get the reward of a thousand good deeds in a minute without at least trying to distract us? Do make an attempt to defeat *Shayṭān* and accrue much *ḥasanât* (good deeds) for yourself with this simple *dhikr*. Remember to take a minute after each *fardh* (obligatory) prayer, and at bedtime, to do this *tasbîḥ*.

What is meant by:

(a) One hundred and fifty for the tongue: If we say these words after the five daily prayers they will total up to 150 as $30 \times 5 = 150$.

(b) One thousand five hundred for the scale: Means that every good word which totals 10 is multiplied by 10, so if we sum 150×10 we get 1500.

(c) One hundred good deeds for the tongue: This is earned because “*Allāhu ‘Akbar*” is said thirty four times, “*al-ḥamdu lillāh*” is thirty three times and “*Subḥānallāh*” is thirty three times, and the total of those is one hundred.

(d) And to multiply 100 by 10, we get a sum of 1,000 for the scale. This is because good deeds are multiplied by ten or more.

We ask Allāh to extend His mercy and allow us to practice this deed daily.

357. Prophet ﷺ said that whoever says this when going to bed, his sins will be forgiven, even if they were as much as the foam of the sea.

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

Lâ 'ilâha 'illallâhu waḥdahu lâ sharîka lahu; lahu-lmulku wa lahu-lḥamdu, wa Huwa 'alâ kulli shay'in qadîr. Lâ ḥawla wa lâ quwwata 'illâ billâhil-'Aliyyil-'Azîm. Subḥânallâhi, wal-ḥamdu lillâhi, wa lâ 'ilâha 'illallâhu wallâhu 'Akbar.

There is none worthy of worship in truth except Allâh, alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is capable of everything. There is no might nor power except by Allâh, the Supreme, the Great. Glory be to Allâh, all praise be to Allâh, there is none worthy of worship in truth except Allâh, Allâh is the Greatest.¹

Explanatory Note:

We should think about how we fall asleep every night and what occupies our time right before we fall asleep. When we consciously choose to go to bed before we feel very tired, and then make *dhikr*, we would sleep in a state of *dhikr* while feeling the meanings in our heart and reflecting upon them, rather than mumbling them as we pass out.

358. بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

Bismika Allâhumma 'amûtu wa 'aḥyâ.

With Your Name O' Allâh, I die and live.²

Explanatory Note:

Every person sleeps at night and gets up in the morning. Thus, in a way sleep is death and reawakening is gaining life again. Dying and living are metaphors for sleep and wakefulness. This life and death, like the literal life and death, lie in the Hands of Allâh ﷻ. This *du'â'*

¹ [an-Nasâ'î, Ibn Hibbân, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhib wat-Tarhîb*]

² [al-Bukhârî, Muslim]

engraves this concept in mind and when one recalls it every night, it remains alive in his mind that “this life is for Allâh and I am alive with His will. Whenever He wills, the light of my life will be extinguished. Therefore, I should spend these few days of life lent to me by Him, in accordance with His will and not in His disobedience.”¹

359. Prophet ﷺ said: “When one of you leaves his bed (at night) and then comes back to it, let him dust it with the inner extremity of his garment, because he would not know what came into it since he had left it. Let him then lie on his right side and say this:

بِسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا وَإِنْ
أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Bismika Rabbi wadha‘tu janbî wa bika ‘arfa‘uhu, ‘in ‘amsakta nafsî farḥamhâ wa ‘in ‘arsaltahâ faḥfazhâ bimâ taḥfaẓu bihi ‘ibâdakaṣ-ṣâliḥîn.

With Your Name, my Lord, I lay myself down, and by You (i.e., Your permission and help), I rise. If You take my soul (by death), have mercy on it, and if You return it (keep it alive), protect it as You protect Your righteous slaves.”²

Explanatory Note:

Every time we sleep, Allâh ﷻ takes our souls; and if we wake up the next day, it is by His blessings and mercy. So every time we go to bed, we should never be sure we will get up again; we should be

¹ [Riyâdhuṣ-Ṣâliḥîn]

² [al-Bukhârî, Muslim]

prepared for our Hereafter. Prophet ﷺ taught his Companions that they should beseech Allâh ﷻ to protect and guard them.

This *hadîth* also calls our attention to a very important matter that before going to bed, we must shake off our bed-sheet, mattresses, etc., because it is quite possible that some poisonous insect might have passed over it in our absence and the effects left by it may prove harmful to us. One should recite this prayer after shaking off the bed-sheet, mattresses, etc.¹

360. بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي. اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسِئْ شَيْطَانِي وَفُكِّ رَهَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

Bismillâhi wadha'tu janbî. Allâhum-maghfir dhanbî, wa 'akhsi' shaytânî, wa fukka rihânî, waj'alnî fin-nadiyy'il-'alâ.

In the Name of Allâh, I lay myself down. O' Allâh! Forgive my sins, disgrace my devil, release me from mortgage (i.e., free me from sins), and make me (to join) with the most supreme company (the angels).²

361. اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

Allâhumma 'innaka khalaqta nafsî, wa 'Anta tawaffâhâ, laka mamâtuahâ wa mahyâhâ, 'in 'ahyaytahâ fahfazhâ, wa 'in 'amattahâ faghfir lahâ. Allâhumma 'innî 'as'aluklal-'âfiyah.

¹ [Riyâdhus-Ṣâlihîn]

² [Abû Dâwûd, authenticated by al-'Albânî]

O' Allâh! You created my soul and You take it back. Unto You is its death and its life. If You keep it alive, then protect it, and if You cause it to die, then forgive it. O' Allâh! I ask You for well-being.¹

Explanatory Note:

Sleep is a type of death. Every time we go to bed, we should never be sure we will get up again; we should be prepared for our Hereafter. There is no guarantee that we will wake up from sleep. That is why the last thing we should do before we fall asleep is remember Allâh ﷻ, and ask Him for His mercy and forgiveness.

362. When Prophet ﷺ went to bed, he would put his hand under his right cheek and say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Allâhumma qinî 'adhâbaka yawma tab'athu 'ibâdaka.

O' Allâh! Protect me from Your punishment on the Day when You will resurrect Your slaves.²

Explanatory Note:

This *du'â'* has a warning that one should never be unmindful of Allâh's wrath. In fact, one should always seek Allâh's protection and do such virtuous deeds which please Him so that one may be saved from the divine retribution on the Day of Judgement.³

¹ [Muslim]

² [Abû Dâwûd, *an-Nasâ'i*, authenticated by al-'Albânî in *aş-Şaḥîḥah*]

³ [Riyâdhus-Şâlihîn]

363. 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.

Allâhumma Rabbas-samâwâti wa Rabbal-'ardhi, wa Rabbal-'arshil-'azîm, Rabbanâ wa Rabba kulli shay'in, fâliqal-ḥabbi wan-nawâ, wa munzîlat-tawrâti wal-'injîli wal-furqân; 'a'ûdhu bika min sharri kulli shay'in, 'Anta 'âkhidhun bi-nâṣiyatihi. Allâhumma 'Antal-'Awwalu falaysa qablaka shay'un, wa 'Antal-'Âkhiru falaysa ba'daka shay'un, wa 'Antaz-Zâhiru falaysa fawqaka shay'un, wa 'Antal-Bâṭinu falaysa dûnaka shay'un; 'iqdhi 'annad-dayna wa 'aghninâ minal-faqri.

O' Allâh! Lord of the heavens, Lord of the earth and Lord of the Magnificent Throne; our Lord and the Lord of everything; Splitter of the grain and the seeds; Revealer of the Torah and the Gospel and the Qur'ân, I take refuge in You from the evil of everything that You shall seize by the forelock. O' Allâh! You are the First and nothing was prior to You; and You are the Last and nothing may come after You. You are the Most High and nothing is above You, and You are the Most Near and nothing is nearer than You. Remove our debts from us and enrich us against poverty.¹

¹ [Muslim, Abû Dâwûd]

364. اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

Allâhumma 'Âlimal-ghaybi wash-shahâdati, Fâtiras-samâwâti wal-'ardhi, Rabba kulli shay'in wa malîkahu, 'ash-hadu 'an lâ 'ilâha 'illâ 'Anta, 'a'ûdhu bika min sharri nafsî, wa min sharrish-shaytâni wa shirkîhi, wa 'an 'aqtarifa 'alâ nafsî sût'an, 'aw 'ajurrahu 'ilâ Muslim.

O' Allâh! Knower of the unseen and evident (witnessed worlds), Creator of the heavens and the earth, Lord of everything and its Master, I bear witness that there is none worthy of worship in truth except You. I seek refuge in You from the evil of my soul, and from the evil of Satan and his *shirk*, and from that I would bring harm upon myself or from harming any Muslim.¹

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

Al-ḥamdu lillâhil-ladhî 'aṭ'amanâ, wa saqânâ, wa kafânâ, wa 'âwânâ, fakum mimman lâ kâfiya lahu wa lâ mu'wiya.

All praise and thanks be to Allâh Who fed us and gave us drink, and sufficed us and gave us shelter, for how many are there with no provision and with no shelter.²

¹ [Abû Dâwûd, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah, Ṣaḥîḥ at-Tirmidhî*]

² [Muslim]

Explanatory Note:

This *du‘â* impresses upon us that Almighty Allâh is sufficient for mankind; He saves us from our enemies, gives us sustenance, and provides us facilities of residence and living. Due thanks should be addressed to Him alone.¹

366. Prophet ﷺ said, “Whoever says when he goes to bed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي الْحَمْدُ
لِلَّهِ الَّذِي مَنَّ عَلَيَّ وَ أَفْضَلَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّبَنِي مِنَ النَّارِ.

Al-ḥamdu lillâhil-ladhî kafânî wa ‘âwânî; al-ḥamdu lillâhil-ladhî ‘aṭ‘amanî wa saqânî; al-ḥamdu lillâhil-ladhî manna ‘alayya wa ‘afdhal. Allâhumma ‘innî ‘as’aluka bi-‘izzatika ‘an tunajjiyanî minan-nâr.

All praise and thanks be to Allâh, Who sufficed me and gave me an abode; all praise and thanks be to Allâh, Who fed me and gave me drink; all praise and thanks be to Allâh, Who favoured me with His generosity. O’ Allâh! I ask You, by Your dignity, to save me from the Fire.

– Whoever says this should indeed have praised Allâh with all forms of praise of the whole creation.”²

¹ [Riyâdhuṣ-Ṣâlihîn]

² [al-Baiḥaqî, al-Ḥâkim, authenticated by al-‘Albânî in aṣ-Ṣaḥîḥah]

367. الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ
وَالَّذِي أَعْطَانِي فَأَجْزَلَ. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ
وَمَلِيكُهُ وَإِلَهَهُ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ.

Al-ḥamdu lillāhil-ladhî kafânî wa 'âwânî; wa 'aṭ'amanî wa saqânî, wal-ladhî manna 'alayya fa 'afdhal, wal-ladhî 'a'tânî fa-'ajzal. Al-ḥamdu lillāhi 'alâ kulli ḥâl. Allāhumma Rabba kulli shay'in wa malikahu, wa 'ilāha kulli shay'in, 'a'ûdhu bika minan-nâr.

All praise and thanks be to Allâh Who sufficed me and gave me abode, and Who fed me and gave me drink, and Who favoured me with His generosity, and Who gave me plentifully. All praise and thanks be to Allâh in all situations. O' Allâh! Lord and Master of everything, and (true) God of everything, I take refuge in You from the Fire.¹

368. Al-Barâ ibn 'Âzib said: "The Messenger of Allâh ﷺ said to me: 'When you go to bed, perform a *wudhû'* like that for prayer, then lie on your right side and say:

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَالْجَأْتُ
ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ. آمَنْتُ بِكِتَابِكَ
الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Allāhumma 'aslamtu nafsî 'ilayka, wa fawwadhtu 'amrî 'ilayka, wa wajjahtu wajhî 'ilayka, wa 'alja'tu zahri 'ilayka, raghbatan wa rahbatan 'ilayka, lâ malja'a wa lâ manjâ minka 'illâ 'ilayka. 'Âmantu bi-kitâbikal-ladhî 'anzalta wa bi-nabiyikal-ladhî 'arsalta.

¹ [Abû Dâwûd, 'Aḥmad, authenticated by al-'Albânî in *aṣ-Ṣaḥîḥah*]

O' Allâh! I submit myself to You, entrust my affair to You, turn my face to You, lay myself down depending upon You, hoping in You and fearing You. There is no refuge and no escape from You, except with You. I believe in Your Book that You have revealed, and in Your Prophet whom You have sent.'

– He ﷺ then added: 'If you would then die during that night, you will die upon *fitrah* (natural state). And let these be your last words (of other prayers before you sleep)'. Al-Barâ' said, "I memorized them, and I repeated them saying, *wa Rasûlika* (and Your Messenger). He ﷺ said: 'No, say *wa bi-nabiyyikal-ladhî 'arsalta* (and in Your Prophet whom You have sent) instead.'"¹

Explanatory Note:

There is nothing in creation from which one would flee or seek protection from, but, is created and originated by Allâh ﷻ. Therefore, one would flee *from* what is mandated by Allâh's decree, will, and creation; and one would flee *to* what is mandated by Allâh's mercy, goodness, kindness, and bounty. Hence, one flees from Allâh unto Him, and seeks refuge in Him from Him!

Fitrah is the innate religion and belief in which each and every person is born, i.e., 'Islâm. This *hadîth* points out the desirability of performing *wudhû'* before going to bed and asking this *du'â'* by which a believer revives his commitment to faith, 'Islâm and Allâh ﷻ. By

¹ [al-Bukhârî, Muslim]

making this *du'â'* every night, he is able to remember Allâh ﷻ and His commandments amidst the activities of the day time.¹

This *hadîth* also points out that the wordings of supplications should not be changed. They should be repeated in Arabic, just as they were taught by the Prophet ﷺ.

369. When 'Â'ishah ﷺ was ready to go to sleep, she would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رُؤْيَا صَالِحَةً، صَادِقَةً غَيْرَ كَاذِبَةٍ، نَافِعَةً غَيْرَ ضَارَّةٍ.

Allâhumma 'innî 'as'aluka ru'yâ sâlihâtan, sâdiqatan ghayra kâdhibatin, nâfi'atan ghayra dhârratin.

O' Allâh! I ask You to grant me a dream that is good, truthful not untruthful, beneficial not harmful.²

83. WHEN YOU STIR IN THE NIGHT

370. This *dhikr* is to be said when we turn over in bed during the night.

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

Lâ 'ilâha 'illallâhul-Wâhidul-Qahhâru, Rabbus-samâwâti wal-'ardhi, wa mâ baynahumâl-'Azîzul-Ghaffâru.

There is none worthy of worship in truth but Allâh, the One, the Victorious, Lord of the heavens and the earth and all that is between them, the Almighty, the Forgiving.³

¹ [Riyâdhus-Ṣâlihîn]

² [Ibn as-Sunnî, authenticated by al-Hâfiẓ in al-Futûḥâtur-Rabbâniyyah and Natâ'ijul-'Afkâr]

³ [Authenticated by al-'Albâni in Ṣaḥîḥ al-Jâmi' as-Saghîr]

84. WHEN WAKING UP TERRIFIED IN THE NIGHT

371. Khâlid bin Walîd رضي الله عنه reported that he used to wake up terrified at night, so he would take his sword and strike anything that he found in his way. He told the Prophet ﷺ about this and Prophet ﷺ instructed him: “Should I not teach you some words that the Trustworthy Spirit (Jibrîl) taught me? Say:

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

'A'ûdhu bi-kalimâtillâhit-tâmmâtil-latî lâ yujâwizuhunna barrun wa lâ fâjirun min sharri mâ khalaqa wa dharaa' wa baraa', wa min sharri mâ yanzilu minas-samâi' wa min sharri mâ ya'ruju fihâ, wa min sharri mâ dharaa' fil-'ardhi, wa min sharri mâ yakhruju minhâ wa min sharri fitnatil-layli wan-nahâri wa min sharri kulli târiqin 'illâ târiqan yaṭruqu bi-khayrin yâ Raḥmân.

I take refuge within Allâh's Perfect Words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it, from the evil that is spread on earth and the evil that springs from her, and from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O' Merciful One.”¹

¹ [aṭ-Ṭabarânî, authenticated by al-'Albânî in aṣ-Ṣaḥîḥah]

372. The Messenger of Allâh ﷺ said: “When one of you is terrified during his sleep, let him say:

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

A‘ûdhu bi-kalimâtillâhit-tâmmâti min ghadhabihî wa ‘iqâbihî, wa sharri ‘ibâdihî, wa min hamazâtish-shayâṭîni wa ‘an yaḥdhurûn.

I take refuge in the Perfect Words of Allâh from His anger and His punishment, from the evil of His slaves, and from the taunts of the devils and from their presence.

– (If he says so) they will not harm him.”¹

85. WHEN HAVING PLEASANT OR UNPLEASANT DREAMS

373. Prophet ﷺ said: “When any of you has a dream he likes, (he should know that) it is from Allâh, and he should thank Allâh (i.e., say *al-ḥamdu lillâh*) for it and tell it to others. (However) if he has otherwise (i.e., a dream that he does not like), (he should know that) it is from the devil; then He should seek refuge from its evil and not mention it to anyone. Then it will not harm him.”²

Explanatory Note:

A good dream means a good news sent by Allâh ﷻ to a person who has seen it. It should be related only to those who are close to his heart and not to those people who may have malice against him like the brothers of Prophet Yûsuf ﷺ. A bad dream should be attributed to

¹ [Abû Dâwûd, authenticated by al-‘Albânî in *Ṣaḥîḥ at-Tirmidhî*]

² [al-Bukhârî]

Satan and not be described to others because it often causes one to be pessimistic and it may be taken as a bad omen, which is not allowed in 'Islâm. Rather, one should seek Allâh's refuge against its evil. And if he puts faith in Allâh ﷻ, no harm will come to him.¹

This *hadîth* is a great remedy that relieves the heart of the believers when they have seen what they hate.

374. Prophet ﷺ said: "When one of you has a dream he does not like, then he should spit (i.e., comprising mainly of air with a little spittle) three times to his left, take refuge in Allâh from the devil thrice (i.e., say "*'a'ûdhu billâhi minash-shaytân-nir-rajîm*"), and sleep on his other side."²

¹ [Riyâdhuṣ-Ṣâlihîn]

² [Muslim]

PART 2
CHAPTER 8

INVOCATIONS AND REMEMBRANCE RELATED TO
ṢALĀH

85. When going to the <i>Masjid</i>	301
86. When entering and leaving the <i>Masjid</i>	302
87. Before <i>wudhū'</i>	303
88. After <i>wudhū'</i>	303
89. During the ' <i>adhân</i>	305
90. After the ' <i>adhân</i>	308
91. Invocations for opening <i>Ṣalâh</i>	311
92. Invocations in bowing (<i>rukû'</i>)	323
93. Upon straightening up from <i>rukû'</i>	326
94. Invocations during prostration (<i>sujûd</i>)	328
95. Invocations for prostration due to recitation of the Qur'ân	332
96. Invocations when sitting between prostrations	332
97. Invocations for <i>tashahhud</i>	333
98. Sending prayers upon the Prophet ﷺ	335
99. Invocations after the last <i>tashahhud</i> and before <i>salâm</i>	337
100. Remembrance after <i>Ṣalâh</i>	348
101. Invocations for <i>Qunût</i> in <i>Witr</i>	359
102. Invocation after <i>Witr</i> prayer	360
103. <i>Du'â' al-'Istikhârah</i>	361

85. WHEN GOING TO THE *MASJID*

375. Prophet ﷺ used to go out for prayer saying:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَفِي لِسَانِي
نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا
وَخَلْفِي نُورًا وَجْعَلْ لِي نُورًا وَجْعَلْ فِي نَفْسِي نُورًا وَعَظْمٌ لِي نُورًا.

*Alāhum-maj'al fî qalbî nûran, wa fî baṣarî nûran, wa fî sam'î nûran, wa fî
lisânî nûran, wa 'an yamînî nûran, wa 'an yasârî nûran, wa fawqî nûran, wa
tahtî nûran, wa 'amâmî nûran, wa khalfî nûran, waj-'al lî nûran, waj-'al fî nafsî
nûran, wa 'azzim lî nûran.*

O' Allâh! Place light in my heart, light in my eyesight, light in my hearing, light in my tongue, light on my right, light on my left, light above me, light under me, light in front of me, light behind me. Grant me light, place light in my soul, and make my light brilliant.¹

Explanatory Note:

The surroundings are dark at the time of *Fajr Ṣalâh* and those who wake up and walk to the *Masjid* are the true seekers of light. We seek it from Allâh as He is the only source of light. There is no light or enlightenment, except from Him. Allâh ﷻ says in the Qur'ân,

“And he to whom Allâh has not granted light, for him there is no light.”²

¹ [al-Bukhârî, Muslim]

² [Sûrah an-Nûr 24: from verse 40]

86. WHEN ENTERING AND LEAVING THE MASJID

376. When Prophet ﷺ would enter the *Masjid*, he would say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

'A'ūdhu billāhil-'Azîm, wa bi-wajhihil-karîm, wa sulṭānihil-qadîm, minash-shayṭān-nir-rajîm.

I take refuge in Almighty Allāh, by His Noble Face, by His Eternal Authority, from Satan the accursed.

– When one says this, *Shayṭān* says: “He is protected from me for the rest of the day.”¹

377. When one of you enters the *Masjid*, let him send salutations to the Prophet ﷺ i.e., say:

بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ.

Bismillāhi, waṣ-ṣalātu was-salām 'alā Rasûlillāhi.

In the Name of Allāh, and blessings and peace be upon the Messenger of Allāh ﷺ.

– And then let him say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. – *Allāhum-maftaḥ li 'abwāba raḥmatika.*

O' Allāh! Open for me the gates of Your mercy.

