

تُحْفَةُ الْأَبْرَارِ فِي الْأَدْعِيَةِ وَالْآدَابِ وَالْأَذْكَارِ

لِلشَّيْخِ مُحَمَّدٍ جَمِيلِ زَيْنُو

**A Rare & Precious Gift for the Righteous:
Supplications, Etiquettes and Words of
Remembrance**

**Shaykh Muhammad Jameel Zeno
(Rahimahullāh)**

'A Rare & Precious Gift for the Righteous:
Supplications, Etiquettes and Words of Remembrance'

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ض	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>These</u> , <u>Those</u> [must be distinguished from the ‘th’ in ‘ <u>think</u> ’ and ‘ <u>thought</u> ’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	Ṣ	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
هـ	H	Hat	ث	Th	<u>Think</u> , <u>Thought</u> [must be distinguished from the ‘th’ in ‘ <u>this</u> ’ and ‘ <u>these</u> ’]
إ	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Biography of the Author – (Raḥimahullāh)

Shaykh Muḥammad ibn Jameel Zeno (Raḥimahullāh), was born in the city of Aleppo, Syria, in the year 1344 AH, corresponding to the year 1925 CE.

His Education

When he was approximately ten (10) years old, he was enrolled in a private school where he learned *al-Qirā'ah wal-Kitābah* (reading and writing).

He was then admitted into *Madrasah Dār al-Huffādh*, where he spent five (5) years memorizing the Qur'ān by heart along with *Tajweed* (observing the rules of proper recitation).

Later he was admitted to a school in Aleppo which was then known as *al-Kulliyah ash-Shar'eeyah at-Tajbeeziyah* (Preparatory Sharee'ah College), which is now known as *ath-Thanameeyah ash-Shar'eeyah* (the Sharee'ah Secondary School), under the supervision of the government's department of Religious Affairs.

This school taught both religious sciences and modern academic studies. Here he studied: *Tafseer* (Explanation of Qur'ān), *al-Fiqh al-Hanafee* (Hanafee Jurisprudence), *Nahwu* (Grammar) and *Ṣarf* (Morphology), *Tāreekh* (History), *Hadeeth* and its sciences, as well as other religious sciences.

From the modern academic sciences (at this school), he studied: physics, chemistry, mathematics, French, and other subjects which the Muslims historically excelled at, like algebra.

He received the diploma from this school in the year 1948 CE, and along with it the General Secondary School Diploma.

His Occupation

He became part of *Dār al-Mu'allimeen* (for teachers) in Aleppo and worked as a teacher for a period of approximately twenty-nine (29) years. After his retirement from teaching he traveled to Makkah for 'Umrah in the year of 1399 AH (1979 CE) and became acquainted with the Noble Shaykh 'Abdul-Aziz ibn Bāz (Raḥimahullāh).

When Shaykh ibn Bāz (Raḥimahullāh) came to know that his '*Aqeedah* (Creed) was the creed of the Early Predecessors, he appointed him as a teacher at the Sacred Masjid in Makkah during the time of the *Hajj* (Pilgrimage).

After the *Hajj* (Pilgrimage) season ended, Shaykh ibn Bāz (Raḥimahullāh) sent him to Jordan for the purpose of *Da'wab* (inviting) to Allāh. Consequently, he went and resided in the city of *Ar-Ramthā*, at the main Masjid, *Jāmi' Ṣalāhud-Deen*,

where he was an Imām, Khateeb and Qur'aan teacher. He also used to visit the Middle Schools, where he guided the students to the 'Aqeedah of Tawhīd, which they accepted and welcomed.

In the month of Ramaḍān, 1400 AH, he returned to Makkah for 'Umrah and remained there until after the Hajj (Pilgrimage). The Noble Shaykh Abdul-Aziz ibn Bāz (Raḥimahullāh) then wrote a letter to the principal of the school *Dārul-Hadeeth al-Khairyah* (in the city of Makkah) requesting that he be given a position as a teacher at the school. Hence, he joined the school and taught the students *Tafseer* (Explanation of Qur'aan), *Tawhīd* (Uniqueness of Allāh), Qur'aan and other subjects.

He also began to publish simple, concise essays which were welcomed all around the world. Some of his writings were translated into English, French, Bengali, Indonesian, Turkish, Urdu, and other languages. He named these essays: *Silsilah at-Tanjeebāt al-Islāmiyyah* (Series of Islamic Guidelines), reaching more than twenty (20) essays, with hundreds of thousands of them being printed, and distributed mostly free.

Some of the Author's Writings

1. The Pillars of Islām and Emān
2. The Islamic Creed Based On Qur'aan and Sunnah
3. Islamic Guidelines for Individual and Social Reform
4. Methodology of the Saved Sect
5. Take Your Beliefs From the Qur'aan and Sunnah
6. Character in Islām
7. Honoring the Woman In Islām
8. Matters Related to Prayer
9. Explanation of the Greatest Soorah of the Qur'aan
10. How I Was Guided to Tawhīd and the Straight Path

His Death

After a long life that lasted nearly eighty-five (85) years in the service of *al-'Ilm* (knowledge) and *ad-Da'wah* (inviting to Islām). He returned to Allāh on the day of Jumu'ah, 1st of Dhul-Qa'dah, in the year **1431 AH**. The *Janāzah* (funeral) prayer was performed over him in the Sacred Masjid of Makkah after the performance of the *Ishā'* prayer. May Allah shower upon him His Vast Mercy and reward him with *Khair* (all good) for what he has contributed towards the spread of Islām and to benefit the Muslims.

Foreword

From al-Ameen as-Sādiq, to Shaykh Muḥammad ibn Jameel Zeno - May Allāh Protect and Preserve him:

As-Salāmu alaikum wa Raḥmatullāhi wa Barakātuhu,

I have looked over your valuable book '*Tuḥfab al-Abrār*¹' and found it filled with an abundance of authentic legal evidence [based in *Sharee'ah*]: Supplications, Etiquettes and Words of Remembrance which every Muslim is in need of. I would not be exaggerating if I were to say: This is a book which is necessary for every Muslim home.

Indeed, it is a precious gift for the seeker of knowledge who desires to reach - in the easiest way possible - a full share of what has been authentically reported from the Prophet ﷺ concerning supplications, etiquettes, and words of remembrance. Indeed, it is a treasure for anyone who desires to memorize and act upon it.

May Allāh compensate you with goodness for this tremendous work, and reward you with an abundant reward for this effort which you are presenting as a means of guidance for the Muslims and as a means of making them aware of - and enlightening them to - the affairs of their *Deen*.

Was-Salāmu Alaikum wa Raḥmatullāhi wa Barakātuhu.

al-Ameen as-Sādiq

PhD. Candidate, Umm al-Qurā University, Makkah

¹ 'A Rare & Precious Gift for the Righteous: Supplications, Etiquettes and Words of Remembrance'.

In the Name of Allāh, the Beneficent, the Most Merciful

Indeed, the Praise belongs to Allāh. We praise Him, seek His assistance and forgiveness, and we seek refuge in Allāh from the evil of ourselves and the evil consequences of our deeds. Whoever Allāh guides, there is no one who can lead him astray; and whoever Allāh leads astray, there is no one who can guide him. I bear witness that nothing deserves to be worshiped except Allāh Alone and that He has no partners. And I bear witness that Muḥammad ﷺ is His worshiper and His Messenger.

Indeed, *Du'ā* (supplication) is very important, especially in these days in which Muslims see their brothers being butchered, massacred and displaced from their homes. Hence, it is obligatory upon every Muslim to supplicate (to Allāh) on behalf of his displaced brothers that they be granted help and assistance.

It is also necessary for a Muslim to seek aid by means of calling upon his *Rabb* (Creator, Provider), Alone, when a calamity befalls him, or he experiences any distress or problem. Supplicating (to Allāh) is from among the most beneficial of all acts of worship, as well as being the easiest to perform. And it has a magnificent status in Islām, in that the *command* to supplicate (to Allāh) came in the Qur'ān:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

And your *Rabb* (Creator, Provider) said: Supplicate to Me, I will respond to your (supplication). Verily! Those who scorn My *worship* [i.e., do not *supplicate* to Me] they will surely enter Hell in humiliation! [Soorah Ghāfir, 40:60]

And the Messenger ﷺ said:

Supplication is (the essence of) '*Ibādah* (worship). [*Saḥeeh*, reported by at-Tirmidhee]

I have gathered together in this book some of the *Adbkār* (words of remembrance), *Ad'iyah* (supplications) and *Ādāb* (etiquettes) from the Qur'ān and the Sunnah, especially those supplications which the Messenger ﷺ specifically mentioned as being *Mustajābah* (most likely to be responded to). I, myself, have certainly used these supplications and have found the response to be quick - by the Help of Allāh.

I ask Allāh to benefit the Muslims by this book, and to make it a deed done sincerely for His Face [and His Pleasure]!

Utilizing the Legislative Means

It is incumbent upon the Muslim to combine the act of supplicating (to Allāh for one's needs) and utilizing the legislative means (allowed in the Divine Law of Allāh):

1. Allāh, the Most High, said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

And make ready against them all you can of *strength/power* (including steeds of war)... [Soorah al-Anfāl, 8:60]

And the Messenger ﷺ explained *al-Qurrah* (strength, power) in his saying: Indeed, *strength/power* is *ar-Ramy* (shooting arrows) [in modern times that could be tanks, planes, missiles, artillery, etc.]. [Reported by Muslim]

2. The Messenger of Allāh ﷺ said: O worshipers of Allāh! Seek medical treatment. For, indeed, Allāh has not made a sickness, except that He has also made a cure for it, except one, i.e., *al-Haram* (senility). [*Ṣaḥeeḥ* (authentic), reported by Ahmad]

3. The Messenger of Allāh ﷺ said to the owner of the she-camel: Tie it up (i.e., the camel) and put your trust in Allāh. [*Ḥasan* (good & reliable), reported by at-Tirmidhee]

4. The Messenger of Allāh ﷺ also said: If you all were to put your trust in Allāh - in the manner that He deserves that you trust in Him - He would definitely have provided for you, just as He provides for the birds. They *go out* in the morning with empty bellies, and *return* in the evening full. [*Ṣaḥeeḥ* (authentic), reported by Ahmad]

In this *Hadeeth*, the Prophet ﷺ confirmed the '*going out*' and the '*returning*' of the birds, and these (actions) are both from the *legislative means* (of achieving something).

5. It is forbidden to accept as truthful the *Munajjim* (astrologer), the *Kābin* (fortuneteller)², the '*Arrāf* (soothsayer)³, the *Sābir* (magician) and the *Rammāl* (diviner, by drawing lines in the sand)⁴, and others like them - based upon his ﷺ statement: Whoever goes to an '*Arrāf* (soothsayer) or a *Kābin* (fortuneteller), and

²Fortuneteller: He claims to know things that will happen in the future.

³Soothsayer: He claims to know things of the past, like where to find something lost.

⁴Diviner: He claims to know the unseen by means of drawing lines in the sand.

then considers what he says as the truth - this person has disbelieved in what has been revealed to Muḥammad ﷺ. [*Ṣaḥeeḥ* (authentic), reported by Aḥmad]

That which occurs from the *Dajjāleen* (major liars and deceivers), is merely *Takḥmeen* (guessing) and *Musādafah* (that which happens by chance); and most of it is *Kadhib* (lies) from *Shayṭān* which no one is deceived by, except the one who is defective in *'Aql* (intellect) and *Deen* (religious knowledge and understanding). And whoever believes in its truthfulness has disbelieved in Islām.

If these deceivers were truthful, they would have extracted the treasures (hidden) in the earth, and they would have informed us about the secrets of the *Yahood* (Jews) in order to foil their plans [to harm Muslims]; and they would not have become poor people who use deception upon others in order to consume the people's wealth unlawfully (through means of falsehood).

Reasons For Publishing These Supplications

1. Once I awakened in the middle of the night and saw the light on, by which I knew that my sick child's condition had become severe. So, I entered the room and found the child's mother crying over her child who had lost consciousness. When she saw me, she went to another room to rest. At that point, I performed ablu-tion (*Wudoo'*) and prayed two *Rak'abs* (units) of prayer, performing them with *Khusboo'* (full consciousness and humility before Allāh).

After completing the prayer, I recited '*Du'ā al-Hājab*' (the supplication for a need) and other supplications and began to say: *Yā Rabb* (Allāh), show mercy to this sick child in view of the fact that the *medications* and the *doctors* have not benefited him (at all).

So, I continued to beseech (Allāh) with a sense of urgency and I continued to cry until I felt some movement from behind me, and suddenly the sick child - who was unable to move - rose up by himself saying: 'I want some water'. I gave him the drink and then said to myself: Indeed, the *supplication* has been answered and the *cure* has descended (from Allāh). In the morning, the child went out by himself to the market, healthy and cured.

O Allāh! more than one year of the sickness of my child has passed, while he is being conveyed from one *doctor* to another, while he is taking *medications* without any benefit. And as soon as I recited these supplications, the cure descended swiftly. If only I had recited the supplication a long time ago.

2. Once I entered a doctor's clinic and saw a man putting his hand on his back, in pain. So, I gave him '*Du'ā ash-Shifā'*⁵ (the supplication for healing) and he took it and began reciting it, placing his hand on the place of pain, and after minutes the man whispered in my ear, saying: 'The pain has gone and there is no longer need for a doctor.'

3. I recited '*Du'ā al-Lail al-Mustajāb*'⁶ [the supplication of the night which is responded to], which will be mentioned in this book, and as a result - by the Favor of Allāh - my request was answered.

Similarly, my son recited this supplication concerning a very important affair, and Allāh made his affair easy for him. In fact, many people have benefited from this supplication in relation to their needs of various types. Hence, I advise every Muslim to make it a habit of using these supplications which will be mentioned - in all of their affairs, due to the tremendous benefits of these supplications.

⁵See: page 62.

⁶See: point no. 4 below.

4. *Du'ā al-Lail al-Mustajāb*:

The Messenger of Allāh ﷺ said: Whoever awakens during the night, and then says (upon awakening):

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

Lā ilāha illAllāh, Waḥda-hu, Lā Shareeka lahu, Lahul-Mulku wa lahul-Ḥamdu,
wa Huwa 'alā kulli shay'in Qadeer.

There is nothing which deserves to be worshiped except Allāh, Alone, and He has no partners, to Him belongs the Kingdom and to Him belongs all Praise, and He has power over all things.

الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

al-Ḥamdu lillāh, wa SubḥānAllāh, Wa Lā ilāha illAllāh, WAllāhu Akbar;
Wa Lā Ḥawla, wa Lā Quwwata illā Bi-llāh.

All of the praise belongs to Allāh, and Allāh is Free From all Imperfections, and there is nothing which deserves to be worshiped except Allāh, and Allāh is the Greatest; And there is no Strength and no Power except with Allāh.

Then, (if) he says: *Allābumma-gh-fir Lee*, 'O Allāh! Forgive me', or he supplicates, his supplication will be answered for him. And if he stands and performs ablution and then performs *Ṣalāh* (prayer), his *Ṣalāh* will be accepted. [Reported by al-Bukhāree, no. 1134 and others]

The Command to Supplicate (from the Qur'an and Sunnah)

1. Allāh, the Most High, said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

And your *Rabb* (Creator, Provider) said: 'Supplicate to Me, I will respond to your (supplication). Verily! Those who scorn My *worship* [i.e., do not *supplicate* to Me] they will surely enter Hell in humiliation!' [Soorah Ghāfir, 40:60]

2. Allāh, the Most High, said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾

Supplicate to your *Rabb* (Creator, Provider) with humility and in secret. Verily, He does not like those who exceed the limits [i.e., supplicating for that which He does not allow]. And do not do mischief on the earth, after it has been set in order, and supplicate to Him with fear and hope. Surely, Allāh's Mercy is (ever) near unto the good-doers. [Soorah al-A'raf, 7:55, 56]

3. Allāh, the Most High, is *commanding* us in these *Āyāt* (verses) to supplicate to Him, so that He may respond to us. He has *ordered* us to make the supplication in a *whisper* and in a state of *humility* before Him. Indeed, Allāh does not like *al-Mu'tadeen* - those who go to *extremes* in supplication by enunciating over-carefully and raising the voice. Rather, He has *ordered* us to call upon Him out of *fear* of His punishment and having *hope* of His Mercy.

I say: These *Āyāt* (verses) clearly refute two parties (of deviation):

A. **The First Group** which says: At the time when Ibraheem (AlaihisSalām) was being thrown into the fire, and the angel Jibreel said to him: 'Do you have any need?', and Ibrahim (AlaihisSalām) said to him, of you I have no need. The angel Jibreel then said to him: Then, ask your *Rabb* (Creator, Provider)! And Ibraheem (AlaihisSalām) replied: *Hasbee min Su'alee 'Ilmu-hu bi-Halee*, i.e., His Knowledge of my condition suffices me from asking.⁷

⁷This has been mentioned by al-Mufassir Isma'eel Haqqee, and agreed to by as-Sāboonee; while Ibn 'Arrāq mentioned this report in 'Tanzeeh ash-Sharee'ah al-Marfoo'ah 'an al-Akhbār ash-Shanee'ah al-Mawdoo'ah', where he says: Ibn Taymiyyah (Raḥimahullāh) said: [This report is] *Mawdoo'* (fabricated). [1/250].

This report contradicts the Qur'ān - which *confirms* supplication from all of the Prophets ('AlaihimusSalām), and among them is Ibraheem (AlaihisSalām).

Allāh, the Most High, said:

﴿وَأَذَقَ آلَ إِبْرَاهِيمَ رَبِّ أَجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٢٥﴾﴾

And (remember) when Ibrahim (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security and keep me and my sons away from worshipping idols.' [Soorah Ibraheem, 14:35]

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾ رَبَّنَا اغْفِرْ

لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾﴾

O my *Rabb* (Creator, Provider)! Make me one who performs *as-Salah* (prayers), and (also) from my offspring, our *Rabb*! And accept my supplication. Our *Rabb*! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. [Soorah Ibraheem, 14:40, 41]

And the Messenger of Allāh ﷺ said: *Du'ā* (supplication) is (the essence, core of) *al-Tbadah* (worship). [Reported by at-Tirmidhee]

And the Messenger of Allāh ﷺ said: Whoever does not supplicate to Allāh, He will be angry with him. [al-Hākim declared it to be authentic, and adh-Dhahabee agreed with him]

The Messenger of Allāh ﷺ said: Ask Allāh for everything (that you need), even (something as small as) the *strap* of a sandal. Indeed, if Allāh, the Most High, does not facilitate (an affair) it will not happen. [al-Albānee declared it to be *Hasan* (good & reliable) due to supporting narrations]

B. The Second Group: The *Soofees* who say that they worship Allāh - neither out of *fear* of His Hell-Fire, nor out of *desire/hope* for His Paradise.

So, the Qur'ān refutes them, indicating that Allāh *commands* you (all) to supplicate to Him out of *fear* of His Hell-Fire and out of *desire/hope* for His Paradise, as was done by the Prophets ('AlaihimusSalām).

Allāh, the Most High, said:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ

وَيَدْعُونََنَا رِعَابًا وَرَهَبًا وَكَانُوا لَنَا خَشِعِينَ ﴿٩٠﴾﴾

...Verily, they used to hasten on to do good deeds, and they used to supplicate to Us with *desire/hope* [for His reward] and *fear* [of His punishment], and used to humble themselves before Us. [Soorah al-Anbiyā', 21:90]

The Superiority, Excellence and Virtue of Du'ā (from Qur'ān & Sunnah)

1. Allāh, the Most High, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِعَالَمِهِمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

And when My worshipers ask you (O Muḥammad) concerning Me, then [I answer]: I am indeed near (to them by My Knowledge). I respond to the supplications of the supplicant when he calls on Me (without any mediator or intercessor). So let them *respond* to Me [with obedience] and believe in Me, so that they may be rightly guided. [Soorah al-Baqarah, 2:186]

2. Allāh, the Most High, said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

And your *Rabb* (Creator, Provider) said: 'Supplicate to Me, I will respond to your (supplication). Verily! Those who scorn My *worship* [i.e., do not *supplicate* to Me] they will surely enter Hell in humiliation!' [Soorah Ghāfir, 40:60]

3. Allāh, the Most High, said:

﴿قُلْ مَا يَعْبُؤُاِبِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾﴾

Say (O Muḥammad, to the disbelievers): 'My Lord pays attention to you only because of your supplication to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable permanent punishment).' [Soorah al-Furqān, 25:77]

4. The Messenger of Allāh ﷺ said: *Du'ā* (supplication) is (the essence, core of) *al-'Ibādah* (worship). Then he ﷺ recited:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴿٦٠﴾﴾

And your *Rabb* (Creator, Provider) said: Supplicate to Me, I will respond to you. [*Saḥeeh*, reported by Abu Dāwood]

5. The Messenger of Allāh ﷺ said: There is nothing more honorable to Allāh than supplication (from His worshipers). [*Ḥasan* (good & reliable), reported by at-Tirmidhee, no. 3370]⁸

6. The Messenger of Allāh ﷺ said: The most excellent worship is *Du'ā* (supplication). [*Saḥeeh* (authentic), reported by al-Ḥākim]

⁸al-Albānee declared it to be *Ḥasan* (good, acceptable) in *al-Adab al-Mufrad*, no. 712.

Some of the Ādāb (Etiquettes) of Du'ā (Supplication)

1. *al-Ikhlās* (Sincerity): It is the most important etiquette.

Allāh, the Most High, said:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

(O Muḥammad and the believers) Supplicate to Allāh making (your) worship pure for Him (Alone) [by worshipping none but Him, by doing religious deeds sincerely for Allāh's sake only, and not to show-off and not to set up rivals with Him in worship], no matter how much the disbelievers may hate (it). [Soorah Ghāfir, 40:14]

2. Supplicating to Allāh while in a state of purification.

In the two authentic collections, i.e., al-Bukhāree and Muslim:

On the authority of Abu Moosaa (RaḍiyAllāhu 'anhu), who said: Abu 'Āmir (RaḍiyAllāhu 'anhu) said: Say to the Messenger of Allāh ﷺ: Seek forgiveness for me. So, the Messenger ﷺ called for water and then *performed ablution* and then *raised his hands*.... [al-Bukhāree and Muslim]

3. Not Being Hasty in Seeking the Response:

The Messenger of Allāh ﷺ said: [The supplication of] one of you will be responded to as long as he is not hasty [i.e., in demanding an immediate response], saying: 'I supplicated, then my supplication was not responded to.' [al-Bukhāree and Muslim]

4. Supplicating with the Palms of the Hands (facing upwards):

The Messenger of Allāh ﷺ said: When you (all) ask Allāh, the Most High, then, ask Him with the *palms* of your hands (facing upwards), not with the *backs* of your hands (facing upwards). [*Saḥeeh* (authentic), reported by Abu Dāwood]

I say: The raising of the two hands up to the *heavens* is proof that Allāh, the Most High, is *above* the 'Arsh (Throne), *above* the seventh heaven.

5. Facing the *Qiblah* (direction of the *Ka'bah* in Makkah) at the Time of Supplicating:

The Prophet ﷺ faced the *Qiblah* during the farewell pilgrimage, and faced it in the following places:

a. Upon *Aṣ-Ṣafā* and *al-Marwah*,⁹ b. during the *Wuqoof* (Standing)¹⁰ at 'Arafah, c. at *al-Mash'ar al-Ḥarām* (the Sacred Monument, which is *Muḏdalifah*)¹¹, d. after the stoning of the small and middle *Jamrah* (Stone Pillars, at Mina)¹².

6. Beginning with Supplication for Oneself First:

Whenever the Messenger of Allāh ﷺ mentioned someone and supplicated for that person, he used to begin with *himself first*. [al-Albānee declared it to be *Ṣaḥeeḥ* (authentic) in *al-Jāmi'*, no. 4720]

However, he should not single himself out (for supplication) when he is the *Imām* (leading the people), such as in *al-Qunoot*¹³ while the praying people are saying '*Ameen*' behind him. However, it is permissible to single out oneself in *Sujood* (prostration) and in the (supplications) in the beginning of the *Ṣalāh* (prayer), due to that being confirmed in authentic *Aḥādeeth* (narrations).

