

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful.

ألا بذكر الله تطمئن القلوب

Verily, in the remembrance of

Allāh do hearts find rest!

[Qur'ān 13:28]

الأذكار المحمدية

Adhkārul Muḥammadīyah
PROPHETIC SUPPLICATIONS



Compiled by

Aḥmad Dabbāgh

A follower of

Shaykh ‘Abdul ‘Azīz ad Dabbāgh رحمته الله



Copyright © 2013 Aḥmad Dabbāgh
All rights reserved.

Published by:

Muhammadiyah Publications
Muhammadiyah House of Wisdom
33 Ridling Lane, Hyde,
Cheshire, England SK14 1NP
www.zawiyah.org
info@zawiyah.org
(+44) 0161 351 1975

Author:

Aḥmad Dabbāgh

This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review.

ISBN: 978 0 9575634 0 7 (Paperback)

Edition: 7th Rabīʿul Awwal 1434 AH/19th January 2013 AD

British Library Cataloguing-in-Publication Data

Contents

Purpose of this Book	vii
Basis for Masnūn recitation from the Ḥadīth	x
CHAPTER ONE	19
Morning And Evening: Adhkār (Supplications) from the Qur'ān	
CHAPTER TWO	37
Morning: Adhkār (Supplications) from the Sunnah	
CHAPTER THREE	55
Evening: Adhkār (Supplications) from the Sunnah	
CHAPTER FOUR	73
Morning and Evening: Wird al 'Amm (General Litany)	
CHAPTER FIVE	81
Ḥizbul Bahr (Litany of Sea)	
CHAPTER SIX	91
Night: Adhkār (Supplications) from the Qur'ān and the Sunnah	
CHAPTER SEVEN	119
Prayer: Istikhārah (Guidance) and Hājah (Need)	
CHAPTER EIGHT	133
General Supplications (Du'ā)	

Transliteration Key

ء	'	ض	ḍ
ا	a, ā	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘, ‘a, ‘i, ‘u
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w, u, ū
ش	sh	ي	y, ī, i
ص	ṣ	ة	t, h

Short Vowels

َ	a	ُ	u	ِ	i
---	---	---	---	---	---

Long Vowels

آ	ā	وُ	u	يِ	ī
---	---	----	---	----	---

Diphthongs

وَ	aw	يِ	ay
----	----	----	----

Islamic honorifics

	<i>Jalla Jalaluh</i> He is the exalted Majestic		<i>Şalla'llāhu 'alayhi wa sallam</i> May Allāh bless him and give him peace
	<i>'Alayhi s-salām</i> Peace be upon him		<i>Radī Allāhu 'anhu</i> May Allāh be pleased with him
	<i>Radī Allāhu 'anhā</i> May Allāh be pleased with her		<i>Raḥimahullāh</i> Allah have mercy upon him

Purpose of this Book

Praise and Blessings

All praise be to Allāh ﷻ, who is not in need of any praise and who cannot be praised, which befits His Majesty. All the creation is helpless to praise Him as He deserved to be praised. Peace and blessings of Allāh, the Most High, be upon His Beloved Worshipper and Messenger ﷺ who said “Oh Allāh, I cannot encompass Your praise, You are such that only You can praise Yourself”, and may our Lord shower the flowers of His blessings upon the family, companions and followers of our Master and the leader of all the Prophets Sayyiduna Muḥammad ﷺ until and beyond the Day of Judgment.

Nature of Good and Evil

Allāh the Creator of all whatever exists and what does not exist yet, created the human being in state of needfulness and weakness. The life on earth of human being is full of hardships, diseases and problems one after another. Moreover, one faces animosity and hatred from the devil in the form of magic, spells and evil Jinns and the jealous human beings. Man cannot protect and fight all the evil within oneself and in the outer world, visible and invisible alone by himself. Yes, the devil (*Shayṭān*) is the greatest enemy of humans, but Allāh the Almighty, also sent the greatest friend of human beings as a mercy for the entire world, i.e. the Messenger of Allāh ﷺ.

Amongst the other pearls of guidance, which the Prophet ﷺ taught the Ummah for protection from all kinds of evil are the duas and supplications of protection and blessings. The Prophet ﷺ strictly prohibited to seek help from the devils, devilish people, fortune tellers, astrologers, palm readers, magicians, Jinns, witch doctors or the satanic Āmils (i.e. those who practice dubious & deviant acts, which contradict the Shari‘ah (i.e. the Islamic Law) and claim to provide any such cures). He ﷺ said to less or more effect that, “anyone who visits a fortune teller but does not believe in him, then their Ṣalāh will not be accepted for forty days and anyone who believes in whatever the fortune

teller says has disbelieved on what has been revealed on me (i.e. the Holy Qur'ān)”.