– And when he leaves, let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ. – *Allāhumma 'innî 'as'aluka min fadhlika.*

O' Allāh! I ask You from Your bounty.²

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi' as-Saghîr*]

² [Authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

Explanatory Note:

A *Masjid* is the House of Allāh ﷻ. We enter it with the plea that we are engulfed in His mercy. “*Fadhī*” refers to the grace and bounties of Allāh in this world. Supplicating with these words alternatively is considered to be from the variety of *‘ibādah* (worship) and a person is rewarded for using the *ḥadīth* alternatively.

87. BEFORE WUDHŪ’

378. بِسْمِ اللّٰهِ . – *Bismillāh* – In the Name of Allāh.¹

88. AFTER WUDHŪ’

379. Prophet ﷺ said that if a person, after performing ablution perfectly, recites this *dhikr*, all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes.

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

‘Ash-hadu ‘an lâ ‘ilâha ‘illallâhu waḥdahū lâ sharîka lahu wa ‘ash-hadu ‘anna Muḥammadan ‘abduhu wa Rasûluhu.

I testify that there is none worthy of worship in truth but Allāh alone, without any partner; and I testify that Muḥammad is His slave and Messenger.²

– At-Tirmidhî added the following words to the supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

Allāhum-maj‘alnî minat-tawwâbîna waj‘alnî minal-mutaṭahhirîn.

¹ [Abû Dâwûd, Ibn Mâjah, ‘Aḥmad, authenticated by al-‘Albânî in ‘Irwâ’ al-Ghalil]

² [Muslim]

O' Allāh! Make me among those who turn to You in repentance and make me among those who are purified.¹

Explanatory Note:

'Imām al-Qurṭubî رحمه الله said, "This *ḥadīth* proves that *dhikr* after *wudhū'* is a special characteristic among the traits of *wudhū'*. It proves there are eight gates in *Jannah*. Those who enter *Jannah* can choose any door they want to enter."

Before we start to talk to Allāh (during *Ṣalāh*), we need to cleanse ourself from our sins. 'Uthmān reported that the Prophet ﷺ said: "A person who performs *wudhū'* properly will have his sins removed from his body, so much that the sins are removed even from underneath his nails."²

We should cleanse our inner and outer selves before we stand in front of Allāh ﷻ. This is why Prophet ﷺ combined both repentance and purification in this *du'ā'*. *Subḥānallāh!* See how *wudhū'* removes sins, preparing us for our meeting with Allāh ﷻ. May we all perfect our *wudhū'* for the sake of Allāh ﷻ and in accordance to the example of His Messenger ﷺ. 'Āmīn.

380. Whoever performs *wudhū'* and then says:

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

Subḥānaka Allāhumma wa bi-ḥamdika, 'ash-hadu 'an lâ 'ilāha 'illâ 'Anta, 'astaghfiruka wa 'atūbu 'ilayka.

¹ [Authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*]

² [Muslim]

Glory is to You O' Allāh and all praise is to You. I bear witness that there is none worthy of worship in truth but You. I seek Your forgiveness and repent to You.¹

– then this reward is written in a parchment and it is stamped with a seal, and no falsehood can break it until the day of Judgment.

Explanatory Note:

Shaykh Ṣāliḥ al-Fawzân حفظه الله mentioned: “The reason behind mentioning *dhikr* and invocation following ablution is to combine both physical and spiritual purity, for ablution is a means of physical purity, whereas *dhikr* and invocation (implying monotheism and repentance) are signs of spiritual purity. In this way, one becomes in the most perfect state of purity (combining both physical and spiritual purity) and becomes pure enough to be admitted to stand before Allāh in prayer, imploring Him humbly and submissively.”²

89. DURING THE 'ADHĀN

381. Repeat what the *mu'adhdhin* says, except when he says: “*Hayya 'alaṣ-Ṣalāh*” – (Hasten to the prayer) and “*Hayya 'alal-falāḥ*” – (Hasten to success). Here, say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. – *Lâ ḥawla wa lâ qûwwata 'illâ billâh.*

There is no might nor power except by Allāh.

– When one says this from the (bottom of his) heart he will enter Paradise.³

¹ [an-Nasâ'i, authenticated by al-'Albâni in 'Ṣaḥîḥ at-Targhîb and Silsilah aṣ-Ṣaḥîḥah]

² [al-Mulakhkhaṣ al-Fiqhî]

³ [al-Bukhârî, Muslim]

Explanatory Note:

The '*adhân*' is a calling; it is a most beautiful calling because it alerts us to the meeting of our most beloved Lord. In it is the remembrance of Allâh, glorification of Him and other noble meanings. Al-Ḥâfiẓ ibn Ḥajar رحمه الله said: "al-Qurtubi and others said, "The '*adhân*', although its phrases are few, includes issues of '*aqîdah*' (belief), because it starts with *takbîr* (*Allâhu 'Akbar*), which speaks of the existence and perfection of Allâh; then it praises Him and proclaims His Oneness (*Tawḥîd*) and denies that He has any partner; then it affirms the Messengership of Muḥammad ﷺ, then it calls to obedience following the testimony that Muḥammad ﷺ is the Messenger of Allâh, because how He is to be obeyed can only be known through the Messenger; then it calls to success, which is eternal life, which is a reference to the Resurrection; then it repeats phrases by way of affirmation".¹

Allâh is Great. In order to settle this well in minds, this word is repeated four times. So, when we hear the *mu'adhḍhin* say "*Allâhu 'Akbar*", he is reminding us: Allâh is Greater, so go and pray to Him and stop what you are doing, be it the television series you are watching, the article you are reading or the conversation you are having. And for what do we stop all of that for? The answer lies in the words that come next: "*lâ 'ilâha 'illallâh*" – There is none worthy of worship in truth except Allâh; i.e., for You alone O' Allâh, I leave it all behind. Next, when we testify that Muḥammad ﷺ is Allâh's Messenger,

¹ [Fath al-Bârî]

this establishes that for any given deed, two criteria must be met before it can be accepted: sincerity to Allāh (*lā 'ilāha 'illallāhu*) and conformance to His Prophet's example (*'ash-hadu 'anna Muḥammadan Rasūlullāh*). So what is required of us now, after we have testified to sincerity and conformance? – "*Hayya 'alaṣ-Ṣalāh*" (Hasten to the prayer). But instead of repeating these words, why do we say "*Lā ḥawla wa lā qūwwata 'illâ billâh*"? Because when we say this, we know that we will not be able to have true devotion, nor perform the prayer perfectly, except with the help of Allāh ﷻ. Ibn Taymiyyah رحمه الله mentions that the reason behind saying the *ḥawqalah* (*Lā ḥawla wa lā qūwwata 'illâ billâh*) after the *mu'adhḥin* says "*Hayya 'alaṣ-Ṣalāh*" and "*Hayya 'alal-falāh*" is to seek Allāh's help in performing the *Ṣalāh*. Now, the next words promise us all the success – "*Hayya 'alal-falāh*" (Hasten to success). If this *Ṣalāh* guarantees me success in this life and then in the next, then how can I not rise and answer its call? And again, the power I have in me comes only from Allāh; so to these words we say again, "*Lā ḥawla wa lā qūwwata 'illâ billâh*".

So the next time we hear the *'adhān*, we should realize that our meeting with our Lord is near. The sad reality today is that for many, it has become mere words that fade unnoticed into the commotion of busy hectic lives. But as we learn of what its words really signify, we come to realize the power of the *'adhān* in re-tuning our outlook on life and on our entire existence.

90. AFTER THE 'ADHĀN

382. The Messenger of Allāh ﷺ said: “When you hear the *mu'adhhdhin*, repeat what he says, then supplicate for me, for he who supplicates for me once, Allāh will return it to him ten times. Then ask Allāh to grant me the *wasīlah*, which is a high rank in *Jannah*, to be awarded to a single slave among the slaves of Allāh, and I hope it will be me. He who asks Allāh to grant me the *wasīlah*, my intercession for him becomes due.”¹

To supplicate for the Prophet ﷺ means to recite:

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.

Allāhumma ṣalli 'alâ Muḥammadin wa 'alâ 'âli Muḥammadin kamâ ṣallayta 'alâ 'Ibrâhîma wa 'alâ 'âli 'Ibrâhîma, 'innaka Ḥamîdun-Majîd. Allāhumma bârik 'alâ Muḥammadin wa 'alâ 'âli Muḥammadin kamâ bârakta 'alâ 'Ibrâhîma wa 'alâ 'âli 'Ibrâhîma, 'innaka Ḥamîdun-Majîd.

O' Allāh! Send prayers (grace, honour and mercy) upon Muḥammad, and upon the family of Muḥammad, as You sent prayers upon 'Ibrâhîm and upon the family (or the followers) of 'Ibrâhîm. Indeed You are Praiseworthy and Most Glorious. O' Allāh! Send blessings upon Muḥammad, and upon the family of Muḥammad, as You sent blessings upon 'Ibrâhîm and upon the family of 'Ibrâhîm. Indeed You are Praiseworthy and Most Glorious.

¹ [Muslim]

Explanatory Note:

Wasīlah is the high status in Paradise which will be awarded to the Prophet ﷺ. The privilege of intercession of the Prophet ﷺ means he will request for the forgiveness of such people for whom he will be given permission by Allāh ﷻ.

383. The Messenger of Allāh ﷺ said: “He who says upon hearing the *’adhān*:

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

Allāhumma Rabba hādhihid-da‘watit-tāmmati waṣ-ṣalâtil-qâ‘imati, ‘âti Muḥammadan al-wasīlata wal-fadhīlata wabath-hu maqâman maḥmûdan ‘alladhî wa‘adtahu.

O’ Allāh! Lord of this perfect call and established prayer. Grant Muḥammad the privilege of intercession and superiority, and take him to the honoured station You have promised him.

– it becomes incumbent upon me to intercede for him on the Day of Resurrection”.¹

Explanatory Note:

One should first repeat the words of the *’adhān*, then recite the *du‘ā’* asking Allāh ﷻ to exalt the mention of the Prophet ﷺ (i.e. send blessings upon the Prophet ﷺ), and then pray to Allāh ﷻ to grant him the *wasīlah* which is the high rank in *Jannah* which will be awarded to the Prophet ﷺ. Intercession is what he ﷺ will request, for the

¹ [al-Bukhārī]

forgiveness of such people for whom he will be given permission by Allāh ﷻ.¹

384. Prophet ﷺ said, “He who says after the *'adhān*:

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

Wa 'anā 'ash-hadu 'an lâ 'ilâha 'illallâhu waḥdahu lâ sharîka lahu, wa 'anna Muḥammadan 'abduhu wa Rasûluhu. Radhîtu billâhi Rabban, wa bi-Muḥammadin Rasûlan wa bil-'Islâmi dînan.

I bear witness that there is none worthy of worship in truth but Allāh alone, Who has no partner, and that Muḥammad is His slave and Messenger. I am pleased with Allāh as my Lord, with Muḥammad as His Messenger and 'Islâm as my religion.

— his sins will be forgiven.”²

Explanatory Note:

This is another invocation which should be recited besides the already mentioned *du'â's*. This is one of the ways which Allāh ﷻ made leading to the forgiveness of sins, so that one does not feel despair and give up on the mercy of Allāh.

¹ [Riyâdhush Ṣâliḥîn]

² [Muslim]

91. INVOCATIONS FOR OPENING ṢALĀH

385. When Prophet ﷺ got up for prayer in the night, he would say this opening supplication.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ لَكَ
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ
 وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ
 وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ
 وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسَلْتُ وَبِكَ
 آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي
 مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ
 إِلَّا أَنْتَ.

*Allāhumma lakal-ḥamdu, 'Anta Qayyimus-samâwâti wal-'ardh waman fî
 hinna, wa lakal-ḥamdu, laka Mulkus-samâwâti wal-'ardh waman fî hinna, wa
 lakal-ḥamdu, 'Anta Nûrus-samâwâti wal-'ardh waman fî hinna, wa lakal-
 ḥamdu, 'Anta Malikus-samâwâti wal-'ardh, wa lakal-ḥamdu, 'Antal-Ḥaqq wa
 wa 'dukal-ḥaqq, wa liqâ'uka ḥaqq, wa qawluka ḥaqq, wal-jannatu ḥaqq, wan-
 nâru ḥaqq, wan-nabiyyûna ḥaqq, wa Muḥammadun ﷺ ḥaqq, was-sâ'atu ḥaqq.
 Allāhumma laka 'aslamtu wa bika 'âmantu wa 'alayka tawakkaltu, wa 'ilayka
 'anabtu, wa bika khâsamtu, wa 'ilayka ḥâkamtu. Faghfir lî mâ qaddamtu wa
 mâ 'akhkhartu, wa mâ 'asrartu, wa mâ 'alantu, 'Antal-Muqaddimu wa 'Antal-
 Mu'akhkhiru, lâ 'ilâha 'illâ 'Anta.*

O' Allâh! All praise belongs to You; You are the Custodian of the heavens and the earth and all that is therein. And all praise belongs to You; To You is the dominion of the heavens and the earth and all that is therein. And all praise belongs to You; You are the Light of

the heavens and the earth and all that is therein. And all praise belongs to You; You are the Sovereign of the heavens and the earth. And all praise belongs to You; You are the Truth; Your promise is true; meeting You (in the Hereafter) is true; Your speech is true; *Jannah* is true; the Fire is true; the Prophets are true; Muḥammad ﷺ is true; and the Hour (of doom) is true. O' Allāh! I submit myself to You, believe in You, rely on You, to You I turn in repentance. For Your sake I dispute, and by Your standard I judge. So forgive what I have done in the past or will do in the future, what I hide or declare, You are the One Who brings (some people) forward, and move (others) back. There is none worthy of worship in truth except You.¹

Explanatory Note:

Du'a' al-'istiftâh is the opening *du'a'* that is said when greeting our Lord. This supplication starts by praising Allāh with His Names and Attributes that in turn express His greatness and perfection and how He encompasses with His power and knowledge, all of His creation. It also expresses our worship of Allāh ﷻ, our devotion to Him and our submission to Him of ourselves and our affairs. It acknowledges our faith in the unseen (*ghayb*) – in the matters that constitute the basic tenets of our belief in Allāh, His Messengers, the Last Day, and the abode of the Hereafter. It also comprises of praising and extolling Allāh ﷻ, before humbly beseeching Him for forgiveness.

¹ [al-Bukhârî, Muslim]

386. When Prophet ﷺ got up in the night to pray, he would say this opening supplication.

اللَّهُمَّ رَبَّ جِبْرَائِيلَ 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.

Allāhumma Rabba Jibrâ'ila wa Mikâ'ila wa 'Isrâfîla, Fâtiras-samâwâti wal-'ardh, 'Ālimal-ghaybi wash-shahâdati, 'Anta taḥkumu bayna 'ibâdika fimâ kânû fihi yakhtalifûn. 'Ihdinî limakh-tulifa fihi minal-ḥaqqi bi-'idhnika, 'innaka tahdî man tashâ'u 'ilâ ṣirâṭim-mustaqîm.

O'Allâh! Lord of Jibrâ'îl, Mîkâ'îl, and 'Isrâfîl, Creator of the heavens and the earth, Knower of the unseen and seen, You will judge among Your servants concerning matters wherein they differ. Guide me to the truth in matters of difference, with Your permission, for You guide whom You will to the straight path.¹

Explanatory Note:

The wisdom of using the names of the three angels is that each one of them is entrusted with a certain type of life. Jibrîl is entrusted with revelation, which is the life of the hearts, Mikâîl is entrusted with rain and this is the life of the earth. 'Israfîl is entrusted with the blowing of the trumpet heralding the eternal life of mankind.

The occasion of using such a *du'â'* with these three names is apparent because when we get up from bed, from sleep, we are resurrected from death, because sleep is a form of death, as Allâh ﷻ tells us in *Sûrah 'An'âm 6:60* and in *Sûrah az-Zumar 39:42*. So, if rising

¹ [Muslim]

from sleep during the night is a type of resurrection, and these honourable three angels are all entrusted with life, then the occasion of mentioning the names of these angels in the *du‘ā’* becomes apparant.

Also, we should always understand and follow Allāh’s Messenger ﷺ in his commands, prohibitions and his various other sayings. If we are in doubt regarding any matter about which the people of knowledge have differed, then we should supplicate to Allāh with this *du‘ā’*.

387. When Prophet ﷺ got up in the night for prayer, he would start the prayer by saying:

اللَّهُ أَكْبَرُ – *Allāhu ‘Akbar* – Allāh is the Greatest.

– Then before reciting the Qur’ān, he would say this.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Subhānaka Allāhumma wa bi-ḥamdika, wa tabārakasmuka, wa ta‘ālā jadduka, wa lā ‘ilāha ghayruka.

O’Allāh! Glory and praise be to You; Blessed be Your Name; Great is Your Honour; and there is no (true) god but You.

لَا إِلَهَ إِلَّا اللَّهُ – *Lā ‘ilāha ‘illallāh.* – Three times

There is none worthy of worship in truth except Allāh.

اللَّهُ أَكْبَرُ كَبِيرًا – *Allāhu ‘Akbar kabîrâ.* – Three times

Allāh is the Greatest – Very great.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

‘A‘ūdhu billāhis-Samî‘il-‘Alîm, minash-shaytân-nir-rajîm, min hamzihi, wa nafkhihi wa nafthihi.

I take refuge in Allāh, the All Hearing, All Knowing, from Satan the accursed; from his evil suggestions, blowing and breathing.¹

Explanatory Note:

The *takbîr* at the beginning of the prayer indicates that all permissible acts become unlawful during prayer. The *takbîr* is a compulsory acknowledgement for the worshipper, both in belief and speech that Allāh is the Greatest, greater than everything in His Essence, Attributes and in the rights (owed to Him).

388. This was one of the opening supplications of Prophet ﷺ in the night prayer.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – Ten times

Allāh is the Greatest

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – Ten times

All praise and thanks be to Allāh.

سُبْحَانَ اللَّهِ – *Subḥānallāh* – Ten times

Glory be to Allāh.

لَا إِلَهَ إِلَّا اللَّهُ – *Lā 'ilāha 'illallāhu* – Ten times

There is none worthy of worship in truth but Allāh.

أَسْتَغْفِرُ اللَّهَ – *'Astaghfirullāh* – Ten times

I seek forgiveness from Allāh.

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي.

Allāhum-maghfir li, wahdinî, warzuqnî, wa 'āfinî – Ten times

¹ [Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, authenticated by al-'Albānī in al-Mishkāt]

O' Allāh, forgive me and guide me and give me sustenance and overlook my sins.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضِّيقِ يَوْمَ الْحِسَابِ.

Allāhumma 'innî 'a'ûdhu bika minadh-dhîqi yawmal-hisâb – Ten times

O' Allāh, I take refuge with You from the distress of the Day of Account.¹

389. Prophet ﷺ used to say this dhikr in the night prayer.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – Three times

Allāh is the Greatest.

ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكَبْرِيَاءِ وَالْعَظَمَةِ.

Dhul-Malakûti wal-jabarûti wal-kibriyâ'i wal-'azamati.

Possessor of kingdom, power, magnificence and might.²

Explanatory Note:

When we start the prayer, we say, “*Allāhu 'Akbar*” – Allāh is Greater than everything else. So we put everything aside that's in our mind, all of those things we are thinking of and say Allāh is the Greatest. This helps us focus and keep a good connection with Allāh ﷻ during prayer, and have more *khushû'* (focus in prayer with humility). We say “*Allāhu 'Akbar*” throughout the *Ṣalâh* to keep reminding us: Allāh is Greater than everything else, so keep your attention to Him and His remembrance.

¹ [*'Aḥmad, Abî Shaybah, Abû Dâwûd, aṭ-Ṭabarâni*]

² [*Abû Dâwûd*]

390. Prophet ﷺ used to make this *du‘ā’* in the obligatory prayers.

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ
نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ
خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

Allāhumma bâ'id baynî wa bayna khaṭâyâya kamâ bâ'adta baynal-mashriqi wal-maghribi. Allāhumma naqqinî min khaṭâyâya kamâ yunaqqath-thawbul-'abyadhu minad-danasi. Allāhum-maghsilnî min khaṭâyâya bith-thalji, wal-mâ'i, wal-baradi.

O' Allâh! Set me apart from my sins as You have set the East apart from the West. O' Allâh! Cleanse me from sins as a white garment is cleansed of dirt. O' Allâh! Wash off my sins with snow, water, and hail.¹

Explanatory Note:

In the first part of this *du‘ā’*, we are asking Allâh ﷻ to keep us far from the sins we have not committed yet. In the second part, we are asking Allâh ﷻ to cleanse us of those sins we have already committed. And the third is greater, because we are asking Allâh ﷻ to purify us. The choice of the words “snow, water and hail” signifies being washed of our sins. Snow and hail have a cooling effect, like the forgiveness from Allâh ﷻ of our sins. Also, the concept of sin always brings to our mind the Hell-fire. Hail, snow and cold water would extinguish the Fire of Hell and also cleanse us of our sins. Ibn al-Qayyim رحمه الله asked his Shaykh ibn Taymiyyah رحمه الله why Prophet ﷺ used to ask in this *du‘ā’*

¹ [al-Bukhârî, Muslim, Abû Dâwûd, authenticated by al-'Albânî in *Silsilah aṣ-Ṣaḥîḥah*]

for his sins to be cleansed with snow, water and hail, because warm water is more effective in cleaning a dirty cloth. He said that sins are from the Satan, and he is created from fire.

391. Prophet ﷺ said that the words most loved by Allāh are when His slave says this *dhikr*.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Subhānaka Allāhumma wa bi-ḥamdika, wa tabārakasmuka, wa ta'ālā jadduka, wa lā 'ilāha ghayruka.

O' Allāh! Glory and praise be to You; Blessed be Your Name; Great is Your Honour; and there is no (true) god but You.¹

Explanatory Note:

When we say “*Subhānaka Allāhumma wa bi-ḥamdika*” we are saying that Allāh ﷻ is above everything and free from imperfections and all praise is to Him; “*tabārakasmuka*” signifies that whenever Allāh's Name is mentioned with something, it blesses that thing and increases it; “*wa ta'ālā jadduka*” is exalting Allāh's majesty; and “*lā 'ilāha ghayruka*” is a natural result of everything that we mentioned before. How can there be another deity worthy of worship when we have just mentioned all of these attributes?