7. Asking (Allāh) with Firm Resolve and Strong Desire:

The Messenger of Allāh ﷺ said: When one of you supplicates, then do not say: 'O Allāh! Forgive me *if You Will*.' Rather, ask with firm resolve and strong desire. For, indeed, Allāh, the Most High, does not find anything that He gives too great (to give). [Reported by Muslim]

8. Repeating the Supplication Three Times:

Whenever the Messenger of Allāh ﷺ used to supplicate, he would supplicate *three times*; and whenever he would ask (of Allāh), he would ask *three times*. [al-Bukhāree and Muslim]

9. Asking (Allāh) By His Beautiful Names:

Allāh, the Most High, said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

And (all) the Most Beautiful Names belong to Allah, so supplicate to Him with them... [Soorah al-A'rāf, 7:180]

⁹Two mountains at the Ka'bah, which the pilgrims walk and run between during the rites of *Hajj* and 'Umrah.

¹⁰One of the most important rituals during *Hajj*, on the 9th day of Dhul-*Hijjah*, is performed on the Plains of 'Arafah.

¹¹Another important stop-over during the performance of *Hajj*, on the night preceding the 10th of Dhul-*Hijjah*.

¹²A ritual performed during the *Hajj*, related to the story of the Prophet Ibraheem (Alaihis-Salām).

¹³A supplication that is said in the prayer - while standing - such as in the final *Rak'ah* of *Witr* prayer.

10. Beginning with Hamd (Praise of Allāh) and Ṣalāh (Prayers) Upon the Prophet ﷺ:

A man entered and performed prayer, and then said: 'O Allāh! Forgive me and have Mercy upon me.' So, the Prophet ﷺ said: O praying person, you have *hastened*. Whenever you have prayed and sat, then *praise Allāh* with that which He is entitled to, then *pray for me*, then *supplicate* (for yourself). [Reported by at-Tirmidhee who said: It is a Hasan Ṣaḥeeḥ (a reliable & authentic) Hadeeth]

11. Supplicating for al-'Aḥyāb (Well-being), and Asking Plentifully:

A. The Messenger of Allāh ﷺ said: O 'Abbās, O uncle of the Messenger of Allāh ﷺ: Supplicate plentifully for al-'Aḥyāb (Well-being)'. [al-Albānee declared it to be Ṣaḥeeḥ (authentic) in as-Ṣaḥeeḥah, no. 1523]

B. The Messenger of Allāh ﷺ said: If anyone of you asks (Allāh), then ask *plentifully*, for indeed, he is only asking his *Rabb* (Creator, Provider). [Ṣaḥeeḥ (authentic) according to the conditions set by *ash-Shaykhain* (the Two *Shaykhs*, i.e., al-Bukhāree and Muslim)]

12. Asking for as-Ṣalāh (Prayers) Upon the Prophet ﷺ at the time of Du'ā (Supplication):

The Messenger of Allāh ﷺ said: Every supplication is *Mahjoob* (screened or blocked) until the Prophet ﷺ is prayed for.¹⁴ [Hasan (good & reliable), reported by al-Bayhaqee]

13. Using al-Jawāmi' (Comprehensive) Supplications:

A. The Messenger of Allāh ﷺ used to love the *comprehensive* supplications and leave off whatever was beside them. [Ṣaḥeeḥ (authentic), reported by Abu Dāwood]

B. From The Most Frequent Supplications of the Prophet ﷺ Was:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allāh! Give us the good of this world and the good of the Hereafter, and protect us from the punishment of the Hell-Fire. [al-Bukhāree and Muslim]

C. From The Most Frequent Supplications of the Prophet ﷺ Was:

يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O Turner of the Hearts! Make my heart firm upon Your *Deen*. [Ṣaḥeeḥ (authentic), reported by at-Tirmidhee]

¹⁴This indicates that supplicating for the Prophet ﷺ is highly recommended, but *not* that it is obligatory.

Some of the Fawā'id (Benefits) of Du'ā (Supplication)

1. Supplication Repels *al-Qadā'* (the Divine Decree):

The Messenger of Allāh ﷺ said: Nothing repels *al-Qadā'* (the Divine Decree) except *ad-Du'ā* (supplication); and nothing increases the life-span except *al-Birr* (kindness and righteousness). [Reported by at-Tirmidhee, and al-Albānee declared it to be *Hasan* (good & reliable) due to supporting narrations]

2. The Messenger of Allāh ﷺ said: Surely, supplication benefits one against what has *descended* (i.e., already occurred) as well as from that which has *not descended* (i.e., that which has *not yet* occurred). So, it is incumbent upon you - O worshipers of Allāh - to supplicate (to Him). [Reported by Aḥmad and at-Tirmidhee, and al-Albānee declared it to be *Hasan* (good & reliable) in *al-Mishkāt*]

The meaning of the first *Hadeeth* is that supplication is *from* the *Qadar* (Divine Decree) of Allāh, the Mighty the Majestic. So, Allāh might decree something to befall His worshiper - with a *Qadā' Muqayyad* (A Restricted Divine Decree). So, if the worshiper *supplicates* (to Allāh), it will *repel* from him what Allāh decreed for him. In this is a proof that Allāh, the One Free From Imperfections, *repels* what He has decreed for His worshiper through *supplication*. Also, *al-Birr* (kindness, righteousness) and *Silatul-Arḥām* (keeping the ties of blood relations) increase one's life-span.

3. Also, from the benefits of Supplication:

The Messenger of Allāh ﷺ said: There is no Muslim who supplicates (to Allāh) with a supplication that does not contain anything *sinful*, nor the *cutting of ties of blood relations*, except that Allāh will grant him - due to his supplication - one of three things: either He will grant him his request (in this world), or store it up for him in the hereafter, or turn away from him some evil equal to what he has requested. They said: In that case, we will ask frequently. The Prophet ﷺ said: '*Allāhu Ak-thar*', i.e., Allāh will answer and give *more* than you can ask.¹⁵

¹⁵*Musnad* of Aḥmad, and declared to be '*Hasan*' (good) by the scholars who verified the '*Musnad*', [in the printing of Mu'assasah ar-Risālah]; al-Mundharee (Raḥimahullāh) declared its chain of narrators to be '*Jayid*' (good) in '*at-Tarḡeeb wat-Tarḡeeb*'; al-Albānee (Raḥimahullāh) declared it be '*Saḥeeḥ*' (authentic) in '*Saḥeeḥ al-Adab al-Mufrad*', no. 547. See also: '*Mishkāt*' (Arabic Edition of Imām al-Albānee, no. 2295 & 5637; and '*Saḥeeḥ at-Tarḡeeb*', 2/277, no. 1631, 2/278, no. 1633, where Imām al-Albānee (Raḥimahullāh) said: '*Hasan Saḥeeḥ*' (good, authentic).

Sharh¹⁶ (Explanation):

The saying of the Prophet ﷺ: "There is no *Muslim*..." - this expression indicates *generality*, i.e., there is absolutely no Muslim [on the face of the earth] who supplicates except that he will be answered [i.e., every *Muslim* who supplicates]... (to the end of the Hadeeth).

And the intended meaning of '*Muslim*' is a servant who *believes* in Allāh and His Messenger ﷺ, has *surrendered* his self and his limbs - everything - to Allāh, the Most High. Hence, he complies with His *commands* and abstains from His *prohibitions*; and all of his deeds - throughout his life - are done *for Allāh (alone)*; none of it is done for other than Allāh, the Most High.

The saying of the Prophet ﷺ: "...who *supplicates (to Allāh)*..." - means: he asks Allāh for something that He has *allowed* him to supplicate for and which He has not *prohibited*.

The saying of the Prophet ﷺ: "...a supplication that does not contain anything *sinful*, nor the *cutting of ties of blood relations*,- '*sinful*' means something in disobedience to Allāh and His Messenger ﷺ. '*...cutting of ties of blood relations...*' means separating from his relatives, not being kind to them and severing ties with them; this is the cutting of ties with blood relations which prevent the response to one's supplication.

¹⁶The following explanation was taken from '*Kitāb al-Masjid wa Bait al-Muslim*' by Shaykh Abu Bakr al-Jazā'iree (Raḥimahullāh), pg. 93.

Times In Which Supplication Is (More Likely to be) Responded To

1. During the Night, and the Final Third of It:

The Messenger of Allāh ﷺ said: There is an hour during the night in which no Muslim will ask Allāh for good from the affairs of this world and the next except that He will grant it to him. And this happens every night. [Reported by Muslim, no. 757]

The Messenger of Allāh ﷺ also said: Our *Rabb* (Creator, Provider), the Blessed and the Exalted, descends every night to the lowest heaven when the last third of the night remains, and says: Who will *supplicate* to Me, so that I may answer him? Who will *ask of Me*, so that I may give him? Who will *seek forgiveness* from Me, so that I may forgive him? [Reported by al-Bukhāree and Muslim]

The statement: 'Our *Rabb* (Creator, Provider) *descends...*' - i.e., a *descending* which is befitting of His Majesty; while nothing is like Him. And this is a proof of the '*Uloo* (Highness, Loftiness) of Allāh, the Most High.

2. Supplication at the Time of Being Afflicted with Distress and Calamities:

The Messenger of Allāh ﷺ said: The supplication of *Dhūn-Nūn* (Prophet Yunus) (AlaihisSalām) when he supplicated, while in the belly of the whale was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā Anta, Subhānaka, Innee Kuntu minadh-Dhālimeen

'There is none worthy of worship except You, You are Free of Imperfections, Indeed, I have been of the transgressors.'

Indeed, no Muslim man [or woman] supplicates with it for anything, ever, except that Allāh responds to him [or her]. [*Ṣaḥeeḥ* (authentic), reported by Aḥmad and at-Tirmidhi, no. 3505]

3. Supplication Between the Times of *Aḍḥān* and '*Iqāmah*'¹⁷:

The Messenger of Allāh ﷺ said: Supplication between the *Aḍḥān* and '*Iqāmah*' is not rejected. [Reported by Aḥmad and its chain of narrators is *Ṣaḥeeḥ* (authentic)]

4. Supplication at the Time of the *Aḍḥān* and Fighting with the Enemy:

The Messenger of Allāh ﷺ said: Two (supplications) which are not rejected - or are rarely rejected: at the time of the *call* (to prayer), and at the time of *war* -

¹⁷ *Aḍḥān* is the 'call' announcing the beginning of the time for each obligatory prayer; and '*Iqāmah*' is the 'call' announcing the time of the actual start of the prayer.

when the two armies *clash* with one another. [Reported by Abu Dāwood and *al-Hāfiḍh* said: *Ḥasan Ṣaḥeeḥ* (reliable, authentic)]

5. Supplication In the Position of *Sujood* (Prostration) In the *Ṣalāh* (Prayer):

The Messenger of Allāh ﷺ said: The nearest that a worshiper will be to his *Rabb* (Creator, Provider), the Mighty the Majestic, is while he is in *prostration*. So, you must *supplicate* (in this position) *plentifully*. [Reported by Muslim, no. 482]

6. Diligently Seeking (the Right Time for) *Du'ā* On the Day of *Jumu'ab*:

The Messenger of Allāh ﷺ said: During *Jumu'ab* there is a time¹⁸ in which if a Muslim supplicates, asking Allāh for *Khair* (goodness), Allāh will give it to him. [al-Bukhāree and Muslim]

7. Supplication at the Time of the Crowing of the Roosters:

The Messenger of Allāh ﷺ said: If you hear the crowing of the roosters, then ask Allāh for His *bounties*, for indeed, it has seen an *angel*. And if you hear the braying of the *donkey*, then *seek refuge* with Allāh from *Shayṭān*, for indeed, it has seen a *devil*. [Reported by al-Bukhāree and Muslim]

8. On the authority of 'Ā'ishah (RaḍiyAllāhu 'an-ha), who said: I said: O Messenger of Allāh ﷺ, what is your view if I know when the Night of *Al-Qadar* is, then what should I say in it? He said: Say:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma Innaka 'Afoowun, Tuḥibbul-'afwa fa'fu 'annee

O Allāh, indeed You are Pardoning, You love to pardon, so pardon me. [*Ṣaḥeeḥ* (authentic)], reported by at-Tirmidhee, no. 3513]

9. Whenever the Messenger of Allāh ﷺ saw rain, he would say:

اللَّهُمَّ صَيِّبًا نَافِعًا

Allāhumma Ṣayyiban Nāfi'an

O Allāh! Make it beneficial rain. [Reported by al-Bukhāree]

¹⁸ al-Hāfiḍh Ibn Hajar al-Asqalānee (Raḥimahullāh), in *Fath al-Bāree*, considered the strongest view is that this time is after *al-'Aṣr* (prayer), due to the narrations concerning this.

Those Whose Supplications Are Responded To

1. The Supplication of the One in Distress:

Allāh, the Most High, said:

﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilāh (god) with Allāh? Little is it that you remember! [Soorah an-Naml, 27:62]

2. The Supplication of Everyone To Whom Injustice Has Been Done, Even If He is a Disbeliever or an Immoral Person:

a. The Messenger of Allāh ﷺ said: Beware of the supplication of the oppressed, for indeed, it is carried above the clouds. Allāh, the Most High, says: By My Might and My Majesty! I will certainly offer Help to you (i.e., respond to the supplication), even if it is after some time. [*Saḥeeh* (authentic), as found in *as-Saḥeeḥah*, no. 868]

b. The Messenger of Allāh ﷺ said: Beware of the supplication of the oppressed, for indeed, it rises up to the heavens as though it is a spark [i.e., it rises *quickly*, like sparks coming from a fire]. [*Saḥeeh* (authentic), as found in *as-Saḥeeḥah*, no. 871]

c. The Messenger of Allāh ﷺ said: Beware of the supplication of the oppressed, even if he is a disbeliever. Indeed, there is no screen between it [and Allāh]. [*Ḥasan* (good, acceptable), reported by Aḥmad]

d. The Messenger of Allāh ﷺ said: The supplication of the oppressed is responded to (*Mustajābah*), even if he is an immoral person, since his immorality harms himself [i.e., he will be accountable to Allāh for it].¹⁹ [al-Albānee declared it to be *Ḥasan* (good, acceptable) in *al-Jāmi'*, no. 3382]

3. The Supplication of the Fasting Person, the Traveler, and the Parent:

¹⁹What is intended here, is that his *immorality* does not deprive him of the right of *being treated justly* by the one who has oppressed him.

a. The Messenger of Allāh ﷺ said: There are three supplications that will (definitely) be responded to: the supplication of the *fasting person*, the supplication of the oppressed, and the supplication of the *traveler*. [Saḥeeh (authentic); See: as-Saḥeeḥah, no. 1797]

b. The Messenger of Allāh ﷺ said: There are three supplications that will be responded to, without a doubt: the supplication of the *parent*, the supplication of the *traveler*, and the supplication of the oppressed. [al-Albānee declared it to be Ḥasan (good, acceptable) in as-Saḥeeḥah, no. 596]

4. The Supplication of the Believer for His Brother - In His Brother's Absence:

The Messenger of Allāh ﷺ said: The supplication of a Muslim for his brother - in his absence - is responded to. At the head (of the one supplicating) is an angel appointed (over him), and every time he supplicates for his brother for anything of goodness, the angel says: *Ameen* (i.e., may Allāh accept [your supplication for your absent brother]), and may the like of that be for you. [Reported by Muslim]

5. Supplication At the Time of Ease & Prosperity:

The Messenger of Allāh ﷺ said: Whoever would be pleased that Allāh answers (his supplications) at the time of hardships and difficulties, then he must supplicate frequently and constantly during times of ease and prosperity. [al-Ḥākim declared it to be Saḥeeḥ (authentic) and adh-Dhahabee agreed with him]

6. Supplication of the One Who Remembers Allāh Frequently, the One To Whom Injustice Has Been Done, and the Muslim ruler Who Observes Justice:

The Messenger of Allāh ﷺ said: There are three people whose supplication is not rejected by Allāh: The one who remembers Allāh frequently, the one to whom injustice has been done, and the Muslim ruler who observes justice. [Ḥasan (good, acceptable), reported by al-Bayhaqee]

7. The Supplication of a Muslim Against a Disbeliever:

The Messenger of Allāh ﷺ said: Our supplications against them are responded to, while their supplications against us are not responded to. [Agreed upon by al-Bukhāree and Muslim]

Supplications Which Are Forbidden

1. Supplication To Anyone Besides Allāh, Including the Prophets ('Alaihimus-Salām), 'Saints' or Others Besides Them:

Allāh, the Most High, said:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ﴿١٠٦﴾﴾

And do not supplicate to other than Allāh, any that will neither bring benefit to you, nor cause harm to you. And if you were to do so, you would certainly be one of the *Dhālimoon* (i.e., *Mushrikeen*, polytheists, wrong-doers). [Soorah Yoonus, 10:106]

The Messenger of Allāh ﷺ said: Supplication is (the essence and core of) worship. [Reported by at-Tirmidhee and he said that it is *Hasan* (good, acceptable) *Ṣaheeh* (authentic)]

Indeed, supplication is an act of *Tbādab* (worship) just like *Ṣalāh* (prayers), and hence it is forbidden to offer it to other than Allāh, whether to those who are dead or those who are absent, or others besides these. Offering supplication to other than Allāh is *Shirk Akbar* (i.e., the greater polytheism) which nullifies one's deeds.

2. Supplicating Against One's Self, Asking for Death or Evil:

a. The Messenger of Allāh ﷺ said: No one of you should desire (i.e., make a request for) death, due to some harm that has befallen him. If there was no other way other than to desire death (i.e., make a request for it), then one should say:

اللَّهُمَّ أَخِيْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّيْنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

O Allāh! Grant me life as long as living is good for me, and cause me to die if/when dying will be good for me. [Agreed upon by al-Bukhāree and Muslim]

b. The Messenger of Allāh ﷺ said: Do not supplicate against your own selves, except in asking for that which is good; for indeed, the angels say *Ameen* (i.e., may Allāh accept) to whatever you are saying (i.e., to your supplication). [Reported by Muslim and others]

3. Supplicating For Evil To Befall One's Children, Servants, and Wealth:

The Messenger of Allāh ﷺ said: Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not supplicate against your wealth - to avoid [falling into the mistake of] asking Allāh to give you something *at a time* in which *supplication will be responded to* [i.e., your supplication would be answered, resulting in evil befalling you or your children or your servants or your wealth]. [Reported by Muslim]

4. Desiring War and Meeting the Enemy:

The Messenger of Allāh ﷺ said: O people! Do not desire to meet the enemy (on the battlefield). Rather, ask Allāh for *al-'Afiyah* (protection and safety). Then, when you do meet the enemy, be patient and persevere, and know that *paradise is under the shades of the swords*. [Reported by Muslim, no. 1742]

5. Supplicating for that Which is Sinful and Disobedience:

The Messenger of Allāh ﷺ said: There is no Muslim who supplicates (to Allāh) with a supplication that does not contain anything *sinful*, nor the *cutting of ties of blood relations*, except that Allāh will grant him - due to his supplication - one of three things: either He will grant him his request (in this world), or store it up for him in the hereafter, or turn away from him some evil equal to what he has requested. They said: In that case, we will ask frequently. The Prophet ﷺ said: '*Allāhu Ak-thar*', i.e., Allāh will answer and give *more* than you can ask. [*Sabeeh* (authentic), reported by Ahmad]

6. Transgressing the Limits (Set By Allāh) In Supplication:

Allāh, the Most High, said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Invoke your Lord with humility and in secret. Indeed, He does not love those who transgress the limits [of what He has allowed in supplications]. [Soorah al-A'rāf, 7:55]

Imām Ibnul-Qayyim (Raḥimahullāh) - concerning the explanation of this *Āyah* (verse) - said:

a. It has been said: The intended meaning is that He (Allāh) does not love those who transgress the limits in *Du'ā* (supplication), like the one who asks for that which is not befitting of him, such as the high stations of the Prophets ('Alaihimus-Salām) and other than that.

Abu Dāwood has narrated in his '*Sunan*' (collection of Hadeeth), from the Hadeeth of Hammād ibn Salamah, from Sa'eed al-Jurayree, from Abi Na'āmah that 'Abdullāh ibn Mughaffal heard his son saying: 'O Allāh! I ask You for the white palace that is on the right side of paradise when I enter it.' So, he (Abdullāh ibn Mughaffal) said: O my dear son! Ask Allāh for paradise, and seek refuge from the Hell-fire; for indeed, I heard the Messenger of Allāh ﷺ saying: Verily, there will be a people from this *Ummah* (Muslim Nation) transgressing the limits in *Tuhoor* (matters of purification) and in *Du'a* (supplications). [*Sabeeh* (authentic), reported by Abu Dāwood and Ahmad]

Based upon this, transgressing the limits in supplication [may vary]:

*Sometimes it will be asking for that which is *not* permissible to ask for, like asking for help in doing that which is unlawful.

*Sometimes by asking for that which Allāh does not/will not do: like asking Allāh to allow him to live forever, until the Day of Resurrection; or asking Allāh to remove from him human necessities, like the need for food and drink; or asking Allāh to allow him to know the unseen (*al-ghaib*); or asking Allāh to make him infallible (i.e., to be free of mistakes or error); or asking Allāh to grant him a child, without having a wife or female slave; or other such things the asking of which entails transgressing the limits (allowed by Allāh).

Hence, every request which contradicts the *Hikmah* (Wisdom) of Allāh, or entails opposition to the Laws of Allāh and His commands, or entails the contradiction of what Allāh has informed about, then this is transgressing the limits, and Allāh does not love such things, nor does He love the one who asks for them.

b. Transgressing the limits has also been explained to mean, *raising the voice* while supplicating:

Ibn Jurajj (Raḥimahullāh) said: Included in transgressing the limits is *raising the voice* while supplicating, *calling out loud* while supplicating, as well as *shouting*. [See: '*Bada'i*' at-Tafseer', 2/232]

c. The Messenger of Allāh ﷺ said: ...O people, be easy on yourselves. Verily, you are not calling upon one who is *deaf* or *absent*. Verily, you are calling One Who is *All-Hearing* (and) *Near* and He is *with you*... [Reported by Muslim, no. 2704a]

Shurooṭ (Conditions) For the Validity of Supplication

1. There should *not* be a corrupt or evil goal/objective in what one asks for, such as asking for wealth, a position of influence, children and well-being and a long life, *for the purpose* of boasting and hoarding and using these things as a means to fulfill immoral desires and to commit sinful acts.
2. The supplication should not be for the purpose of testing Allāh, the Most High. Rather, it should be a real request, a sincere request from Allāh, since the human being does not have the right to test his *Rabb* (Creator, Provider).
3. The supplication should not occupy him from an obligation that is due at the moment, such as the *Ṣalāh* (prayer) in congregation [in the Masjid], and hence he misses it and becomes sinful.
4. That one asks Allāh, the Most High, for his needs, no matter if it is something small or great, without considering it something too great for Allāh (to grant).

The Messenger of Allāh ﷺ said: ...If you ask Allāh for anything, ask Him for *al-Firdaws*, for it is the middle (best) part of paradise and the highest part of paradise, and above it is the Throne of Allāh, the Beneficent, and from it gush forth the rivers of paradise. [Reported by al-Bukhāree, no. 7423]

The Messenger of Allāh ﷺ said: Let everyone of you ask his *Rabb* (Creator, Provider) for every one of his needs, even to the point that one should ask Him (for help with fixing) the strap or string on his sandal if it breaks. [at-Tirmidhee declared it to be *Ḥasan* (good, acceptable), and it is as he said]

5. That one does not ask Allāh using expressions whose meanings are not understood, like saying: O Allāh! I ask of You the *Ma'āqil al-'Iẓẓ* from Your *'Arsh* (Throne), since not everyone knows its meaning.
6. That one does not display bad manners in supplicating to Allāh, the Most High.
7. That one supplicates to Allāh using His Beautiful Names:

Allāh, the Most High, said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

To Allāh belong the Most Beautiful Names, so supplicate to Him by them. [Soorah al-A'rāf, 7:180]

And do not supplicate to Him with words that do not entail praise, even if they are true. So, it should *not* be said: O *Dārr* (One Who Harms), and O *Creator of*

scorpions and snakes, since these things are harmful [and do not entail praise of Allāh].