These false people are taking advantage of ignorance and insecurities of people and are looting people of their finance, faith and honor through newspapers, TV and other media. The people, especially the women, are paying large sums of money and savings on the pretext that their every problems or at least some of their problems will be solved. However, they regret at the end and end up in an even worse situation.

Remember, the Prophet ﷺ is the Messenger of the Creator, who is the Lord of all the worlds and is more knowledgeable than all the creation of Allāh, the All-Knowing. So if you are in the opinion of exploring the benefit of going to these people or engaging in such acts as astrology and magic etc. then you will be disappointed and some time a person may do such harm, which is irreversible. If there were more benefit than harm in such activities then the Prophet ﷺ who was most compassionate on his Ummah would have not prohibited it.

Many people have fear of magic or feel they are victim of it. They should know that Allāh was and is the protector of the Prophet ﷺ, but even he ﷺ was affected by magic as to show the Ummah that if you become affected, what should you do and what you should not do. He ﷺ resorted to the method taught by Allāh the Supreme. The Prophet ﷺ taught those verses and special supplications to the Ummah for their benefit. In the following pages, four such gifts are written.

1. The Qur'ānic verses, which the Prophet ﷺ prescribed to be recited every morning and evening for protection and blessings.
2. The Du'ā's and prayers from sayings of the Messenger of Allāh ﷺ to be recited in the morning and a separate section for the evening is written.

3. If you find yourself confused and you want guidance on that matter, the Sunnah method of seeking guidance (*Istikhārah*) is taught.

4. The special 2 unit prayer of need (known as *Ṣalāṭul Hājah*) to be offered, followed by special dua to be recited, if you have a problem or a need to be fulfilled.

These Muḥammadan Pearls should be practiced by all in order for us to follow the Sunnah and achieve the pleasure of Allāh the Merciful. One should also practice these for protection and blessings in one's life, possessions and family.

The virtues and reference are also given for the benefit of the reader.

Women should not read the Qur'ānic part in the state of menstruation, but they can read the supplications and duas from Sunnah.

May Allāh the Exalted, enable all the Ummah to benefit from this until the Day of Rising and thereafter.

Try to read these Adhkārs whilst thinking Allāh is with me, watching and listening to what I am reciting. This will increase the effect as Allāh the All-Just, does not accept the prayers of heedless, absent and forgetful heart.

Aḥmad Dabbāgh

Ṭareeqah Muḥammadīyah

United Kingdom 2013AD/1434AH

Basis for Masnūn recitation from the Ḥadīth

1. Abū Dhar رضي الله عنه reports that Messenger of Allāh ﷺ in a Ḥadīth Qudsī narrated that Allāh ﷻ says: “O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray, except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living and all dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes.” [Ibn-Majah]

2. Jābir Ibn ‘Abdullāh رضي الله عنه narrates that Prophet ﷺ said: “No deed of a man is more calculated to save him from Allāh’s Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights until his sword breaks.” [Ṭabarānī]

3. Abū Hurairah رضي الله عنه reports that Prophet ﷺ in a Ḥadīth Qudsī narrated that Allāh ﷻ says: “I treat My slave according to his expectations from Me. I am ‘with him when he remembers Me;

and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him." [Bukhārī]

Note: *When a person strives to get closer to Allāh through good deeds, then Allāh Subḥānahu wa Ta'alla turns towards His slave with much more attention, mercy and help.*

4. Abū Hurairah رضي الله عنه reports that Prophet صلى الله عليه وسلم in a Ḥadīth Qudsi narrated that Allāh the Almighty and Majestic says: "I am with my slave when he remembers Me and till his lips move while remembering Me." [Ibn-Majah]

5. Mu'adh Ibn-Jabal رضي الله عنه narrates that the last words I had with Messenger of Allāh صلى الله عليه وسلم, at the time of bidding him farewell, was that; I said: "O Messenger of Allāh! Inform me about the deeds which are the most beloved to Allāh عز وجل. He replied: When you die, your tongue should be engaged in and refreshed with Dhikr of Allāh عز وجل. In another narration, it is stated that Mu'ad رضي الله عنه asked: O Messenger of Allāh! Tell me the best deed, which would bring me closer to Allāh." [Bazzar, Majma'uz-Zawaid]

Note: *"At the time of bidding him farewell" refers to the time when Messenger of Allāh صلى الله عليه وسلم sent Mu'ad رضي الله عنه as a Governor to Yemen.*

6. Ibn-'Abbās رضي الله عنه narrates Prophet صلى الله عليه وسلم said: "There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth." [Ṭabarānī]

7. Ḥanzalah al-Usadī رضي الله عنه narrates that Messenger of Allāh صلى الله عليه وسلم said: "I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the

remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Ḥanzalah! There is a time for every thing. He said this three times.”