So, in this *dhikr* we declare by His sublimity, that Allāh ﷻ is too exalted to have any faults and we praise Him. Blessings are received by His Name and through His remembrance. Prophet ﷺ said that it is one of the most beloved words to Allāh ﷻ.

¹ [Abū Dāwūd, at-Tirmidhī, Ibn Mājah, authenticated by al-'Albānī]

392. Ibn ‘Umar رضي الله عنه narrated: “A man standing behind the Messenger of Allāh ﷺ said:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.

Allāhu ‘Akbar kabîrâ, wal-ḥamdu lillâhi kathîrâ, wa subḥânallâhi bukratan wa ‘aṣîlâ.

Allāh is the Greatest, Most Great. Praise be to Allāh, abundantly. Glorified is Allāh at the break of day (morning) and at its end (evening).”

– On hearing this, the Messenger of Allāh ﷺ said: ‘I am astonished! The gates of heaven have been opened for this’. Ibn ‘Umar stated: “Ever since I have heard them from the Messenger of Allāh ﷺ, I have never missed these sentences.”¹

393. When a man commenced Ṣalâh with this *dhikr*, Prophet ﷺ said that he saw twelve angels competing as to which of them would take it up.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

Al-ḥamdu lillâhi ḥamdan, kathîran, ṭayyiban mubârankan fîhi.

All praise and thanks be to Allāh, a praise that is abundant, good and blessed.²

¹ [Muslim]

² [Muslim, Abû ‘Awânah]

394. وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ. لَبَّيْكَ وَسَعْدَيْكَ أَنَا بِكَ وَإِلَيْكَ وَلَا مَنجَا وَلَا مَلْجَأَ إِلَّا إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. (لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.)

Wajjahtu wajhiya lilladhî faṭaras-samâwâti wal-'ardha ḥanîfan, wa mâ 'anâ minal-mushrikîn; 'inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi Rabbil-'alamîn, lâ sharîka lahu, wa bi dhâlika 'umirtu wa 'anâ minal-muslimîn. Allâhumma 'Antal-Maliku, lâ 'ilâha 'illâ 'Anta, subḥânaka, 'Anta Rabbî wa 'anâ 'abduka, dhalamtu nafsî, wa'taraftu bidhanbî, faghfir lî dhunûbî jamî'an 'innahu lâ yaghfirudh-dhunûba 'illâ 'Anta, wahdinî li'aḥsanil-'akhlâqi lâ yahdî li'aḥsanihâ 'illâ 'Anta, waṣrif 'annî sayyî'ahâ lâ yaṣrifu 'annî sayyî'ahâ 'illâ 'Anta, labbayka wa sa'dayka, 'anâ bika wa 'ilayka, wa lâ manjâ wa lâ maljaa' 'illâ 'ilayka, 'astaghfiruka wa 'atûbu 'ilayka. (Labbayka wa sa'dayka, wal-khayru kulluhu fî yadayka, wash-sharru laysa 'ilayka, 'anâ bika wa 'ilayka, tabârakta wa ta'âlayta, 'astaghfiruka wa 'atûbu 'ilayka.)

I have turned my face towards Him Who created the heavens and the earth, as a true believer (in 'Islâm), and I am not one of the idolators. Verily, my prayer and my sacrifice, and my living and my dying are for Allâh, Lord of the worlds. He has no partner. This I have been commanded, and I am the first of the Muslims (those

who submit to Him). O' Allāh! You are the King, none has the right to be worshipped but You, (You are the Most Perfect and all praise is for You). You are my Lord and I am Your slave. I have wronged myself, and have acknowledged my sins, so forgive all my sins, for no one forgives sins except You. I am here and happy to serve You. I exist by Your will and belong to You. There is no escape or shelter from You except to You. I seek Your forgiveness and repent to You.¹ (I am here and happy to serve You. All good is in Your Hands, and evil is not attributed to You. I exist by Your will and belong to You. You are Most Blessed and Most Exalted. I seek Your forgiveness and repent to You).²

Explanatory Note:

This is a Muslim's declaration to worship and invoke only Allāh ﷻ, submit and sacrifice only to Him. A *mu'min's* (believer's) life is only for Allāh ﷻ and not for the pleasures of this world.

“*Wajjahtu wajhiya*” means I turn my face (towards Allāh) with my *'ibādah* (worship). “*Lilladhî faṭaras-samâwâti wal-'ardha*” means the Creator of the heavens and earth. Regarding *ḥanîfah*, 'Imâm an-Nawawî رحمه الله said, “The majority say that the meaning is to incline towards the religion of truth, al-'Islâm.” Regarding the word “*nusuki*”, 'Imâm as-San'ani, in *Subulus-Salam* Vol.1 P.275 said, “*an-Nusuk*” is *'ibādah* and everything that the closeness of Allāh is sought with”. “*Wa maḥyâya wa mamâtî lillâhi Rabbil-alamîn*” means, while in the state of

¹ [Muslim, an-Nasâ', Abû Dâwûd]

² [This part is in some narrations in Muslim]

life and the state of death, I belong to Allāh ﷻ. By believing and saying this, we benefit from the obligation of preserving one's time and not to spend it in such things that displease Him. *Rabbi* means *Malik*, which means Owner. "*Ālamîn*" is the plural of *al-Ālam*, which means anything or everything other than Allāh ﷻ. "*Wa 'anâ 'abduka*" indicates the attribution of *'ubûdiyyah* (worshipper) to oneself, which is the most noble of attributes. "*Zalamtu nafsî*" is oppressing oneself by falling into sin. He who disobeys Allāh ﷻ is the one who oppresses himself. "*Wahdinî li'ahsanil-'akhlâqi*" – This statement is the belief in *al-Qadr* and that Allāh is the One Who guides and He is the One Who fortifies from sin/sinful acts. The word "*labbayka*" means to remain (firmly) upon the obedience of Allah ﷻ and continuously responding to His command. And the word "*sa'dayka*" means extremely happy (under Your order). What is intended by them is abundance, and repetition in the obedience of Allāh. "*Wal-khayru kulluhu fî yadayka*" means all the good is in Your Two Hands (Allāh's). What is meant by "*wash-sharru*" is that pure evil does not belong to You (Allāh). Regarding the meaning of "*anâ bika wa 'ilayka*", 'Imâm an-Nawawî رحمه الله said, "My return and my destination is to You, as my success is from You." "*Tabârakta wa ta'âlayta*" means, "Surely, You (Allāh) are High and free from all defects." This great *du'â*' is the affirmation of *Tawhîd al-'Ulûhiyyah*, *Tawhîd ar-Rubûbiyyah* and *Tawhîd al-'Asmâ' waṣ-Ṣifât*.

92. INVOCATIONS IN BOWING (*RUĪŪ'*)395. *سُبْحَانَ رَبِّيَ الْعَظِيمِ**Subḥāna Rabbiyal-'azīm.*Glory to my Lord, the Exalted.¹ –Three times**Explanatory Note:**

Ruku' and *sajdah* are the two states in prayer when we express our humility before our Lord. This is why we praise and glorify Allāh ﷻ in these positions. When we say “*Subḥāna Rabbi*”, we are disassociating Allāh from any imperfection and from every defect and shortcoming in His attributes, actions and His rights (over the creation). Among His rights are the declaration of His mightiness in every situation, the placing of obedience to Him before obedience to our soul or parents, leaders and others besides them. And we say “*Rabbi*” meaning “my Lord” in order to feel closeness to Him and love Him. It adds that element of bonding, that ingredient for connection and love. He is My Lord (*Rabbi*) Who has raised me in His care, clothing me, feeding me, healing me, nurturing me. So by saying this *dhikr* with our heart, we realize His Majesty and Sovereignty and say, “I place all my hopes with You, My Lord.”

396. *سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.**Subḥāna Rabbiyal-'azīm wa bi-ḥamdihi.*Glory to my Lord, the Exalted and praised be He.²¹ [Abū Dawūd, 'Aḥmad, authenticated by al-'Albānī in *Ṣaḥīḥ at-Tirmidhī*]² [Abū Dāwūd, 'Aḥmad]

397. سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

Subbūhun, Quddûsun Rabbul-malâ'ikati war-rûh.

Glory (is to You), Most Holy (are You), Lord of the Angels and the Spirit (Jibrîl).¹

Explanatory Note:

Subbūh – The One Who is Exalted a lot, *Quddûs* – The One Who is very Pure, *Rabbul-malâ'ikati war-rûh* – Lord of Angels and Jibrîl. We say this in *rukû'* and *sajdah* out of humility, reminding ourselves how insignificant we are, and we acknowledge Allâh's purity and that He is the *Rabb*.

398. 'Ā'ishah ؓ reported: "The Prophet ﷺ used to say frequently in the bowing and prostrations:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

Subhânaka Allâhumma Rabbanâ wa bi-ḥamdika, Allâhum-maghfir lî.

Glory is to You O' Allâh, our Lord, and all praise be to You. O' Allâh! Forgive me."

– Prophet ﷺ would often say this in *rukû'* and *sujûd*, implementing the order of the Qur'ân.²

Explanatory Note:

It is reported in Ṣaḥîḥ al-Bukhârî, Muslim and others that 'Ā'ishah ؓ was asked about the manners of Prophet ﷺ, and she replied, "His manners were (an embodiment) of the Qur'ân". The

¹ [Muslim, Abû Dâwûd]

² [al-Bukhârî, Muslim]

meaning of that is that obeying what Allāh ﷻ ordered and staying away from what He forbade in the Qur’ân became his character and nature. ‘Â’ishah ؓ elaborated on her previous statement, saying, “The Messenger of Allāh ﷺ used to say in his *rukû’*, ‘*Subḥânaka Allâhumma Rabbanâ wa bi-ḥamdika, Allâhum-maghfir lî*’; thus enacting the Qur’ân”, implying, he ﷺ would supplicate with this *du‘â* in obedience to what Allāh ﷻ ordered in the Qur’ân,

*“Then glorify with the praises of your Lord, and seek His forgiveness, for He is Oft-Returning.”*¹

Al-Khaṭṭâbi said concerning the phrase “*Subḥânaka Allâhumma Rabbanâ wa bi-ḥamdika*” – i.e., by means of Your strength which is a blessing for which You are to be praised, I glorify You, not by my power and strength.²

399. اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعُ
سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ.

Allâhumma laka raka‘tu, wa bika ‘âmantu wa laka ‘aslamtu, wa ‘alayka tawakkaltu, ‘Anta Rabbî, khashaa‘ sam‘î, wa baṣarî, wa damî, wa laḥmî, wa ‘azmî, wa ‘aṣabî lillâhi Rabbil-‘âlamîn.

O’ Allāh! To You I have bowed, in You I have believed, to You I have submitted, in You I have placed my trust; You are my Lord; my hearing, my seeing, my blood, my flesh, my bones, and my sinews (tendons) are humbled for Allāh, Lord of the worlds.³

¹ [Sûrah an-Naṣr 110:3]

² [Fath al-Bârî 13/541]

³ [an-Nasâ’î]

400. Prophet ﷺ used to say this *dhikr* in the night prayer.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَائِكَةِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ .

Subhâna dhil-jabarûti, wal-malakûti, wal-kibriyâ'i, wal-'azamati.

Glory is to You, Master of power, of dominion, of majesty and greatness.¹

93. UPON STRAIGHTENING UP FROM RUKÛ'

401. سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. – *Sami' Allâhu liman ḥamidah.*

Allâh hears whoever praises Him.²

Explanatory Note:

This hearing of Allâh ﷻ is the hearing of response; it means that Allâh answers the one who calls upon Him. He responded to the one who praised Him and He rewarded him. This does not mean that Allâh only hears, because Allâh hears the one who praises Him and the one who does not praise Him, but it means here that Allâh answers the one who praises Him with reward and this hearing is the kind that points to the hearing of response.³

Al-Baghawî said in *Sharḥ as-Sunnah* Vol 3, pg 113, that the meaning of "*Sami' Allâhu liman ḥamidah*" is "May Allâh accept his praise and answer him."

A point to note: Why do we say "*Sami' Allâhu liman ḥamidah*" when we straighten up from *ruku'*? This is because when we go into *sujûd*, we will be the closest we can ever be to Allâh ﷻ, and

¹ [Abû Dâwûd, an-Nasâ'i]

² [al-Bukhârî, Muslim]

³ [Shaykh Muḥammad ibn Ṣâleḥ al-'Uthaymîn رحمه الله]

during which, *du‘ā’s* are always answered. Any *du‘ā’* made before Allāh ﷻ is only proper and acceptable when preceded by praise and much extolling. Just as *Sûrah al-Fâtiḥah* starts out with praise before the great *du‘ā’* is made (*’Ihdinaṣ-ṣirâṭal-mustaqîm*), the same holds true here. “*Sami‘ Allāhu liman ḥamidah*” therefore, signals us to praise Allāh much before we are to make our *du‘ā’s* when in *sujûd*.

402. Prophet ﷺ said: “When the *’Imâm* says ‘*Sami‘ Allāhu liman ḥamidah*’, then say:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ – *Allāhumma Rabbanâ wa lakal-ḥamd.*

O’ Allāh! Our Lord! To You be all praise.

– And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven.”¹

Explanatory Note:

This is one of the ways which Allāh ﷻ has shown us that leads to the forgiveness of sins, so that one does not feel despair and give up on the mercy of Allāh.

403. When a man said this *dhikr*, Prophet ﷺ said that he saw over thirty angels competing to record it first.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

Rabbanâ wa lakal-ḥamd, ḥamdan kathîran ṭayyiban mubâraḳan fîhi.

Our Lord, and to You be all praise, abundant, good and blessed praise.²

¹ [al-Bukhârî, Muslim, at-Tirmidhî]

² [al-Bukhârî]

– And sometimes would add:

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اللَّهُمَّ
لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Mil'as-samâwâti wa mil'al-'ardhi wa mâ baynahumâ, wa mil'a mâ shi'ta min shay'in ba'du. Allâhumma lâ mâni'a' limâ 'a'ṭayta, wa lâ mu'ṭiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.

(A praise) Filling the heavens, filling the earth and what lies between them, and in everything else You wish. O' Allâh! None can withhold what You grant, and none can grant what You withhold; and the might of a mighty person cannot benefit him against You (no fortune can be of benefit to its possessor against Your fortune).¹

Explanatory Note:

“Whatever else that will please You” implies the rest of creation that for us humans, is beyond our imagination and grasp (like the Throne, the *Kursî*, etc.,) With those words, we are humbly admitting our limitations in knowledge.

94. INVOCATIONS DURING PROSTRATION (*SUJÛD*)

404. سُبْحَانَ رَبِّيَ الْأَعْلَى. – *Subhâna Rabbiyal-'A'la*. – Three times.

Glory is to my Lord, the Most High.²

Explanatory Note:

The state of prostration (*sujûd*) is the highest state of humility and submission before our Lord. We are closest to Allâh ﷻ in *sujûd* and

¹ [Muslim, Abû 'Awânah]

² [Abû Dâwûd, 'Aḥmad, authenticated by al-'Albâni in *Ṣaḥîḥ at-Tirmidhî*]

mentioning His greatness expresses our humility. So this is why this state is the best for supplication.

405. *سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ .*

Subhâna Rabbiyal-'Alâ wa bi-ḥamdihi. – Three times

Glory to my Lord, the Most High, and praised be He.¹

406. *سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .*

Subbûhun, Quddûsun Rabbul-malâ'ikati war-rûḥ.

Glory (is to You), Most Holy (are You), Lord of the Angels and the Spirit (Jibrîl).²

407. 'Ā'ishah رضي الله عنها reported: “The Prophet صلى الله عليه وسلم used to say frequently in the bowings and prostrations:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

Subhânaka Allâhumma Rabbanâ wa bi-ḥamdika, Allâhum-maghfir lî.

Glory is to You O' Allâh, our Lord, and all praise and thanks be to You. O' Allâh! Forgive me.

– In this way he was acting according to the Qur'ân.”³

Explanatory Note:

'Ā'ishah رضي الله عنها meant His Words:

*“Then glorify with the praises of your Lord, and seek His forgiveness, for He is Oft-Returning.”*⁴

¹ [Abû Dâwûd, 'Aḥmad]

² [Muslim]

³ [al-Bukhârî, Muslim]

⁴ [Sûrah an-Naṣr 110:3]

408. اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

Allāhumma laka sajadtu wa bika 'āmantu, wa laka 'aslamtu; sajada wajhiya lilladhî khalaqahu, wa ṣawwarahu, wa shaqqa sam'ahu wa baṣarahu, tabâarakallāhu 'aḥsanul-khâliqîn.

O' Allâh! For You I have prostrated, in You I have believed, to You I have submitted; My face has prostrated to the One Who created it and shaped it, and gave it hearing and sight. Blessed is Allâh, the Best of Creators.¹

409. Prophet ﷺ used to say this *dhikr* in the night prayer.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥâna dhil-jabarûti, wal-malakûti, wal-kibriyâ'i, wal-'azamati.

Glory is to You, Master of power, of dominion, of majesty and greatness.²

410. اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَةً وَسِرَّهُ.

Allāhum-maghfir li dhanbî kullahu diqqahu wa jillahu wa 'awwalahu wa 'âkhirahu wa 'alâniyatahu wa sirrahu.

O' Allâh! Forgive me all my sins, great and small, first and last, open and secret.³

Explanatory Note:

Prophet ﷺ was forgiven by Allâh ﷻ, yet he used to pray for the forgiveness of his shortcomings out of his gratitude to Allâh's Might

¹ [Muslim]

² [an-Nasâ'i, authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

³ [Muslim, Abû Dâwûd]

and Majesty. In spite of being innocent, he was always fearful of the wrath of Allāh.¹

411. اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سُخْطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

Allāhumma 'innī 'a'ūdhu bi-riḍhāka min sakhaṭika, wa bi-mu'āfātika min 'uqūbatika, wa 'a'ūdhu bika minka, lâ 'uḥṣî thanâ'an 'alayka 'Anta kamâ 'athnayta 'alâ nafsika.

O' Allāh! I take refuge in Your pleasure from Your anger, and in Your pardon from Your punishment, and I take refuge in You from You. I cannot count Your praises; You are as You have praised Yourself.²

Explanatory Note:

In this *du'â'*, we acknowledge that only Allāh ﷻ can give us refuge from His anger. We recognize Allāh's wrath but also seek refuge in His forgiveness, and know that the only refuge from Him is by fleeing *to* Him. There is no protection from Allāh's wrath except in His mercy. Everything that we fear, we flee from, except Allāh ﷻ. Our fear of Allāh causes us to flee *to* Him. We should turn to Allāh ﷻ and take refuge in Him from disbelief and sin, thereby escaping His punishment. Thus when we flee unto Allāh, we would actually be fleeing (unto Him) from a thing that occurred by His will and decree. In other words, we would be fleeing from Allāh unto Him! For Allāh ﷻ says in the Qur'ân: ﴿ فَفِرُّوا إِلَى اللَّهِ ﴾ – “So flee to Allāh”.³

¹ [Riyâdhuṣ-Ṣâliḥîn]

² [Muslim]

³ [Sûrah adh-Dhâriyât 51: from verse 50]

95. INVOCATIONS FOR PROSTRATION DUE TO RECITATION OF THE QUR'ĀN

412. سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

Sajada wajhiya lilladhî khalaqahu, wa shaqqa sam'ahu wa baṣarahu, bi-ḥawlihi wa quwwatihi; tabârakallâhu 'aḥsanul-khâliqîn.

I have prostrated my face to the One Who has created it, and gave it hearing and sight by His might and power. Blessed be Allâh, the Best of Creators.¹

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

Allâhum-maktub lî bihâ 'indaka 'ajran, wa dha' 'annî bihâ wizran, waj'alhâ lî 'indaka dhukhran, wa taqabbalhâ minnî kamâ taqabbaltahâ min 'abdika Dâwûd.

O' Allâh! Write it (this prostration) as a reward for me, remove one of my sins, save it for me for the time of need, and accept it from me as You accepted it from Your servant Dâwûd.²

96. INVOCATIONS WHEN SITTING BETWEEN PROSTRATIONS

414. اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْبُرْنِي وَعَافِنِي وَارْزُقْنِي وَارْفَعْني .

Allâhum-maghfir lî, warḥamnî, wahdinî, wajburnî, wa 'âfinî, warzukhnî warfa'nî.

O' Allâh! Forgive me, have mercy on me, guide me, strengthen me, protect me, provide for me and raise my rank.³

¹ [at-Tirmidhî, 'Aḥmad]

² [at-Tirmidhî]

³ [Authenticated by al-'Albânî in Ṣaḥîḥ at-Tirmidhî and Ṣaḥîḥ ibn Mâjah]

415. رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي. – *Rabbighfir lî, Rabbighfir lî.*

My Lord, forgive me, My Lord, forgive me.¹

Explanatory Note:

Ibn al-Qayyim رحمه الله said that *maghfirah* is erasing the sin, removal of its traces and prevention of its evil. It is taken from the word *mighfar*, which means the metal helmet that a warrior wears to protect himself. And just as a *mighfar* protects the one wearing it from the consequences of the attacks, *maghfirah* (forgiveness) protects a person from the consequences of the sin. And just as the *mighfar* covers the warrior's head, *maghfirah* veils the person's faults. Thus when Allāh ﷻ bestows upon us *maghfirah*, He protects us from the consequences of our sin and veils that sin from others. That is what we seek when we say “*Rabbighfir lî.*”

97. INVOCATIONS FOR TASHAHHUD

416. 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.

At-tahiyātu lillāhi waṣ-ṣalawātu, waṭ-ṭayyibātu, 'as-salāmu 'alayka 'ayyuhannabiyyu, wa raḥmatullāhi wa barakātuhi, 'as-salāmu 'alaynā wa 'alâ 'ibâdillâhiṣ-ṣâlihîn. 'Ash-hadu 'an lâ 'ilâha 'illallâhu, wa 'ash-hadu 'anna Muḥammadan 'abduhu wa Rasûluhu.