8. To supplicate to Him with submission, humility, awe, and without being loud.

Allāh, the Most High, said:

﴿ادْعُوا رَبَّكُمْ نَضِرُكُمْ وَخُفْيَةً﴾

Invoke your Lord with humility and in secret. Indeed, He does not love those who transgress the limits [of what He has allowed in supplication]. [Soorah al-A'rāf, 7:55]

Ibn Juraij (Raḥimahullāh) said: It is disliked to raise the voice, call out loud and shout in one's supplication; rather, one is commanded to implore (Allāh) with humility and humble surrender.

9. That one distance oneself from the *Harām* (unlawful) food, drink, and clothing, as in the *Hadeeth*: ...Then the Prophet ﷺ mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the heavens saying 'O *Rabb!* O *Rabb!*', while his food is *Harām* (unlawful), his drink is *Harām* (unlawful), his clothing is *Harām* (unlawful), and he has been nourished with that which is *Harām* (unlawful), so how can he [i.e., his supplication] be answered? [Reported by Muslim]

10. That one supplicates to Allāh with a heart full of awe (for Allāh), while being certain that he will be responded to, based upon the saying of the Messenger of Allāh ﷺ: Supplicate to Allāh while being *certain* that you will be responded to, and know that Allāh does *not* respond to a supplication from a heart that is unmindful and inattentive. [*Hasan* (good, acceptable), reported by at-Ṭabarāneey]

11. That one supplicates to Allāh *fearing* His punishment and the consequence (of one's evil deeds), while *hoping* for His divine Mercy.

Allāh, the Most High, said:

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

And supplicate to Him with *fear* (of His punishment) and *hope* (of His divine Mercy)... [Soorah al-A'rāf, 7:56]

al-Khawf (Fear) and ar-Rajā' (Hope)

Allāh, the Most High, said:

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

And supplicate to Him with *fear* (of His punishment) and *hope* (of His divine Mercy)... [Soorah al-A'rāf, 7:56]

Allāh, the One Free From All Imperfections, Most High, is commanding His worshipers to supplicate to their *Khāliq* (Creator) and their *Ma'bood* (One Deserving of Worship), having *fear* from His Hell-Fire and punishment, and having *hope* for His paradise and His reward.

Allāh, the Most High, said:

﴿نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿﴾

Declare (O Muhammad! ﷺ) unto My worshipers, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My punishment is indeed the most painful punishment. [Soorah al-Hijr, 15:49, 50]

[Supplicating with fear and hope is necessary] because *fear* of Allāh causes a person to distance oneself from disobedience of Allāh and His prohibitions, while *hoping* for His paradise and His divine Mercy motivates one to do righteous deeds and all of the things which please His *Rabb* (Creator, Provider).

What These Āyāt (Verses) Guide To:

1. That a person supplicates to his *Rabb* Who has created him, and that He (Alone) is the One Who hears his supplication and responds to it.
2. Avoidance of supplicating to anything other than Allāh, even if it were a Prophet (Alaihis-Salām), a 'Saint', or an angel, since *Du'a* (supplication) is an act of worship just like *Ṣalāh* (prayer), which is not permissible to be offered except to Allāh.
3. That a person supplicates to his *Rabb* (Creator, Provider), *fearing* His Hell-Fire and *desiring* His paradise.
4. In this *Āyah* (verse) is a refutation of the *Soofees* who say: They *do not* worship Allāh out of *fear* of Him, nor out of *hope* for what is with Him (of reward). This *Āyah* (verse) refutes them since *al-Khawf* (fear) and *ar-Raghbah* (hope) are types of worship. And Allāh has praised the Prophets (Alaihimus-Salām) who are the chosen and elite of all human beings, when He said:

﴿فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ وَيَحْيَىٰ وَأَصْلَحْنَا
لَهُ وَزَوْجَهُ إِنَّهُمْ كَانُوا يُسْئِرُونَ فِي الْخَيْرَاتِ
وَيَدْعُونََنَا رِعَابًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩١﴾﴾

So We answered (his supplication), and We bestowed upon him *Yahya* (John, Alaihis-Salām), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to *supplicate* to Us with *hope* and *fear*, and used to *humble* themselves before Us. [Soorah al-Anbiyā', 21:90]

5. In this *Āyah* (verse) is a response to Imām an-Nawawee (Rahimahullāh) in his book: 'Forty Hadeeth of Nawawee', where he explained the Hadeeth: 'Verily, deeds are judged by intentions...', and said:

If the action occurs and it is accompanied by intention, then it has *three* possibilities:

The First: That a person does that (deed) *out of fear* of Allāh, the Most High: This is the worship of *al-'Abeed* (the slaves).

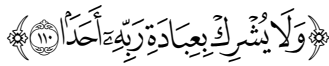
The Second: That a person does that (deed) *seeking paradise* and the reward (of Allāh): This is the worship of *at-Tujjār* (the merchants).

The Third: That a person does that (deed) out of *shyness* from Allāh and in fulfillment of the *obligation of worshipping* (Allāh), and in fulfillment of (the obligation of showing) *gratitude*...This is the worship of *al-Ahrār* (the freemen). [End of quote]

Shaykh Muḥammad Rasheed Ridā has commented on these words in *Majmoo'ah al-Hadeeth an-Najdeeyah*, where he said: This division (of Imām an-Nawawee) more resembles the speech of the *Soofees* than its resemblance to the speech of *Fuqahā al-Hadeeth* (scholars of jurisprudence who are also scholars of Hadeeth).

The reality is that perfection is in combining between *fear* - which Imām an-Nawawee has called 'worship of *al-'Abeed* (the slaves)' - while all of us are *'Abeedu-llāh* (slaves of Allāh) - and *hope* for the reward of Allāh and His favor - which Imām an-Nawawee has called 'worship of *at-Tujjār* (the merchants)'. [End of quote]

I (the author) say: Shaykh Mutawallee ash-Sha'rāwee has adopted the '*Aqeedah* (creed) of the *Soofees* in his books, wherein he has mentioned the previously mentioned division [of three types of worshipers]. Rather, he has exceeded the bounds in his error (in deviation), wherein he said - while explaining - on television - the statement of Allāh, the Most High:



So whoever hopes for the Meeting with his *Rabb* (Creator, Provider), let him work righteousness and *associate no one (Aḥad)* as a partner in the worship of his *Rabb* (Creator, Provider). [Soorah al-Kahf, 18:110]

Then, he said: And the paradise is 'one' (*Aḥad*).

It is as though he means: the worship of Allāh, the Most High, *seeking* His paradise is *Shirk* (associating something as a partner with Allāh).

Sha'rāwee said in his book, '*al-Mukhtār Min Tafseer al-Qur'ān al-'Adheem*':

The Third Type: That one worships Him simply because He deserves to be worshiped. He used as a proof the Hadeeth Qudsee: 'If I (Allāh) had *not* created the Paradise or the Hell-Fire, would I *not* be deserving of being worshiped?' Vol. 2, page 25 (of Sha'rāwee's book).

And he did not mention the grade (of authenticity) of this Hadeeth, and what is apparent is that it is *Kadhib* (a lie), since it clearly contradicts the Qur'ān.

And these words which he mentioned in his book support what he said on television when he was explaining the *Āyah* (verse) with his saying: 'And the paradise is 'one' (*Aḥad*).'

So, if someone says: Sha'rāwee only intended to say that 'whoever worships the paradise' has committed *Shirk* (associating something as a partner) with Allāh.

We say to him: There is no one in the world who says that he '*worships the paradise*'. However, this explanation from Sha'rāwee is deception and an attempt to hide the Soofee' *Aqeedab* (beliefs) which he has adopted in his books.

The Soofee's say they 'worship Allāh neither *desiring* His paradise, nor *fearing* His Hell-Fire!' And they use as proof the statement of *Rābi'ah al-'Adaweeyah*: 'If I was worshiping You out of *fear* of Your Hell-Fire, then burn me in it.'

Supplication Does Not Need a Wāsīṭah (Intermediary)

If Muslims were to carefully follow the *Āyāt* (verses) present in the Qur'ān related to *questions* and *answers*, they would have found that the people were asking the Messenger of Allāh ﷺ concerning many affairs, and the revelation would come to him from the heavens, so that he could answer them and convey to them the ruling from Allāh.

From among these *Āyāt* (verses) - and they are many - is the statement of Allāh, the Most High:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ﴿١﴾﴾

1. They **ask you** (O Muḥammad, ﷺ) about the spoils of war. **Say:** 'The spoils are for Allāh and the Messenger ﷺ...' [Soorah al-Anfāl, 8:1]

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾﴾

2. They **ask you** (O Muḥammad, ﷺ) concerning alcoholic drink and gambling. **Say:** 'In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit...' [Soorah al-Baqarah, 2:219]

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ﴿٢٢٢﴾﴾

3. And they **ask you** (O Muḥammad, ﷺ) concerning menstruation. **Say:** 'That is an *Adḥā* (a *harmful thing* i.e., for a husband to have sexual intercourse with his wife while she is having her menses)...' [Soorah al-Baqarah, 2:222]

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلِ إِصْلَاحٌ لَّهُمْ خَيْرٌ ﴿٢٢٠﴾﴾

4. And they **ask you** (O Muḥammad, ﷺ) concerning orphans. **Say:** 'The best thing is to work honestly in their property...' [Soorah al-Baqarah, 2:220]

﴿يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتِ ﴿٤﴾﴾

5. They **ask you** (O Muḥammad, ﷺ) what is lawful for them (as food). **Say**: 'Lawful unto you are *at-Tayyibāt* [i.e., all kinds of food which are both lawful and wholesome]...' [Soorah al-Mā'idah, 5:4]

These *Āyāt* (verses) indicate that the Messenger of Allāh ﷺ was the *Wāsīṭah* (intermediary) between Allāh and His worshipers as it relates to legal rulings and conveying the message.

As for the matter of *Du'ā* [i.e., when the people want to *supplicate to Allāh*] - and the Messenger ﷺ was asked (by the people) [i.e., Is our *Rabb* near, in which case we can speak to Him *privately*, or is He *far*, in which case we should *call out loudly* to Him]- the *answer* was not with '**Say**': [as with all of the other questions]; rather, the *answer* came *directly* from Allāh, the Mighty the Majestic [without instructing the Prophet ﷺ to use the word '**Say**'].

Allāh, the Most High, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

And when My worshipers **ask you** (O Muḥammad, ﷺ) **concerning Me**, [i.e., *Am I near to them or far away*], then, **Indeed, I am Near** (to them by My Knowledge). **I respond** to the supplications of the supplicant *when he calls on Me* (without any *intermediary* or *intercessor*). So, let them respond to Me [with obedience] and believe in Me, so that they may be rightly guided. [Soorah al-Baqarah, 2:186]

Hence, this *Āyah* (verse) indicates that *supplication* has no need of the Messenger of Allāh ﷺ being an *intermediary* [between the worshiper and Allāh], nor any one of the Messengers (Alaihimus-Salām) or '*Anḷiyā*' (believers who have Taqwā), since Allāh, the Most High, is *Qareeb* (Near) and *Hears* the supplication of His worshiper and responds to it (directly).

'Du'ā (Supplication) Is [the Core/Essence of] 'Ibādah (Worship)'

This authentic Hadeeth, [i.e., the *title* of this chapter] reported by at-Tirmidhee indicates that supplication is among the most important types of worship. Hence, just as Ṣalāh (prayer) is not permissible to be offered to the Messenger ﷺ or to a 'Saint', likewise, neither the Messenger ﷺ nor a 'Saint' is to be *suppliated to* - instead of Allāh.

1. Indeed, the Muslim who says: *O Messenger of Allāh!*, or *O Rijāl al-Ghaib!*²⁰ - seeking help or assistance - then, this is *supplication* and an *act of worship* being offered to other than Allāh, even if his *intention* is that Allāh is the one from whom help is being sought.

His likeness is that of a person who commits an act of *Shirk* (associating partners) with Allāh, and then says: My intention is that the One Who is worshiped is One. This is not accepted from him, since his *actual words* indicate something which is *very different* from his '*intention*'.

Hence, it is necessary that one's words be in *agreement* with one's intention and belief. Otherwise, this is *Shirk* (associating partners with Allāh) or *Kufr* (disbelief) which Allāh does not forgive - except by *Tawbah* (repentance) [before one dies].

2. If this Muslim says: My intention is only to use these two (i.e., a Messenger or a 'Saint') as a *Wāsiṭah* (an intermediary) to attain access to Allāh, like the *Ameer* (ruler) who no one can enter upon except by *Wāsiṭah* (an intermediary).

I say: This is a comparison between the *Creator* and an *unjust human being*, upon whom no one can enter except by *Wāsiṭah* (an intermediary) - and this comparison is a form of *Kufr* (disbelief).

Allāh, the Most High - declaring His Divine Being, His Qualities and His Actions to be free from Imperfections - said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

...There is nothing like unto Him, and He is the All-Hearer, the All-Seer. [Soorah ash-Shoorā, 42:11]

²⁰*Rijāl al-Ghaib* (Unseen Men) is an expression used by *Soofoos* to refer to those who they *falsely* believe are pious human beings *unseen* by human vision, and appointed by Allāh to control certain affairs. However, the *reality* is that those who are called *Rijāl al-Ghaib* (Unseen Men) are in fact *Jinn* who have taken on the *form* of humans, or who may be seen in the *forms* of other than humans. And *Jinn* are referred to as *Rijāl* (men) in the Qur'ān, in *Soorah al-Jinn*, 72:6. [See: *Majmoo' al-Fatawā*, 1/362, Shaykh al-Islām Ibn Taymiyyah (Raḥimahullāh)]

For this reason, making a comparison between Allāh and a *just human being* is *Kufr* (disbelief) and *Shirk* (associating partners with Allāh) - so what about if he compares Allāh to an *unjust human being*? May Allāh be far removed from - and High above - what the unjust/wrong doers say (about Him)!

3. The *Mushrikoon* (pagan disbelievers) in the time of the Messenger of Allāh ﷺ used to believe that Allāh is the *Khāliq* (Creator) and the *Rāziq* (Provider). However, they still used to supplicate to the righteous people personified in the idols (*asnam*) - as intermediaries for getting near to Allāh. Hence, Allāh was never pleased with this taking of the idols as intermediaries. Rather, He declared those who did so to be disbelievers and said to them:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَذِبٌ كَفَّارٌ ﴿٣﴾﴾

And those who take *Auliya'* (protectors and helpers) besides Him (say): 'We worship them only so that they may bring us near to Allāh.' Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. [Soorah az-Zumar, 39:3]

Allāh, the Most High, is *Qareeb* (Near) *Samee'* (All-Hearing) and does not need any *Wasīṭah* (intermediary).

Allāh, the Most High, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٧﴾﴾

And when My worshipers ask you (O Muḥammad, ﷺ) concerning Me, then, Indeed, **I am Near** (to them, by My Knowledge)... [Soorah al-Baqarah, 2:186]

4. These *Mushrikoon* (pagan disbelievers) used to supplicate to Allāh, Alone, at *times of calamities* and *difficulties*.

Allāh, the Most High, said:

﴿هُوَ الَّذِي يُسِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ
وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رَيْحٌ عَاصِفٌ

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن

أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

He it is Who enables you to travel through land and sea, until when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they *supplicate to Allāh*, making their Faith *sincerely for Him Alone*, saying: 'If You (Allāh) deliver us from this, we shall truly be of the grateful.' [Soorah Yoonus, 10:22]

However, they (pagan disbelievers) used to supplicate to their 'Saints' personified in the idols (aḡnām) - at *times of ease*. Hence, in the Qur'aṅ, Allāh declared them to be disbelievers and He was *not* pleased with their supplication to Him, Alone, [only] at *times of distress*.

So, how is it possible that some Muslims are supplicating to other than Allāh, like supplicating to *ar-Rusul* (the Messengers) and *as-Sāliheen* (the Righteous), and they appeal to them for aid, and request from them help at both *times of distress/trials*, as well as at *times of ease*?!!

Have they not read the statement of Allāh, the Most High:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ

غَافِلُونَ ﴿٦﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

And who is *more astray* than one who supplicates to others besides Allāh, such as will not answer him until the Day of Resurrection, and who are (even) *unaware* of their supplications to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become enemies to them and will deny their worship of them. [Soorah al-Aḡqāf, 46:5, 6]

5. Many of the people mistakenly think that the *Mushrikoon* (pagan disbelievers) who are mentioned in the Qur'aṅ used to supplicate to mere *idols made of stone*, and this is a mistake, since the idols which are mentioned in the Qur'aṅ were *originally righteous men*.

Imām al-Bukhāree (Raḡimahullāh) mentions, from Ibn 'Abbās (RaḡiyAllāhu 'anhumā), concerning the statement of Allāh, the Most High, in Soorah Nooh:

﴿وَقَالُوا لَا تَدْرَأَ الْهَيْكَلُ وَلَا تَدْرَأُ وِدًّا وَلَا سُوعًا وَلَا يَعُوتُ وَيَعُوقُ وَتَسْرَأُ ﴿٢٣﴾﴾

And they have said: 'You shall not leave your *gods*, nor shall you leave *Wadd*, nor *Suwa'*, nor *Yaghooth*, nor *Ya'oq*, nor *Nasr* (names of the idols)'. [Soorah Nooh, 71:23]

Ibn 'Abbās (RaḍiyAllāhu 'an-humā) said: These are names of *righteous men* from the people of Nooh (Alaihis-Salām). So, when those people died, *Shayṭān* suggested to their people to erect stone monuments (idols) in their gathering places where these men used to gather; and they named the *idols* with the *names of these men*. So, they did it (i.e., followed the suggestion of *Shayṭān*); but they (i.e., the stone monuments) were not (yet) worshiped, until those people (who erected the monuments) died off and the others after them lost the knowledge [of the origin of these monuments], at which time the idols were worshiped. [See: al-Bukhāree, no. 4920]

6. Allāh, the Most High, in rebuke of those who supplicate to the Prophets (Alaihimus-Salām) and 'Saints' and *Jinn*, said:

﴿قُلِ ادْعُوا الَّذِينَ رَعِمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾﴾

Say (O Muḥammad, ﷺ): 'Supplicate to those besides Him whom you claim [to be gods like angels, Jesus, Ezra, etc.]. They have neither the power to *remove* adversity from you nor even to *shift it* from you to another person.' Those whom they supplicate to [like Jesus, Ezra, angels, etc.] desire (for themselves) the means of *nearness* to their *Rabb* (Creator, Provider), as to which of them should be the *nearest*; and they [Jesus, Ezra, angels, etc.] *hope* for His Mercy and *fear* His Punishment. Verily, the Punishment of your *Rabb* (Creator, Provider) is something to be afraid of! [Soorah al-Isrā', 17:56, 57]

Ibn Mas'ood (RaḍiyAllāhu 'an-hu) said: There was a group of humans who were worshiping a group from among the *Jinn*. Then, those from among the *Jinn* entered *Islām*, while the human beings held on to worshiping them (the *Jinn*). Then, the following was revealed:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ ﴿٥٧﴾﴾

Those whom they supplicate to [like Jesus, Ezra, angels, etc.] desire (for themselves) the means of *nearness* to their *Rabb* (Creator, Provider), as to which of them should be the *nearest*... [Soorah al-Isrā', 17:57]

[Mentioned by Ibn Katheer (Raḥimahullāh), and the origin of it is in al-Bukhāree]

al-Hāfīdh Ibn Hajar (Raḥimahullāh) said: The human beings who were worshipping a group from among the *Jinn* continued to worship them, while the *Jinn* were not pleased with this, since they (the *Jinn*) had entered *Islām*, and these (*Jinn*) were those who were seeking a *Waseelah*, i.e., means of nearness to their *Rabb* (Creator, Provider).

Imām at-Ṭabaree (Raḥimahullāh) reported, with a different chain of narrators, from Ibn Mas'ood (RaḍiyAllāhu 'an-hu) - with additional words: And the human beings who were worshipping them (*Jinn*) were not aware of their having entered *Islām*. And this is what should be relied upon (i.e., the chosen view) concerning the explanation of this *Āyah* (Verse) [from Soorah al-Isrā', 17:57]. [See: Faṭḥ al-Bāree, 8/397]

al-Waseelah means *al-Qurbah* (nearness), as mentioned by Qatādah (Raḥimahullāh), and this is why it says: '...as to which of them should be the nearest...' [Soorah al-Isrā', 17:57] [See: *Tafseer Ibn Katheer*, vol. 3, page 47]

I (the author) say: In this *Āyah* (Verse) is a refutation of those who supplicate to other than their *Rabb* (Creator, Provider) - including supplicating to the Prophets ('Alaihimus-Salām) and the 'Saints' - and seek a means of nearness (to Allāh) through them. And if they were to seek a means of nearness (to Allāh) due to having *Emān* (faith) in the Prophets ('Alaihimus-Salām) and due to love of them - which is considered a righteous deed - that would have been something good, since this way (of seeking nearness) is a legislated (legal) means of seeking nearness (to Allāh) [i.e., due to one's *Emān* in the Prophets ('Alaihimus-Salām) and love of them, for the *Sake of Allāh*].

Imām Ibn Katheer (Raḥimahullāh) - in his explanation of this *Āyah* (Verse) - in essence says: This *Āyah* (Verse) was revealed in reference to a group of human beings who were worshipping *Jinn* and supplicating to them *instead* of Allāh. So, the *Jinn* entered *Islām*, while the humans adhered to their religion (of worshipping the *Jinn*). It has also been said that this *Āyah* (Verse) was revealed in reference to a group of human beings who were supplicating to *al-Maseeh* (Christ, 'Alaihis-Salām) and the angels.

Hence, this *Āyah* (Verse) rebukes and rejects those who supplicate to other than Allāh, even if they are supplicating to a Prophet ('Alaihis-Salām) or a 'Saint'.

7. Some claim that *al-Istighāthah* (seeking help) from other than Allāh is permissible. They say: *al-Mugbeeth* (the one from whom help is sought) *in reality* is Allāh, while *al-Istighāthah* (seeking help) from the Messenger ﷺ and the 'Saints' is *figurative*, just like when you say: 'the medicine and the doctor cured me'.

This is rejected by the statement of Ibrāheem (Alaihis-Salām):

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

And when I am ill, it is *He* who cures me... [Soorah ash-Shu'arā', 26:80]

This is emphasized by the pronoun '*He*' in each *Āyah* (Verse)²¹, pointing to the fact that *al-Hādee* (Guide), and *ar-Rāziq* (the Provider) and *ash-Shāfee* (the Healer) is *only* Allāh, and not anyone besides Him; and that the *medicine* is only a *means* to the cure, but it is not a healer [i.e., it does not have the independent ability to heal or cure].

8. Many people do not distinguish between *al-Istighāthah* (seeking help) from the *living* or the *dead*, while Allāh, the Most High, says:

﴿وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾^{٢٢}

Nor are the *living* and the *dead* (alike)... [Soorah al-Fāṭir, 35:22]

As for the statement of Allāh, the Most High:

﴿فَأَسْتَعَاثُهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾^{١٥}

...The man of his (own) party *asked him for help* against his foe... [Soorah al-Qaṣas, 28:15]

So, this is the story of a man seeking help (*al-Istighāthah*) from Moosā (Alaihis-Salām) while he was *living* and concerning that which he was *fully capable* of doing. And in fact, he (Alaihis-Salām) did it:

﴿فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ﴾^{١٥}

...so Moosā (Alaihis-Salām) struck him with his fist and killed him... [Soorah al-Qaṣas, 28:15]

As for the *dead* person, he is *not able* to respond, due to his *not* having the *ability* (to do anything).

Allāh, the Most High, said:

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ﴾

﴿وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾^{١٥}

If you supplicate to them, they *do not hear* your call, and if (in case) they were to hear, they could not respond to you (i.e., to your request). And on the Day of

²¹...*He* who has created me, and it is *He* Who *guides me*; and it is *He* Who *feeds me* and *gives me to drink*; and when I am ill, it is *He* who *cures me*... [Soorah ash-Shu'arā', 26:78-80]

Resurrection, they will deny your *Shirk* (associating them, in worship, with Allāh). And none can inform you (O Muḥammad, ﷺ) like Him Who is the All-Knower (of each and every affair). [Soorah Fāṭir, 35:14]

And this is a *clear* text indicating that supplicating to the *dead* is *Shirk* (associating them, in worship, with Allāh).

Allāh, the Most High, said:

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٠﴾
أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿١١﴾﴾

Those whom they (*Al-Mushrikoon*) supplicate to besides Allāh have not created anything, but are themselves created. (They are) *dead, lifeless*, and they know not when they will be raised up. [Soorah an-Nahl, 16:20, 21]

9. It is confirmed in the authentic narrations from the Prophet ﷺ that on the Day of Resurrection, the people will go to the Prophets (‘Alaihimus-Salām) asking them to intercede (with Allāh) for them, until when they come to Muḥammad ﷺ and ask him to intercede (with Allāh) on their behalf to grant them relief, he will say: I am (fit) for it. Then, he will prostrate (to Allāh) under the ‘*Arsh* (Throne) and *request relief from Allāh* and to hasten on with *al-Hisāb* (Accounting of the people’s deeds). And this *Shafa’ah* (Intercession) is requested from the Messenger ﷺ while he is *Hayy* (alive) - the people are speaking to him and he is speaking to them - requesting him to intercede with Allāh on their behalf, and to ask for relief for them. And this is what the Messenger ﷺ did - may my father and mother be sacrificed for him ﷺ.

10. The greatest evidence of the difference between requesting something from the *living* and the *dead* is what ‘Umar Ibn al-Khattāab (RaḍiyAllāhu ‘anhu) did at the time when a drought befell them. So, ‘Umar (RaḍiyAllāhu ‘anhu) *requested from al-‘Abbās* (RaḍiyAllāhu ‘anhu), the uncle of the Prophet ﷺ to supplicate for them; but *he did not request from the Messenger of Allāh ﷺ* after he had passed on to *ar-Rafeeq al-A’lā* (the Most High Companion, Allāh), i.e., after his ﷺ death.

11. Some of the ‘People of Knowledge’ assume that *at-Tawassul* (seeking a *means* of *nearness* to Allāh) is just like *al-Istighāthah* (Seeking Help), even though the difference between them is so great.

at-Tawassul (seeking a *means* of *nearness* to Allāh) is requesting something [directly] *from Allāh* through a *Wāsītah* (intermediary *means*). For example, one would say: ‘O Allāh! based upon *our love* of You and *our love* of the Messenger of Allāh ﷺ, and *our love* of Your pious, believing worshipers, grant us relief.’ So, this is permissible.

As for *al-Istighāthah al-Bid'iyah* (the innovated ways of Seeking Help), this is requesting something *from other than Allāh*. So, for example, one would say: 'O Messenger of Allāh! Grant us relief.' So, this is *not* permissible. This is *Shirk Akbar* (the Greater *Shirk*, which takes a person outside of *Islām*).

Allāh, the Most High, said:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾﴾

And do not supplicate to *other than Allāh*, to that which will neither profit you, nor hurt you. And if you were to do so, you shall certainly be one of the *Dhālimoon* (polytheists and wrong-doers). [Soorah Yoonus, 10:106]

And Allāh, the Most High, ordered His Prophet ﷺ to say to the people:

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾﴾

Say (O Muḥammad, ﷺ): 'I supplicate to my *Rabb* (Creator, Provider) (Allāh Alone), and I associate none as partners with Him.' Say: 'It is not in my power to cause you harm, or to bring you to the Right Path.' [Soorah al-Jinn, 72:20, 21]

The Messenger of Allāh ﷺ said: If you *ask* (for anything), then ask *from Allāh*; and if you *seek help* (in anything), then seek help *from Allāh*.²² [Reported by at-Tirmidhee and he said that it is *Ḥasan* (good, acceptable) *Ṣaḥeeh* (authentic)]

It is Allāh Who I ask to grant us relief from distress. Indeed, distress is not removed except by Allāh.

²²Author's footnote: The innovator Zāhid al-Kawtharee said: "The chains of narration for this *Hadeeth* are *Wāḥiyah* (very weak). That is found in his book, *Mahqu at-Taqaannul fee Mas'alah at-Tawassul*. He said this because the *Hadeeth* contradicts his (false) '*Aqeedah* (beliefs). Similarly, the innovator Abdullāh al-Ḥabashee mentioned in one of his books that this *Hadeeth does not say*: 'Don't ask anyone other than Allāh, and do not seek help except from Allāh.' And this (his claim) is *Kadhib* (a lie).

Du'a (Supplications) From the Noble Qur'an

Allāh, the Most High, said:

﴿رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾﴾

Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way! [Soorah al-Kahf, 18:10]

Allāh, the Most High, said:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾﴾

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! [Soorah al-Baqarah, 2:201]

Allāh, the Most High, said:

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾﴾

Our Lord! Pour forth on us patience and make us victorious over the disbelieving people. [Soorah al-Baqarah, 2:250]

Allāh, the Most High, said:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَآئِفَةٍ لَّنَا بِهِ عُنْفٌ عَنَّا وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾

Our Lord! Punish us not if we forget or fall into error.

Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).

Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Mawlā* (Patron, Supporter and Protector) and give us victory over the disbelieving people. [Soorah al-Baqarah, 2:286]

Allāh, the Most High, said:

﴿رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾﴾

Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the One Who Gives Gifts (Freely). [Soorah Āli Imrān, 3:8]

Allāh, the Most High, said:

﴿رَبَّنَا إِنَّا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾﴾

Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. [Soorah Āli Imrān, 3:16]

Allāh, the Most High, said:

﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَأَنْصِرْنَا عَلَى الْكُفْرِينَ ﴿١٤٧﴾﴾

Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving people. [Soorah Āli Imrān, 3:147]

Allāh, the Most High, said:

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٥١﴾﴾

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. [Soorah Ibrāheem, 14:41]

Allāh, the Most High, said:

﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers. [Soorah al-A'raf, 7:23]

Allāh, the Most High, said:

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤١﴾﴾

Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return. [Soorah Al-Mumtahinah, 60:4]

Allāh, the Most High, said:

﴿رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا
مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ إِتُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآءِيتْنَا مَا وَعَدْتَنَا عَلَى
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾﴾

Our Lord! Verily, whoever You admit to the Fire, indeed, You have disgraced him, and never will the *Dhālimoon* (polytheists and wrong-doers) find any helpers.

Our Lord! Verily, we have heard the call of one (i.e., Muḥammad ﷺ) calling to Faith: ‘Believe in your Lord,’ and we have believed.

Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrār* (those who are obedient to You and follow strictly Your Orders).

Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise. [Soorah Āli Imrān, 3:192-194]

Allāh, the Most High, said:

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٦﴾﴾

Our Lord! We believe in what You have sent down, and we follow the Messenger [Isā (Jesus)]; so write us down among those who bear witness (to the truth i.e., Lā ilāha ill-Allāh – none has the right to be worshiped except Allāh). [Soorah Āli Imrān, 3:53]

Allāh, the Most High, said:

﴿رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾﴾

Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment. [Soorah al-Furqān, 25:65]

Allāh, the Most High, said:

﴿رَبَّنَاهَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

Our Lord! Bestow on us from our wives and our offspring (those who will be the comfort of our eyes, and make us leaders for the *Muttaqoon* (pious)). [Soorah al-Furqān, 25:74]

Allāh, the Most High, said:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful. [Soorah al-Hashr, 59:10]

Allāh, the Most High, said:

﴿رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٠﴾﴾

Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirat* (a slippery bridge over the Hell-fire) safely] and grant us forgiveness. Verily, You are Able to do all things. [Soorah at-Tahreem, 66:8]

Allāh, the Most High, said:

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾﴾

Our Lord! Make us not a trial for the people who are *Dhalimoon* (polytheists and wrong-doers) (i.e., do not make them overpower us). And save us by Your Mercy from the disbelieving people. [Soorah Yoonus, 10:85, 86]

Allāh, the Most High, said:

﴿رَبَّنَا ءَامِنَا فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾﴾

Our Lord! We believe; so write us down among the witnesses. [Soorah al-Ma'idah, 5:83]

Allāh, the Most High, said:

﴿رَبَّنَا ءَامِنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٢٦﴾﴾

Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy! [Soorah al-Mu'minoon, 23:109]

Allāh, the Most High, said:

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾﴾

Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. [Soorah al-Baqarah, 2:127]

From the Du'ā (Supplications) of the Messenger ﷺ

اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِماً، وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِداً، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِداً، وَلَا تُشِمِّتْ بِي عَدُوّاً وَلَا حَاسِداً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ

1. O Allāh! Protect and preserve me through *Islām*, while *standing*; and protect and preserve me through *Islām*, while *sitting*; and protect and preserve me through *Islām*, while *laying down*. And do not make an enemy or an envier gloat/delight over my misfortune. O Allāh! I ask You for some portion of every *Khair* (goodness), the storehouses of which are in Your Hand, and I seek refuge in You from every *Sharr* (evil), the storehouses of what are in Your Hand. [*Hasan* (good, acceptable), reported by al-Hākim]

اللَّهُمَّ أَحْيِنِي مَسْكِيناً، وَأَمِتْنِي مَسْكِيناً، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ

2. O Allāh! Make me to live *Miskeen*²³, cause me to die *Miskeen*, and resurrect me in the company of *al-Masākeen*. [*Ṣaheeh* (authentic), reported by Ibn Mājah, at-Ṭabarānee and others]

اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رُوعَاتِي، وَاغْضِ عَنِّي دِينِي

3. O Allāh! Conceal my '*Anrāt* (defects and shortcomings) and grant me security from my *Ram'āt* (fears), and fulfill my debts for me. [*Hasan* (good, acceptable), reported by at-Ṭabarānee]

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

4. O Allāh! Rectify for me my *Deen* (i.e., my religious life) which is the means of protection and preservation for all of my affairs; rectify for me my *Dunyā* (i.e., my worldly life) within which is my life and livelihood; rectify for me my *Akhirah* (i.e., the matters related to my life in the hereafter) which will determine my destination after the return and resurrection (of the dead); and make *al-Hayāt* (i.e., my life) a means of increase for me in every good thing (*khair*), and make

²³What is intended here by '*miskeen*' is one who is *humble*, not *arrogant* or *proud*, *easy going*, and not a *beggar*, since begging is disliked and prohibited except for the person who has nothing for that day...[See: '*al-Istidhkar*', by Imām Ibn 'Abdul-Barr (Raḥimahullāh), 2/540]

al-Mawt (i.e., my death) a means of rest for me from every evil (*sharr*). [Reported by Muslim, no. 2720]

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

5. O Allāh! Forgive me my sins and my ignorance, and my transgressing the bounds in my affairs, and that which You Know better than me. O Allāh! Forgive me what I have done *seriously* and *jokingly*, and what I have done *unintentionally* and *intentionally*, and all of this is with me (i.e., from that which I have committed).

O Allāh! Forgive me that which I have *advanced* (i.e., sins previously committed), that which I have *delayed* (i.e., acts of obedience which I have failed to perform, or sins which I have not yet committed), that which I have done *secretly* and *openly*, and that which You Know better than me. You are *al-Muqaddim* (the One Who Gives Precedence, to some over others) and You are *al-Mu'akhkhir* (the One Who Delays, some behind others) [based upon Your Perfect Divine Wisdom], and You have Power over all things. [Reported by al-Bukhāree, no. 6398 and Muslim, no. 2719]

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي

6. O Allāh! Forgive me my *sins*, make spacious for me my *home* and bless the *provisions* which You have provided me with (i.e., increase the good in it). [*Hasan* (good, acceptable), reported by at-Tirmidhee (no. 3500)]²⁴

اللَّهُمَّ اغْفِرْ لِي خَطِيئِي وَذُنُوبِي كُلَّهَا، اللَّهُمَّ انْعَشْنِي وَارْزُقْنِي وَاجْبِرْنِي وَاهْدِنِي لِصَالِحِ
الْأَعْمَالِ وَالْأَخْلَاقِ، فَإِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ

7. O Allāh! Forgive me my greater and lesser sins - all of them. O Allāh! strengthen me and provide for me, heal me [i.e., my brokenness], and guide me to righteous actions and good character. Indeed, no one guides to righteous

²⁴Al-Albānee (Raḥimahullāh) – in his book '*Da'eef Sunan at-Tirmidbee*', pg. 407 - said: It is *Da'eef* (weak, i.e., in its chain of narrators) but the (meaning of the) supplication is '*Hasan*' (good, acceptable) [due to the other supporting narrations]. In '*Saḥeeh al-Jāmi' as-Sagheer*', no. 1265, he (Raḥimahullāh) declared it to be *Hasan* (good, acceptable).

deeds and character and no one turns one away from evil deeds and character except You. [*Hasan* (good, acceptable) reported by at-Tabarānee]

اللَّهُمَّ اقسِمْ لَنَا مِنْ حَشِيَّتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمَنْ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَاتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ نَأْرَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

8. O Allāh! give us a share of *Khashyah* (fear) of You that will prevent us from disobeying You, (a share) of *Tā'ah* (obedience) to You that will help us to reach Your *Jannah* (paradise), and (a share) of *Yaqeen* (certainty) that will lighten upon us the calamities of this world. And cause us to enjoy our hearing, our sight and our strength so long as You cause us to live, and make it so that we continue to enjoy them (i.e., our hearing, sight and strength) until we die. [O Allāh!] avenge us against those who have done injustice to us; support us against those who show enmity towards us. [O Allāh!] do not make our calamity in our *religious affairs*, and do not make the *worldly life* our greatest concern, nor the extent of our knowledge (i.e., limited to worldly affairs), and do not give command over us to those who will show no mercy to us. [*Hasan* (good, acceptable) reported by at-Tirmidhee and al-Hākim]

اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي حَتَّى تَجْعَلَهُمَا الْوَارِثَ مِنِّي، وَعَافِنِي فِي دِينِي وَجَسَدِي، وَانصُرْنِي مِمَّنْ ظَلَمْنِي حَتَّى تُرِيَنِي فِيهِ نَأْرِي، اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، وَخَلَيْتُ وَجْهِي إِلَيْكَ، لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِرَسُولِكَ [بِنَبِيِّكَ] الَّذِي أَرْسَلْتَ، وَبِكِتَابِكَ الَّذِي أَنْزَلْتَ

9. O Allāh! Cause me to enjoy my *hearing* and my *sight* until I die. [O Allāh!] grant me protection and well-being in my religious life and my physical health, and support me against whoever has done injustice to me - until You show me my revenge being inflicted upon him. O Allāh! I have *surrendered* myself to You, *entrusted* my affairs to You, *sought support* from You (Alone), and *turned* my face to You. There is no place of *refuge* nor *safe haven* from You except with You. I believe in Your Messenger ﷺ whom You have sent, and in Your Book (al-Qur'ān) which You have revealed. [*Saheeh* (authentic) reported by al-Hākim]

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنَّ أَحْيَيْتَهَا فَاخْفِظْهَا، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَاقِبَةَ

10. O Allāh! You have created my *Nafs* (soul), and You are the One Who will cause it to die; its *death* is for You and its *living* is for You [i.e., in obedience to You and under Your control]. If You cause (my soul) to live, then protect and preserve it, and if you cause (my soul) to die, then forgive it. O Allāh! I ask of You *al-'Afiyah* (protection and well-being). [Reported by Muslim]

اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا

11. O Allāh! Bless my *Ummah* (Muslim Nation) in their early morning hours. [*Ṣaheeh* (authentic), reported by Ibn Hibbān and at-Ṭabarānee and others]

اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ؛ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ حَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْعَضْبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغَنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

12. O Allāh, by Your *Knowledge* of the unseen and by Your *Power* over creation, keep me alive as long as You know that *living* is good for me and cause me to die when You know that *death* is better for me.

O Allāh, I ask You to cause me to have *fear of You* in private and in public; and I ask You to make me *truthful in speech* in times of pleasure and anger; and I ask You for *moderation* in times of poverty and affluence; and I ask You for a state of *felicity* that will never cease (nor decrease) (i.e., *Jannah*); and I ask You for the *delight of my eye* (e.g., *Dhikr*, *Ṣalāh* & obedience to You) that will not be cut off; and I ask You to make me *pleased* with the *Divine Decree* after its execution, and I ask You for the *coolness of life* (i.e., *good, pure* life, which has not been spoiled by the imperfections of the *Dunya*) after death; and I ask You for the *sweetness of looking upon Your Face* and a *longing* to meet You - in a manner that does not entail a condition of *hardship* that harms (my worldly life), nor a *trial* that causes deviation (in my religious practice).

O Allāh, beautify us with the *adornment of Emān* (Faith) and make us *guides* who are *rightly guided*. [Reported by an-Nasā'ee, no. 1305 and al-Ḥākim; al-Albānee declared it to be *Ṣaheeh* (authentic) in *Ṣaheeh al-Jāmi*, no. 1301]

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي، فَحَسِّنْ خُلُقِي

13. O Allāh! Just as You have made my *Khalq* (physical appearance) beautiful, make my *Khuluq* (character and morals) beautiful. [*Saḥeeh* (authentic), reported by Ahmad]

اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي
أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ
يَمُوتُونَ

14. O Allāh! To You I have *submitted*, In You I have *believed*, upon You I have *depended* (in all of my affairs), to You I have *turned* (in obedience), and with You (i.e., Your Aid) I make my *argument* and *defense*. O Allāh! Indeed, I seek refuge in Your *'Izzah* (Might, Power) - there is nothing which deserves to be worshiped besides You - from You misguiding me. You are *al-Hayy* (the Ever-Living) Who does not die, while the *Jinn* (creatures created from fire) and *Ins* (humans) all die. [Reported by Muslim, no. 2717. al-Bukhāree, no. 7383, reported a summarized version of it.]

اللَّهُمَّ مَعْنِي بِسَمْعِي وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ
بِتَّارِي

15. O Allāh! Cause me to enjoy my *bearing* and my *sight* until I die, and support me against whoever does injustice to me, and inflict vengeance upon him for me. [*Hasan* (good, acceptable), reported by at-Tirmidhee and al-Hākim]

اللَّهُمَّ مَنْ آمَنَ بِكَ، وَشَهِدَ أَنِّي رَسُولُكَ فَحَبَّبَ إِلَيْهِ لِقَاءَكَ، وَسَهَّلَ عَلَيْهِ قَضَاءَكَ، وَأَقْبَلَ لَهُ
مِنَ الدُّنْيَا، وَمَنْ لَمْ يُؤْمَرْ بِكَ، وَيَشْهَدْ أَنِّي رَسُولُكَ فَلَا تُحَبِّبَ إِلَيْهِ لِقَاءَكَ، وَلَا تُسَهِّلَ عَلَيْهِ
قَضَاءَكَ، وَكَثِّرْ لَهُ مِنَ الدُّنْيَا

16. O Allāh! Whoever believes in You and bears witness that I am Your Messenger²⁵, make beloved to him the *meeting* with You (on the Day of Resurrection), make easy upon him Your *Qada'* (Divine Decree), and diminish for him the *Dunyā* (i.e., worldly *trials* of *wealth* and *children*)²⁶. Whoever did not believe in You and did not bear witness that I am Your Messenger, do not make beloved to him the *meeting* with You (on the Day of Resurrection), and do not make easy upon him Your *Qada'* (Divine Decree), and increase for him the

²⁵The words: 'I am Your Messenger', should be replaced with: 'Muḥammad ﷺ is Your Messenger'.

²⁶Qur'ān, 64:15: 'Your *wealth* and your *children* are only a *trial*, whereas with Allāh is a great reward (Paradise).'

Dunyā (i.e., worldly *trials* of *wealth* and *children*). [*Ṣaḥeeḥ* (authentic), reported by at-Ṭabarānee]

اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْفُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ

17. O Allāh! Cause distress/hardship for him who has any authority over my *Ummah* (Muslim people) and then causes them distress/hardship, and be gentle with him who has any authority over my *Ummah* (Muslim people) and then is gentle to them. [Reported by Muslim, no. 1828a]

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

18. O Allāh! The One Who directs the *hearts*, direct our *hearts* towards Your obedience. [Reported by Muslim, no. 2654]

اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَأَكْرِمْنَا وَلَا تُهِنَّا، وَأَعْظِنَا وَلَا تَحْرِمْنَا، وَأَازِنْنَا وَلَا تُؤْثِرْ عَلَيْنَا، وَأَرْضِنَا وَأَرْضَ عَنَّا

19. O Allāh! *Increase* us (in that which is good) and do not *decrease* us (in that which is good), honor us and do not disgrace us, give us (from that which is with You) and do not deprive us, give us preference and do not prefer (others) over us, and make us to be pleased (with You) and You be pleased with us. [*Ṣaḥeeḥ* (authentic), reported by Ahmad and at-Tirmidhee]

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

20. O Allāh! 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. [Reported by al-Bukhāree, no. 4522 & 6389; Muslim, no. 2690]

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي

21. O Allāh! *forgive* me, have *mercy* upon me, *guide* me, grant me *well-being*, and grant me *provisions*. [Reported by Muslim, no. 2697]

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ العَفْوَ فَاعْفُ عَنِّي

22. O Allāh! Indeed, You are '*Afoow* (Pardoning), You Love *al-'Afiwa* (to Pardon), so pardon me. [*Ṣaḥeeḥ* (authentic), reported by at-Tirmidhee]

From the *As'ilah* (Requests) of the Messenger ﷺ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي وَأَهْلِي، وَأَسْتُرُ عَوْرَتِي، وَأَمِنُ رَوْعَتِي، وَاحْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَائِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

1. O Allāh! I ask You for pardon and well-being, in this world and the next life. O Allāh! I ask You for protection and well-being for my religious life and my family and conceal my '*Awrah* (faults and defects) and grant me security from my *Raw'ah* (fears); protect and preserve me from before me, behind me, on my right and my left and above me. And I seek refuge with You from a destruction coming from beneath me (i.e., such that I am not even aware of its coming). [al-Albānee declared it to be *Saḥeeh* (authentic) in *al-Adab al-Mufrad*, no. 698, with this wording]

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى

2. O Allāh! Verily, I ask You for *Hudā* (guidance) and *Tuqā* (piety), '*Afāf* (abstinence, from begging people) and *Ghinā* (contentment). [Reported by Muslim, no. 2721]

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 اسْتَعَاذَ بِكَ 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.

3. O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it: that which is *hastened* (i.e., in this world) and that which is *delayed* (i.e., in the hereafter), the good that I have knowledge of and the good that I have no knowledge of. And I seek refuge in You from *ash-Sharr* (evil) - all of it: that which is *hastened* (i.e., in this world) and that which is *delayed* (i.e., in the hereafter), the evil that I have knowledge of and the evil that I have no knowledge of.

O Allāh! I ask You for the *good* of what Your servant and Your Prophet ﷺ has asked of You, and I seek *refuge* in You from the evil that Your servant and Your Prophet ﷺ has sought refuge from.

O Allāh! I ask of You *al-Jannah* (the Paradise), as well as the speech or action that brings one near to it; and I seek refuge in You from *an-Nār* (the Hell-Fire) and from the speech or action that brings one near to it; and I ask You to make every *Qada'* (divine decree) that You have decreed for me to be *Khair* (good).