All salutations (greetings of humility) are for Allāh, and all prayers and goodness. Peace be upon You O' Prophet, and the mercy of

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*]

Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship in truth but Allāh, and I bear witness that Muḥammad is His slave and Messenger.¹

Explanatory Note:

At-Taḥiyyât – Everything that indicates the glorification of Allāh such as bowing and prostration. All words which imply peace, sovereignty and eternity, are due to Allāh ﷻ. *Aṣ-Ṣalawât* – All supplications which are used to glorify the Majesty of Allāh ﷻ, for He is fully entitled to them, and none but Him is worthy of them. *Aṭ-Ṭayyibât* – All good and pure words suitable for praising Allāh ﷻ, not those ones incompatible with His Attributes with which kings were greeted. Allāh is Pure and Good and He doesn't accept sayings or deeds unless they are good and pure. We assert that all good deeds that any of His creation does is for Allāh ﷻ.

Then, we supplicate for peace, mercy and blessings to be sent on the Prophet ﷺ. By this we take a lesson – since we can pray *for* the Prophet ﷺ, we cannot pray *to* him. Next, we are sending peace upon ourselves and upon every righteous servant of Allāh ﷻ. Again, the fact that we are supplicating *for* the righteous clearly indicates that we cannot supplicate *to* them. Then we bear witness with certainty that no one in the heavens and the earth deserves to be worshipped except Allāh Almighty, and that Muḥammad ﷺ is Allāh's Messenger and servant.

¹ [al-Bukhārī, Muslim]

98. SENDING PRAYERS ON THE PROPHET ﷺ

417. ‘Abdur-Raḥman ibn Abî Layla said, “Ka‘b bin ‘Ujrah ﷺ met me and said, ‘Would you like me to give you a gift?’ – We asked Allāh’s Messenger ﷺ: ‘O’ Messenger of Allāh! How should one (ask Allāh to) send *aṣ-ṣalāh* (blessings) upon you, for we know how to greet you’. He said: ‘Say:

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.

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamā ṣallayta ‘alā ‘Ibrāhîma wa ‘alā ‘āli ‘Ibrāhîma, ‘innaka Ḥamîdun-Majîd. Allāhumma bârik ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamâ bârakta ‘alā ‘Ibrāhîma wa ‘alā ‘āli ‘Ibrāhîma, ‘innaka Ḥamîdun-Majîd’.

O’ Allāh! Send prayers (grace, honour and mercy) upon Muḥammad, and upon the family of Muḥammad, as You sent prayers upon ‘Ibrāhîm and upon the family (or the followers) of ‘Ibrāhîm. Indeed You are Praiseworthy and Most Glorious. O’ Allāh! Send blessings upon Muḥammad, and upon the family of Muḥammad, as You sent blessings upon ‘Ibrāhîm and upon the family of ‘Ibrāhîm. Indeed You are Praiseworthy and Most Glorious’.”¹

Explanatory Note:

Shaykh Salîm al-Hilâlî said, “ ‘Abdur-Raḥman ibn Abî Layla met Ka‘b bin ‘Ujrah ﷺ. Ka‘b asked ‘Abdur-Raḥman if he wanted a gift. In

¹ [al-Bukhârî]

those days the best gift one could give was knowledge about a religious issue. The *Ṣaḥābah* (Companions) and the *Tābī‘ūn* (the generation of Muslims immediately after the Companions) used to consider knowledge as something precious. Therefore when a man taught his brother something, he has given him the best gift man can give.¹

’Ibrāhîm ﷺ had special eminence which the other Prophets besides Muḥammad ﷺ did not have. He was made a leader (*’Imām*) for mankind (to follow him) – (*Sûrah al-Baqarah 2:124*) and was known as “*Khalîlullâh*” – the Friend of Allâh (*Sûrah an-Nisâ’ 4:125*). Prophet Muḥammad ﷺ was the direct descendant of ’Ibrāhîm ﷺ, and for the birth of whom a supplication was made by ’Ibrāhîm ﷺ (*Sûrah al-Baqarah 2:128,9*). So we make the same supplications for blessings from Allâh ﷻ for both of them.

418. The people asked: “O’ Allâh’s Messenger! How shall we (ask Allâh to) send *ṣalâh* on you?” He replied: “Say:

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

Allâhumma ṣalli ‘alâ Muḥammadin wa ‘alâ ‘azwâjîhi wa dhurriyyatihi, kamâ ṣallayta ‘alâ ‘âli ’Ibrâhîma, wa bârik ‘alâ Muḥammadin wa ‘alâ ‘azwâjîhi wa dhurriyyatihi, kamâ bârakta ‘alâ ‘âli ’Ibrâhîma, ’innaka Ḥamîdun-Majîd.

O’ Allâh! Send prayers upon Muḥammad, and upon his wives and progeny (descendants), as You sent prayers upon the family of

¹ [Zubdatul-’Aḥkâm vol 1 page 504]

'Ibrâhîm. And send blessings upon Muḥammad, and upon his wives and progeny, as You sent blessings upon the family of 'Ibrâhîm. Indeed You are Praiseworthy and Most Glorious.¹

Explanatory Note:

Ṣalâh was taught to us by our Prophet ﷺ, to whom Allâh ﷻ revealed it. It is therefore obligatory for us to ask Allâh ﷻ to bless our Prophet ﷺ during *Ṣalâh*, which is the best state of communion with our Lord, as an acknowledgement of our gratitude to him. He guided us to the path of Allâh, was made the final Messenger of the Universal Message, and is a “Mercy for the worlds”. The family (*'âli*) of Muḥammad ﷺ refers to his pious and noble family who believed in him as a Prophet and shared the hardships of life along with him, and all of his companions and followers who sincerely obeyed his command and tried to live by the ideals prescribed by him.

99. INVOCATIONS AFTER THE LAST *TASHAHHUD* AND BEFORE *SALĀM*

419. Prophet ﷺ said that when one finishes the last *tashahhud*, he should seek refuge with Allâh from these four things. Then he should supplicate for himself with what occurs to him.

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

Allâhumma 'innî 'a'ûdhu bika min 'adhâbil-jahannama, wa min 'adhâbil-qabri, wa min fitnatil-mahyâ wal-mamâti, wa min sharri fitnatil-masîhid-dajjâl.

¹ [al-Bukhârî, Muslim]

O' Allāh! I take refuge in You from the punishment of the Hell-fire, and from the punishment of the grave, and from the trials of life and death, and from the evil trial of *al-Masīḥ ad-Dajjāl* (Anti Christ).¹

Explanatory Note:

The punishment of the grave and the punishment in Hell are horrendous. The trials of life and death are also very serious. One may commit sins or *bid'ah* (innovation in 'Islām), or be exposed to *kufr* (disbelief) in Allāh's religion. One might be tempted with wealth, lusts, or evil company, and commit acts which displease Allāh ﷻ during their lives. Death is one of the most traumatic experiences which we must undergo. At the time of death, we will be questioned about our faith in the grave. We ask Allāh ﷻ to grant us protection from it. One may be tested with the trial of *al-Masīḥ ad-Dajjāl* if they live during the time when he appears. *Al-Masīḥ ad-Dajjāl* will appear at the end of time, claiming to be a prophet and lord of all creation. He will call people to disbelief and will possess all sorts of comforts of life at a time when the people will have none. Many people will follow him and will be doomed because of their following him. We should ask our Lord to protect us from these trials, because we do not know whether we will be saved or not. Everyone is in need of this *du'ā'* so that they will not be tried in their life or upon dying; and so that they will not experience the trial of *al-Masīḥ ad-Dajjāl* if they happen to live at the time when he appears. Seeking refuge in Allāh ﷻ from all these during *Ṣalāh* indicates the gravity of the test which Muslims will undergo.

¹ [Muslim]

420. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allâhumma 'innî 'a'ûdhu bika minal-bukhli, wal-jubni, wa 'a'ûdhu bika min sū'il 'umuri, wa 'a'ûdhu bika min fitnatiṣ-ṣadri, wa 'a'ûdhu bika min 'adhâbil-qabr.

O' Allâh! I take refuge in You from miserliness, cowardice, and I take refuge in You from a bad life, and I take refuge in You from the miseries of the heart and I take refuge in You from the punishment of the grave.¹

421. 'Ā'ishah ؓ narrated: "Allâh's Messenger ﷺ used to invoke in *aṣ-Ṣalâh*:

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

Allâhumma 'innî 'a'ûdhu bika min 'adhâbil-qabri, wa 'a'ûdhu bika min fitnatil-masihid-dajjâli, wa 'a'ûdhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma 'innî 'a'ûdhu bika minal-ma'thami wal-maghrami.

O' Allâh! I take refuge in You from the punishment of the grave, and I take refuge in You from the trials of the *Dajjâl* (False Messiah, Anti-Christ), and I take refuge in You from the trials of life and death. O' Allâh! I take refuge in You from sin and debt.

– Somebody said to him: "Why do you so frequently seek refuge from debt?" He ﷺ replied: "When a man is in debt, he tells lies whenever he speaks, and breaks promises whenever he makes them."²

¹ [an-Nasâ'î]

² [al-Bukhârî, Muslim]

Explanatory Note:

Al-Masîḥ ad-Dajjâl refers to the man with a squint who will appear before the Day of Judgement. He will make claim to godhood, and in order to test the faith of people, Allâh will give him some supernatural powers. The pious would however recognize him and save themselves from his trap. This will be a great trial indeed and one must seek refuge with Allâh ﷻ from it. Trials of life mean ordeals which one has to face in life and which can harm his faith and body. Trials of death mean the troubles which one has to face before death.¹

Those who get into the habit of extravagant living, end in humiliation and disgrace. When a loan is taken, it has to be repaid. Not being able to repay it, compels a man to make promises he knows he can't fulfill and tell lies to justify not paying back the loaner. A loan strains relationships and cuts the ties of love. This is why Prophet ﷺ sought refuge from ever being in debt.

422. اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا.

Allâhumma ḥâsibnî ḥisâban yasîrâ.

O' Allâh! Judge me with an easy judgement (reckoning).²

Explanatory Note:

‘Ā’ishah ؓ asked Prophet ﷺ what the “easy reckoning” was, to which he replied: “A person has his sins presented before him only to have them overlooked. For sure, the one whose account is questioned, will be destroyed.”³

¹ [Riyâdhuṣ-Ṣâliḥîn]

² [‘Aḥmad, al-Ḥâkim]

³ [‘Aḥmad]

423. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ.

Allāhumma 'innî 'a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam 'a'mal.

O' Allâh! I take refuge in You from the evil of what I have done and the evil of that which I have not done.¹

Explanatory Note:

This is comprehensive prayer for protection against *riyâ'* (showing off), hypocrisy and pride. It is common human weakness to enjoy being praised and hearing good about oneself. Sometimes one may do a good deed but it is tainted with slight hypocrisy or pride. This destroys even the most virtuous of deeds. *Riyâ'* leads to showy behaviour and self-glorification, which are inherent weaknesses in man. The danger of *riyâ'* is present at all times and in all places because *riyâ'* is hidden and it is difficult to free oneself from its grip. This is why it has been called "hidden *shirk*". Even Prophet ﷺ had prayed to Allâh to save him from the harm of *riyâ'* in this *du'â'* he made before he left for *Hajj*: "O' Allâh! Make this *Hajj* in which there is no *riyâ'* or showing off."²

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

Allāhumma 'innî ḡalamtu nafsî ḡulman kathîran wa lâ yaghfirudh-dhunûba 'illâ 'Anta; Faghfir lî maghfiratan min 'indika, warḡamnî, 'innaka 'Antal-Ghafûrur-Raḡîm.

¹ [Muslim]

² [Ṣaḡīḡ al-Jâmi']

O' Allāh! Indeed I have greatly wronged myself, and none can forgive sins but You. So grant me Your forgiveness and have mercy on me. Surely You are Forgiving, Most Merciful.¹

Explanatory Note:

Prophet ﷺ taught this *du'ā'* to Abû Bakr aṣ-Ṣiddîq ؓ. This *du'ā'* was given by the best of Prophets, to the best of '*awliyâ'*' (friends). In this *du'ā'*, the *ẓulm* (injustice) we have committed against ourselves are sins. Why are sins referred to as *ẓulm*? It is because when we commit sins we are disobeying Allāh ﷻ, which is reducing His rights. Also when we do not acknowledge the blessings of Allāh and are arrogant, we are committing *ẓulm* against ourselves. When we ask Allāh for His *maghfirah* (forgiveness), we are asking for our sins to be concealed and that He does not punish us for them. We ask for the *rahmah* of Allāh for it envelops us and protects us, just as we were protected in the wombs of our mothers. Invoking Allāh with His Names *al-Ghafûr* and *ar-Rahîm* is for Him to forgive our sins, over and over again, out of His mercy. If the Prophet ﷺ and Abû Bakr ؓ are calling upon Allāh ﷻ saying, "I have wronged myself greatly," then where do we stand? We learn from this that we should humble ourselves in front of Allāh and never think ourselves to be better or more righteous than anyone else.

425. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

Allāhumma 'innî 'as'alukal-jannata wa 'a'ūdhu bika minan-nâr. — Three times.

O' Allāh! I ask You for Paradise and I take refuge in You from the Fire.²

¹ [al-Bukhârî, Muslim]

² [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*]

426. اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي. اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ. اللَّهُمَّ زَيِّنَا بِرَبِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

Allâhumma bi 'ilmikal-ghaibi, wa qudratika 'alal-khalqi, 'ahyini mâ 'alimtal-ḥayâta khayran lî, wa tawaffanî 'idhâ 'alimtal-wafâta khayran lî. Allâhumma wa 'as'aluka khashyataka fil-ghaybi wash-shahâdati, wa 'as'aluka kalimatal-ḥaqqi fir-ridhâ wal-ghadabi, wa 'as'alukal-qaṣda fil-faqri wal-ghinâ, wa 'as'aluka na'iman lâ yanfadu, wa 'as'aluka qurrata 'aynin lâ tanqaṭiu', wa 'as'alukar-ridhâ ba'dal-qadhâ'i, wa 'as'aluka bardal-'ayshi ba'dal-mawti, wa 'as'aluka ladhhdhatan nazari 'ilâ wajhika, wash-shawqa 'ilâ liqâ'ika fi ghayri dharrâa' mudhirratin, wa lâ fitnatin mudhillatin. Allâhumma zayyinnâ bi-zînatil-'îmâni, waj'alnâ hudâtan muhtadîna.

O' Allâh! By Your knowledge of the unseen and Your power over creation; keep me alive as long as You know such life is best for me and take me when You know death is better for me. O' Allâh! Make me fearful of You whether in secret or public. I ask You for a word of truth, that I may say in pleasure and anger. I ask You for moderation both in poverty and in wealth; I ask You for favours and delights that do not run out; I ask You for a comfort to my eyes which is not cut off (that never ends); I ask You for pleasure after what has been decreed; I ask You for a pleasant life after death; I ask You for the pleasure of looking at Your Face and longing to meet You in a state which I am not harmed by distress or the trial of being led astray. O' Allâh!

Beautify us with the adornment of faith and make us rightly guided guides (to the true religion).¹

Explanatory Note:

There is a difference between being patient with respect to what has been decreed and reaching the level of being pleased with whatever has been decreed. The second stage is a praiseworthy, non-obligatory state. We should pray to be of that nature and that is why we say, “I ask of You for pleasure after what has been decreed.”

427. Once, Prophet ﷺ heard a man saying this in his *tashahhud* and said: “He has been forgiven, he has been forgiven.”

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

Allāhumma 'innî 'as'aluka yâ Allāhu, bi-'annakal-Wāhidul-'Aḥaduṣ-Ṣamadul-ladhî, lam yalid wa lam yûlad wa lam yakullahu kufuwan 'Aḥad, 'an taghfira li dhunûbî, 'innaka 'Antal-Ghafûrur-Raḥîm.

O' Allâh! I ask You. O' Allâh! As You are the One, the Only, the Self Sufficient, the One Who begets not, nor was He begotten and there is none like unto Him; that You forgive me my sins, for verily You are the Oft Forgiving, Most Merciful.²

¹ [ʿAḥmad, authenticated by al-'Albânî in *Ṣaḥîḥ an-Nasâ'î*]

² [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ an-Nasâ'î*]

Explanatory Note:

This *du‘ā* is an example of *tawassul* (to hope for and seek the answering of one’s supplication) to Allāh ﷻ through His Most Beautiful Names and Exalted Attributes.

428. When Prophet ﷺ heard a man say this *du‘ā* in his *tashahhud*, he ﷺ, told his companions that the man had supplicated to Allāh with His Mightiest Name, with which if He is supplicated, He answers, and with which if He is asked, He gives.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعَ السَّمَاوَاتِ
وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ.

Allāhumma 'innî 'as'aluka bi-'anna lakal-ḥamda, lâ 'ilâha 'illâ 'Antal-Mannânu, Badî'us-samâwâti wal-'ardh, ya Dhal-Jalâli wal-'Ikrâm, yâ Hayyu yâ Qayyûm, 'innî 'as'aluk.

O' Allāh! Indeed I ask of You, for to You belongs all praise; there is none worthy of worship in truth except You alone, the Most Generous, Originator of the heavens and the earth, O' Possessor of Majesty and Honour, O' Ever Living, O' Self Sustaining; indeed I ask You.¹

429. Once, Prophet ﷺ heard a man say this *du‘ā*, and said that the man had asked Allāh with His Greatest Name, with which if He was called, He would answer, and with which if He was asked, He would give.

¹ [Abû Dâwûd, al-Bukhârî in 'Adab al-Mufrad, authenticated by al-'Albânî in Ṣaḥîḥ ibn Mâjah]

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

*Allāhumma 'innî 'as'aluka bi-'annî 'ash-hadu 'annaka 'Antallāhu lâ 'ilāha 'illā
'Antal-'Aḥaduṣ-Ṣamadul-ladhî lam yalid wa lam yûlad wa lam yakullahu
kufûwan 'Aḥad.*

O' Allâh! I ask You by the fact that I bear witness that You are Allâh; there is none worthy of worship in truth except You, The Only God, the Self Sufficient, Who was not begotten and begets not; and none is equal to Him.¹

Explanatory Note:

This *du'â* too is an example of *tawassul*.

430. Alî ؑ narrated that this *du'â* would be one of the last which Prophet ؑ would say between *tashahhud* and *taslîm*.

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

*Allāhum-maghfir lî mâ qaddamtu wa mâ 'akhkhartu wa mâ 'asrartu wa mâ
'a'lantu wa mâ 'asraftu wa mâ 'Anta 'a'lamu bihi minnî; 'Antal-Muqaddimu
wa 'Antal-Mu'akhkhiru, lâ 'ilāha 'illā 'Anta.*

O' Allâh! Forgive me for those sins that I have done in the past and what I will do in the future; what I have concealed and what I have done openly, and what I have done in excess; and whatever You know more about than I. You are the One Who sends forth (the

¹ [Authenticated by al-'Albânî in *Ṣaḥîḥ ibn Mâjah*, *Ṣaḥîḥ at-Tirmidhî*]

Advancer) and the One Who delays (the Delayer); there is none worthy of worship in truth except You.¹

Explanatory Note:

Allāh ﷻ knows everything we do, He is All-Aware of our sins; those we do in complete secrecy that even our close ones are not aware about and those sins that we do publicly and can be seen by the whole world. We are asking for forgiveness for everything; for our actions of the past and the future, for what we conceal and reveal, for over-excessiveness, and for the evil we don't even know that exists within us (e.g. the disease of arrogance that lurks amongst most of us, but most of us are sadly unaware of). We should feel regret for our sins and repent immediately and never lose hope in the mercy of Allāh ﷻ. *Al-Muqaddim* is a Name of Allāh which means the One Who hastens whatever needs to be advanced, be it verdict or action, as He wills. Allāh can hasten our punishment if we do not repent for our sins. *Al-Mu'akhkhir* is a Name of Allāh which means the One Who delays or slows whatever He wills. Allāh can delay our punishment until we repent for our sins. There is none to question Him.

¹ [Muslim]

100. REMEMBRANCE AFTER ṢALĀH

431. اَسْتَغْفِرُ اللّٰهَ – 'Astaghfirullâh – Three times

I seek Allâh's forgiveness.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Allâhumma 'Antas-Salâmu wa minkas-salâmu tabârakta yâ Dhal-Jalâli wal-'Ikram.

O' Allâh! You are Peace, and peace is from You. Blessed be You, O' Possessor of Majesty and Honour.¹

Explanatory Note:

Why do we say this after Ṣalâh? What do we want protection, safety and security from? From the mistakes committed during the Ṣalâh. A Ṣalâh in which there is no *khushû'* (focus in prayer with humility), is struck back on the person and not accepted. We should inculcate the habit of seeking forgiveness after all acts of worship. Because of the defects and mistakes which we could have made in the Ṣalâh, it is as if we are saying, "O' Allâh, if my Ṣalâh was not proper, if there was anything You did not like, keep me safe from its consequence." This is the benefit of following the *sunnah*; we are secure from things that we do not even imagine. Who would have imagined that we would suffer consequences after praying Ṣalâh?! So, we should train ourselves to seek forgiveness after all acts of worship because of the defects and mistakes that we could have made.

¹ [Muslim]

432. Prophet ﷺ used to say this *dhikr* after every obligatory (*fardh*) Ṣalāh.

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.

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu; laḥul-mulku wa laḥul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr; Allâhumma lâ mâni'a' limâ 'a'tayta wa lâ mu'tiya limâ mana'ta wa lâ yanfa'u' dhal-jaddi minkal-jadd.

There is none worthy of worship in truth except Allâh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is capable of everything. O' Allâh! None can withhold what You bestow, and none can bestow what You have withheld, and the might of the mighty person cannot benefit him against You (No wealth or majesty can benefit anyone as from You is all wealth and majesty).¹

Explanatory Note:

Sometimes in this world we are given what we do not want or ask for, and sometimes that which we wish for is just not attainable no matter whatever means we take, as long as Allâh has prevented it. If Allâh prevents someone from something, no one will be able to give it to him. Ever. If we believe in these two sentences (none can withhold what You bestow, and none can bestow what You have withheld), then we will depend only upon Allâh with regard to our provision, repelling harm and bringing benefit; believing that Allâh alone will suffice us. If Allâh gave us our every want and desire, then indeed we would have

¹ [al-Bukhârî, Muslim]

forgotten Him and we would have become arrogant. So He withholds some things and gives us others in order to keep us as humble believers, constantly in a state of dire need of our Lord. Allāh ﷻ runs our affairs out of wisdom which belongs only to Him. Also, no one can ever help us if Allāh ﷻ does not desire that help to reach us and vice versa.