[Reported by Ibn Mājah, no. 3846 and al-Bukhāree, in his book '*al-Adab al-Mufrad*', no. 639; al-Albānee declared it to be *Ṣaḥeeh* (authentic) in *as-Ṣaḥeeḥah*, no. 1542]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ؛ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

4. O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it: the good that I have knowledge of and the good that I have no knowledge of; and I seek refuge in You from *ash-Sharr* (evil) – all of it: the evil that I have knowledge of and the evil that I have no knowledge of. [*Ṣaḥeeh* (authentic), reported by at-Ṭabarānee]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ

5. O Allāh! I ask You for Your bounty and Your mercy; for, indeed, no one possesses or controls it (i.e., Your bounty and mercy) except You. [*Ṣaḥeeh* (authentic), reported by at-Ṭabarānee]

From the *Ta'awwudh* (Seeking Refuge) of the Messenger ﷺ

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَبِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

1. O Allāh, I seek refuge in Your *Pleasure* from Your *Wrath* and in Your *Pardon* from Your *Punishment*. And I seek refuge in You from You. I cannot praise You as much as You deserve to be praised. You are [deserving of praise in the manner and magnitude] as You have praised Yourself. [Saḥeeḥ Muslim, no. 486]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ

2. O Allāh! I seek refuge in You from leprosy, insanity, *al-Judhām*²⁷ and the most evil of diseases [which cause a person to be degraded and cause people to flee from him]. [Saḥeeḥ (authentic), reported by Abu Dāwūd an-Nasā'ee and others]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرْدِي وَالْهَذْمِ وَالْعَرَقِ وَالْحَرَقِ، وَأَعُوذُ بِكَ أَنْ يَسْحَبَظِّي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْعًا

3. O Allāh! I seek refuge in You from dying by falling from a high place, from a building falling upon me, from drowning and burning in a fire. And I seek refuge in You from my religion and my intellect being corrupted by *Shayṭān* (satan) at the time of death. And I seek refuge in You from dying while fleeing from the battlefield. And I seek refuge in You from dying from the bite of a poisonous insect. [Saḥeeḥ (authentic), reported by an-Nasā'ee and al-Hākim]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَ أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

4. O Allāh! Verily, I seek refuge in You from *'Ajz* (inability), *Kasal* (laziness), *Jubn* (cowardice), *Bukhl* (stinginess), and *Haram* (old age/senility); and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the punishment of the Fire, and I seek refuge in You from the trials of life and death. [Reported by al-Bukhāree, no. 6367 and Muslim, no. 2706]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَالْقَسْوَةِ، وَالْعَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْكَفْرِ، وَالْفُسُوقِ،

²⁷Judhām is a disease which causes the limbs to fall from the body.

وَالشَّقَاقِ، وَالتَّفَاقِ، وَالسُّمَعَةَ، وَالرِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالبُّكْمِ، وَالجُنُونِ،
وَالجُدَامِ، وَالبَّرَصِ، وَسَيِّئِ الأَسْقَامِ

5. O Allāh! Verily, I seek refuge in You from 'Ajz (inability) and Kasal (laziness); from Jubn (cowardice), Bukhl (stinginess), and Haram (old age/senility); and from hardship, unmindfulness, poverty, humiliation and wretchedness; and I seek refuge in You from being needy and disbelief, immorality, discord, hypocrisy, seeking to be praised or seen (by others); and I seek refuge in You from being deaf, dumb and insane, and from al-Judhām²⁸, leprosy and the most evil of diseases [which cause a person to be degraded and cause people to flee from him]. [Sabeeh (authentic), reported by al-Hākim and al-Bayhaquee]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ، وَالجُبْنِ، وَالبُّحْلِ، وَالهَرَمِ، وَعَذَابِ القَبْرِ،
وَفِتْنَةِ الدَّجَالِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَرَكِّبْهَا أَنْتَ حَيْرٌ مَنْ رَكَّاهَا، أَنْتَ وَلِيُّهَا
وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَحْشَعُ، وَمِنْ نَفْسٍ لَا
تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

6. O Allāh! Verily, I seek refuge in You from 'Ajz (inability), Kasal (laziness), Jubn (cowardice), Bukhl (stinginess), and Haram (old age/senility); and I seek refuge in You from the punishment of the grave. O Allāh! Grant my soul its Taqwā (piety), and purify it. You are the best of those who purify it. You are its Walee (Supporter) and its Mawla (Guardian/Patron). O Allāh! I seek refuge in You from 'Ilm (knowledge) which does not benefit, from a Qalb (heart) which does not fear (You), from a Nafs (soul) which is never satisfied, and from a Da'wab (supplication) which is not answered. [Reported by Muslim, no. 2722]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الفَقْرِ وَالْقَلَّةِ وَالدَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ

7. O Allāh! I seek refuge in You from abject poverty and from having little means and humiliation; and I seek refuge in You from doing injustice (to others) or injustice being done to me. [Sabeeh (authentic), reported by Abu Dāwūd an-Nasā'ee and others]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ وَالهَرَمِ وَالمَأْتَمِ وَالمَعْرَمِ، وَمِنْ فِتْنَةِ القَبْرِ وَعَذَابِ القَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ العَنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ
الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي حَطَايَايَ بِمَاءِ التَّلَجِ وَالبَرَدِ، وَتَقِّ قَلْبِي مِنَ الحَطَايَا كَمَا تَقَيَّتِ التُّوبَةُ
الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ حَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ

²⁸Judhām is a disease which causes the limbs to fall from the body.

8. O Allāh! I seek refuge with You from *al-Kasal* (laziness), from *al-Haram* (senility), from *al-Ma'tham* (committing sins) and *al-Maghrām* (being in debt), from *Fitnatil-Qabr* (the trials of the grave) and '*Adhābil-Qabr* (the punishment of the grave), from *Fitnatin-Nār* (the trials of the Fire) and '*Adhābin-Nār* (the punishment of the Fire); and from the evil of *Fitnatil-Ghinā* (the trials of wealth), and I seek refuge in You from *Fitnatil-Faqr* (the trials of poverty); and I seek refuge in You from *Fitnatil-Maseeh ad-Dajjal* (the trials caused by the False Messiah/Christ). O Allāh! Wash away my sins with water of snow and hail, and cleanse my heart from sins as a white garment is cleansed of filth, and distance me from my sins just as You have distanced the East from the West. [Reported by al-Bukhāree, no. 6368; and Muslim, no. 589]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُحْلِ وَالْجُبْنِ، وَضَلَعِ
الدِّينِ وَعَلَبَةِ الرِّجَالِ

9. O Allāh! Verily, I seek refuge in You from *al-Hamm* (worry, about the future) and *al-Haḥḥan* (sorrow, for what has already taken place), from *al-'Ajz* (inability) and *al-Kasal* (laziness), from *al-Jubn* (cowardice) and *al-Bukhl* (stinginess), from *Dala'id-Dain* (the burden of debt) and *Ghalabatir-Rijāl* (being overpowered by men). [Reported by al-Bukhāree, no. 6369; and Muslim reported some (portion) of it, no. 2706]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ، فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ.

10. O Allāh! I seek refuge in You from an *evil neighbor* in a *permanent* house of residence; since the neighbor in the desert is always moving on. [*Hasan* (good, acceptable), reported by al-Hākim]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

11. O Allāh, I seek refuge in You from the removal of Your *blessings*, the withdrawal of Your favor of *well-being*, the sudden, unexpected coming of Your *retribution*, and from Your *displeasure - in any form whatsoever*. [Reported by Muslim, no. 2739]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمَلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

12. O Allāh, I seek refuge with You from the evil of that which *I have done*, as well as from the evil of that which *I have not done*. [Reported by Muslim, no. 2716]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ،

وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

13. O Allāh! I seek refuge with You from the punishment of *Jahannam* (the Hell-Fire), from the punishment of *al-Qabr* (the grave), from the *fitnah* (trials) of *Life and Death*, and from the evil of the *fitnah* (trials) of *al-Maseeh ad-Dajjal* (the False Messiah). [Saheeh al-Bukhāree, no. 1377, Saheeh Muslim, no. 588; the *wording* here is from Muslim]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ العُدُوِّ، وَشَمَاتَةِ الأَعْدَاءِ

14. O Allāh! Verily, I seek refuge in You from *Ghalabatid-Dain* (being overcome by the burden of debt), *Ghalabatil-'Adoov* (being overpowered by the enemy), and *Shamatatil-'A'da'* (the enemy's gloating/delight over my misfortune). [Saheeh (authentic), reported by an-Nasā'ee and al-Hākīm]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَحْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الأَرْبَعِ.

15. O Allāh! I seek refuge in You from a *Qalb* (heart) which does not fear (You), and from a *Du'a* (supplication) which is not heard [or answered], and from a *Nafs* (soul) which is never satisfied, and from *'Ilm* (knowledge) which does not benefit. I seek refuge in You from these four. [Saheeh (authentic), reported by at-Tirmidhee, an-Nasā'ee and others. Reported by Muslim, no. 2722 in a longer narration]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ فِي دَارِ المُقَامَةِ

16. O Allāh! I seek refuge in You from a *day* of evil, from a *night* of evil, from an *hour* of evil, from an *evil person*, and from an *evil neighbor* in a permanent residence. [Hasan (good, acceptable), reported by at-Tabarānee]

اللَّهُمَّ رَبِّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَمُحَمَّدٍ ﷺ، نَعُوذُ بِكَ مِنَ النَّارِ

17. O Allāh! *Rabb* of *Jibreel*, *Meeke'a'eel*, *Israfeel*²⁹ and *Muhammad* ﷺ, we seek refuge in You from the *Nār* (Hell-Fire). [Hasan (good, acceptable), reported by at-Tabarānee and al-Hākīm]

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَعْفِرُكَ لِمَا لَا نَعْلَمُهُ

18. O Allāh! Verily, we seek refuge in You from associating something with You while we know it (i.e., that it is *Shirk*), and we seek Your forgiveness for that which we do not know (i.e., that we do unknowingly). [Reported by Ahmad with a chain of narrators that is Hasan (good, acceptable)]

²⁹*Jibreel* is the angel of revelation; *Meeke'a'eel* is the angel charged with the rain, and *Israfeel* is the angel charged with blowing the horn to announce the arrival of the Day of Judgment.

Du'a al-Istikhārah: For Asking Allāh To Guide You to the Right Decision

Narrated Jābir ibn 'Abdullāh (RaḍiyAllāhu anhu): The Messenger of Allāh ﷺ used to teach us the (supplication of) *Istikhārah* [i.e., asking Allāh to guide one to the right decision], in all matters just as he ﷺ taught us a Soorah (chapter) of the Qur'ān. He ﷺ said, 'If anyone of you has a firm resolve to do something [being unsure if it will bring good or evil] he should offer two *Rak'ahs* (units) of prayer - other than the obligatory ones. Then [after performing the two *Rak'ah*], he must 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 خَيْرٌ لِي
فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسِّرْهُ
لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
- أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ
كَانَ، ثُمَّ رَضِّنِي بِهِ

O Allāh! I ask *guidance* from Your Knowledge, and *ability* from Your Absolute Power, and I ask You for some of Your magnificent *bounties*. Indeed, You are Fully Capable, while I am not capable; You Know (all things) while I do not; and You have Full Knowledge of the unseen. O Allāh! If You know that this affair³⁰ is *good* for my *religious life* and my *subsistence* (in this world) and for my *Hereafter* [or he said: If it is better for my present life and hereafter]— then *decree* it for me and make it *easy* for me (to achieve). And then *bless* me in it. And if You know that this affair is *harmful* to my *religious life* and my *subsistence* (in this world) and for my *Hereafter* [or he said: If it is better for my present life and hereafter]— then *turn it away* from me and *turn me away* from it. And *decree* for me that which is *good* (for me), wherever it may be. And make me *pleased* with it³¹. The Prophet ﷺ added: then the person should name (i.e., mention) *his need*. [Saheeh Al-Bukhāree, no. 6382]

³⁰ 'This affair': e.g., marriage, partnership in business, trade, travel or other than that.

³¹The author notes: The *Du'a* (supplication) of *Istikhārah* is read *after* the *Ṣalāh* (prayer). Note: Shaykh al-Islām Ibn Taymiyyah (Raḥimahullāh) said: the *Du'a* (supplication) of *Istikhārah* can be read *before* or *after* the *Salām* (ending the prayer); but doing so *before* the *Salām* is *Afdal* (preferable) since most of the supplications of the Prophet ﷺ were *before* the *Salām*, and since the praying person - *before* saying the *Salām* - is still in a state of prayer, so it is better to recite the *Du'a* then. [See: *al-Fatāwā al-Kubrā*, vol. 2, page 265]

The person performs this *Ṣalāh* (prayer) and *Du'ā* (supplication) for himself, just as one takes medicine for one's self - being certain that his *Rabb* (Creator, Provider) Whom he is seeking guidance from will direct him to that which is best (for him). And the sign or indication of what is best (for him) is that Allāh makes *easy* for him the *means* to achieve that need.

Be warned against the innovated (methods of) *Istikhārah* which depend upon dreams and *Ḥisāb Ismīḥ-Zawjain* (numerical calculations based upon the names of the husband and wife), or other than these two (innovated) methods of *Istikhārah* - which have absolutely no basis in the *Deen* (of Allāh).

Du'a ash-Shifā': Supplications For Asking Allāh's Cure

1. Place your hand upon the source of pain from your body, and say:

بِسْمِ اللَّهِ

Bismillāh (In the Name of Allāh) *three* times. And then say *seven* times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَحِذُ وَأُحَازِرُ

I seek refuge in Allāh and in His Power, from the evil of what I find [i.e., the present pain] and of what I guard against [i.e., which did not occur yet]. [Reported by Muslim, no. 2202]

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، اشْفِهِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا

2. Oh Allāh! Lord of the people! Remove the affliction and cure him. You are the One Who cures and there is no cure except Your cure, a cure that leaves behind no sickness. [Reported by al-Bukhāree, no. 5743]

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

3. I seek refuge in the Perfect Words of Allāh from every *Shayṭān* (devil) and *Hāmmab* (poisonous insect), and from every '*Ain Lāmmab* (evil eye). [Reported by al-Bukhāree, no. 3371]

4. Whoever visits a sick person - whose end has *not yet* come - should recite over him seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ

I ask Allāh, the Supreme, Lord of the Magnificent Throne, to make you well. [Sunan at-Tirmidhee, no. 2083; Sunan Abi Dāwood, no. 3106. al-Albānee declared it to be *Saḥeeh* (authentic) in *Saḥeeh al-Jāmi' as-Sagheer*, no. 5766]

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

5. Whoever sees someone who has been subjected to a trial/test [of a physical illness, or an affliction in their *Deen*] and then says: 'All of the praise belongs to Allāh Who has *protected* me from what He has tried/tested you with, and Who

has *preferred* me greatly over many of those whom He has created'; he will not be afflicted with that (same) trial/test. [*Hasan* (good, acceptable), reported by at-Tirmidhi, no. 3432]

6. The angel *Jibreel* came to the Prophet ﷺ and said: O Muḥammad! Are you feeling ill? The Messenger of Allāh ﷺ said: Yes. *Jibreel* said:

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ،
بِسْمِ اللَّهِ أَرْقِيكَ

In the Name of Allāh I perform *ruqyah*³² upon you, from everything which harms you, from the evil of every person or envious eye. May Allāh cure you. In the Name of Allāh I perform *ruqyah* upon you. [*Saheeh* Muslim, no. 2186]

7. Recite *al-Fātiḥah* (Opening chapter of the Qur'ān), and *al-Mu'awwidhatayn*³³ (chapters for seeking refuge), and seek the cure from Allāh, Alone. Also, combine the use of *ad-Du'a* (supplication) and *ad-Dawā'* (medicine), and offer *Sadaqah* (charity)³⁴ to the poor - in order to be cured by the permission of Allāh.

³²*Ruqyah* is a means of healing through reciting supplications and words of praise of Allāh, which are authentically reported in the *Sunnah*.

³³ The final two chapters of the Qur'ān, no. 113 and no. 114.

³⁴It is narrated from Umāmah (RaḍiyAllāhu 'an-hā) that the Prophet ﷺ said, 'Treat your sick by giving charity.' [al-Albānee declared it to be *Hasan* (good, acceptable) in *Saheeh Al-Jāmi'*, no. 3358]

Du'ā ad-Dā'i: Supplication (Asking Allāh To Return) Something Lost

Ibn 'Umar (RaḍiyAllāhu anhumā) was asked about something that had been lost, and he replied: Perform ablution and perform two *Rak'ah* (units) of *Ṣalāh* (prayer), then recite the *Tashabbud*³⁵ and then recite [the following supplication]:

اللَّهُمَّ رَبَّ الصَّلَاةِ، هَادِيَ الصَّلَاةِ، تَهْدِي مِنَ الصَّلَاةِ، رُدَّ عَلَيَّ ضَالَّتِي بِقُدْرَتِكَ وَسُلْطَانِكَ،
فِيَّاهُ مِنْ عَطَائِكَ وَفَضْلِكَ

Allāhumma Rabbad-Dāllah, Hādiyad-Dāllah, Tahdee minad-Dalālah, Rudda 'alayya Dāllatee bi-Qudrati-ka wa Sultāni-ka Fa-Innahu min Fadli-ka wa 'Atā'i-ka

O Allāh! The One Who returns that which has been lost, the Guide of one who is astray, You guide from misguidance (to that which is right), return to me that which I have lost, by Your Power and Your Authority [over all things]. Indeed, that which has been lost is from Your bounty and Your gifts. [al-Baihaqee said: This (narration) is *Mawqoof* (a statement) from Ibn 'Umar (RaḍiyAllāhu anhumā) and it is *Hasan* (good, acceptable)]

³⁵*Tashabbud* is the saying which is recited in the sitting position of *Ṣalāh* (prayer) at the end of the second and final *rak'ah* (unit) of the prayer.

Du'a as-Sooq: Supplication When Entering the Marketplace

The Messenger of Allāh ﷺ said: Whoever entered the *Sooq* (marketplace) and then said:

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

Lā ilāha ill Allāh waḥdahu Lā shareeka lahu, lahul-Mulku wa lahul-Ḥamdu, yuḥyee wa yu-meetu, wa Huwa Ḥayyun lā yamootu, bi-Yadihil-Khairu, wa Huwa 'ala kulli shay'in Qadeer.

'None has the right to be worshipped except Allāh, Alone, without any partner. His is the kingdom and His is the praise. He gives life and He causes death. He is the Ever-Living and He does not die. In His Hand is all good, and He is Able to do all things.'

Allāh will **record** for him one million (1,000,000) good deeds, and **erase** from his record one million (1,000,000) bad deeds, and **raise him up** one million (1,000,000) degrees (i.e., in Paradise), and build a house for him in *Jannab* (paradise). [Reported by Aḥmad, and at-Tirmidhee, no. 3428; al-Albānee declared it to be *Ḥasan* (good, acceptable) in *Ṣaḥeeḥ al-Jāmi'*, no. 6107]

Would that you hasten, O my Muslim brother, to obtain this magnificent and easy gain, that you act upon this and desire this *Khair* (great good) for your brothers and guide them to it, in order that you all attain this magnificent reward.

The people in the marketplaces are unmindful and unaware of this supplication [and its reward], as they have been *diverted* and *distracted* - by trade, buying and selling - from the remembrance of Allāh.

ad-Du'ā al-Mustajāb: The Supplication That Is Answered

If you want to be successful on an examination or in any work, recite the following supplication:

1. The Messenger of Allāh ﷺ heard a man saying:

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 Innee As'aluka bi-Annee Ash-hadu Annaka AntAllāh, Lā ilāha illa Anta, al-Aḥad aṣ-Ṣamad, Allādhee lam yalid wa lam yoolad, wa lam yakul-lahu kufuwān Aḥad

'O Allāh! I ask of You, based upon the fact that I bear witness that You are Allāh, and that there is nothing which deserves to be worshiped except You, *al-Aḥad* (the One Who is Unique) *aṣ-Ṣamad* (the Self-Sufficient Master, Whom all creatures need), Who begets not, nor was He begotten, and Who does not have anything or anyone equal to Him.'

The Prophet ﷺ then said: I swear by the One in Whose Hand is my soul, you have certainly asked Allāh by His greatest name, which if He is supplicated to by it, He responds, and if He is asked by it, He gives. [*Ṣaḥeeh* (authentic), reported by Aḥmad and Abu Dāwood]

2. The Messenger of Allāh ﷺ said: The supplication of Dhun-Noon [i.e., the Prophet Yoonus (Alaihis-Salām)] which he supplicated with while he was in the belly of the *Hoot* (big fish):

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illa Anta, Subḥānaka, Innee kuntu minadh-Dhālīmeen,

'There is nothing which deserves to be worshiped except You, the One Free From All Imperfections; surely, I was from among those who did wrong.'

No Muslim person supplicates with it, concerning any matter at all, except that Allāh responds to him. [*Ṣaḥeeh* (authentic), reported by Aḥmad]

3. *Du'ā al-Lail al-Mustajāb*: The Supplication of the Night which is Answered:

The Messenger of Allāh ﷺ said: Whoever awakens during the night, and then says upon awakening:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā ilāha illAllāh, Waḥda-hu, Lā Shareeka la-hu, Lahul-Mulku wa Lahul-Ḥamdu, wa Huwa 'alā kulli shay'in Qadeer.

al-Ḥamdul illāh, wa SubḥānAllāh, Wa Lā ilāha illAllāh, Wallāhu Akbar; Wa Lā Ḥawla, wa Lā Quwwata illa Bi-llāh.

There is nothing which deserves to be worshiped except Allāh, Alone, and He has no partners, To Him belongs the Kingdom and to Him belongs all Praise, and He has power over all things.

To Allāh is due all Praise, and Allāh is Free From all Imperfections, and there is nothing which deserves to be worshiped except Allāh, and Allāh is the Greatest; And there is no Strength and no Power except with Allāh.

Then, (if) he says: *Allāhumma-gh-fir Lee*, 'O Allāh! Forgive me', or he supplicates, his supplication will be answered for him. And if he stands and performs ablution and then performs *Ṣalāh* (prayer), his *Ṣalāh* will be accepted. [Reported by al-Bukhāree, no. 1154 and others]

Points of Advice and Guidance

1. I have recited this supplication (*Du'ā al-Lail al-Mustajāb*) for the purpose of *seeking a cure* from illnesses which had afflicted me, and as a result Allāh cured me. I also recited it for the purpose of *seeking ease* in some difficult tasks, and as a result Allāh granted me ease and relief in these efforts - due to His Favor and then as a result of reciting this supplication.
2. Indeed, I advise every Muslim when he falls into any difficulty or problem, especially our brothers in Kashmir, Palestine, Afghanistan and others from the Islamic countries, to seek refuge in Allāh Alone, and to recite this supplication, while at the same time utilizing the means which we have been commanded with in Islām: like preparations for striving in the Way of Allāh, and taking medicine for the sick, and especially the medicines mentioned in *at-Tibb an-Nabawee* (The Prophetic Medicine), like honey, black seed, *ZamZam* water and other such medicines from among the beneficial medical treatments.
3. I also advise my Muslim brothers in all countries around the world to *supplicate* for the support and aid of their brothers, and that Allāh return those who have been displaced back to their countries, and the Palestinians to their homelands, as well as other displaced Muslims - since the supplication of a Muslim for his Muslim brother, in his absence, is answered; especially this blessed supplication from which many people have benefited in resolving their problems, no matter what kind of problem it was.