433. Prophet ﷺ used to say this *dhikr* after every obligatory Ṣalāh.

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.

Lâ 'ilâha 'illallâhu waḥdahu lâ sharîka lahu; laḥul-mulku wa laḥul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr; lâ ḥawla wa lâ qûwwata 'illâ billâh; lâ 'ilâha 'illallâhu, wa lâ na'budu 'illâ 'îyyâhu, lahun-ni'matu wa laḥul-fadhlu wa laḥuth-thanâ'ul-ḥasanu, lâ 'ilâha 'illallâhu mukhliṣîna lahud-dîna wa lau karihal-kâfirûn.

There is none worthy of worship in truth except Allāh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is capable of everything. There is no might nor power except by Allāh. There is none worthy of worship in truth except Allāh, and we worship none except Him. For Him is all favour, grace, and glorious praise. There is none worthy of worship in truth except Allāh, and we are sincere in faith and devotion to Him although the disbelievers detest it.¹

¹ [Muslim]

434. Say,

سُبْحَانَ اللَّهِ – *Subhānallāh* – 33 times

Glory be to Allāh.

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 33 times

All praise and thanks be to Allāh.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 34 times

Allāh is the Greatest.¹

Explanatory Note:

“*Subhānallāh*” means to remove/purify Allāh from every deficiency and blameworthy quality. “*Al-ḥamdu lillāh*” means to affirm all the praiseworthy qualities that Allāh is deserving of. So, “*Subhānallāh*” negates every negative quality from Allāh while “*al-ḥamdu lillāh*” affirms every praiseworthy quality. And the majority of times *tasbīḥ* comes before *taḥmīd*. Why? Because we need to remove all dirt before placing the building on top of it. For example, if we want to lay a floor, we clean the floor from debris before laying the new floor. If we want to paint, we clean the walls before applying new paint. So, Allāh frees Himself from negative descriptions before praising Himself.

435. Whoever says this *dhikr* after every (obligatory) prayer will be forgiven his sins even though they are as abundant as the foam of the sea.

سُبْحَانَ اللَّهِ – *Subhānallāh* – 33 times

Glory be to Allāh.

¹ [Muslim]

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 33 times

All praise and thanks be to Allāh.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 33 times

Allāh is the Greatest.

Then top up these *'adhkār* by saying:

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

Lā 'ilāha 'illallāhu waḥdahu lā sharīka lahu; lahul-mulku wa lahul-ḥamdu, wa Huwa 'alā kulli shay'in qadîr.

There is none worthy of worship in truth except Allāh alone, Who has no partners. To Him belongs the dominion, and to Him is all praise, and He is capable of everything.¹

Explanatory Note:

Next time our *nafs* (self/soul) and/or the *Shayṭān* urge us to get up after Ṣalāh without saying this *dhikr*, we should think about our many sins and how this action – if done sincerely for the sake of Allāh – can be the one that will save us (after His mercy) because Abū Hurayrah رضي الله عنه reported Allāh's Messenger صلى الله عليه وسلم as saying: “There is none whose deeds alone would entitle him to get into Paradise”. It was said to him: “And, Allāh's Messenger, not even you?” Thereupon he said: “Not even me, but that my Lord wraps me in mercy.”²

¹ [Muslim]

² [Muslim]

436. Say:

سُبْحَانَ اللَّهِ – *Subhānallāh* – 25 times

Glory be to Allāh.

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 25 times

All praise and thanks be to Allāh.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 25 times

Allāh is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ – *Lā 'ilāha 'illallāhu* – 25 times

There is none worthy of worship in truth except Allāh.¹

437. Some poor people came to the Prophet ﷺ and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer Ṣalāh like us and observe ṣawm (fast) as we do. They have more money by which they perform the Ḥajj and 'Umrah; fight and struggle in Allāh's cause and give in charity”. Prophet ﷺ said, “Shall I not tell you a thing upon which if you acted, you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say these thirty three times each after every (compulsory) Ṣalāh.”

سُبْحَانَ اللَّهِ – *Subhānallāh* – 33 times

Glory be to Allāh.

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 33 times

All praise and thanks be to Allāh.

¹ [an-Nasā'i, authenticated by al-'Albānī]

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 33 times

Allāh is the Greatest.¹

Or say:

سُبْحَانَ اللَّهِ – *Subhānallāh* – 10 times

Glory be to Allāh.

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 10 times

All praise and thanks be to Allāh.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 10 times

Allāh is the Greatest.²

Or say:

سُبْحَانَ اللَّهِ – *Subhānallāh* – 11 times

Glory be to Allāh.

الْحَمْدُ لِلَّهِ – *Al-ḥamdu lillāh* – 11 times

All praise and thanks be to Allāh.

اللَّهُ أَكْبَرُ – *Allāhu 'Akbar* – 11 times

Allāh is the Greatest.³

Explanatory Note:

According to scholars, we have an option to say any of the above mentioned *dhikrs* after Ṣalāh. Allāh ﷻ says:

¹ [al-Bukhārī, Muslim]

² [al-Bukhārī]

³ [al-Bukhārī, Muslim]

“When you have finished aṣ-Ṣalāh (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides”.¹

438. Recite *’Āyat al-Kursi*.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāhu lā ’ilāha ’illā Huwal-Hayyul-Qayyûm; Lâ ta’ khudhuhû sinatun wa lâ nawm; Lahû mâ fis-samâwâti wa mâ fil-’ardh; Man dhal-ladhî yashfau’ ’indahû ’illâ bi-’idhnihi; Ya’lamu mâ bayna ’aydîhim wa mâ khalfahum; Wa lâ yuhîtûna bi-shay’in min ’ilmihî ’illâ bimâ shâa’; Wasia’ kursî-yuhus-samâwâti wal-’ardh; Wa lâ ya’ûduhû hifzuhumâ; Wa Huwal-’Alîyyul-’Azîm.

Allāh – There is none worthy of worship in truth except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them. And they encompass not a thing of His knowledge except for what He wills. His *Kursî* extends over the heavens and the earth. And their preservation tires Him not. And He is the Most High, the Most Great.²

¹ [Sûrah an-Nisâ’ 4: from verse 103]

² [Sûrah al-Baqarah 2:255]

– The Messenger of Allāh ﷺ said that whoever recites *Āyat al-Kursī* after each of the five daily (obligatory) prayers, nothing but the delay of death will prevent him from entering Paradise.¹

439. Recite the *Sūrahs al-'Ikhlâs, al-Falaq and an-Nâs*.

a) *Bismillâh-hir-Raḥmân-nir-Raḥîm*
 ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ
 وَلَمْ يُولَدْ ۝ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul Huwallâhu 'Aḥad. Allâhuṣ-Ṣamad. Lam yalid wa lam yûlad. Wa lam yakul-lahu kufuwan 'Aḥad.

In the Name of Allāh, the Entirely Merciful, the Especially Merciful. Say: “He is Allāh, the One, Allāh, the Self Sufficient. He neither begets nor is He born, Nor is there to Him any equivalent.”²

b) *Bismillâh-hir-Raḥmân-nir-Raḥîm*
 ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ (١) مِنْ شَرِّ مَا خَلَقَ ۝ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ (٣)
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ (٥)﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin 'idhâ waqab. Wa min sharrin-naffâthâti fil-'uqad. Wa min sharri ḥâsadin 'idhâ ḥasad.

In the Name of Allāh, the Entirely Merciful, the Especially Merciful. Say: “I seek refuge in the Lord of daybreak. From the evil of that

¹ [*an-Nasâ'i*, authenticated by al-'Albânî in *Ṣaḥîḥ al-Jamî' aṣ-Ṣaḥîr* and *Silsilâtul-'Aḥadîth aṣ-Ṣaḥîḥah*]

² [*Sūrah al-'Ikhlâs 112:1-4*]

which He created. And from the evil of darkness when it is intense. And from the evil of the witches who blow the knots. And from the evil of the envier when he envies.”¹

c) *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*
 ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

Bismillâh-hir-Raḥmân-nir-Raḥîm. Qul 'a'ûdhu bi-Rabbîn-nâs. Malikin-nâs. 'Ilâhin-nâs. Min sharril-waswâsil-khannâs. 'Alladhî yuwaswisu fî şudûrin-nâs. Minnal-jinnati wan-nâs.

In the Name of Allâh, the Entirely Merciful, the Especially Merciful. Say: “I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind. From the evil of the retreating whisperer. Who whispers (evil) into the breasts of mankind. From among the *jinn* and mankind.”²

– These three *Sûrahs* should be recited after every obligatory (*fardh*) prayer. After *Maghrib* and *Fajr* prayers they should be recited three times each.³

440. Mu‘âdh ibn Jabal ؓ said that Allâh’s Messenger ﷺ took him by the hand and said: “Mu‘âdh, by Allâh, I love you! Do not fail to say at the end of every (obligatory) prayer:

¹ [Sûrah al-Falaq 113:1-5]

² [Sûrah an-Nâs 114:1-6]

³ [Abû Dâwûd, authenticated by al-'Albânî in *Şahîḥ at-Tirmidhî*]

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma 'a'innî 'alâ dhikrika, wa shukrika, wa husni 'ibâdatik.

O' Allâh! Help me to remember You, to be grateful to You, and to worship You well (in the best manner).¹

Explanatory Note:

This *hadîth* informs us of one of the ways in which the Prophet ﷺ advised the people he loved. He ﷺ said “I love you” to mentally prepare Mu'âdh ؓ to positively take the advice that followed, by showing him true emotional concern. Since the words of Prophet ﷺ were a sincere reflection of his emotions and conduct, they weighed heavily. When Mu'âdh's soul felt content after hearing the words “I love you”, Prophet ﷺ then gave him the advice he had planned to give. Also, it is one of the obligations of love that we teach our beloved people to love Allâh, remember Allâh, thank Allâh and worship only Allâh ﷻ.

This *du'â'* stresses upon the fact that we should seek the help of Allâh ﷻ to remember Him, thank Him and worship Him, for we cannot do anything without His help and support. The most beneficial help that one can ask for from Allâh ﷻ is the help in doing what is pleasing to Him. *Dhikr* is the highest form of expressing gratitude; one who does not mention Allâh ﷻ is certainly of the ungrateful. Here, Prophet ﷺ combined gratitude with the mentioning of Allâh, because they are the means of attaining true felicity and increase in Allâh's bounties as Allâh has mentioned in the Qur'ân,

¹ [an-Nasâ'i, authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd*]

“And (remember) when your Lord proclaimed, ‘If you are grateful I will surely increase you (in favour); but if you deny, indeed, My punishment is severe.’”¹

101. INVOCATIONS FOR QUNŪTIN WITR PRAYER

441. Prophet ﷺ taught his grandson Ḥasan ibn ‘Alī ؑ to say this *du‘ā’*:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي
فِيمَا أُعْطِيتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ
وَالَيْتَ وَلَا يَعْزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

*Allāhum-mahdinî fîman hadayta, wa ‘âfinî fîman ‘âfayta, wa tawallanî fîman
tawallayta, wa bârik lî fîmâ ‘a‘ayta, wa qinî sharra mâ qadhayta, ‘innaka
taqdhî wa lâ yuqdhâ ‘alayka, wa ‘innahu lâ yadhillu man walayta, wa lâ ya‘izzu
man ‘adayta, tabârakta Rabbanâ wa ta‘alayta.*

O’ Allâh! Guide me along with those whom You have guided, grant me safety among those whom You grant safety, take me into Your care along with those You take into Your care, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. For surely, he whom You take care is never humiliated and he whom You take as an enemy is never honoured. Blessed are You, our Lord, and Exalted.²

Explanatory Note:

Scholars said that it is permissible for the Muslim to supplicate Allâh, the Almighty, to alleviate afflictions and withhold His Divine

¹ [Sûrah ‘Ibrâhîm 14:7]

² [Abû Dâwûd, *an-Nasâ’î*, authenticated by *al-‘Albânî* in *Ṣaḥîḥ at-Tirmidhî*]

Decree, by saying in the supplication of *Qunût*, “*wa qini sharra mā qadhayta*”.

442. اللَّهُمَّ إِلَيْكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ وَنَخْلَعُ مِنْ يَكْفُرُكَ.

Allāhumma 'iyyâka na'budu, wa laka nuṣallî wa nasjudu, wa 'ilayka nas'â wa nahfidu, narjû rahmatâka wa nakhshâ 'adhâbâka, 'inna 'adhâbâka bil-kâfirîna mulḥaq. Allāhumma 'innâ nasta'inuka wa nastaghfiruka wa nuthnî 'alaykal-khayra, wa lâ nakfuruka wa nu'minu bika, wa nakhdhau' laka, wa nakhlau' man yakfuruka.

O' Allâh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten to worship and You we serve. We hope for Your mercy and fear Your punishment. Verily Your punishment will fall upon the disbelievers. O' Allâh, we seek Your aid and ask Your forgiveness, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.¹

Explanatory Note:

This *du'â* was said by 'Umar رضي الله عنه and not by the Prophet صلى الله عليه وسلم.

102. INVOCATION AFTER WITR PRAYER

443. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Subḥânal-Malikil-Quddûs. – Say three times.

Glory is to the King, the Holy.²

¹ [al-Baiḥaqî, authenticated by al-'Albânî in 'Irwâ' al-Ghalîl]

² [an-Nasâ'î, 'Aḥmad, graded authentic by 'Imâm Muqbil al-Wâdî']

103. *DU'Ā' AL-'ISTIKHĀRAH*

444. Jābir bin 'Abdullāh رضي الله عنه said, "The Messenger of Allāh ﷺ used to teach us *al-'Istikhārah* (a prayer said for aid in making a decision) for all matters, just like he used to teach us a chapter from the Qur'ān. (He would say:) 'When any of you intends to undertake a matter, then he should pray two *rak'ah* other than the obligatory prayer and then he should say:

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 mention matter here خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي عَاجِلِهِ وَأَجَلِهِ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي عَاجِلِهِ وَأَجَلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

Allāhumma 'innî 'astakhîruka bi 'ilmika, wa 'astaqdiruka bi qudratika, wa 'as'aluka min fadhlikal-'azîm, fa 'innaka taqdiru wa lâ 'aqdiru wa ta'lamu wa lâ 'a'lamu, wa 'Anta 'Allâmul-Ghuyûb. Allāhumma 'in kunta ta'lamu 'anna hâdhal-'amra (mention matter here) khayrun lî fî dînî wa maâ'shî wa 'âqibati 'amrî, 'âjilihi wa 'âjilihi, faqdurhu lî, wa yassirhu lî, thumma bârik lî fîhi, wa 'in kunta ta'lamu 'anna hâdhal-'amra sharrun lî fî dînî wa maâ'shî wa 'âqibati 'amrî, 'âjilihi wa 'âjilihi, faşrifhu 'annî waşrifnî 'anhu, waqdur liyal-khayra haythu kâna, thumma 'ardhinî bihi.

O' Allāh! I seek Your guidance to what is good for me because of Your infinite knowledge. I seek Your help because of Your power, and I ask You for Your magnificent grace. For surely You are capable and I am not, and You know and I know not, and You are the Knower of the unseen. O' Allāh! If You know that this matter (mention matter here),

is good for me in my religion and in my livelihood and the aftermath of my affair, immediate and in the future, then ordain it for me, make it easy for me and bless me in it. And if You know that this matter is bad for my religion and in my livelihood and the aftermath of my affair, immediate and in the future, then distance it from me and distance me from it, and ordain for me what is better, wherever it may be, and make me content with it.”¹

Explanatory Note:

When faced with a choice between two or more *ḥalāl* actions, a decision should be arrived upon, using our intellect and knowledge of 'Islām. Having done this, we should seek Allāh's guidance as to the choice that has been made, by a non-obligatory two *rak'ah* prayer followed by the *du'ā'*, with the certainty that our Lord, on Whom we have complete trust, will guide us to what is best for us. If the matter for which guidance is sought is beneficial for us, Allāh ﷻ will help us in executing it; in case it is harmful, Allāh will create such causes that will prevent us from executing that work. One who asks the Creator's guidance in a matter, and consults with His creation (people of knowledge), and then acts upon it, would never regret his action. This is one of the greatest forms of worship and denotes complete *tawakkul* or dependence on Allāh ﷻ.

¹ [al-Bukhārī]

CHAPTER 9

SUPPLICATIONS RELATED TO SICKNESS

- | | | |
|------|--|-----|
| 104. | Supplications during <i>fitnah</i> and suffering | 364 |
| 105. | Supplicating for the sick | 365 |
| 106. | Treating with <i>ruqyah</i> (reciting the Qur'ân and saying supplications over the sick seeking healing) | 369 |
| 107. | <i>Ruqyah</i> for treating physical pain | 372 |
| 108. | <i>Ruqyah</i> treatment of bites and stings | 373 |
| 109. | <i>Ruqyah</i> treatment of ulcers and wounds | 374 |

104. SUPPLICATION DURING *FITNAH* AND SUFFERING

445. When a Muslim fears for his *dîn* (way of life, religion), he may wish for death during times of evil and turmoil.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ
تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةً قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ.

Allâhumma 'innî 'as'aluka fi'lal khayrâti wa tarkal-munkarâti, wa hubbal-masâkîni, wa 'an taghfira li wa tarḥamanî, wa 'idhâ 'aradta fitnata qawmin fatawaffanî ghayra maftûnin.

O' Allâh! I ask You to guide me to the doing of good deeds, and abstaining from bad deeds and the love of those who are humble, and to forgive me and have mercy on me. And if You decree a trial for Your servants, take me to You before falling into it.¹

446. Prophet ﷺ said: “Let no one among you wish for death because of an affliction that has hit him. And if he were to wish for anything (in this regard), let him say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي.

Allâhumma 'ahyini mâ kânatil-ḥayâtu khayran li, wa tawaffanî 'idhâ kânatil-wafâtu khayran li.

O' Allâh! Let me live as long as life is better for me, and let me die when death is better for me.²

Explanatory Note:

Since man has no knowledge of his future, whether it is good or bad, one should never desire for his death because of frustration created

¹ [ʿAḥmad, at-Tirmidhî, authenticated by al-'Albânî in 'Irwâ' al-Ghalîl]

² [al-Bukhârî]

by troubles and turmoil. It is quite possible that the remaining part of his life may be good for his religious and worldly life. In any case Allâh knows better when a man should die. If one wishes for death, it shows that he is far from agreeing to what Allâh wills or has ordained. Hence Prophet ﷺ forbade us to pray for death. We should always pray to Allâh for good and safety, and endure afflictions patiently.¹

One may wish to die because of pressure and pain, but we must realize that an early end results in punishment within the grave. So, by living, we are afforded more time to repent and turn back to Allâh ﷻ, and that is surely better. So, one should be patient when a misfortune befalls him, and not wish for death, unless he fears for his religion, or a severe trial and tribulation.

105. SUPPLICATING FOR THE SICK

447. This was the prayer of Prophet ﷺ for any member of his family who was sick.

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ
شِفَاءَ لَا يُغَادِرُ سَقَمًا.

Allâhumma Rabban-nâs, 'adhibil-ba'sa, washfi, 'Antash-Shâfi, lâ shifâ'a 'illâ shifâ'uka, shifâ'an lâ yughâdiru saqamâ.

O' Allâh! Lord of mankind, remove the disease and grant cure; You are the Healer; there is no cure except from You – a cure (that will) not leave behind any sickness.²

¹ [Riyâdhuṣ-Ṣâlihîn]

² [al-Bukhârî, Muslim]

Explanatory Note:

As Muslims, it is very important to have the correct belief in Allâh that He is the One Who cures us when we are sick. It is also from the *sunnah* to seek and take the remedy. By doing so, we do not fall into two common errors.

The first is not to take the remedy, when we know it can help cure us by the will of Allâh ﷻ. The second is that we believe that only the remedy or medicine will cure us. Here, we would fall into a major sin because it is Allâh Who is the Curer (Healer) and if He wills we are cured and if He does not will so, we will not. We should believe that **only** Allâh is the Curer, and these are only means, otherwise we may fall into *shirk* (associating partners with Allâh ﷻ).

Therefore, we seek and take the remedy and put our trust in Allâh ﷻ, by asking Him to cure us and believing that **only** He is the Curer.

448. اَمْسَحِ الْبَأْسَ رَبِّ النَّاسِ بِيَدِكَ الشِّفَاءُ لَا يَكْشِفُ الْكَرْبَ إِلَّا أَنْتَ.

'Imsahil-ba'sa, Rabban-nâs, bi-yadikash-shifâ', lâ yakshiful-karba 'illâ 'Anta.

Rub away the affliction, O' Lord of the people. In Your Hand is the cure, and no one can remove the distress except You.¹

Explanatory Note:

Visiting a person when he is sick is among one of the rights of a Muslim upon another Muslim, and the rewards from Allâh ﷻ are great. Prophet ﷺ said: "When a man goes to visit his Muslim brother, he walks along a path of Paradise until he sits, and when he sits, he is cloaked in mercy. If he comes in the morning, seventy thousand angels

¹ [al-Bukhârî, Muslim, 'Aḥmad]

pray for him until evening, and if he comes in the evening, seventy thousand angels pray for him until morning.¹

Prophet ﷺ used to make this *du‘â* for the sick. Taking a bouquet of flowers with a “get-well soon” card attached to it, is an imitation of the customs of the non-Muslims which our Prophet ﷺ forbade us to do. The *sunnah* is to supplicate for health, mercy, purification and forgiveness for the sick from the supplications taught to us by our Prophet ﷺ.

449. Prophet ﷺ visited Sa‘d bin Abî Waqqâs when he was sick and put his hand on his forehead, then rubbed his face and stomach, and then said this three times.

.....اللَّهُمَّ اشْفِ – *Allâhum-mash-fi* – [Three times]

O’ Allâh! Cure (so and so).²

Explanatory Note:

To pray for the health and recovery of the patient, particularly uttering his name, is encouraged. Furthermore, one should repeatedly pray to Allâh ﷻ and beseech Him with *du‘â’s* until He responds.³

450. Prophet ﷺ said: “Whenever a Muslim visits a sick Muslim and says seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

‘As’alul-lâhal-‘Azîma Rabbal-‘arshil-‘azîmi ‘an yashfiyaka. – Seven times

¹ [Authenticated by al-‘Albânî in *Ṣaḥîḥ ibn Mâjah* and *Ṣaḥîḥ at-Tirmidhî*]

² [al-Bukhârî, Muslim]

³ [Riyâdhuṣ-Ṣâliḥîn]

I ask Allâh, the Almighty, Lord of the magnificent Throne, to cure you.

– Allâh will surely cure him, except if he was at the brink of death.”¹

Explanatory Note:

Du‘â’ is a gift that a visitor can offer to the sick. There is always a great certainty that Allâh ﷻ will respond to a supplication which springs from a sincere heart. We should, therefore, pray for a patient with full conviction and surety in the heart.² We should make this *du‘â’* with total conviction in Allâh’s powers and with the certainty that no doctor, medicine or treatment can help unless Allâh ﷻ wills it to be so.

451. لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

Lâ ba’sa, ṭahûrun ‘in shâa’ Allâh.

Do not worry, it will be a purification (for you), if Allâh wills.³

Explanatory Note:

Prophet ﷺ used to sit beside the sick person, and comfort his heart by saying pleasant words and a few words of sympathy. He would counsel him to be patient, and tell him that his illness would be an expiation for his sins. His ﷺ saying, “Do not worry”, means that sickness atones for sins, so that if a person becomes healthy again, he achieves health and atonement for his sins; but if he does not become healthy, he at least achieves atonement for his sins. By saying “*‘in shâa’ Allâh*”, he ﷺ hoped that the disease purifies the sick man from

¹ [Abû Dâwûd, authenticated by al-‘Albânî in *at-Tirmidhî*]

² [Riyâdhul-Ṣâlihîn]

³ [al-Bukhârî]

sin. This is optimism and hope that it would be expiation for the sins – *'in shâa' Allâh* – from one angle it is good words, and a glad tiding from another angle. Whether Allâh ﷻ forgives some of his sins through this illness are matters of the *ghayb* (unseen) that no one has knowledge of. This *du'â'* is an advice and a (source of) hope and is a way to remind the sick to be patient. We should try to cheer him up and give him glad tidings of healing, for that will comfort the sick person.

452. Prophet ﷺ said: “When one of you goes to visit a sick person, let him say:

اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى صَلَاةٍ .

Allâhum-mashfi 'abdaka, yanka' laka 'adûwwan, 'aw yamshî laka 'ilâ şalât.

O' Allâh! Cure your servant so that he can ward off an adversary for You or walk to prayer (or funeral) in obedience to You.”¹

Explanatory Note:

Both these actions are great virtues which Allâh ﷻ likes very much. That is why Prophet ﷺ referred to them. This *du'â'* is an example from the etiquettes of invoking Allâh ﷻ, citing a noble purpose for asking Him. The purpose for which the cure is asked is that the sick person may aid the religion once he is cured.

106. TREATING WITH RUQYAH

453. 'Â'ishah ؓ narrated that: “When ill, the Messenger of Allâh ﷺ used to recite *al-Mu'awwidhatain* (the two *Sûrahs* which provide

¹ [Abû Dâwûd, authenticated by al-'Albânî in *al-Mishkât*]

protection – *al-Falaq* and *an-Nâs*) and blow. When his sickness got worse, I used to recite them on him and rub (his body) with his hand because of the blessing that is in it.”¹

Explanatory Note:

Like men, *jinn*s have also good and bad elements among them. Almighty Allâh has endowed them with such power that if they want, they can, with the will of Allâh, harm human beings. This is the reason the mischievous *jinn*s harm people. Similarly, the influence of the evil eye is also true. If a person looks at someone with greed and envy, the evil effects of his look will reach the person viewed, and because of that he might suffer some loss or trouble or accident. For this reason, Prophet ﷺ would seek the protection of Allâh against *jinn*s and the evil eye by various *du‘â’s*. After the revelation of these two *Sûrahs*, he started reciting them because these were revealed for this purpose. Hence it is very useful to seek the protection of Allâh ﷻ by reciting them.²

454. Jibrîl ؑ visited Prophet ﷺ when he was sick and said to him, “O’ Muḥammad, are you suffering (from the pain)?” He replied, “Yes”. Jibrîl ؑ then said:

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ
اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ.

Bismillâhi ‘arqîka min kulli shay’in yu’dhîka, min sharri kulli nafsin aw ‘aynin ḥâsidin; Allâhu yashfîka; Bismillâhi ‘arqîka.

¹ [al-Bukhârî, Muslim]

² [Riyâdhuṣ-Ṣâliḥîn]

In the Name of Allâh, I treat you with *ruqyah*, from everything that harms you, from the evil of every soul, and that of envious eyes; May Allâh cure you; In the Name of Allâh, I treat you with *ruqyah*.¹

Explanatory Note:

This is a *ruqyah* for treating the effects of the evil eye. It is to be said along with the hope that Allâh makes it beneficial, accepts it and heals the patient.

Jibrîl عليه السلام said this by saying “*Bismillâh*” at the beginning and the ending of the supplication. He sought refuge in Allâh ﷻ from all harms like illness, worry, grief, distress etc. and from every evil soul like humans, *jinn* or other than that. He also sought refuge from the evil eye and envy because the envier rushes to cause calamity to befall on the person that he has envy towards. Then the person who is envied becomes full of sorrow and grief due to the evil eye. So, when a person is faced with this type of situation (i.e., illness, sickness, the evil eye etc.), this supplication could be read over him.

455. When the Prophet ﷺ fell ill, Jibrîl عليه السلام treated him with this *ruqyah*.

بِاسْمِ اللَّهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَمِنْ
شَرِّ كُلِّ ذِي عَيْنٍ.

*Bismillâhi yubrîka, wa min kulli dâ'in yashfika, wa min sharri hâsadin 'idhâ
hasad, wa min sharri kulli dhî 'ayn.*

¹ [Muslim]

In the Name of Allâh, and may He heal you, and may He heal you from every disease, and from the evil of the envier when he envies, and from everyone with the evil eye.¹

107. RUQYAH FOR TREATING PHYSICAL PAIN

456. 'Uthmân ibn 'Abi al-'Âṣ رضي الله عنه reported that he complained to the Messenger of Allâh صلى الله عليه وسلم about a pain that he felt in his body since he became a Muslim. Thereupon the Messenger of Allâh صلى الله عليه وسلم said: "Place your right hand over the aching part of your body and say three times:

بِسْمِ اللَّهِ - *Bismillâh* - Three times - In the Name of Allâh.

- and then say seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

'A'ûdhu bi-'izzatillâhi wa qudratihi min sharri mâ 'ajidu wa 'uhâdhiru. -

Seven times

I take refuge in Allâh's eminence and power from all that I feel and fear.

- 'Uthmân رضي الله عنه said: "Doing this Allâh cured me, and I continued to advise my family and others to do so."²

Explanatory Note:

This invocation is for any pain in the body. This is a *du'â'* of *tawassul* (to hope for and seek the answering of one's supplication) by Allâh's Attributes of might and power, to grant us refuge from all that we suffer and fear.

¹ [Muslim]

² [Muslim]

108. ***RUQYAH* TREATMENT OF BITES AND STINGS**

457. *Sûrah al-Fâtiḥah* can be a most effective *ruqyah* for treatment of stings and bites. The *Ṣaḥâbah* understood this and applied it effectively on a number of occasions. Once, some companions of Prophet ﷺ were on a journey. They stopped one night by the dwellings of a bedouin tribe who refused to host them. Then, the chief of that tribe was stung, and his people tried their best to treat him but did not succeed. They approached the companions and Abû Sa'îd ؓ, one of them, recited *Sûrah al-Fâtiḥah* as a *ruqyah* for the chief of the tribe and he was immediately cured. In return they were given some sheep as wages. Prophet ﷺ approved of what they did and allowed them to share the wages and allot a share for him too. He asked Abû Sa'îd: "How did you know that it (*al-Fâtiḥah*) is a *ruqyah*?"¹

458. 'Alî ؓ reported that while Allâh's Messenger ﷺ was praying one night, he put his hand on the ground, and a scorpion stung him. Allâh's Messenger ﷺ hit it with a shoe and killed it. Then he said: "May Allâh curse scorpions. They would not spare a praying person, a Prophet or anyone else." He then mixed water and salt in a container. He then poured the mixture over his stung finger while reciting *al-Mu'awwidhatain* (*Sûrahs al-Falaq* and *an-Nâs*).²

¹ [al-Bukhârî, Muslim]

² [al-Bayhaqî, authenticated by al-'Albânî in *Mishkât al-Maṣâbih*]

109. ***RUQYAH* TREATMENT OF ULCERS AND WOUNDS**

459. When a member of the household of Prophet ﷺ suffered from a sickness, ulcer or wound, he would wet his index finger with his saliva and thrust it into the ground, then raise it and rub the ailing part with it while saying:

بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا .

Bismillâh, turbatu 'ardhinâ, bi-rîqati ba'dhinâ, yushfâ saqîmunâ, bi-'idhni Rabbînâ.

In the Name of Allâh, with the soil of our earth and our saliva, our sick will be cured with the permission of our Lord.¹

Explanatory Note:

The saliva and dust, like medicine and incantations are just external means used in the cure; the fact is that the curative effect in them comes from Allâh ﷻ alone.

¹ [al- Bukhârî, Muslim]

CHAPTER 10

SUPPLICATIONS RELATED TO DEATH

110. Invocations said by the terminally ill	376
111. Last moments <i>du'â'</i>	379
112. Supplication when tragedy strikes	379
113. When closing the eyes of the dead	382
114. Supplication for the bereaved	383
115. Supplication in the <i>janâzah</i> prayer	384
116. Supplication for a child in the <i>janâzah</i> prayer	387
117. Supplication when placing the dead in the grave	387
118. Supplication after burying the dead	388
119. Supplication when visiting graves	389

110. INVOCATIONS SAID BY THE TERMINALLY ILL

460. This is a very important *dhikr* comprising of the concept of *Tawhîd*, and benefits the sick person as the Prophet ﷺ said: “When a servant (of Allâh) says:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Lâ 'ilâha 'illallâhu wallâhu Akbar.

There is none worthy of worship in truth except Allâh, Allâh is the Greatest.

– his *Rabb* responds: ‘My servant has spoken the truth. There is no god except Me, and I am the Greatest.’

And when the servant says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu

There is none worthy of worship in truth except Allâh alone, without any partner.

– Allâh ﷻ says: ‘My servant has spoken the truth. There is no god except Me, alone, without any partner.’

And when the servant says:

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

Lâ 'ilâha 'illallâhu lahul-mulku wa lahul-ḥamdu;

There is none worthy of worship in truth except Allâh, to Him belong all sovereignty and praise.

– Allâh ﷻ says: ‘My servant has spoken the truth. There is no god except Me and to Me belongs all sovereignty and praise.’

When the servant says:

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lâ 'ilâha 'illallâhu wa lâ ḥawla wa lâ quwwata 'illâ billâh

There is none worthy of worship in truth except Allâh, and there is no power or might except by Allâh.

– Allâh ﷻ says: ‘My servant has spoken the truth; There is no god except Me and there is no power or might except from Me.’

Prophet ﷺ then added: “Whoever is granted these statements during (the time of) his death (or while sick and then dies), the Fire will never touch him.”¹

Explanatory Note:

These words have a great meaning, i.e., the firm belief in Allâh ﷻ, His Oneness and glorification; that to Him alone we should return, upon Him alone should we rely, and to Him alone should we express gratefulness.²

Shaykh as-Sindî رحمه الله, author of the explanation (*sharḥ*) of Ibn Mâjah stated about the last portion of the *ḥadîth* – whoever is granted them – whoever Allâh gifts with these words at the time of his death and he is given the ability to say them, the Fire will never touch him but rather he will enter *Jannah* from the beginning with *al-'Abrâr*, the righteous slaves of Allâh ﷻ – O' Allâh! Make us among those to whom You gift these words. *'Âmîn*.

¹ [at-Tirmidhî, Ibn-Mâjah, authenticated by al-'Albânî in *aş-Şaḥîḥah* and *Şaḥîḥ al-Jâmi'*]

² [*Riyâdhuş-Şâliḥîn*]

461. ‘Ā’ishah ﷺ reported that before the Prophet ﷺ passed away, he was leaning his back on her and was saying:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى .

Allâhum-maghfir li warḥamnî wa ’alḥiqnî bir-rafiqil-’â’lâ.

O’Allâh! Forgive me and have mercy upon me and join me with the highest companions (in Paradise).¹

Explanatory Note:

At the hour of death, man should cut off his links with the world and unite it with the Hereafter. The highest companions (*rafiq al-’â’lâ*) is interpreted by scholars to mean the supreme communion of angels, Prophets, martyrs and the righteous in the Hereafter based on the *’âyah*,

*“And whoever obeys Allâh and the Messenger, then they will be in the company of those on whom Allâh has bestowed His grace, of the Prophets, the truthful, the martyrs, and the righteous. And how excellent these companions are!”*²

462. As he was dying, Prophet ﷺ dipped his hands in water and wiped his face saying:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ .

Lâ ’ilâha ’illallâhu ’inna lilmawti sakarâtin.

There is none worthy of worship in truth except Allâh, surely death has its agonies.³

¹ [al-Bukhârî, Muslim]

² [Sûrah an-Nisâ’ 4:69]

³ [al-Bukhârî]

Explanatory Note:

Prophet ﷺ was overwhelmed by the intensity of his illness and experienced the agony of the last moments and prayed to Allâh ﷻ for its alleviation and sought His help. This shows that we should seek help from Allâh ﷻ at the time of our departure from this world.

111. LAST MOMENTS DU'Â'

463. Prophet ﷺ said: "Prompt your dying ones to say:

لَا إِلَهَ إِلَّا اللَّهُ. – *Lâ 'ilâha 'illallâh.*

There is none worthy of worship in truth except Allâh.

– Anyone who concludes his speech at the time of death with this, will enter *Jannah* one day, regardless of what happens to him prior to that.¹

112. SUPPLICATION WHEN TRAGEDY STRIKES

464. Upon the news of death, the first thing which should be said is the following Qur'ânic verse,

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ – *'Innâ lillâhi wa 'innâ 'ilayhi râjiûn.*

"Indeed to Allâh we belong, and indeed to Him we will return."²

Explanatory Note:

This *'âyah* reminds us that whatever is in this world belongs to Allâh ﷻ and is a blessing from Him. If, for example, a person had given some money as loan to his friend for some time and now he wants the money back. Is the person doing anything wrong in wanting back his own money? Similarly when a person dies, Allâh is only taking

¹ [Abû Dawûd, Muslim]

² [Sûrah al-Baqarah 2: from verse 156]

back the soul of His creation. By reciting this *'ayah* at the time of someone's death, we remind ourselves that the creation has returned to his Creator. We also should bear in mind that just as the departed soul, we ourselves will one day return to our Lord and be answerable for our deeds on the Day of Judgment, before our entry into Paradise (*'in shâa' Allâh*) or the Hellfire (*na'ûdhu billâh* – we take refuge in Allâh). With this in mind we should always strive to attain Allâh's mercy, for no one but Allâh, the Almighty, knows the appointed time of death.

465. 'Umm Salamah رضي الله عنها said: "I heard Allâh's Messenger صلى الله عليه وسلم saying: 'If any slave to whom a misfortune occurs then says:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾ (١٥٦) اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

(*'Innâ lillâhi wa 'innâ 'ilayhi râjiûn*). *Allâhum-ma'jurnî fî muşibatî wa 'akhlif li khayran minhâ* (or *minhu* if it is the wife saying it).

Indeed to Allâh we belong, and indeed to Him we will return. O' Allâh! Reward me for my affliction, and replace it for me with that which is better.

– Allâh will then surely replace it for him with that which is better.' When Abû Salamah رضي الله عنه died, I said as the Messenger of Allâh صلى الله عليه وسلم had told me to, and Allâh gave me better than him: the Messenger of Allâh صلى الله عليه وسلم." ¹

Explanatory Note:

By saying, "Indeed to Allâh we belong," we accept that we belong to Allâh and that Allâh does as He wishes with His possessions. And

¹ [Muslim]

when we say, “and indeed to Him we will return” it means that when we return to our Lord, He rewards us for our perseverance – for the reward for perseverance is never lost. This *du‘â*’ is asked at the onset of a calamity. ‘Umm Salamah رضي الله عنها invoked Allâh ﷻ with these words when her husband died, and Allâh’s reward to her was that Allâh’s Messenger ﷺ asked her hand for marriage. She got her reward during her lifetime. If someone is deprived of it in this world, he is sure to have it in the life to come.

466. ‘Umm Salamah رضي الله عنها said: “The Messenger of Allâh ﷺ said: ‘When you visit a sick or dying person, you should utter good words because the angels say *‘Âmîn* to what you say’. She added: When Abû Salamah رضي الله عنه died, I came to the Prophet ﷺ and said: ‘O’ Messenger of Allâh, Abû Salamah has died’. He directed me to supplicate thus:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عَقَبَى حَسَنَةً.

Allâhum-maghfir lî wa lahu, wa ‘a‘qibnî minhu ‘uqbâ ḥasanatan.

O’ Allâh! Forgive me and him, and bestow upon me a better future (give me a better substitute).’

– So I supplicated as he directed, and Allâh gave me a man who was better for me than Abû Salamah (i.e., the Prophet Muḥammad ﷺ). He married ‘Umm Salamah afterwards).”¹

Explanatory Note:

When a person is in the last stages of life, people around should not make any *du‘â*’ except for good. This is because the angels of death

¹ [Muslim]

are waiting nearby to take the soul of the person, and they say *'Āmîn* to every *du'â'* made at this occasion. Therefore, whenever a person is in the presence of one who is about to die, he should pray to Allâh for all that is good, for the dying person, his family, and for himself.

113. WHEN CLOSING THE EYES OF THE DEAD

467. When the Messenger of Allâh ﷺ entered upon Abû Salamah, his eyes were fixedly open. So he closed them and said: "When the soul is taken away, the sight follows it." The members of his family cried. He ﷺ said: "Do not pray for yourselves anything but good, for the angels say *'Āmîn* to what you say." He ﷺ then said:

اللَّهُمَّ اغْفِرْ أَبُو سَلَمَةَ (لِفُلَانٍ وَيَذْكُرُهُ بِاسْمِهِ) وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ.

Allâhum-maghfir Abû Salamah (substitute this with the name of the dead person) *warfa' darajatahu fil-mahdiyyîna, wakhluḥhu fî 'aqibihi fil-ghâbirîna, waghfir lanâ wa lahu yâ Rabbal-'âlamîna, wafsaḥ lahu fî qabrihi wa nawwir lahu fîhi.*

O' Allâh! Forgive Abû Salamah (substitute this with the name of the dead person), elevate his position among the guided ones, let his remaining offspring be like him (i.e., let whom he has left behind be his successor). Forgive us and him, O' Lord of the worlds. Expand his grave and illuminate it for him.¹

Explanatory Note:

A successor is the one who succeeds another due to the latter's absence or death. This *du'â'* is asking Allâh ﷻ to guard whom we leave

¹ [Muslim]

behind when we die or are absent. We should visit the bereaved family to offer condolence and invoke supplication and blessings for the departed soul. Besides this, we should pray to Allâh ﷻ to bless the bereaved with both spiritual and material gains and multiple goodness.¹

114. SUPPLICATION FOR THE BEREAVED

468. **إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى.**

'Innâ lillâhi mâ 'akhadha, wa lahu mâ 'a'tâ, wa kullu shay'in 'indahû bi-'ajalin musammâ.

Indeed to Allâh belongs what He took, and to Him belongs what He gave. Everything is (recorded) with Him for an appointed term.

– He then said, **فَلْتَصْبِرْ وَلْتَحْتَسِبْ.** – *Faltaşbir waltahtasib.*

So have patience and be rewarded.

– Prophet ﷺ said these words to console his daughter when a child of hers was dying, and he told her to have patience and to pray for reward from Allâh.²

Explanatory Note:

The meaning of “what He took” is that everything belongs to Allâh. Therefore what He took also belongs to Him and not to others. He took what He owned. Whatever we have is on trust. Thus, we should be patient and content with whatever befalls us. When we console people who are afflicted, we should say those words that will bring them comfort; words that strengthen them, help them bear their loss, making them patient, submitting to Allâh’s decree and make them

¹ [Riyâdhuş-Şâlihîn]

² [al-Bukhârî, Muslim]

hopeful of Allâh's mercy towards the beloved one whom they lost. This is the point of offering condolences. It is not something we should do as a mere act of courtesy.

115. SUPPLICATION IN THE *JANÂZAH* PRAYER

469. 'Awf bin Mâlik ﷺ reported that Allâh's Messenger ﷺ once prayed over a *janâzah*, and among what he said in his supplication was:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاعْسِلْهُ
بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ
وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ
الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ (أَوْ: مِنْ عَذَابِ النَّارِ).

Allâhum-maghfir lahu warḥamhu, wa 'âfihi, wa 'fu 'anhu, wa 'akrim nuzulahu, wa wassia' mudkhalahu, waghsilhu bil-mâi' wath-thalji wal-baradi, wa naqqihi minal-khatâyâ kamâ naqqaytath-thawbal-'abyadha minad-danasi, wa 'abdilhu dâran khayran min dârihi, wa 'ahlan khayran min 'ahlihi, wa zawjan khayran min zawjihi, wa 'adkihilhul-jannata, wa 'a'idhhu min 'adhâbil-qabri (or: min 'adhâbin-nâr).