Etiquettes of Eating and Drinking

1. Eating and drinking from *at-Tayyibāt* (i.e., that which is good and pure), while avoiding *al-Muharramāt* (that which is forbidden):

A. Allāh, the Most High, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

O you who believe! Eat of the good (i.e., lawful) things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship. [Soorah al-Baqarah, 2:172]

B. The Messenger of Allāh ﷺ said:

Indeed, Allāh has commanded the believers with the same thing as He has commanded the Messengers with. He (the Most High) said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

O you Messengers! Eat of the *Tayyibāt* (good things which Allāh has made lawful) and do righteous deeds... [Qur'ān, 23:51] He ﷺ then mentioned a man who has been on a long journey, his hair is in disarray, covered with dust - and he stretched out his hands, raising them up to the heavens, saying: 'Yā Rabb (O my Lord), Yā Rabb (O my Lord)!' But, his food is *Harām* (forbidden), his drink is *Harām* (forbidden), his clothing is *Harām* (forbidden), and he is nourished by that which is *Harām* (forbidden). So, how could he (i.e., his supplication) be answered? [Reported by Muslim, no. 1015]

2. *at-Tasmīyah*: Mentioning the Name of Allāh over the Food and Drink, i.e., saying: *Bismillāh*:

A. The Messenger of Allāh ﷺ said: O young boy, *mention* the Name of Allāh, eat with your *right hand*, and eat from that which is *near to you*. (i.e., in front of you). [Reported by al-Bukhāree, and Muslim]

B. The Messenger of Allāh ﷺ said:

Whenever one of you eats his food, then he must say: '*Bis-mil-lāh*' (In the Name of Allāh). If he forgets (to say this in the beginning), then he must say:

In the Name of Allāh, in the beginning and the end. [*Ṣaḥeeḥ* (authentic), reported by Abu Dāwood and others]³⁶

3. Eating and Drinking with the Right Hand, and not Eating from the Center of the Food:

A. The Messenger of Allāh ﷺ said: Whenever one of you eats, then he must eat with his *right hand*, and whenever one of you drinks, he must drink with his *right hand*. This is because *Shayṭān* (satan) eats with his *left hand*, and he drinks with his *left hand*. [Reported by Muslim]

B. The Messenger of Allāh ﷺ said: Indeed, the *Barakah* (blessings) descends upon the *center* of the food. So, eat from its *edges*, and do not eat from its *center*. [*Ṣaḥeeḥ* (authentic), reported by at-Tirmidhee]

4. Do Not Eat and Do Not Drink from Vessels of Gold and Silver:

The Messenger of Allāh ﷺ said: Do not drink from a vessel of gold or silver, and do not eat from bowls or dishes of gold or silver, because these things are for them (i.e., the disbelievers) in this world and for you all (i.e., the believers) in the Hereafter. [Reported by al-Bukhāree and Muslim]

5. Licking the Hand and the Eating Utensil, and Eating a Fallen Morsel After Wiping Off the Dirt:

A. The Messenger of Allāh ﷺ said: Whenever a morsel of your food has fallen (upon the floor), then he must remove the dirt from it and eat it, and he must not leave it for *Shayṭān* (satan). He must also wipe the dish or bowl [i.e., eat every bit of the food], for surely you do not know in which part of your food is the *Barakah* (blessing). [Reported by Muslim]

B. The Messenger of Allāh ﷺ said: Whenever a morsel of food has fallen from one of you, then he must remove the dirt from it and eat it, and he must not leave it for *Shayṭān* (satan). He must not wipe his hand with a napkin until he

³⁶Reported by Abu Dāwood, no. 3767, Ibn Mājah, no. 3264 and at-Tirmidhee, no. 1858, from 'Ā'ishah (may Allāh be pleased with her). Al-Albānee said that it is *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ al-Jāmi'*, no. 380.

licks it (the remains) or has it licked [by someone else], for surely he does not know in which part of his food is the *Barakah* (blessing). [Reported by Muslim]

6. Gathering Together to Eat the Meal:

A. The Messenger of Allāh ﷺ said: The food for *one* person is sufficient for *two*, and the food for *two* people is sufficient for *four*, and the food for *four* people is sufficient for *eight*. [Reported by Muslim]

B. The companions (RadiyAllāhu anhum) said: O Messenger of Allāh! We are eating and not becoming fully satisfied. He ﷺ said: Perhaps you all are eating separately? They said: Yes (that is the case). He ﷺ said: Then gather together for your meal, and mention the Name of Allāh over it, so that it will become blessed for you. [*Hasan* (good, acceptable), reported by Abu Dāwood]

7. One Must Not Drink Standing:

The Messenger of Allāh ﷺ said: No one of you may drink while standing. [Reported by Muslim]

8. One Must Not Breath Into the Drinking Vessel, Nor Drink (Directly) from the Mouth of the Water-Skin or From the Place Where the Vessel is Broken:

A. The Messenger of Allāh ﷺ said: No one of you should hold his private part with his right hand while he is urinating, nor wipe himself with his right hand while defecating, nor *breath into the drinking vessel*. [Reported by al-Bukhāree and Muslim]

B. The Messenger of Allāh ﷺ prohibited drinking (directly) from the mouth of the water-skin. [Reported by al-Bukhāree]

C. The Messenger of Allāh ﷺ prohibited drinking from the place where the vessel is broken or that a person should breathe (directly) into one's drink. [*Sabeeh* (authentic), reported by Abu Dāwood]

9. That a Person Express Praise For Allāh When He Finishes His Food and Drink:

A. The Messenger of Allāh ﷺ said:

Verily, Allāh is pleased with the person who eats something [however little it may be], then he praises Allāh for it (saying: *Al-Hamdu lil-lāh*); or he drinks something (however little it may be), then he praises Allāh for it (saying: *Al-Hamdu lil-lāh*). [Reported by Muslim, no. 2734]

B. The Messenger of Allāh ﷺ said:

Whoever ate (his) food and then said:

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

Al-ham-du lil-lā-hil-la-dbee at-'a-ma-nee hā-dhā-t-T'a'am wa ra-za-qa nee-hi min ghai-ri haw-lin min-nee wa lā qoo-wab

‘All Praise belongs to Allāh, Who has fed me this food and provided it for me, with no power nor might from myself’,

Will be forgiven his previous sins...And whoever wore a garment, and then said:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

'Al-ham-du lil-lā-hil-la-dbee Kasānee hā-dhā-th-Thawb wa ra-za-qa nee-hi min ghai-ri haw-lin min-nee wa lā qoo-wab'

‘All Praise belongs to Allāh, Who has clothed me with this garment and provided it for me, with no power nor might from myself’,

Will be forgiven what has preceded of his sins and what is to come (of his sins). [*Hasan* (good, acceptable), reported by *Ahmad*].³⁷

C. The Messenger of Allāh ﷺ said: Whenever one of you eats food, he should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ

Allāhumma Barik Lanā feehi, wa at-'im-nā Khairan minhu

O Allāh, bless us in it, and give us food (or nourishment) better than it.

And when he is given milk to drink, he should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، فَإِنَّهُ لَيْسَ شَيْءٌ يُجْرَى مِنَ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ

³⁷ Reported by At-Tirmidhee, no. 2751, Abu Dāwood, no. 4023, Ibn Mājah, no. 3285, Irwā' al-Ghaleel no. 1989 and in *Sabeeh al-Jami'*, no. 6086, from the *Hadeeth* of Mu'adh ibn Anas (RaḍiyAllāhu 'anhu). Al-Albānee said that this *Hadeeth* is *Hasan* (good, acceptable).

Allāhuma Bārik Lanā feeḥi, wa zīdnā minḥu, Fa-Innahū Laisa Shay'un Yujzi'u minat-ta'am wa Sharāb illal-Laban

O Allāh! bless us in it, and give us more of it, for there is nothing which suffices one from food or drink except milk. [*Ḥasan* (good, acceptable), reported by Abu Dāwood, no. 3730 and others]

D. Whenever the Messenger of Allāh ﷺ finished his meal, he would say:

[الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ] الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرَ مَكْفِيٍّ، وَلَا مَكْفُورٍ .

[*Al-Ḥamdu lillāh Ḥamdan Katheeran Ṭayyiban Mubārakan feeḥi*],
Al-Ḥamdu lillāh Alladbee Kafānā wa Arwānā, Ghaira Makefeeyin, wa Lā Makfoorin,

[The praise belongs to Allāh, a praise that is abundant, pure, and blessed];³⁸ and the praise belongs to Allāh, Who sufficed our needs and quenched our thirst; He is without need and (His favors) cannot be denied.

[And once he said:]

الْحَمْدُ لِلَّهِ رَبَّنَا، غَيْرَ مَكْفِيٍّ، وَلَا مُودَعٍ، وَلَا مُسْتَعْنَى رَبَّنَا

Al-Ḥamdu lillāhi Rabbīnā, Ghaira Makefeeyin, wa Lā Muwadda'in wa Lā Mustaghnan, Rabbanā

The praise belongs to Allāh, our *Rabb* (Creator, Provider), He is without need, and no one can leave Him, nor is anyone free of need of Him (and His favors), O our *Rabb* (Creator, Provider). [Reported by al-Bukhāree]

10. One Should Not Criticize Food, Rather It Is Commendable to Praise It:

A. Abu Hurairah (RaḍiyAllāhu 'anhu) said: The Messenger of Allāh ﷺ never ever criticized food. If he desired it, he ate it; otherwise, he left it. [Reported by al-Bukhāree and Muslim]

B. On the authority of Jābir (RaḍiyAllāhu 'anhu) that the Prophet ﷺ requested from his family condiments, so they said: We have nothing except vinegar. So, he called for it, and then began to eat and say: What a blessed condiment is vinegar! What a blessed condiment is vinegar! [Reported by Muslim]

³⁸This *wording* is in one of the narrations of al-Bukhāree, no. 5458

Etiquettes of Traveling

1. It is Commendable to Set Out (for a Journey) on Thursday, At the Start of the Day:

A. The Messenger of Allāh ﷺ set out for the Battle of *Tabook* on a Thursday. And He ﷺ loved to set out (for a Journey) on Thursdays. [Reported by al-Bukhāree]

B. The Messenger of Allāh ﷺ said: O Allāh! Bless my *Ummah* (i.e., the Muslims) in their early morning hours. [*Ṣaḥeeh* (authentic), reported by Aḥmad]

2. It is Commendable to Seek Companionship (for the Journey), and to Assist Them (i.e., the Traveling Companions), and To Appoint One of them To Be the *Ameer* (i.e., in charge of the group):

A. The Messenger of Allāh ﷺ said: If the people knew what I know about *traveling alone*, then *no one* would travel *alone* at night. [Reported by al-Bukhāree, no. 2998]

B. The Messenger of Allāh ﷺ said: The (lone) rider is a *Shaitān*, and two riders are two *Shaitāns*. Three (riders) are a travelling party. [*Ḥasan* (good, acceptable), reported by Aḥmad]

C. The Messenger of Allāh ﷺ said: Whoever has an extra riding animal, should offer it to someone who does not have a riding animal. And whoever has extra provisions, should offer it to someone who does not have provisions. [Reported by Muslim]

D. The Messenger of Allāh ﷺ used to fall behind (his companions) during the travel, urge on the weak (slow animals) [to catch up with the group], allow those who were walking to ride behind him on his riding animal, and supplicate for all of them. [*Ṣaḥeeh* (authentic), reported by Abu Dāwood, no. 2639]

E. The Messenger of Allāh ﷺ said: Allāh helps His worshiper as long as [and as much as] he helps his brother (Muslim). [Reported by Muslim, no. 2699]

F. The Messenger of Allāh ﷺ said: Whenever three people set out on a journey, they must appoint one of them to be the *Ameer* (in charge of their affairs). [*Ḥasan* (good, acceptable), reported by Abu Dāwood]

3. It is Commendable to Travel During the Night:

The Messenger of Allāh ﷺ said: Travel during the night. Indeed, the earth is folded up (i.e., the distance shortened) during the night.³⁹ [*Hasan* (good, acceptable), reported by Abu Dāwood]

4. Bidding Farewell to the Traveler and Supplicating for Him:

A. On the authority of Abu Hurairah (RaḍīyAllāhu anhu) who reports that a man said: O Messenger of Allāh! Verily, I intend to travel, so advise me. He ﷺ said: 'It is incumbent upon you to observe *Taqwā* of Allāh (i.e., fulfilling His commands and avoiding His prohibitions), and to magnify Allāh (i.e., by declaring: *Allāhu Akbar*, Allāh is the Greatest) on every high place.' So, when the man turned away, he ﷺ said:

اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

Allāhumma-Twi labul-Bu'da wa Hanwin 'Alaibis-Safar

O Allāh! Shorten for him the distance, and make the journey easy for him. [*Hasan* (good, acceptable), reported by at-Tirmidhee, no. 3445]⁴⁰

B. Whenever the Messenger of Allāh ﷺ wanted to bid farewell to an **army**, he used to say: I leave to Allāh (the care of) your *Deen* (i.e., religious state of affairs), whatever you are entrusted with, and the deeds which you will die upon. [*Saheeh* (authentic), reported by Abu Dāwood]

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ، وَأَمَانَتَكُمْ، وَخَوَاتِيمَ عَمَلِكُمْ

C. Whenever the Messenger of Allāh ﷺ wanted to bid farewell to a **person**, he would take hold of his hand and not let it go until that person would be the one to let his hand go. And he ﷺ would say:

أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ

I leave to Allāh (the care of) your *Deen* (i.e., religious state of affairs), whatever you are entrusted with, and the deeds which you will die upon. [*Saheeh* (authentic), reported by Ahmad]

³⁹See: Soorah Hood, 11:81.

⁴⁰al-Albānee declared it to *Hasan* (good, acceptable) in *Takhreej al-Kalim at-Tayyib*, no. 172.

5. It is Commendable To Supplicate (to Allāh) During Travel:

A. The Messenger of Allāh ﷺ said: The supplications of three (people) are *Mustajābāt* (responded to), without a doubt: The supplication of the one who is *oppressed*, the supplication of the *traveler*, and the supplication of a *parent* for his child. [*Hasan* (good, acceptable), reported by at-Tirmidhee]

B. What is Said When Someone Stops Over for the Night (during a journey):

The Messenger of Allāh ﷺ said: Whoever stops over (for the night) during a journey and then says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bi-Kalimātil-lāhit-Tām-māt min sharri mā Khalaqa

'I seek refuge in the perfect Words of Allāh from the evil of what He has created', nothing will harm him until he leaves that place. [Reported by Muslim]⁴¹

C. Whenever the Messenger of Allāh ﷺ feared (harm from) a people, he would say:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Allāhumma Innā Naj'aluka fee Nuhooribim wa Na'oodhu Bi-Ka min Shurooribim

O Allāh, we ask You to restrain them by their necks, and we seek refuge in You from their evils. [*Saheeh* (authentic), reported by Abu Dāwood]

6. It Is Commendable for the Traveler to Hasten The Return To His Family Once He Has Completed His Task:

The Messenger of Allāh ﷺ said: Traveling is a type of torment because it deprives (the traveler) of his (normal) food, drink, and sleep. So, when one of you has completed the objective of his journey, he should hasten the return to his family. [Reported by al-Bukhāree, no. 1804 and Muslim]

7. It is Commendable For One Returning From a Journey To First Stop At the Masjid In His Neighborhood, and Perform Two Rak'ah (Units) of Prayer In It:

Whenever the Messenger of Allāh ﷺ returned from a journey, he stopped at the Masjid first and performed two *Rak'ah* (units) of prayer in it. [Reported by al-Bukhāree, no. 3088 and Muslim, no. 716]

⁴¹Reported by Muslim, Abu Dāwood, at-Tirmidhee, and Ahmad. al-Albānee declared it to be *Saheeh* (authentic), in *Saheeh al-Jāmi' as-Sagheer*, no. 6567.

Supplication For Riding and Traveling

1. Jābir (RadiyAllāhu 'anhu) said: Whenever we rose to a high place, we would magnify Allāh (saying: *Allāhu Akbar*, Allāh is the Greatest), and whenever we descended we would declare (Allāh's) Being Free From Imperfection (saying: *SubhānAllāh*). [Reported by al-Bukhāree]

2. Whenever you ride in a car, or an airplane, or other than these, you should say:

بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ

﴿سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ ﴿١٣﴾ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

Bismillāh, wal-Hamdu Lillāh, Subhāna-lladhee Sakh-khara Lanā Hādhā wa Mā Kunnā Lahu Muqrineen, wa Innā Ilā Rabbīnā La munqaliboon,

A. In the Name of Allāh; All Praise belongs to Allāh.

O How Perfect is He Who has subdued this (vehicle) to us, and we were not able to do it (on our own). Indeed, unto our Lord we are returning.

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،

al-Hamdu Lillāh, al-Hamdu Lillāh, al-Hamdu Lillāh,

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar

Praise be to Allāh, Praise be to Allāh, Praise be to Allāh.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest.

سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Subhāna-kal-llāhumma Innee Dhālamtu Nafsee fagh-fir Lee,

Fa-Innahu Lā Yaghfirudh-Dhunooba illā Anta

O How Perfect You are, O Allāh! Indeed, I have wronged myself. So, forgive me. Indeed, no one forgives sins but You! [Reported by at-Tirmidhee and he said that it is Hasan (good, acceptable) Sahēeh (authentic)]⁴²

⁴²al-Albānee declared it to Hasan Sahēeh (good, authentic) in *Takbreej al-Kalim at-Tayyib*, no. 173.

B. The Messenger of Allāh ﷺ also said:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى

Allāhumma innā nas'aluka fee safarinā hādhal-Birra wat-Taqwā,
Wa minal-'Amali mā tarḍā,

O Allāh, we ask You on this our journey for goodness and piety, and for works that are pleasing to You.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ،

Allāhumma Hawwin 'alaynā safaranā hādhā waṭ-wi 'annā bu'dahu,
O Allāh, make this journey easy for us and shorten its distance for us.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ،

Allāhumma Antas-Sāhibu fis-safar, wal-Khalīfatu fil-Ahl,
O Allāh, You are our Companion in the journey and the One in Whose care we leave our family.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Allāhumma innee A'oodhu bika min wa'thā'is-Safar, wa Ka'ābatil-mandhar, wa
soo'il-Munqalabi fil-Māli wal-Ahl,

O Allāh, I seek refuge in You from the hardships of the journey, and from the wicked sights (in store) and from finding property and our family in misfortune upon returning. [Reported by Muslim, no. 1342]

3. When the traveler returns, he says these same words, and then adds to them:

أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Ā'iboona, Tā'iboona, 'Ābidoon, Li Rabbinā Hāmidoon.

We return *repentant, worshipping* our *Rabb* (Allāh), and praising Him. [Reported by Muslim, no. 1342]

Etiquettes of Greeting [With 'Salām']

1. Allāh, the Most High, said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾﴾

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it (equally)...[Soorah an-Nisā', 4:86]

2. Allāh, the Most High, said:

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ﴿٦١﴾﴾

...So, when you enter the houses, greet one another with a greeting *from Allāh* (i.e., say: *as-Salāmu Alaikum*, the peace be upon you) *blessed* and *good*...[Soorah an-Noor, 24: 61]

3. A man asked the Messenger of Allāh ﷺ: Which (aspect of) *Islām* is best? He ﷺ said: Giving (people) food, greeting with *as-Salām* (peace) people who you know, as well as those who you do not know. [Reported by al-Bukhāree and Muslim]

4. The Messenger of Allāh ﷺ said: You will not enter *Jannah* (paradise) until you believe; and you will not believe until you have love for one another. Shall I not direct you to something which will cause you to love one another *if* you do it? Spread the *Salām* (peace) amongst yourselves. [Reported by Muslim]

5. Imrān ibn Huṣayn (RadiyAllāhu 'anhu) said that a man came to the Messenger of Allāh ﷺ and said: *as-Salāmu Alaikum* (peace be upon you), so he ﷺ responded to him and then the man sat down. The Prophet ﷺ said: 'Ten' [i.e., good deeds].

Then, another person came and said: *as-Salāmu Alaikum wa Rahmatullāh* (peace be upon you and the mercy of Allāh), so he ﷺ responded to him and then the man sat down. Then, the Prophet ﷺ said: 'Twenty' [i.e., good deeds].

Then, another person came and said: *as-Salāmu Alaikum wa Rahmatullāh wa Barakatuhu*, (peace be upon you and the mercy of Allāh and His blessings), so he ﷺ responded to him and then the man sat down. The Prophet ﷺ said: 'Thirty' [i.e., good deeds]. [*Hasan* (good, acceptable), reported by Abu Dāwood]

6. The Messenger of Allāh ﷺ said: Verily, the person who is more deserving of Allāh (i.e., of His Mercy) is the one who offers the '*Salām*' (greetings of peace) first. [*Ṣaḥeeḥ* (authentic), reported by Abu Dāwūd]
7. The Messenger of Allāh ﷺ said: Whoever speaks first, before offering the '*Salām*' (greetings of peace), then do not respond to him. [*Ḥasan* (good, acceptable), reported by Abu Dāwūd Ṭayālisee]
8. The Messenger of Allāh ﷺ said: The rider should initiate the '*Salām*' (greetings of peace) to the person who is walking; and the walking person should initiate the '*Salām*' (greetings of peace) to the person who is sitting; and the smaller group should initiate the '*Salām*' (greetings of peace) to the larger group. [Reported by al-Bukhāree and Muslim]
9. The Messenger of Allāh ﷺ said: When one of you meets his brother, then he should offer the '*Salām*' (greetings of peace) to him. Then, if a tree or a wall or a rock comes between them and then he meets him again, then he should offer the '*Salām*' (greetings of peace) to him (again). [*Ṣaḥeeḥ* (authentic), reported by Abu Dāwūd]
10. The Messenger of Allāh ﷺ said: Do not be the one to initiate the Jews and Christians with the '*Salām*' (greetings of peace); and if you meet one of them on the road, then make him take the narrowest part of the road [i.e., do not honor him by clearing the center of the road for him, as though he is better than you]. [Reported by Muslim]
11. The Messenger of Allāh ﷺ said: If a person from the People of the Book (Christians or Jews) greets you, then say: '*Wa Alaikum*' (and the same be to you). [Reported by al-Bukhāree and Muslim]
12. The Messenger of Allāh ﷺ said: When you enter a house, then offer '*Salām*' (greetings of peace) to the residents of the house. And if you go out (of a house), then bid the residents of the house farewell by offering them '*Salām*' (greetings of peace). [Reported by al-Bayhaquee; and al-Albānee declared it to be *Ḥasan* (good, acceptable) in *al-Mishkāt*]
13. The Messenger of Allāh ﷺ said: O young man! When you enter upon your family, then offer them '*Salām*' (greetings of peace), and it will be (a source of) *Barakah* (blessings) for you and for your family. [Reported by at-Tirmidhee; and al-Albānee declared it to be *Ḥasan* (good, acceptable) in *al-Mishkāt* based upon its chains of narration]
14. On the authority of Anas (RaḍiyAllāhu 'anhu) who said: The Messenger of Allāh ﷺ passed by a group of children and offered '*Salām*' (greetings of peace) to them. [Reported by al-Bukhāree and Muslim]

The Virtue & Excellence of the Remembrance of Allāh

1. Allāh, the Most High, said:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (٢٨)

Those who believe (in the Oneness of Allāh), and whose hearts find rest in the *remembrance* of Allāh. Verily, in the *remembrance* of Allāh do hearts find rest. [Soorah ar-Ra'd, 13:28]

2. Allāh, the Most High, said:

﴿فَاذْكُرُونِي أَذْكَرَكُمُ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (١٥٢)

Therefore, *remember* Me (by praying, glorifying, etc.); I will remember you. And be grateful to Me (for My countless Favors on you) and never be ungrateful to Me. [Soorah al-Baqarah, 2:152]

3. Allāh, the Most High, said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ (٥١)

O you who believe! *Remember* Allāh with much *remembrance*. [Soorah al-Ah̑zāb, 33:41]

4. Allāh, the Most High, said:

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (٣٥)

And *remember* your *Rabb* (Creator, Provider) by your tongue and within yourself, humbly and with fear, without loudness in words, in the mornings and in the afternoons, and be not of those who are unmindful. [Soorah al-A'raf, 7:205]

5. The Messenger of Allāh ﷺ said: The *Mufarridoon* have surpassed (all others). They said: O Messenger of Allāh ﷺ! Who are the *Mufarridoon*? He ﷺ said: The men and women who *remember* Allāh much. [Reported by Muslim]

6. The Messenger of Allāh ﷺ said: The example of one who *remembers* his *Rabb* (Creator, Provider) and the one who *does not remember* his *Rabb*, is the example of the living and the dead. [Reported by al-Bukhāree and Muslim]

7. A man said: O Messenger of Allāh! The things which are *legislated* as aspects of *Emān* have become (too) many for me; so inform me of something which will make it easy for me to fulfill them. The Messenger of Allāh ﷺ said: Let your tongue be moist (i.e., continuously engaged) with the *remembrance* of Allāh, the Most High. [*Saheeh* (authentic), reported by Ahmad]

Some of the Benefits of 'Ibādah (Worship) and Remembrance of Allāh

The Messenger of Allāh ﷺ said: Indeed, Allāh commanded Yaḥyā ibn Zakariyyā (AlaihisSalām) with five commandments that he must abide by, and that he commands the Children of Isrā'eel to abide by them. So, it was as though he was slow in doing so. So, Allāh revealed to 'Esā (AlaihisSalām): Either he [Yaḥyā ibn Zakariyyā (AlaihisSalām)] must convey these commands (to the people) or you must convey them.

So, 'Esā (AlaihisSalām) came to him and said to him: Indeed, you have been commanded with five commandments that you are to abide by, and that you command the Children of Isrā'eel to abide by them. So, either you convey these commands to them, or I shall convey these commands to them.

So, Yaḥyā (AlaihisSalām) said to 'Esā (AlaihisSalām): O Rooḥ>Allāh!⁴³ I fear that if you precede me in this, then I will be punished [for failing to do so] or the earth may swallow me. So, Yaḥyā (AlaihisSalām) gathered the Children of Isrā'eel in Jerusalem, until they filled the Maṣjid and sat upon its balconies. Then, he (AlaihisSalām) praised Allāh and extolled Him, and then said:

1. Indeed, Allāh has commanded me with five commandments that I am to abide by, and that I command you (all) to abide by:

A. The first of them is that you worship Allāh and not associate anything with Him. Indeed, the example of the one who associates others with Allāh is that of a man who purchases a slave with the purist of his wealth, with gold or silver, then he puts him up in a house, and says to him: Work (with this) and send (the profits) to me. So, the slave begins to work and sends the profits to someone other than his master. So, which of you would be pleased to have a servant like that? Indeed, Allāh created you and provided for you, so worship Him and do not associate anything with Him (as a partner or equal).

B. And Allāh commands you to perform *Ṣalāh* (prayers). So, when you stand to perform the *Ṣalāh* (prayers), do not turn away (here and there). Surely, Allāh, the Mighty the Majestic, turns toward the face of His worshiper as long as the worshiper does not turn away (from Him).

C. And Allāh commands you to perform *Ṣiyām* (fasting). Indeed, the example of fasting, is that of a man in a group, and with him is a purse containing musk. All

⁴³The expression '*Rooḥ>Allāh*' means: 'a spirit (from) Allāh', as mentioned in Soorah an-Nisā', 4:171:...'The Messiah, Jesus, the son of Mary, was but a Messenger of Allāh and His word which He directed to Mary and *a spirit* [created by a command] from Him.

of them are enjoying the sweet fragrance of the musk. And indeed, the breath of the fasting person is more pleasant to Allāh than the sweet fragrance of musk.

D. And Allāh commands you to give *Ṣadaqah* (charity). And the example of charity, is a man captured by his enemies, and they have tied his hands to his neck, and they brought him forward to strike his neck (i.e., to kill him). So, he said to them: Will you accept that I ransom myself from you? So, he began to ransom himself from them by offering them a little and offering to them much, until he was able to get himself free.

E. And He (Allāh) commands you to *remember* Him much. And the example of this is the example of a man being sought after by his enemy, who is quickly following his tracks. Then, he reaches an impenetrable fortress in which he protects himself (from the enemy). And indeed, the most protected a person will be from *Shayṭān* (Satan) is if/when he is engaged in the *remembrance* of Allāh.

2. [The Messenger of Allāh ﷺ said:] And I command you (i.e., the Muslims of his *Ummah*) with five (matters) with which Allāh commanded me:

1. Sticking to the main body of the Muslims,
2. / 3. Hearing and obeying (those in authority from among you),
4. Migration (to the lands of the Muslims), and
5. Striving in the path of Allāh.

Indeed whoever parts from the main body of the Muslims, even the measure of a hand-span, then he has removed the rope [that ties him to] Islām from his neck; unless he returns [i.e., corrects what he has done]. And whoever calls with the call of *Jāhiliyyah* (Ways of Ignorance)⁴⁴ then he is from the fuel/firewood of Hell. They said: O Messenger of Allāh!, even if he fasts and even if he prays? He ﷺ said: Even if he fasts and even if he prays and claims that he is a Muslim. Therefore, call the Muslims by the names, i.e., their names with which Allāh, the Mighty the Majestic, has named them: *al-Muslimeen* (Muslims), *al-Mu'mineen* (believers), *Tbād Allāh* (worshippers of Allāh), the Mighty the Majestic. [*Ṣaḥeeh* (authentic), reported by Aḥmad and others. This is the wording of Aḥmad, no. 1717]

⁴⁴*Jāhiliyyah* refers - generally - to the ignorant beliefs and practices of the people before they received the guidance of *Islam*. In the present context, it may refer to those things which separates the Muslims into sects and parties, whereas *Islam* unites the people into one body.

Remembrance of Allāh In the Morning and Evening

1. Allāh, the Most High, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

O you who believe! *Remember* Allāh with much *remembrance*. And glorify His Praises morning and evening. [Soorah al-Aḥzāb, 33:41, 42]

2. Allāh, the Most High, said:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

And do not turn away those who call upon their Lord, morning and afternoon seeking His Face [so that He may be pleased with them and draw them near to Him]. [Soorah al-An'ām, 6:52]

3. The Messenger of Allāh ﷺ said: Whoever said, at the time of reaching the morning and at the time of reaching the evening: *Subḥān Allāhi wa Bi-Ḥamdi-hi* (Allāh is Free from All Imperfections and to Him belongs all Praise) one hundred times - no one will come [on the Day of Judgment] with anything better than what he has come with, except someone who said the like of what he said or more than it. [Reported by Muslim]

4. The Messenger of Allāh ﷺ said: *Sayyid al-Istighfār* (the Master Supplication for seeking forgiveness) is that one 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 بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ
الدُّنُوبَ إِلَّا أَنْتَ

Allāhum-ma Anta Rab-bee lā ilāha illā Anta, khalāq-tanee wa anā 'abduka, wa anā 'alā 'ahdika wa wa'dika mas-tata-'tu, a-'oothu bika min shar-ri mā ṣana-'tu, aboo'u laka bi-ni'matika 'alay-ya, wa aboo'u bi-dhanbee fagh-fir lee fa-innahu lā yagh-firudh-dhu-nooba illā Anta.

‘O Allāh, You are my Lord, there is nothing which deserves to be worshipped except You; You have created me and I am Your servant; and I am obligated to fulfill Your covenant [i.e., that I made with You] and Your promise [i.e., of reward, if I keep the covenant made with you] as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favors upon me, and I acknowledge my sins; so forgive me, for indeed no one forgives sins except You.’

Whoever recites this (supplication) during the day - having certainty (of its truthfulness) - and then dies on that day before he reaches the evening will be one of the people of paradise.

And whoever recites this (supplication) during the night - having certainty (of its truthfulness) - and then dies before he reaches the morning will be one of the people of paradise. [Reported by al-Bukhāree, no. 6306]

5. The Messenger of Allāh ﷺ said: Whoever says three times – when he reaches the evening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A-'oodhu bi-kalimā-til-lāhit-tām-māti min shar-ri mā khalaqa

‘I seek refuge in the Perfect Words of Allāh from the evil (that comes from) what He has created’; he will not be harmed by being bitten by a snake during that night. [Reported by at-Tirmidhee, no. 3604. Al-Albānee declared it to be authentic in ‘*Sabeeh al-Jāmi*’, no. 6427]

6. The Messenger of Allāh ﷺ said: There is no worshiper (of Allāh) who says – every day in the morning and every day in the evening:

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

Bis-millāhil-ladhee lā yaḍur-ru ma’as-mi-hi shay’un fil-Arḍi wa lā fis-samā’i
wa Huwas-Samee’ul-'Aleem

‘In the name of Allāh, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing, the All-Knowing’, repeating this three times, except that nothing will harm him. [*Sabeeh* (authentic), reported by at-Tirmidhee, no. 3388.]

7. The Messenger of Allāh ﷺ said: Whoever says [one time] when he reaches the morning:

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

Lā Ilāha illAllāhu waḥdahu lā shareeka lahu, lahul-mulku wa lahul-ḥamdu,
wa Huwa 'alā kulli shay'in Qadeer

'None has the right to be worshiped except Allāh, alone, without partner; To Him belongs all sovereignty and to Him belongs all praise; and He is, over all things, Omnipotent', he will have a reward equal to the freeing of a slave from the children of Ismā'eel, and have recorded for him ten (10) *Ḥasanāt* (good deeds), and have removed from him ten (10) *Sayyi'āt* (bad deeds), and have raised up for him ten (10) *Darajāt* (degrees), and he will be protected and preserved from *Shayṭān* (the devil) until he reaches the evening - due to this act (i.e., of reciting these words). And whoever says the like of this (i.e., reciting these words) when he reaches evening, will have a similar reward. [*Ṣaḥeeḥ* (authentic), reported by Aḥmad, no. 16583]

8. Abu Bakr aṣ-Ṣiddeeq (RaḍiyAllāhu 'anhu) said: O Messenger of Allāh! Command me with words that I may say at the time when I reach the morning and at the time when I reach the evening. The Messenger of Allāh ﷺ said: Say:

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَ شَرِّكَهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي
سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

Allāhumma Fāṭiras-samāwāti wal-ardī, 'Ālimal-ghaybi wash-shahādati, Rabba kulli shay'in wa Maleekahu, ash-hadu al-lā 'ilāha illā Anta, A-'oodhu bika min sharri nafsee, wa min sharrish-shayṭāni wa shirki-hi, wa an aqtarifa 'alā nafsee soo'an, aw ajurra-hu ilā Muslim.

O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen⁴⁵, Lord and Sovereign of all things, I bear witness that no one has the right to be worshiped except You; I seek refuge in You from the evil of myself and from the evil of Shayṭān (satan) and his *shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.'

Say this when you reach the morning and when you reach the evening and when you go to bed. [*Ṣaḥeeḥ* (authentic), reported by Aḥmad]⁴⁶

⁴⁵ These first two sentences are reversed in the 'Fortress of the Muslim', no. 85. However, this is the order that is in the majority of the narrations found in the original sources of this Ḥadeeth.

⁴⁶ Also reported by at-Tirmidhee, no. 3529 and no. 3392; and Aboo Dāwood, no. 5067. Al-Albānee (Raḥimahullāh) declared it to be authentic in '*Ṣaḥeeḥ at-Tirmidhee*', no. 2701.

Remembrance of Allāh At the Time of Sleeping and Awakening

1. Whenever the Prophet ﷺ intended to sleep he would say:

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

Bis-mi-kal-lāhum-ma A-moo-tu wa Ah-yā

In Your Name, O Allāh, I die and I live.

And whenever he awakened from his sleep he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ

Al-Ham-du lil-lā-hil-ladhee Ah-yā-nā Ba'-da-mā A-mā-ta-nā
wa i-lai-hin-nu-shoor.

All Praise belongs to Allāh, Who gave us life after He caused us to die, and unto Him is the resurrection [back to life]. [Reported by al-Bukhāree, no. 6324]

2. Whenever the Messenger of Allāh ﷺ went to his bed at night, he would say:

[بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ] اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَاحْسَأْ شَيْطَانِي،
وَقُلِّقْ رَهَائِي، وَثَقِّلْ مِيزَانِي، وَاجْعَلْنِي فِي الْمَالِ الْأَعْلَى

[Bismillāh Wada'tu janbee Lillāh] Allāhumma-gh-fir lee dhanbee wakhsa'
shaytānee wa fukka rihānee wa thaqqil meezānee waj-'alnee fil-Mala'il-A'lā

In the name of Allāh, I have laid down my side to Allāh.⁴⁷ O Allāh! Forgive me my sins, drive away my *Shaytān* (Satan), free me from *rihānee* (the binds of my sins and responsibilities which have been placed upon me), make my scales heavy (with righteous deeds) and place me in the highest assembly (of the angels). [*Ṣaḥeeḥ* (authentic), reported by Abu Dāwood, 5054 and al-Hākim, 1/540, no. 265]

3. Whenever the Messenger of Allāh ﷺ went to his bed, he would recite:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

Qul: Yā Ayyuhal-Kāfiroon...

⁴⁷This first sentence is only in the narration of Abu Dāwood.

Say: 'O you who have disbelieved (in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!'⁴⁸...until he reached the end of the Soorah. [*Hasan* (good, acceptable), reported by at-Tabarānee]

4. Whenever the Messenger of Allāh ﷺ intended to lay down for sleep, he would put his hand under his right cheek and say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Allāhum-ma qi-nee 'Adhā-ba-ka yawma tab-'a-thu 'Ibādaka

O Allāh! Protect me from Your punishment, on the Day that You resurrect Your worshippers. [*Sabeeh* (authentic), reported by Abu Dāwood]⁴⁹

5. Whenever the Messenger of Allāh ﷺ went to his bed (to sleep), he would say:

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

al-Hamdu lillāhi-lIadhee At'amanā wa Saqānā, wa Kafānā wa Āwānā,
Fa-kammim-man Lā Kāfiya lahu wa Lā Mu'wiya

All praise belongs to Allāh Who has fed us, provided us drink, sufficed us and provided us with shelter; and so many are those for whom there is none to suffice them and none to provide shelter (for them)! [Reported by Muslim, no. 2715]

6. When the Messenger of Allāh ﷺ went to his bed every night, he would join his two palms together, and blow into them, and recite over them:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝۱ اللَّهُ الصَّمَدُ ۝۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

1. Say: He is Allāh, (the) Unique One.
2. The Self-Sufficient Master, Whom all creatures need;
3. He begets not, nor was He begotten;
4. And there is none co-equal or comparable unto Him. [Soorah Ikhlas, 112]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَاتِحِ ۝۱ مِنْ شَرِّ مَا خَلَقَ ۝۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝۵﴾

1. Say: I seek refuge with (Allāh) the Lord of the daybreak,

⁴⁸The 109th Soorah of the Qur'ān.

⁴⁹Reported by Abu Dāwood no. 5045. Al-Albānee declared it to be authentic in *Sabeeh al-Adab al-Mufrad*, no. 921. And he mentioned that reciting it *three times* was weak.

2. From the evil of what He has created;
3. And from the evil of the darkening (night) as it comes with its darkness;
4. And from the evil of the witchcrafts when they blow in the knots,
5. And from the evil of the envier when he envies. [Soorah al-Falaq, 113]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَبَاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغَيْثِ وَالنَّاسِ ﴿٦﴾﴾

1. Say: I seek refuge with (Allāh) the Lord of mankind,
2. The King of mankind,
3. The *Ilāh* (God) of mankind,
4. From the evil of the whisperer (devil) who withdraws (from his whispering in one's heart after one remembers Allāh),
5. Who whispers in the hearts of mankind,
6. Of *jinn*s (creatures created from fire) and men. [Soorah an-Nās, 114]

Then, he ﷺ would wipe - with his two hands - as much of his body as he was able to, beginning with his head and his face, and the front of his body [and then the back]. And he ﷺ would do this three (3) times. [Reported by al-Bukhāree, no. 5017 and Muslim]

7. Whenever the Messenger of Allāh ﷺ went to his bed (to sleep), he would say:

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، افْضِ عَنَّا الدَّيْنَ، وَأَعِنَّا مِنَ الْفَقْرِ

Allāhumma Rabbas-samāwati wa Rabbal-ardi wa Rabbal-'Arshi-l-Adheem, Rabbanā, wa Rabba kulli shai'in, Fāliqal-habbi wan-nawā, wa Munzilat-Tawrāti wal-Injeeli wal-Furqān. A'oodhu bika min sharri kulli shay'in Anta ākhidhun bināsiyatihi, Antal-Awwalu fa-laisa qablaka shai'un, wa Antal-Ākhiru fa-laisa ba'daka shai'un, wa Antadh-Dhāhiru fa-laisa fawqaka shai'un wa Antal-Bāṭinu fa-laisa doonaka shai'un, iqdī'annād-daina wa aghninā minal-faqr.

O Allāh! Lord of the Heavens and Lord of the Earth and Lord of the Magnificent Throne; our Lord, and the Lord of everything; Splitter of the grain and the date-stone; Revealer of the Torah, the Gospel and the Criterion; I seek refuge in You from the evil of everything (in the creation) which You are holding by the forelock (i.e., over which You have complete and perfect control). O Allāh, You are the First, so there is nothing before You, and You

are the Last, so there is nothing after You, and You are Evident/Most High, so there is nothing above You, and You are the Most Near, so there is nothing nearer than You. Remove the burden of debt from us and make us free of need.⁵⁰ [Reported by Muslim, no. 2713a]

8. The Messenger of Allāh ﷺ said to 'Alee and Fāṭimah (RaḍiyAllāhu ‘anhumā): Shall I not direct you two to that which is better for both of you than having a servant? Whenever you intend to go to your bed, then glorify Allāh [by saying: *SubḥānAllāh*: Allāh is Free from All Imperfections] thirty-three (33) times; and praise Allāh [by saying: *al-Ḥamdu lillāh*: All praise belongs to Allāh] thirty-three (33) times; and magnify Allāh [by saying: *Allāhu Akbar*: Allāh is the Greatest] thirty-four (34) times.

'Alee (RaḍiyAllāhu ‘anhu) said: I never abandoned saying these words ever since I heard them from the Messenger of Allāh ﷺ. It was said to him: Not even on the night of (the Battle of) *Ṣiffeen*? He (RaḍiyAllāhu ‘anhu) said: Not even on the night of (the Battle of) *Ṣiffeen*. [Reported by al-Bukhāree, no. 5362, and Muslim]

9. The Messenger of Allāh ﷺ said: Whenever you go to bed perform ablution like that for the prayer, then lay down on your right side and say:

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

Allāhumma Aslamtu Wajhee ilaika, wa Fawwadtu ‘Amree ilaika, wa Alja’tu *Dhahree* ilaika raghbatan wa rahbatan ilaika. Lā malja’a wa la manjā minka illā ilaika. Allāhumma Amantu bi-Kitābika-lladhee Anzalta wa bi-Nabeeyika-lladhee Arsalta.

O Allah! I surrender my face (i.e., my entire self) to You and entrust all my affairs to You and depend upon You - with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur’ān) which You have revealed and in Your Prophet (Muḥammad) whom You have sent.

[The Prophet ﷺ added]: Then if you die on that very night, you will die upon the *Fitrab* [the natural disposition upon which Allah created man (i.e., *al-Islām*)]. So, let these words be your last speech (before sleep). [Reported by al-Bukhāree, no. 247, and Muslim, no. 2710]

10. The Messenger of Allāh ﷺ said: Whoever awakens during the night, and then says (upon awakening):

⁵⁰Grant us that which is *sufficient*, so that we are spared the humiliation of *asking others* for our needs.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
 الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā ilāha illAllāh, Waḥda-hu, Lā Shareeka la-hu, Lahul-Mulku wa lahum-Hamdu, wa Huwa 'alā kulli shay'in Qadeer.

al-Hamdulillāh, wa SubḥānAllāh, Wa Lā ilāha illAllāh, WAllāhu Akbar; Wa Lā Hawla, wa Lā Quwwata illā Bi-llāh.

There is nothing which deserves to be worshiped except Allāh, Alone, and He has no partners. To Him belongs the Kingdom and to Him belongs all Praise, and He has power over all things.

To Allāh is due all Praise, and Allāh is Free From all Imperfections, and there is nothing which deserves to be worshiped except Allāh, and Allāh is the Greatest; And there is no Strength and no Power except with Allāh.

Then, (if) he says: *Allābumma-gh-fir Lee*, 'O Allāh! Forgive me', or he supplicates, his supplication will be answered for him. And if he stands and performs ablution and then performs *Ṣalāh* (prayer), his *Ṣalāh* will be accepted. [Reported by al-Bukhāree, no. 1154]

11. The Messenger of Allāh ﷺ said: If anyone of you comes to his bed, he should dust it off with the edge of his garment three (3) times, and then say:

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا
 فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

Bismika Rabbi Waḍa'tu janbee, wa bika arfa'uhu. In Amsakta nafsee Fa-rḥam-hā, wa In Arsalta-hā Fahfadh-hā bi-mā Tahfadhu bi-hi 'Tbādakas-Ṣāliheen.

In Your Name, my Lord, I lie down, and in Your Name I rise. So, if You take my soul, then have mercy upon it, and if You return it, then protect it in the manner with which You have protected (the souls of) Your righteous servants. [Reported by al-Bukhāree, no. 6320 & 7393, and Muslim, no. 2714a]

12. The Messenger of Allāh ﷺ said: *Shaytan* (Satan) ties three knots at the back of the neck of any one of you who sleeps, sealing every knot with: *You have a long night, so sleep*. So if the sleeping person awakens and mentions Allāh, a knot will be loosened; and if he performs ablution a second knot is loosened; and if he prays (all) knots will be loosened, and in the morning he will be energetic and in good spirits; otherwise he will be in bad spirits and sluggish in the morning. [Reported by al-Bukhāree, no. 1142 & 3269, and Muslim, no. 776]

Remembrance of Allāh At the Time of Entering & Exiting from the House

1. The Messenger of Allāh ﷺ said: When a man leaves his home and says:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bis-millāh, Tawak-kal-tu 'ala-llāh, Lā Hawla wa Lā Quwwata illā billāh

'In the Name of Allāh, I put my trust in Allāh, and there is no might and no power (strength) except with Allāh,' it will be said at that time: You have been *guided*, and you have been *sufficed* and you have been *protected*. Then, *Shayṭān* will withdraw from him. And another *Shayṭān* will say: What can you do with a man who has been *guided*, *sufficed* and *protected*? [*Ṣaḥeeh* (authentic), reported by at-Tirmidhee, no. 3426]⁵¹

2. The Messenger of Allāh ﷺ said: When a person enters his home and mentions the Name of Allāh at the time of entering and at the time of eating his food, the *Shayṭān* (Satan) will say (to the other devils): There is no shelter here for you all (i.e., devils) nor any food (tonight). However, if a person enters his home and did not mention the Name of Allāh at the time of entering, the *Shayṭān* (Satan) will say (to the other devils): You have found a place of shelter. And if he did not mention the Name of Allāh at the time of eating his food, the *Shayṭān* (Satan) will say (to the other devils): You have found shelter and food (tonight). [Reported by Muslim, no. 2018]

⁵¹Reported by Abu Dāwood no. 5095 and at-Tirmidhee, no. 3426. al-Albānee declared it to be *Ṣaḥeeh* (authentic) in *Ṣaḥeeh al-Jāmi'*, no. 499.

Remembrance of Allāh At the Time of Going Out For the Prayers

The Messenger of Allāh ﷺ said:

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمَنْ
فَوْقِي نُورًا، وَمَنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمَنْ بَيْنَ يَدَيَّ نُورًا، وَمَنْ
خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا

Allāhumma-j'al Lee fee Qalbee Noora(n), Wa Fee Lisānee Noora(n), wa Fee Sam'ee Noora(n), wa Fee Baṣaree Noora(n), Wa Min Fawqee Noora(n), wa Min Taḥtee Noora(n), Wa 'an Yameenee Noora(n), wa 'an Shimālee Noora(n), Wa Min Baini Yadayya Noora(n), wa Min Khalfee Noora(n), Wa-j'al fee Nafsee Noora(n), wa A'dhim Lee Noora(n).

O Allāh! Place light in my *heart*, light on my *tongue*, light in my *hearing*, light in my *sight*, light *above* me, light *below* me, light on my *right*, light on my *left*, light in *front* of me, light *behind* me, place light in my *soul*, and make light *abundant* for me. [Reported by Muslim, no. 763]

Remembrance of Allāh At the Time of Entering & Exiting the Masjid

1. The Messenger of Allāh ﷺ said: Whenever one of you *enters* the Masjid, then he must offer '*Salāms*' upon the Prophet ﷺ, and he must also say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allāhumma-ftah lee ab-wā-ba rah-ma-tik(a)

'O Allāh! Open for me the doors of Your Mercy!'

And whenever one of you *exits* the Masjid, then he must offer '*Salāms*' upon the Prophet ﷺ, and he must also say:

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

Allāhumma'-sim-nee mi-nash-Shayṭānir-rajeem

'O Allāh! Protect me from *Shayṭān* (Satan)! [*Ṣaḥeeḥ* (authentic), reported by an-Nasā'ee]⁵²

2. The Messenger of Allāh ﷺ said: Whenever one of you *enters* the Masjid, then he must ask for '*Ṣalāb*' (i.e., praise of Allāh upon the Prophet) and he must also say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allāhum-ma-f tah lee ab-wā-ba rah-ma-tik(a)

'O Allāh! Open for me the doors of Your Mercy!'