O' Allâh! Forgive him and have mercy on him, give him well-being and overlook his faults, make his place of rest a noble place and expand (the door of) his entrance (into Paradise), wash him with water, snow and hail, and purify him of his sins as a white dress is cleansed from dirt, replace his home with a better home, his family with a better family and his spouse with a better spouse. Admit him into Paradise and shelter him from the punishment of the grave (or: from the punishment of the fire).

– 'Awf remarked, "On hearing this, I wished I was that dead person!"¹

¹ [Muslim]

Explanatory Note:

We pray before our Lord for the pardon and forgiveness for the departed soul, and for the descending of divine mercy for him. In the *janâzah* prayer, we should pray sincerely and truthfully, for the Prophet ﷺ said, “When you pray for the deceased, supplicate sincerely for him”.¹

If the dead person is a woman, we should change the ending of certain words in this supplication from ‘*hu*’ (masculine pronoun) to ‘*hâ*’ (feminine pronoun), like “*Allâhum-maghfir lahâ, warḥamhâ*”.

470. 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 تُضِلَّنَا بَعْدَهُ.

Allâhum-maghfir liḥayyinâ, wa mayyitinâ, wa shâhidinâ, wa ghâ'ibinâ, wa ṣaghîrinâ wa kabîrinâ, wa dhakarînâ wa 'unthânâ. Allâhumma man 'ahyaytahu minnâ fa-'ahyihî 'alal-'Islâmi, wa man tawaffaytahu minnâ fa-tawaffahu 'alal-'îmâni. Allâhumma lâ taḥrimnâ 'ajrahu wa lâ tudhillanâ ba'dahu.

O' Allâh! Forgive our living and our dead, those of us who are present and those of us who are absent, our young and old, our males and females. O' Allâh! Whoever among us You keep alive, keep him alive upon 'Islâm, and whoever among us You take away, take him in a state of *'îmân* (faith). O' Allâh! Do not deprive us of our reward (for supplicating for him), and do not misguide us after him.²

¹ [Abû Dâwûd, Ibn Mâjah, authenticated by al-'Albânî in 'Aḥkâm al-Janâ'iz]

² [Aḥmad, authenticated by al-'Albânî in Ṣaḥîḥ ibn Mâjah]

471. اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ اِحْتِاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ،
إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

Allāhumma 'abduka wabnu 'amatika 'ihtāja 'ilâ raḥmatika, wa 'Anta ghanîyun 'an 'adhâbihi, 'in kâna muḥsinan fazid fî ḥasanâtihi, wa 'in kâna musî'an fatajâwaz 'anhu.

O' Allâh! (This is) Your slave, son of Your female slave. He is in need of Your mercy and You are not in need of his torment. If he was good, multiply his good deeds, and if he was a transgressor, then pardon him.¹

472. اللَّهُمَّ إِنَّ (فُلَانَ بْنَ فُلَانٍ) فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ
وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاعْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ
الرَّحِيمُ.

Allāhumma 'inna (fulâna-ibna fulânin) fî dhimmatika, wa ḥabli jiwârika, faqihi min fitnatil-qabri wa 'adhâbin-nâri, wa 'Anta 'ahlul-wafâ'i wal-ḥaqqi. Faghfir lahu warḥamhu 'innaka 'Antal-Ghafûrur-Raḥîm.

O' Allâh! Verily (so and so, son of so and so) is in Your care and protection, holding to the rope that will take him close to You. Shelter him from the trial of the grave and the punishment of the Fire. You are the One worthy of fulfilling the promises and establishing the truth, so forgive him and have mercy on him. Surely You are the All-Forgiving, the All-Merciful.²

¹ [al-Ḥâkim, authenticated by al-'Albânî in 'Aḥkâm al-Janâ'iz]

² [Abû Dâwûd, authenticated by al-'Albânî in Ṣaḥîḥ ibn Mâjah]

116. SUPPLICATION FOR A CHILD IN THE JANÁZAH PRAYER

473. If the deceased was a child who had not reached the age of puberty, we can supplicate for its parents with the following *du‘â’*. Al-Ḥasan al-Baṣrî used to recite *Sûrah al-Fâtiḥah* for a child’s funeral and then say:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلْفًا وَأَجْرًا .

Allâhum-maj‘alhu lanâ faraṭan, wa salafan, wa ‘ajran.

O’ Allâh! Make him for us one who prepares the way for us and precedes us (for which we are deserving of a reward), an advance provision (for the Hereafter) and a source of reward (i.e., an advanced and secured reward).¹ For a female we should say:

Allâhum-maj‘alhâ lanâ faraṭan, wa salafan, wa ‘ajran.

Explanatory Note:

This was said by al-Ḥasan al-Baṣrî رحمه الله and not by the Prophet ﷺ. When the prayer is offered for a child, there is no prayer for forgiveness, because no sins were recorded for him. Rather prayers should be said for forgiveness and mercy for his parents. That is because Prophet ﷺ said: “The funeral prayer should be offered for him and prayers should be said for forgiveness and mercy for his parents.”²

117. SUPPLICATION WHEN PLACING THE DEAD IN THE GRAVE

474. As in all important matters, when placing the body in the grave, we should take the Name of Allâh and declare that this is according to the teachings of the Messenger of Allâh ﷺ.

¹ [al-Bayhaqî, authenticated by al-‘Albânî in ‘Aḥkâm al-Janâ‘iz]

² [Abu Dâwud, at-Tirmidhî, classified as ṣaḥîḥ by al-‘Albânî in ‘Aḥkâm al-Janâ‘iz]

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ.

Bismillâhi wa 'alâ sunnati Rasûlillâhi.

With Allâh's Name, and upon the sunnah of Allâh's Messenger ﷺ.¹

OR

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

Bismillâhi wa 'alâ millati Rasûlillâhi.

With Allâh's Name, and upon the religion of Allâh's Messenger ﷺ.²

118. SUPPLICATION AFTER BURYING THE DEAD

475. Prophet ﷺ used to tell those present at the grave: "Ask forgiveness for your brother, and that he be firm (in his answers), for he is being questioned now."³

We can say:

اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّتْهُ.

Allâhum-maghfir lahu, Allâhumma thabbith 'hu.

O' Allâh! Forgive him. O' Allâh! Strengthen him.

Explanatory Note:

Two angels will question a man in his grave. Allâh ﷻ helps a true believer in answering correctly. Where as, a wretched person will not have the answers to the angels' questions. We are therefore, particularly instructed that after the burial of a fellow Muslim, to supplicate beside his grave, for him to be steadfast against the ordeal to which he would be subjected.

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ al-Jâmi' as-Saghîr*]

² [Ibn Mâjah, al-Ḥâkim, authenticated by al-'Albânî in *'Aḥkâm al-Janâ'iz*]

³ [al-Ḥâkim, authenticated by al-'Albânî in *Ṣaḥîḥ Abû Dâwûd, 'Aḥkâm al-Janâ'iz*]

119. SUPPLICATION WHEN VISITING GRAVES

476. Allâh's Messenger ﷺ taught the *Ṣaḥâbah* (companions) to say this when they went to the graveyards:

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

As-salâmu 'alaikum 'ahlad-diyâri, minal-mu'minîna wal-muslimîna, wa 'innâ 'in shâa' Allâhu bikum lâhiqûn. 'As'alul-lâha lanâ wa lakumul-'âfiyah.

Peace be upon you, dwellers of these places, of the believers and Muslims. Certainly, we will --- if Allâh wills --- be joining you. I ask Allâh to grant well-being to us and you.¹

Explanatory Note:

This greeting of peace to the dead is a supplication; a *du'â'* for the deceased on the part of the visitor. A believer can visit the graveyard and pray for his dead relatives. The purpose of visiting graves is to benefit the dead Muslims by greeting them with peace, supplicating and asking forgiveness for them. A *mu'min* (believer) is a true follower of 'Islâm, and a Muslim is anyone who pronounces the *shahâdah*. The two words are used here to differentiate between the degree of faith and practice of those who are Muslim. Thus every *mu'min* is a Muslim but not necessarily vice-versa. Also, it is prescribed to visit graves in order to learn a lesson from the visit and to remember the Hereafter. That is subject to the condition that one does not say anything that will anger his Lord, such as calling upon the one who is buried or seeking his help

¹ [Muslim]

instead of Allâh ﷻ, or praising him and saying that he is for certain in Paradise, etc. So, the purpose of visiting the graves is two fold:

- (a) The visitor benefits from remembering death and the dead, remembering that their destiny will be either Paradise or Hell. This is the primary purpose of the visit.
- (b) The deceased also benefits and is treated kindly by the visitor greeting him with *salâms*, making *du‘â* for him, praying for forgiveness for him. This applies only to Muslims.

477. السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ.

As-salâmu ‘alaikum dâra qawmin mu‘minîna wa ‘innâ ‘in shâa’ Allâhu bikum lâhiqûn.

Peace be upon you, abode of believing people and certainly, we will – if Allâh wills – be joining you.¹

Explanatory Note:

The statement, “certainly we will – if Allâh wills – be joining you” refers not to simple death since every human will surely die, but it refers to death in the condition of *‘imân*, i.e., dying as a believer, and that is upto Allâh ﷻ. So, this is actually a *du‘â* asking Allâh ﷻ to let us die as a *mu‘min*.

¹ [Abû Dâwûd]

CHAPTER 11
'ADHKÂR RELATED TO TRAVEL

120.	On riding a means of transport	392
121.	Invocations for travelling	394
122.	For a departing traveller	398
123.	For those seeing him off	399
124.	Supplication for entering a town	399
125.	Supplication for a layover during a journey	400
126.	Invocation at dawn	401
127.	' <u>Adhkâr</u> when going uphill and downhill	401
128.	Invocation when troubled by your transport	402

120. ON RIDING A MEANS OF TRANSPORT

478. When Prophet ﷺ put his foot in the stirrup of the riding animal, he would say:

بِسْمِ اللَّهِ - *Bismillâh.*

In the Name of Allâh.

Then when he sat on its back, he would say:

الْحَمْدُ لِلَّهِ - *Al-ḥamdu lillâh.*

All praise and thanks is to Allâh.

Then he said:

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

(*Subḥânalladhî sakhkhara lanâ hâdhâ wa mâ kunnâ lahu muqrinîn. Wa 'innâ 'ilâ Rabbînâ lamunqalibûn.*) *Al-ḥamdu lillâh, al-ḥamdu lillâh, al-ḥamdu lillâh. Allâhu 'Akbar, Allâhu 'Akbar, Allâhu 'Akbar. Subḥânaka Allâhumma 'innî zalamtu nafsî faghfir lî, fa 'innahu lâ yaghfirudh-dhunûba 'illâ 'Anta.*

[Glory is to Him Who has provided this for us, though we could never have had it by our efforts. And indeed we, to our Lord, will (surely) return.]¹ All praise and thanks is to Allâh, all praise and thanks is to Allâh, all praise and thanks is to Allâh. Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest. Glory is to You, O' Allâh! I have wronged my soul. Forgive me, for surely none forgives sins but You.

¹ [Sûrah Zukhruf 43:13,14]

– Prophet ﷺ said that our Lord, the Most High, is pleased with His servant when he says: “Forgive me my sins”. He knows that no one forgives sins except Him.¹

Explanatory note:

Allâh ﷻ has favoured us by providing various means of transport, but this is generally arrogantly not acknowledged as a blessing from Allâh; it is attributed to own own efforts, thus making us heedless and not showing gratitude to our Benefactor, Allâh. And the remedy for this is remembering, praising and thanking Allâh for His favours. In *Sûrah Zukhruf 43:13,14*, Allâh ﷻ has ordered us to glorify Him when we use any form of transportation. And when we remember Allâh’s favours (in our mind and heart), we submit to Allâh, humble ourselves and thank and praise Him, and are given continuous blessings.

And the statement, “*And indeed we, to our Lord, will (surely) return*”, is the acknowledgement of recompense and being prepared for it.

¹ [Abû Dâwûd, authenticated by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

121. INVOCATION FOR TRAVELLING

479. When Prophet ﷺ sat on his mount ready to go out on a journey, he said:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ
الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ
الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ
وَكَاثِبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

*Allâhu Akbar, Allâhu Akbar, Allâhu Akbar. (Subhânalladhî sakhkhara lanâ hâdhâ wa mâ kunna lahu muqrinîn, wa 'innâ 'ilâ Rabbînâ lamun qalibûn.)
Allâhumma 'innâ nas'aluka fî safarinâ hâdhal-birra wat-taqwa, wa minal-'amali mâ tardhâ. Allâhumma hawwin 'alaynâ safaranâ hâdhâ, waṭwi 'annâ bu'dahu.
Allâhumma 'Antaş-ṣâhibu fis-safari, wal-khalîfatu fil-'ahlî. Allâhumma 'innâ 'a'ûdhu bika min wa'thâis-safari, wa kâbatil-manẓari, wa sû'il munqalabi fil-mâli wal-'ahli.*

Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest. [Glory is to Him Who has provided this for us, though we could never have had it by our efforts. And indeed we, to our Lord, will (surely) return].¹ O' Allâh! We ask You on this journey for righteousness and piety, and deeds that please You. O' Allâh! Facilitate our travel, and make its distance easy for us. O' Allâh! You are our Companion on the journey, and the family Guardian. O' Allâh! I take refuge in You from this journey's hardships, from

¹ [Sûrah Zukhruf 43:13,14]

distressful sights and from finding misfortunes in property and family on our return.

– When he ﷺ would start his return journey or when he reached his city, he would say the above *du‘â*, adding:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

‘Āyibûna, tâ‘ibûna, ‘âbidûna, li-Rabbînâ ḥâmidûn.

We return repentant to our Lord, worshipping our Lord, and praising our Lord.¹

Explanatory note:

Man is not safe from dangers during a journey and in his absence, the safety of his household may worry him, too. This *du‘â* is to beseech Allâh ﷻ for the safety of the two with the most effective words. None can harm a person who comes under the protection of Allâh. This *du‘â* should be recited upon starting as well as returning from a journey. These words express gratitude to Allâh ﷻ for safe return to one’s hometown; they also express repentance, obedience and determination to worship Allâh.²

480. Whenever the Messenger of Allâh ﷺ proceeded on a journey, he would seek refuge in Allâh from the hardships of the journey, and against the deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say:

¹ [Muslim]

² [Riyâdhuṣ-Ṣâlihîn]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ
وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

Allâhumma 'innî 'a'ûdhu bika min wa'thâis-safari, wa kâbatil-munqalabi, wal-hauri ba'dal-kauri, wa dawatil-mazlûmi, wa sû'il manzari, fil-'ahli wal-mâli.

O' Allâh! I take refuge in You from this journey's hardships, finding of evil changes upon return, and disgrace after honour, and the curse of the oppressed, and a gloomy sad scene in family and property.¹

Explanatory note:

Prophet ﷺ sought divine refuge against the supplication of the oppressed because Allâh ﷻ immediately responds to it. It is therefore imperative that if a man has wronged somebody, he should recompense his wrongdoing before embarking on a journey because the malediction of the wronged may invoke divine wrath exposing the wrongdoer to a risky and troublesome journey.²

481. رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ

سُلْطَانًا نَصِيرًا ﴿٨٠﴾

Rabbi 'adkhinî mudkhala şidqin wa 'akhrijnî mukhraja şidqin waj-'al lî mil-ladunka sulţânan-naşîrâ.

My Lord! Cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.³

¹ [an-Nasâ'î]

² [Riyâdhus-Şâlihîn]

³ [Sûrah al-'Isrâ' 17:80]

Explanatory note:

Allâh ﷻ revealed these words to Prophet ﷺ when he was commanded to emigrate to Madînah.¹

Prophet ﷺ was taught this *du'â'* prior to his *hijrah* (emigration) to Madînah; meaning: “where I am going, when I reach the place of destination, may it be a place of *ṣidq* (truth), and from where I am leaving, this leaving should become an act of *ṣidq*. Make my leaving (Makkah) be with *ṣidq* and my arrival (in Madînah) be with *ṣidq*. And make for me from You *sultânan* – sustaining power, or give help in the form of clear proofs and firm truth; it also means give strong helpers who can help in this emigration”.

This *du'â'* is a jewel taught to us by our Prophet ﷺ to affirm the honesty of intention while entering and when exiting, so that the inner purity of one's purpose during this immigration from one place to the next is not contaminated or distracted. This *du'â'* can be asked for success when commencing something, like travel, or entering an institution. It can also be asked when emigrating to a new country or place.

482. ﴿رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ﴾ (٢٩)

Rabbi 'anzilnî munzalan mubârakan wa 'Anta khayrul-munzilîn.

My Lord! Cause me to land at a blessed landing place, for You are the best of those who bring to land.²

¹ [Tafsir ibn Kathîr]

² [Sûrah al-Mu'minûn 23:29]

Explanatory note:

Allâh ﷻ commanded Nûḥ عليه السلام to invoke Him with these words when he had embarked on the ship.¹

Nûḥ عليه السلام followed Allâh's instructions and Allâh ﷻ saved him and the believers with him from the deluge which drowned the disbelievers and tormentors of Nûḥ عليه السلام. For a safe landing, he was instructed by Allâh to praise Him and offer this *du'â'*. This *du'â'* can be asked when sailing on a ship.

122. FOR A DEPARTING TRAVELLER

483. It is encouraged to say these supplications at the time of farewell to a person.

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ .

'Astawdi'ullâha dînaka, wa 'amânataka, wa khawâtîma 'amalika.

I leave your religion in the care of Allâh, as well as your safety, and the last of your deeds (i.e., your final deeds before death).²

Explanatory note:

The meaning of this *du'â'* is: "May Allâh keep safe your religion, your faith, yourself and keep you on track with the best deeds till you die. May Allâh make the best deed, the last thing you do, for this is in itself a sign of success and acceptance of a man's deeds from Allâh."

484. زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ .

Zawwadakallâhut-taqwa, wa ghafara dhanbaka, wa yassara lakal-khayra haythumâ kunta.

¹ [Tafsir ibn Kathîr]

² [Aḥmad, authenticated by al-'Albâni in Ṣaḥîḥ at-Tirmidhî]

May Allâh provide you with piety, forgive your sins, and facilitate goodness for you wherever you are.¹

123. FOR THOSE SEEING HIM OFF

485. Prophet ﷺ said: "Whoever intends to travel should say to the people he leaves behind:

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

'Astawdi'ukallâhal-ladhi lâ tadhîu' wa dâ'i'uhu.

I leave you in the care of Allâh, as nothing is lost that is in His care.²

Explanatory note:

It is desirable for a traveller to visit his fellow Muslim brother and to pray for him before he starts his journey.

124. SUPPLICATION FOR ENTERING A TOWN

486. Prophet ﷺ never caught sight of a town he proposed to enter without immediately saying the following words:

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

*Allâhumma Rabbas-samâwâtis-sab'i, wa mâ 'azlalna, wa Rabbal-aradhînas-sab'i
wa mâ 'aqlalna, Wa Rabbash-shayâtîni wa mâ 'adhlalna, wa Rabbar-riyâhi wa
mâ dharayna, 'as'aluka khayra hâdhihil-qaryati wa khayra 'ahlihâ, wa khayra
mâ fihâ, wa 'a'ûdhu bika min sharrihâ, wa sharri 'ahlihâ, wa sharri mâ fihâ.*

¹ [Authenticated by al-'Albâni in *Ṣaḥîḥ at-Tirmidhî*]

² [Aḥmad, authenticated by al-'Albâni in *Ṣaḥîḥ ibn-Mâjah*]

O' Allâh! Lord of the seven heavens and all that they cover, Lord of the seven earths and all that they carry, Lord of the devils and all that they misguide, Lord of the winds and all that they scatter, I ask You for the good of this town and the good of its people, and for the goodness it contains. I take refuge in You from its evil, and the evil of its people and the evil that it contains.¹

125. SUPPLICATION FOR A LAYOVER DURING JOURNEY

487. The Messenger of Allâh ﷺ said: “Whoever alights somewhere and says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

'A'ûdhu bi-kalimâtillâhit-tâmmâti min sharri mâ khalaq.

I take refuge in Allâh's complete words from the evil that He has created.

– nothing will harm him until he leaves that place.”²

Explanatory note:

The Perfect Words of Allâh mean the Qur'ân and its complete meaning. Allâh ﷻ informed us that the Qur'ân is “a guide and a cure.” – [Sûrah Fuṣṣilat 41:44], – a guidance, in order to repel that which harms. The perfect Words of Allâh benefit and are able to provide protection from everything that is sought refuge from; the condition is correct intention and correct belief. “From the evil of all that He created” means from the evil of every creation that has evil in it; be it animals, humans, *jinn*s, vermin or beast, wind or lightning, or any type

¹ [an-Nasâ'î]

² [Muslim]

of trial in the *dunyâ* and the *'Âkhirah*. However this *du'â'* is conditional just like all other *du'â'*s that it is necessary to have the correct intention, to have good trust in Allâh ﷻ, and that we should be regular in reading this *du'â'* in every place that we may stop in. So wherever we stay, be it at night or in the daytime, for a short or long duration, we should make this *du'â'*.

126. INVOCATION AT DAWN

488. If the day breaks when we are travelling, this supplication should be made.

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا عَائِدًا
بِاللَّهِ مِنَ النَّارِ.

Samia' sâmi'un bi-hamdillâhi wa husni balâ'ihî 'alaynâ, Rabbanâ şâhibnâ, wa 'afdhil 'alaynâ, 'â'idhan billâhi minan-nâr.

A listener has heard that we praise and thank Allâh for His favours upon us. Our Lord! Accompany us, and bestow Your favours upon us. We take refuge in You from the Fire.¹

127. 'ADHKÂR WHEN GOING UPHILL AND DOWNHILL

489. According to the *sunnah*, when our means of transport goes uphill, we should say:

اللَّهُ أَكْبَرُ – *Allâhu Akbar* – Allâh is the Greatest.