And whenever one of you *exits* the Masjid, then he must offer '*Salāms*' upon the Prophet ﷺ, and he must also say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allāhumma Innee As'aluka min fadlik(a)

O Allāh! I ask of You Your Bounty!

3. Whenever the Messenger of Allāh ﷺ *entered* the Masjid, he said:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oo-dhu billāhil-'Adheem, Wa bi-Wajhi-hil-Kareem, Wa Sulṭānihil-Qadeem,
Mi-nash-Shayṭānir-rajeem

I seek refuge in Allāh, the Supreme; And in His Noble Face; And in His Eternal Authority; from the accursed *Shayṭān* (Satan)!

The Messenger of Allāh ﷺ added: So, if he says these words, *ash-Shayṭān* (Satan) says: He has been protected from me for the remainder of the day. [*Ṣaḥeeḥ* (authentic), reported by Abu Dāwood]

⁵²Reported by an-Nasā'ee in his *Sunan al-Kubrā*, 6/27; *Sunan* Ibn Mājah no. 773 and *al-Mustadrak* of al-Hākim (1/207). al-Albānee declared it to be *Ṣaḥeeḥ* (authentic) in *Ṣaḥeeḥ al-Jāmi'*, no. 514.

Remembrance of Allāh At the Time of the Call to Prayer

1. The Messenger of Allāh ﷺ said: When you hear the *Adbān* (call to prayer), then you must say the like of what the *Mu'adhdhin* (caller to prayer) is saying. [Reported by al-Bukhāree, no. 611 and Muslim, no. 383]

2. The Messenger of Allāh ﷺ said: When you hear the *Mu'adhdhin* (caller to prayer), repeat what he says [until the end of the *Adbān*], then supplicate for me, for everyone who supplicates for me will receive ten blessings from Allāh; then ask Allāh to grant me *al-Waseelah* (Highest Station in Paradise); for, indeed, it is a rank in paradise befitting for only one of Allāh's worshipers, and I hope that I may be that one. So, whoever asks that I be given *al-Waseelah*, he will receive the intercession [of the Prophet ﷺ]. [Reported by Muslim, no. 384]

3. The Messenger of Allāh ﷺ said:

When the *Mu'adhdhin* (caller to prayer) says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar,

Allāh is the Greatest, Allāh is the Greatest,

then one of you responds by saying:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar,

Allāh is the Greatest, Allāh is the Greatest;

and when the *Mu'adhdhin* says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu an lā ilāha illAllāh

I testify that there is nothing worthy of worship except Allāh,

and the listener responds:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu an lā ilāha illAllāh

I testify that there is nothing worthy of worship except Allāh,

and when the *Mu'adhdhin* says:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muḥammadar-Rasoolullah

I testify that Muḥammad is the Messenger of Allāh,

and the listener responds:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muḥammadar-Rasoolullāh
I testify that Muḥammad is the Messenger of Allāh,

When the *Mu'adhdhin* says:

حَيَّ عَلَى الصَّلَاةِ

Hayya 'Alas-Salāh
Come to prayer,

and the listener responds:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā Hawla wa Lā Quwwata illā Bi-llāh
There is no strength and no power except with Allāh.

When the *Mu'adhdhin* says:

حَيَّ عَلَى الْفَلَاحِ

Hayya 'Alal-Falāh
Come to salvation,

and the listener responds:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā Hawla wa Lā Quwwata illā Bi-llāh
There is no strength and no power except with Allāh.

and when the *Mu'adhdhin* says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar,
Allāh is the Greatest, Allāh is the Greatest,

and the listener responds:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar,
Allāh is the Greatest, Allāh is the Greatest;

When the *Mu'adhdhin* says:

لَا إِلَهَ إِلَّا اللَّهُ

lā ilāha illAllāh
There is nothing worthy of worship except Allāh,

and the listener responds:

لَا إِلَهَ إِلَّا اللَّهُ

lā ilāha illAllāh

There is nothing worthy of worship except Allāh,

[repeating all of the above words of the *Mu'adhdhin*] **from his heart**, the one repeating the words of the *Mu'adhdhin* will enter Paradise. [Reported by Muslim, no. 385]

4. The Messenger of Allāh ﷺ said: Whoever says, upon hearing the *Adhān* (call to prayer):

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْفَائِمَةُ

Allāhumma Rabba hādhihid-da'watit tāmamah, was-salātil-qā'imah,
'O Allāh! Lord of this perfect call
and of the prayer which is going to be established,

آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ

Āti Muḥammadan al-waseelata wal-faḍeelah,
grant to Muḥammad the Highest Place in Paradise and moral excellence,

وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ،

wa-b'ath-hu maqāman maḥmoodanil-ladhee wa'ad-tahu'
and resurrect him to the Station of Honor which You promised him' -

my intercession will be granted to him on the Day of Resurrection.

[Reported by al-Bukhāree, no. 614]

5. The Messenger of Allāh ﷺ said: Whoever listens to the *Mu'adhdhin* (caller to prayer) and says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Wa Anā Ash-hadu an Lā ilāha illAllāh Wahda-hu Lā Sharika lahu
'And I bear witness that there is nothing worthy of worship except Allāh, Alone,

without any partners;

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Wa anna Muḥammadan 'Abdu-hu wa Rasooluhu
and that Muḥammad is His worshiper and His Messenger;

رَضِيْتُ بِاللَّهِ رَبًّا

Raḍeetu Bi-llāhi Rabban

I am pleased with Allāh as my *Rabb* (Creator, Provider),

وَبِمُحَمَّدٍ رَسُولًا

Wa Bi-Muḥammadin Rasoolan
and with Muḥammad ﷺ as my Messenger

وَبِالْإِسْلَامِ دِينًا

Wa Bi-l-Islāmi Deenan
and with *al-Islām* as my *Deen* (way of life)? -
will have his previous sins forgiven. [Reported by Muslim, no. 386]

6. The Messenger of Allāh ﷺ said: Supplication is not rejected between the *Adhān* (call to prayer) and the *Iqāmah* (announcement to begin the prayer). [*Saḥeeḥ* (authentic), reported by Aḥmad, no. 13357]

7. The Messenger of Allāh ﷺ said: Two (supplications) which are not rejected, or are rarely rejected: the supplication at the time of the *Adbān* (call to prayer), and one at the time of severe battling between (two armies). [*Saḥeeḥ* (authentic), reported by Abu Dāwood, no. 2540]

Remembrance of Allāh At the End of the Prayer⁵³

The Messenger of Allāh ﷺ said:

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

Allāhumma innee a'oodhu bi-ka min 'Adhābi Jahannam, wa min 'Adhābi-l-qabr, wa min fitnati-l-mahyā wa-l-mamāt, wa min sharri fitnati-l-Maseehid-Dajjāl.

O Allāh! I seek refuge with 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 of the trials of the false Messiah. [Reported by Muslim, no. 588]

Remembrance of Allāh After the (Completion of the) Prayer

1. Whenever the Messenger of Allāh ﷺ completed the performance of his prayer, he would seek forgiveness of Allāh (saying: *Astaghfirullah*) three times and say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allāhumma Anta-s-Salām, wa min-ka-s-Salām,
Tabāarak-ta Yā Dha-l-Jalāli wa-l-Ikrām

O Allāh, You are the Source of Peace/the One Free From Defects; and from You comes peace and perfection. You are blessed, O Possessor of Majesty and Honor. [Reported by Muslim, no. 591]

2. Whenever the Messenger of Allāh ﷺ concluded the prayer with the saying: *As-Salāmu Alaikum...* - he sat no longer than the amount of time it would take to say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allāhumma Anta-s-Salām, wa min-kas-Salām,
Tabāarak-ta Yā Dha-l-Jalāli wa-l-Ikrām

O Allāh, You are the Source of Peace/the One Free From Defects; and from You comes peace and perfection. You are blessed, O Possessor of Majesty and Honor. [Reported by Muslim, no. 592]

3. After concluding each of the (Five) obligatory prayers, the Messenger of Allāh ﷺ used to say:

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

⁵³This supplication is recited after the *Tashabbud*, just before ending the prayer.

Lā ilāha illa-llāh Waḥdahu lā shareeka lahu, lahu-l-Mulku wa lahu-l-Ḥamd wa Huwa ‘ala kulli shay’in Qadeer. Allāhumma lā māni’a limā A’taiṭa wa lā mu’ṭiya limā mana’ta, wa lā yanfa’u Dhal-Jaddi minkal-Jaddu.

None has the right to be worshiped except Allāh, Alone. He has no partner. His is the dominion and for Him alone is the praise. He has power over all things. O Allāh, none may withhold what You have given and none may give what You have withheld and wealth or majesty cannot benefit the one who possesses them against You. [Reported by Muslim, no. 593]

4. After concluding the prayers, the Messenger of Allāh ﷺ used to seek refuge (in Allāh) saying:

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

Allāhum-ma Innee A'oodhu bi-ka minal-Jubn wa A'oodhu bi-ka minal-Bukhl
wa A'oodhu bi-ka min an Uradda ilā ardhail-'Umur
wa A'oodhu bi-ka min Fitnatid-Dunyā wa 'Adhābil-Qabr,

O Allāh! Verily, I seek refuge in You from *al-Jubn* (cowardice),

I seek refuge in You from *al-Bukhl* (stinginess),

I seek refuge in You from *being returned to senility*,

and I seek refuge in You from the *trials of this world* and the *punishment of the grave*.

[Reported by al-Bukhāree, no. 6374]

5. The Messenger of Allāh ﷺ said: Whoever recites *Āyatul-Kursee*⁵⁴ after concluding each prayer, will not be prevented from entering the *Jannah* (paradise) except by death (i.e., he will have to die before entering *Jannah* (Paradise)). [*Ṣaḥeeh* (authentic), reported by an-Nasā'ee]⁵⁵

6. The Messenger of Allāh ﷺ said to Mu'ādh (RaḍiyAllāhu 'anhu): By Allāh! Indeed, I love you. Then, he said: I advise you, O Mu'ādh, do not abandon saying, at the end of every prayer:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Allāhum-ma a-'innee 'alā Dhikri-ka wa Shukri-ka wa Ḥusni 'Ibādatik

O Allāh! Help me to *remember* You, and to be *thankful* to You, and to *worship* You in the best manner. [*Ṣaḥeeh* (authentic), reported by an-Nasā'ee]⁵⁶

⁵⁴The Verse of the Footstool', mentioned in Soorah al-Baqarah, 2:255.

⁵⁵al-Albānee declared it to be *Ṣaḥeeh* (authentic) in *Silsilah al- Ahādeeth as-Ṣaḥeeḥah*, no. 972.

⁵⁶*as-Sunan al-Kubrā'* of an-Nasā'ee, no. 9857. al-Albānee declared it to be *Ṣaḥeeh* (authentic) in *Ṣaḥeeh Abu Dāwood*, no. 1362.

7. The Messenger of Allāh ﷺ said: There are *Mu'aqqibat*⁵⁷ (statements of remembrance following the prayer) of which the one who says them will never be without success: Glorifying Allāh [by saying: *Subhān Allāh*: Allāh is Free from All Imperfections] thirty-three (33) times; and praising Allāh [by saying: *al-Hamdu lillāh*: All praise belongs to Allāh] thirty-three (33) times; and magnifying Allāh [by saying: *Allāhu Akbar*: Allāh is the Greatest] thirty-four (34) times after the performance of each of the (Five) obligatory prayers. [Reported by Muslim, no. 596]

8. The Messenger of Allāh ﷺ said: Whoever glorifies Allāh [by saying: *Subhān Allāh*: Allāh is Free from All Imperfections] thirty-three (33) times; and praises Allāh [by saying: *al-Hamdu lillāh*: All praise belongs to Allāh] thirty-three (33) times; and magnifies Allāh [by saying: *Allāhu Akbar*: Allāh is the Greatest] thirty-three (33) times after the performance of every prayer, this will be ninety-nine (99) [words of praise of Allāh]. And the completion of one hundred (100) is to say:

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

Lā ilāha illAllāhu waḥdahu lā shareeka lahu, lahul-mulku wa lahul-ḥamdu,
wa Huwa 'alā kulli shay'in Qadeer.

'None has the right to be worshipped except Allāh, alone, without partner; To Him belongs all sovereignty and to Him belongs all praise; and He is, over all things, Omnipotent';

Whoever says these words will have his sins forgiven, even if they are as much as the foam of the sea. [Reported by Muslim, no. 597]

9. The Messenger of Allāh ﷺ used to say - after concluding each prayer with the saying: *As-Salāmu Alaikum...*:

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 التَّنَائُ الْحَسَنُ،
لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Lā ilāha illa-llāh Waḥdahu lā shareeka lahu, lahu-l-Mulku wa lahu-l-Ḥamd wa Huwa 'alā kulli shay'in Qadeer. Lā ḥawla wa lā quwwata illa bi-llāhi. Lā ilāha illa-llāh, wa lā na'budu illa Iyyāhu, lahu-l-ni'mah wa lahu-l-faḍl wa lahuth-thana'u-l-ḥasan. Lā ilāha illa-llāh, mukhliseena lahud-Deen, wa Law Karihal-Kāfiroon.

⁵⁷It has been said: They are called '*Mu'aqqibat*' because they are recited '*after*' the obligatory prayers. It has also been said: They are called '*Mu'aqqibat*' because they are recited one '*after*' the other, like the angels who are referred to by the same word, who follow one another in *succession*. [Qur'an, 13:11]

None has the right to be worshiped except Allāh, Alone. He has no partner. His is the dominion and for Him alone is the praise. He has power over all things. There is no might or power except with Allāh. None has the right to be worshiped except Allāh and we do not worship anyone except Him. To Him alone belong all bounties, to Him alone belong every favor, and to Him belong every beautiful expression of praise/gratitude. None has the right to be worshiped except Allāh, to Whom we are sincere in faith and devotion, even though the unbelievers may detest it.

The narrator said: The Messenger of Allāh ﷺ used to *raise his voice* with these words after the conclusion of each prayer. [Reported by Muslim, no. 594]

10. The Messenger of Allāh ﷺ said: There are two qualities or characteristics which will not be preserved by any *Muslim* worshiper except that he will enter *Jannah* (Paradise). While they are *easy* (to perform), those who act upon them are *few*.

One should say: *SubhānAllāh*: Allāh is Free from All Imperfections, ten (10) times after every prayer, *al-Hamdu lillāh*: All praise belongs to Allāh, ten (10) times and *Allāhu Akbar*: Allāh is the Greatest, ten (10) times. That is a hundred and fifty (150) on the *tongue*, but one thousand and five hundred (1,500) on the *scale*.

And when he goes to bed, he should say: *Allāhu Akbar*: Allāh is the Greatest, thirty-four (34) times, *al-Hamdu lillāh*: All praise belongs to Allāh, thirty-three (33) times, and *SubhānAllāh*: Allāh is Free from All Imperfections, thirty-three (33) times, for that is a hundred (100) on the *tongue* and a thousand (1,000) on the *scale*. [*Ṣaḥeeh* (authentic), reported by Abu Dāwood, 5065]

[In the narration of Ibn H̄ibbān, it has the extra words]: So, which of you commits two thousand five hundred (2,500) sins in the course of a single day and a night?⁵⁸

11. On the authority of 'Uqbah ibn 'Āmir (RaḍiyAllāhu 'anhu) who said: The Messenger of Allāh ﷺ ordered me to recite *al-Mu'anwidhatain*⁵⁹ after the performance of every prayer. [Reported by at-Tirmidhee, no. 2903]

The *wording* of Aḥmad and Abu Dāwood⁶⁰ is: *al-Mu'anwidhāt* [plural], which includes '*Qul: HuwaAllāhu Aḥad*' (Say: He Allāh is One)⁶¹.

⁵⁸al-Albānee declared it to be authentic in his work: *Ṣaḥeeh at-Targheeb wat-Tarbeeb*, 1/147, no. 606; without the extra wording found in the *Ṣaḥeeh* of Ibn H̄ibbān.

⁵⁹*al-Mu'anwidhatain* refers to the two chapters for '*seeking refuge*' in Allāh: Soorah al-Falaq (no. 113) and Soorah an-Nās (no. 114)

⁶⁰al-Albānee declared it to be authentic in: *Ṣaḥeeh Abu Dāwood*, no. 1523, with the plural wording: *al-Mu'anwidhāt*.

⁶¹Soorah al-Ikhlās (no. 112).

Remembrance of Allāh At the Time of Anger

1. Allāh, the Most High, said:

﴿وَأَمَّا نَزَعَتِكَ مِنَ الشَّيْطَانِ نَزَعٌ فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾﴾

And if an evil whisper from *Shaitān* (Satan) tries to turn you away (from doing good, etc.), then *seek refuge* in Allāh. Verily, He is the All-Hearer, the All-Knower. [Soorah *Fussilāt*, 41:36]

2. Sulaimān ibn Surad (RadiyAllāhu ‘anhu) said: I was sitting with the Messenger of Allāh ﷺ while two men were verbally abusing one another, and the face of one of them turned red and his veins bulged [visibly angered]. So, the Prophet ﷺ said: I know of a *word*, [i.e., a statement] if he were to utter it, his anger would vanish. If he were to say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oodhu billāhi minash-Shaitān-nir-rajeem

‘I seek refuge with Allāh from *Shaitān* (Satan), the accursed’,

The anger that he is experiencing would leave him. So it was said to him: The Prophet ﷺ said: Seek refuge with Allāh from *Shaitān* (Satan), the accursed...[Reported by al-Bukhāree, no. 6115 and Muslim, no. 2610]⁶²

3. The Messenger of Allāh ﷺ said: When one of you becomes angry while he is *standing*, then he must *sit* down. So, if the anger leaves him, fine. Otherwise, (if he still remains angry) he must *lie down*. [*Hasan* (good, acceptable), reported by Abu Dāwood, no. 4782]

Imām al-Khattābee mentioned the following, concerning this *Hadeeth*: ‘The standing person is prepared for movement and (he is prepared) to strike with force, while the sitting person is a little less prepared for these two things, and the person laying down is unable to do these two things. So, it appears that the Prophet ﷺ commanded him to sit down and lay down so that he will not hastily do something - while standing and sitting - impulsively, which he will regret later on.’

⁶²The *general* wording of the *Hadeeth* is in al-Bukhāree and Muslim. But, the *exact* wording mentioned here is from another collection of *Hadeeth* by al-Bukhāree: *al-Adab al-Mufrad*, no. 1319b.

Remembrance of Allāh At the Time of Distress and Calamities

1. The Messenger of Allāh ﷺ used to supplicate (with these words) at times of distress:

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

Lā ilāha ill Allāh al-'Adheem al-Haleem, lā ilāha ill Allāh
Rabbu-l-'Arshi-l-'Adheem,

Lā ilāha ill Allāh Rabbus-samāwāti wa Rabbu-l-'ard wa Rabbu-l-'Arshi-l-Kareem.

There is none worthy of worship except Allāh, the Magnificent, the Forbearing. There is none worthy of worship except Allāh, Lord of the Magnificent Throne. There is none worthy of worship except Allāh, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne. [Reported by al-Bukhāree, no. 6346 and Muslim, no. 2730]

2. The Messenger of Allāh ﷺ said: The supplications of the one in distress are:

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

Allāhumma Raḥmataka Arjoo, Fa-lā takilnee ilā nafsee Tarfata 'Ainin
wa Aṣliḥ lee sha'nee kullahu, Lā ilāha illā Anta.

O Allāh! Your mercy is what I hope for. Do not abandon me to myself for even the blinking of an eye. Rectify all of my affairs for me. There is nothing which deserves to be worshiped except You. [*Hasan* (good, acceptable), reported by Aḥmad, no. 20430]⁶³

3. The Messenger of Allāh ﷺ said: There is no one who is afflicted by distress and grief, except that Allāh will take away his distress and grief, and replace it with joy if he says:

اللَّهُمَّ إِنِّي عَبْدُكَ، وَإِنَّ عَبْدَكَ، وَإِنَّ أُمَّتَكَ، نَاصِيَتِي بِيَدِكَ، مَا ضِيقَ فِي حُكْمِكَ، عَدْلٌ فِي
فَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ
أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي، وَنُورَ
صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي

⁶³al-Albānee declared it to be *Hasan* (good, acceptable) in *Tamām al-Mannab*, no. 232, *Takḥreej al-Kalim*, no. 121, and *at-Ta'leeqar-Ragheeb*, 3/42.

Allāhumma innee 'abduka, ibnu 'abdika, ibnu amatika, nāsiyatee bi-yadika, māḍīn fiyya Hukmuka, 'ad-lun fiyya qaḍā'uka, as'aluka bi-kulli-smin huwa laka, sammayta bi-hi nafsaka, aw anzaltahu fee kitābika, aw 'allamtahu aḥadan min khalqika, aw ista'tharta bi-hi fee 'ilmil-ghaybi 'indaka, an taj'ala-'l-Qur'āna rabee'a qalbee, wa noora ṣadree, wa jilā'a huznee, wa dhahāba hamme.

O Allāh! I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just.

I ask You by every name belonging to You, which You have named Yourself with, or You taught to any of Your creation, or revealed in Your Book, or You have preserved in the knowledge of the Unseen with You - that You make the Qur'ān the spring of my heart and the light of my chest, and departure for my sorrow and a release for my anxiety. [Ṣaḥeeḥ (authentic), reported by Aḥmad, no. 3704]⁶⁴

4. The Messenger of Allāh ﷺ said: Allāh will reward every person who has been afflicted with a calamity, and follow it with that which is better than it, if he says [at the time of the calamity]:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي، وَاخْلُفْ لِي خَيْرًا مِنْهَا

Innā lillāhi wa innā ilayhi rāji'oon, Allāhumma'-jurnee fee muṣeebatee,
wa-'khluf lee khayran minhā.

Indeed, we belong to Allāh and unto Him is our return. O Allāh! Reward me (for being patient) in my calamity, and bring to me *after it* something better than it. [Reported by Muslim, no. 918]

⁶⁴al-Albānee declared it to be Ṣaḥeeḥ (authentic) in *as-Ṣaḥeeḥah*, no. 199.

Remembrance of Allāh and The Words Which Expiate For the Gathering

1. The Messenger of Allāh ﷺ said: There are no people who get up from a gathering in which they *did not* remember Allāh, the Most High, except that they will be just as if they had gotten up from the *corpse* of a donkey;⁶⁵ and that gathering will be a cause of grief and regret for them. [*Saḥeeh* (authentic), reported by Abu Dāwood, no. 4855]⁶⁶

2. The Messenger of Allāh ﷺ said: There are no people who gathered together in an assembly and then departed from one another, and they *had not* remembered Allāh, *nor supplicated* [i.e., asked for *Ṣalāh*] for the Prophet ﷺ, except that their gathering will be a cause of grief and regret for them on the Day of Resurrection. [*Saḥeeh* (authentic), reported by Ahmad, no. 9764]⁶⁷

3. The Messenger of Allāh ﷺ said: Whoever sat in a gathering which is filled with foolish talk and nonsense, and then - before standing (to leave) from that gathering, he said:

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

Subḥānaka Allāhumma wa bi-ḥamdika, 'ash-hadu 'an lā 'ilāha 'illā 'Anta,
'astagh-firuka wa 'atoobu 'ilayk.

‘O How Perfect You are! O Allāh, and Worthy of all Praise. I bear witness that there is nothing worthy of worship except You. I seek Your forgiveness and turn to You in repentance,’

Then, Allāh will expiate for him (the sins) that occurred in that gathering. [*Saḥeeh* (authentic), reported by at-Tirmidhee, no. 3433]⁶⁸

⁶⁵They will be just like those who got up from eating the flesh of a dead donkey, with all of the filth and impurities that it contains.

⁶⁶al-Albānee declared it to be *Saḥeeh* (authentic) in *Mishkāt al-Maṣābeeh*, no. 2273 and *Takḥreej al-Kalim at-Tayyib*, no. 225.

⁶⁷Ibn Hibbān mentioned it in his *Saḥeeh* collection, no. 590.

⁶⁸al-Albānee declared it to be *Saḥeeh* (authentic) in *Mishkāt al-Maṣābeeh*, no. 2433 and *Takḥreej al-Kalim at-Tayyib*, no. 223.