When it goes downhill, we should say:

سُبْحَانَ اللَّهِ – *Subhânallâh* – Glory is to Allâh.²

¹ [Muslim, Abû Dâwûd]

² [al-Bukhârî]

Explanatory note:

This is because the one who is on a high place or platform might hold himself in greater esteem or respect and feel that he is great. So it is appropriate that he makes *Takbîr* and says “*Allâhu Akbar*”. As for the one going down, then he is lowered so it is appropriate that he glorifies Allâh, the Most High, due to this lowliness, this is what is appropriate.¹

128. INVOCATION WHEN TROUBLED BY YOUR TRANSPORT

490. بِسْمِ اللّٰهِ – *Bismillâh* – In the Name of Allâh.²

Explanatory note:

If we experience difficulty with our means of transport, we should not curse it. When a person makes *du‘â* against the *Shaytân* because of a mishap and calamity, he believes that *Shaytân* is the one who caused it to take place. All mishaps that befall the Muslim are the result of Allâh’s decree, not the *Shaytân*. Cursing makes the *Shaytân* puff up in pride and he thinks that by his own strength he made it happen, and that his power has been recognized. But by saying “*Bismillâh*”, the devil will diminish so much that he will be like a fly. Nothing is attributed to his power, because Allâh’s remembrance makes him reduce in size and humiliates him. “*Bismillâh*”, can also be said when a person is walking with his child in the street and the child trips, or when a car accident happens, or a blowout on a tire, etc.

¹ [*Shaykh Muḥammad ibn Ṣâleḥ al-‘Uṭḥaymîn رحمه الله*]

² [Authenticated by al-‘Albâni in *Ṣaḥîḥ Abû Dâwûd*]

CHAPTER 12

'ADHKÂR FOR HAJJ AND 'UMRAH

129.	<i>Talbiyyah</i>	404
130.	' <u>Adhkâr</u> for <i>Tawâf</i>	405
131.	Invocation at aş-Şafâ and al-Marwah	407
132.	Invocation on the Day of 'Arafâh	409
133.	Invocation at the sacred area of Muzdalifah	410
134.	Invocation when stoning the pillars	410
135.	When sacrificing an animal	411
136.	Invocation on returning from <i>Hajj</i> , <i>'Umrah</i> or <i>Ghazwah</i> (Holy War)	413

129. *TALBIYYAH*

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

*Labbayka Allâhumma labbayka, labbayka lâ sharîka laka labbayka, 'innal-
hamda, wan-ni'mata, laka wal-mulka, lâ sharîka lak.*

Here I am, O' Allâh! here I am. Here I am, You have no partner, here I am. Verily, all praise and blessings (bounty) are Yours, and all sovereignty, You have no partner.¹

Explanatory note:

Talbiyyah indicates that the pilgrim has abandoned everything for Allâh ﷻ, and now he is at His service every moment, ready to obey, and prepared to respond to His call. The pilgrim starts his *Hajj* with *Tawhîd*, and continues to recite the *talbiyyah* with its words of *Tawhîd*. Saying "*Labbayka Allâhumma labbayka*" is one response after another; it is repeated to show that the response is lasting and ongoing, and it also means, "I submit and submit again", i.e., ongoing submission.

The *talbiyyah* also includes the praise of Allâh ﷻ, which is the dearest thing with which a person may draw close to Allâh. It implies recognition of the blessings of Allâh, for He is the source of all blessings and the One Who bestows them. And it includes acknowledging that all sovereignty belongs to Allâh alone, and no one else has any true dominion.²

¹ [al-Bukhârî, Muslim]

² [Mukhtaşar Tahdhîb as-Sunan, by Ibn al-Qayyim, 2/335-339]

When the pilgrim is reciting the *ṭalbiyyah*, he feels a connection with all other created beings, as they all join with him in submission to Allâh alone and echo his *ṭalbiyyah*. The Messenger of Allâh ﷺ said: “There is no Muslim who recites the *ṭalbiyyah* but whatever is to his right and to his left of stones, rocks and clouds recite it with him, to the furthest point to the east and the west.” – meaning from his right and his left.¹

Prophet ﷺ also said: “A person does not ever make *ṭalbiyyah* except that he is given glad tidings, nor does a person ever say *takbîr*, except he is given glad tidings.” It was asked: “With Paradise?” He answered: “Yes.”²

492. لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ .

Labbayka 'ilâhal-ḥaqqi labbayak.

Here I am, O' God of truth, here I am.³

130. **'ADHKÂR FOR ṬAWÂF:**

493. To start *ṭawâf*, we should face the Black Stone (*Hajr al-'Aswad*), touch it if we can, kiss it if we can, or point our hand towards it saying:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ – *Bismillâhi Allâhu 'Akbar.*

In the Name of Allâh, Allâh is the Greatest.

– In the subsequent six rounds, when we pass the Black Stone we say,

اللَّهُ أَكْبَرُ – *Allâhu 'Akbar* – Allâh is the Greatest.

¹ [at-Tirmidhî, Ibn Khuzaymah and Bayhaqî, authenticated by al-'Albânî in *Ṣaḥîḥ at-Targhib*]

² [Authenticated by al-'Albânî in *Silsilah al-'Aḥadîth aş-Ṣaḥîḥah*]

³ [an-Nasâ'î, Ibn Hibbân]

– Prophet ﷺ performed *tawâf* riding a camel. Every time he passed the corner (containing the Black Stone), he would point at it with something that he was holding and say this.¹

494. Between the Yemenite corner (*Rukn al-Yamâni*) and the Black Stone (*Hajr al-'Aswad*) recite this invocation:

﴿ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴾ (٢٠١)

Rabbanâ 'âtinâ fid-dunyâ ḥasanatan wa fil-'âkhirati ḥasanatan wa qina 'adhâban-nâr.

Our Lord! Give us goodness in this world and goodness in the Hereafter, and save us from the torment of the Fire.²

495. After completing seven rounds of *tawâf*, offer two *rak'ah* *Ṣalâh* at *Maqâm-e-'Ibrâhîm* (The Station of 'Ibrâhîm). Recite *Sûrah al-Kâfirûn* and *Sûrah al-'Ikhlâṣ* in the two *rak'ahs*.³

Explanatory note:

Sûrah al-'Ikhlâṣ is an explanation of what Allâh possesses of Attributes of Perfection and an explanation of His elevation over and above any imperfections and similitude – *Tawḥîd ar-Rubûbiyyah*. When we recite *Sûrah al-Kâfirûn*, it entails the obligation of worshipping Allâh alone, without any partner, and the renouncement of worshipping anything besides Him – *Tawḥîd al-'Ibâdah (Tawḥîd al-'Ulûhiyyah)*. Neither of these two categories of *Tawḥîd* are complete without the other. *Hajj* is a symbol of *Tawḥîd* in each and every of its rituals.

¹ [al-Bukhârî]

² [Sûrah al-Baqarah 2:201] – [al-Bukhârî, Muslim]

³ [Muslim]

Prophet ﷺ said (regarding the rewards and blessings of *Hajj*, in a part of a *hadîth* related by Ibn 'Umar) that the two *rak'ah* after the *tawâf*, is equivalent to freeing a slave from the Children of 'Ismâ'îl.¹

131. INVOCATION AT AŞ-ŞAFÂ AND AL-MARWAH

496. When approaching Mount Şafâ, recite:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

(*Innaş-Şafâ wal-Marwata min sha'â'irillâhi, faman hajjal-baita awi'tamara falâ junâha 'alaihi 'an yaţ-tawwafa bihimâ, wa man taṭawwaa' khairan fa 'innallâha Shâkirun 'Alîm.*)”

[Verily, aş-Şafâ and al-Marwah are of the symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* of the House to perform the going (*tawâf*) between them. And whoever does good voluntarily, then verily, Allâh is All Recognizer, All Knower.]²

– Then say:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ – 'Abdau' bimâ bada' Allâhu bihi.

I begin with what Allâh began with.

– 'A'ishah ﷺ said that this *'âyah* was revealed concerning the 'Anşâr, who, before embracing 'Islâm, used to assume *'ihrâm* for worshipping an idol called Manât, and used to go between Şafâ and Marwah. With the advent of 'Islâm, they would not consider it right to do the *sa'î* as

¹ [at-Ṭabarânî in his book "al-Kabîr" and by al-Bazzâr. Al-'Albânî graded it ḥasan in *Şaḥîḥ at-Targhîb wat-Tarhîb*]

² [Sûrah al-Baqarah 2:158]

they used to do during the days of ignorance, and they asked Allâh's Messenger ﷺ about it. Then Allâh ﷻ revealed this verse and Allâh's Messenger ﷺ set the *sunnah* of the *sa'î*.¹

497. Prophet ﷺ began his *sa'î* at Mount Şafâ climbing it until he could see the *Ka'bah*. He faced the *Qiblah* and said:

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

Allâhu 'Akbar, Allâhu 'Akbar, Allâhu 'Akbar. Lâ'ilâha 'illallâhu waḥdahu lâ sharîka lahu; lahu-l-mulku, wa lahu-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr. Lâ 'ilâha 'illallâhu waḥdahu, 'anjaza wa'dahu wa naşara 'abdahu, wa hazamal-ahzâba waḥdahu." – Three times

Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest.

There is none worthy of worship in truth but Allâh alone, with no partner or associate; His is the dominion, and all praise and thanks are due to Him, He brings life and He causes death, and He is able to do all things. There is none worthy of worship in truth but Allâh alone, with no partner or associate; He fulfilled His promise, granted victory to His slave, and defeated the confederates alone.

– He ﷺ then raised his hands and made *du'â'*. He recited this *dhikr* and made *du'â'* three times. He did at Mount Marwah as he did at Mount Şafâ.²

¹ [al-Bukhârî]

² [Muslim]

Explanatory note:

Prophet ﷺ said (regarding the rewards and blessings of *Hajj*, in a part of a *hadîth* related by Ibn 'Umar), "As for your circuiting of aṣ-Ṣafâ and al-Marwah, then it is the same as freeing 70 slaves."¹

132. INVOCATION ON THE DAY OF 'ARAFÂH

498. Prophet ﷺ said: "The best invocation is that of the Day of 'Arafâh, and the best that anyone can say is what I and the Prophets before me have said:

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

Lâ 'ilâha 'illallâhu waḥdahû lâ sharîka lahu, lahul-mulku, wa lahul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr.

There is none worthy of worship in truth but Allâh alone, with no partner or associate. To Him belongs the kingdom and all praise and thanks, and He is able to do all things.²

Explanatory note:

The best invocation is the *du'â'* of 'Arafâh because the statement "*Lâ 'ilâha 'illallâhu*" is the *du'â'* of worship and praise for Allâh ﷻ. When we ask Allâh to forgive us, to have mercy upon us, or we ask that He provides for us, guides us, make us firmly established (upon the religion of 'Islâm), forgive our parents, forgive our children and forgive our brothers, then it is the *du'â'* of request; which is that we ask Allâh for all that which we are seeking.

¹ [aṭ-Ṭabarânî in his book "al-Kabîr" and by al-Bazzâr. Al-'Albânî graded it ḥasan in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

² [at-Tirmidhî, authenticated by al-'Albânî in *Silsilah al-'Aḥadîth aṣ-Ṣaḥîḥah*]

133. INVOCATION AT THE SACRED AREA OF MUZDALIFAH

499. Prophet ﷺ rode his camel until he reached the sacred area (*al-Mash'ar al-Harâm*). Then he faced the *Qiblah*, and went on supplicating, glorifying and praising Allâh, and testifying to His Oneness.

اللهُ أَكْبَرُ – *Allâhu 'Akbar* – Allâh is the Greatest.

اللهُ أَحَدٌ – *Allâhu 'Aḥad* – Allâh is One.

لَا إِلَهَ إِلَّا اللهُ – *Lâ 'ilâha 'illallâh*.

There is none worthy of worship in truth but Allâh.

– When it became sufficiently bright, he left for Minâ before sunrise.¹

134. INVOCATION WHEN STONING THE PILLARS

500. Prophet ﷺ said اللهُ أَكْبَرُ *Allâhu 'Akbar* – (Allâh is the Most Great) with each pebble that he threw at the three pillars (*jamarât*). Then he went forward, stood facing the *Qiblah* and raised his hands and supplicated to Allâh. This was after stoning the first and second pillars. For the third pillar, he stoned it and called out “*Allâhu 'Akbar*” with every pebble he threw, but when he finished, he left without standing and supplicating.²

Explanatory note:

Takbîr is a statement that Muslims are instructed to proclaim frequently, especially in certain situations that may insinuate feelings of arrogance in the heart. Throwing stones is an action of power and

¹ [Muslim]

² [al-Bukhârî, Muslim]

aggression. But when we say “*Allâhu 'Akbar*” we remember Allâh’s power and might. We remember our true position, and that no matter how great and mighty we think of ourselves, Allâh is Greater and Mightier.

Prophet ﷺ said (regarding the rewards and blessings of *Hajj*, in a part of a *hadîth* related by Ibn ‘Umar), “As for stoning the *jamarât*, then for every stone that you throw, it removes a big sin from the deadly sins.”¹

The Messenger of Allâh ﷺ said: “If you stone the *jamarât*, it will be like light for you on the Day of Judgement.”²

135. WHEN SACRIFICING AN ANIMAL

501. ‘Anas ؓ reported that the Prophet ﷺ sacrificed two horned black and white rams. He said, “And I saw him slaughter them with his hand, placing his foot on their sides. And he recited the Name of Allâh

– بِسْمِ اللّٰهِ – *Bismillâh*. – In the Name of Allâh

– and then glorified Him. – اللّٰهُ اَكْبَرُ – *Allâhu 'Akbar*.

Allâh is the Greatest.³

502. ‘Â’ishah ؓ narrated that the Messenger of Allâh ﷺ ordered that a horned ram be brought to him so that he could sacrifice it. He said, “O’ ‘Â’ishah, give me the knife.” Then he said, “Sharpen it on a stone.” So she did that, then he took it and took the ram, and he lay it down

¹ [at-Tabarâni in his book “*al-Kabîr*” and by al-Bazzâr. Al-‘Albânî graded it *hasan* in *Şaḥîḥ at-Targhîb wat-Tarhîb*]

² [Authenticated by al-‘Albânî in *Silsilah al-‘Aḥadîth aṣ-Şaḥîḥah*]

³ [Muslim, *Abû Dâwûd*]

and prepared to slaughter it. He said, “In the Name of Allâh, O’ Allâh accept (this sacrifice) from Muḥammad and the family of Muḥammad and the *'ummah* of Muḥammad.” Then he sacrificed it.¹

503. Jâbir ibn ‘Abdullâh ؓ said: I was present with the Prophet ﷺ on the Day of *al-'Adhḥâ* at the prayer place. When he had finished his *khuṭbah* he came down from his *minbar* and a ram was brought which the Messenger of Allâh ﷺ slaughtered with his own hand. He said, “In the Name of Allâh, Allâh is Most Great. This is on behalf of myself and on behalf of those of my *'ummah* who have not offered a sacrifice.”²

Explanatory note:

The *sunnah* for one who wants to slaughter the *'udhḥiyyah* (sacrificial animal) is to say when slaughtering it:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ. اللَّهُمَّ هَذَا مِنْكَ وَلكَ هَذَا عَنِّي . اللَّهُمَّ تَقَبَّلْ مِنِ
(فُلَانٍ) وَآلِ (فُلَانٍ).

Bismillâh, wallâhu 'Akbar, Allâhumma hâdhâ minka wa laka, hâdhâ 'annî. Allâhumma taqabbal min (mention your name) *wa 'âli* (mention your name).

In the Name of Allâh, Allâh is most Great. O’ Allâh, this is from You and to You. This is on my behalf. O’ Allâh, accept (this sacrifice) from (mention your name) and the family of (mention your name).

– Or, if it is being offered on behalf of someone else,

..... *hâdhâ 'an (fulân). Allâhumma taqabbal min (fulân) wa 'âli (fulân).*

¹ [Muslim]

² [Classified as *ṣaḥîḥ* by al-'Albânî in *Ṣaḥîḥ at-Tirmidhî*]

This is on behalf of (so and so). O' Allâh, accept i.e., this sacrifice, from (so and so) and the family of (so and so).

What is obligatory here is to say *Bismillâh*; the rest is *mustahabb* (recommended) but is not obligatory.

When we slaughter our animal, we may feel arrogant because we have the power to kill. But when we say "*Bismillâh, Allâhu 'Akbar*", we remember that Allâh is the One Who provided us with this animal and gave us the ability to slaughter it. "*Allâhumma minka*" means this sacrifice is a gift and provision that has reached me from You. "*Laka*" means, it is sincerely for You alone.¹

Prophet ﷺ said (regarding the rewards and blessings of *Hajj*, in a part of a *hadith* related by Ibn 'Umar), "As for your slaughtering, then it is saved for you with your Lord".²

136. INVOCATION ON RETURNING FROM HAJJ, 'UMRAH OR GHAZWAH (HOLY WAR)

504. Whenever Allâh's Messenger ﷺ returned from a *ghazwah* (holy war), *Hajj* or *'Umrah*, at every elevated point, he would say *takbîr*

thrice: اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ

Allâhu 'Akbar. – Three times.

Allâh is the Greatest.

– And then he would say:

¹ [al-Sharh al-Mumti' 7/492]

² [aṭ-Ṭabarâni in his book "al-Kabîr" and by al-Bazzâr. Al-'Albâni graded it *hasan* in *Ṣaḥîḥ at-Targhîb wat-Tarhîb*]

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

Lâ 'ilâha 'illallâhu waḥdahū lâ sharîka lahu; lahul-mulku, wa lahul-ḥamdu, wa Huwa 'alâ kulli shay'in qadîr. 'Âyibûna, tâ'ibûna, 'âbidûna, li-Rabbînâ ḥâmidûn. Ṣadaqa'llâhu wa'dahu wa naṣara 'abdahu, wa hazamal-'aḥzâba waḥdahū."

There is none worthy of worship in truth but Allâh alone, with no partner or associate; His is the dominion, and all praise and thanks are due to Him, He brings life and He causes death, and He is able to do all things. We return repentant to our Lord, worshipping our Lord, and praising our Lord. He fulfilled His promise, granted victory to His slave, and He alone defeated the confederates.¹

Explanatory note:

While travelling, ascending to a high place may cause arrogance in the heart. By applying the *sunnah* and saying "Allâhu 'Akbar", we can control ourselves and remember that Allâh is Greater and Higher. By saying "Allâhu 'Akbar" frequently, we remember Allâh's greatness so very often, and retain our position of submission and servitude before Him, the Most High, Exalted. Prophet ﷺ observed strict devotion to Allâh in all his deeds. He always asked Allâh to help him avoid hypocrisy and showing-off. 'Anas ؓ reported that he heard the Prophet ﷺ say: "O' Allâh! Make my *Hajj* (pilgrimage) free of hypocrisy and showing-off."²

¹ [al-Bukhârî, Muslim]

² [Muslim]

﴿ رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

﴿... وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾﴾

*Rabbanâ taqabbal minnâ, 'innaka 'Antas-Samî'ul-'Alîm. Wa tub 'alaynâ,
'innaka 'Antat-Tawwâbur-Rahîm.*

Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, All-Knower. And accept our repentance. Truly You are the One Who accepts repentance, the Most Merciful.

O' Allâh! Make us humble, give us the strength to remember, praise and thank You; purify our thoughts, make us sincere in our words and actions and make us do deeds which are loved and accepted by You.

O' Allâh! Bestow upon us authentic and beneficial knowledge and the understanding of Your *dîn*; perfect our worship and make us among those who comply and submit to You.

O' Allâh! We ask You by Your Most Beautiful Names and Attributes to accept this work, overlook our shortcomings and to bestow Your mercy, blessings, favour and forgiveness upon all those who have contributed and are connected to this endeavour, and to benefit those who read this work and cover us with Your mercy in this world and the Hereafter.

*Wa shallâhu 'alâ Muḥammad, wa 'ala 'alayhi wa ṣaḥbihi wa sallam,
wal-ḥamdu lillâhi Rabbil-'âlamîn.*

REFERENCES AND SOURCES

- 'Abdur-Raḥmân Dimashqiah :Let us remember Allâh and praise Him
 Abu Ammar Yasir Qadhi :Du'â' – Weapon of the Believer
 Abul Husayn Muslim ibn al-Hajjaj
 Qushayri al-Nishapuri :Şaḥîḥ Muslim
 Al-Imam Abu Zakariya Yahya bin
 Sharaf An-Nawawi Ad-Dimashqi :Riyadh uş-Şâliḥîn
 Fu'ad Iban 'Abdul-'Azeez Ash-Shulhûb :The Book of Manners
 Ibn al-Qayyum al-Jawziyyah : Healing with the Medicine of the Prophet
 Ibn Taimiyyah : The Goodly Word
 Imad Ad-Din Isma'il bin 'Umar
 bin Kathir : Tafsîr ibn Kathîr
 Imam Hafiz Abu Eisa Mohammad
 Ibn 'Eisa at-Tirmidhi : Jami'-at-Tirmidhî
 Imam Hafiz an-Nasâi : Sunan Nasâi'
 Muḥammad al-Jibâly : Sickness, Regulations and Exhortations
 Muḥammad al-Jibâly : Funerals, Regulations and Exhortations
 Muḥammad al-Jibâly : Festivals & Celebrations in Islam
 Muḥammad al-Jibâly : The Dreamers Handbook, Sleep Etiquettes
 and dream interpretation
 Muhammad ibn Ismail bin al-Mughirah
 al-Bukhari : Şaḥîḥ al-Bukhârî
 Dr. Muhsin Khan & Dr. Taqi-ud-Din
 al-Hilali : The Noble Qur'ân Translation
 Prof. Muḥammad Zulfiqar : Prayer according to the Sunnah
 Saeed ibn Ali ibn Wahf al-Qahtani : Hisn ul-Muslim
 Dr. Sâlih ibn Ghânim al-Sadlân : Words of Remembrance and Words of
 Reminder
 Shams Pirzada : Dawat ul-Qur'ân

WEBSITES

Tayyibat.com

Islamtoday.com

Islam-qa.com

Abdurrahman.org

And many more websites and books. *Jazâk Allâhu Khair.*

This Book Available also at



Al-Hidāyah
Academy for Women

For Details Contact:

91641 84322

Email: qalbunsaleem10@yahoo.com

#19, RATHAN SINGH ROAD,
OPP FRAZER TOWN MASJID,
NEXT TO PRESTIGE GLASS SHOWROOM,
FRAZER TOWN, BANGALORE-5