Note: *This Ḥadīth means that one cannot maintain the same state and level of feelings continually, rather the state of one’s heart keeps changing with the happenings of daily life. [Muslim]*

8. Mu’adh Ibn-Jabal رضي الله عنه narrates that Messenger of Allāh ﷺ said: “The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ﷻ.” [Ṭabarānī]

9. ‘Uqbah Ibn-‘Amir رضي الله عنه narrates that Messenger of Allāh ﷺ said: “Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the Shaytan.” [Ṭabarānī, Majma-‘uz-Zawaid]

10. Mu’adh رضي الله عنه narrates that a man asked Messenger of Allāh ﷺ: “Which Jihād has the highest reward? He replied: (Jihād) In which the remembrance of Allāh ﷻ is done excessively. The man asked: Among those fasting. Who has the highest reward? He replied: The one who remembers Allāh Tabaraka wa Ta’ala excessively. Then similarly, Ṣalāt, Zakāt, Ḥajj and Ṣadaqah all were mentioned, and for each of them, Messenger of Allāh ﷺ kept on saying that the highest reward will be for the one who remembers Allāh ﷻ excessively (in all these deeds). Abū Bakr رضي الله عنه said to Umar رضي الله عنه: O Abū Ḥafsah! Those who remember Allāh have taken away all the virtues. Messenger of Allāh ﷺ said: You are absolutely right!” [Aḥmad]

Note: *Abū Ḥafsah means father of Ḥafsah. Ḥafsah رضي الله عنها is the daughter of ‘Umar رضي الله عنه and the wife of Messenger of Allāh ﷺ.*

11. Anas Ibn-Malik رضي الله عنه narrates that Messenger of Allāh ﷺ said: “To sit with people who are doing the Dhikr of Allāh after Ṣalātul Fajr till the sun rises is more pleasing to me than setting free

four slaves from the progeny of Ismā'īl ﷺ. And to sit with people who are doing the Dhikr of Allāh after Ṣalāt ul 'Asr till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā'īl ﷺ." [Abū Dawūd]

***Note:** The slaves from the progeny of Ismā'īl ﷺ are mentioned in this Ḥadīth as they are considered the most noble amongst the Arabs, and so more valuable.*

12. Abū Hurairah رضي الله عنه reports that Prophet ﷺ in a Ḥadīth Qudsī said: "verily, Allāh has such angels who move on the paths, seeking those who remember Allāh. And when they and such people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they all surround them with their wings up to the sky of the world. Lord ﷻ asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels' reply: No! By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What are they asking for? The angels' reply: They were asking for paradise. Allāh asks: Have they seen it? The angels' reply: No! By Allāh, O Lord! They have not seen it. Allāh then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it! Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the fire. He asks: Have they seen it? The angels' reply: No! By Allāh, O Lord! They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such

people that whoever sits with them is not deprived of (My Mercy).” [Bukhārī]

13. Anās رضي الله عنه narrates that Messenger of Allāh ﷺ in a Ḥadīth Qudsī said: “Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their Lordul ﷻ in the heavens. The angels say on their behalf: O our Lord! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties; they are reciting Your Book, offering salutations to Your Prophet, Muḥammad ﷺ, and begging for the good of this world and of the Hereafter. Allāh ﷻ directs: Cover them with My Mercy. The angel says: O our Lord! Verily, amongst them is a sinful person who incidentally accompanied them. Allāh ﷻ says: Cover all of them with My Mercy; for this is an assembly of such people, that none sitting amongst them is deprived of.” [Bazzar, Majma-‘uz-Zawaid]

14. Abū Hurairah رضي الله عنه and Abū Sa‘īd Al-Khudri رضي الله عنه both bear witness that Prophet ﷺ said: “People will not sit remembering Allāh ﷻ, without the angels surrounding them, Mercy covering them, Sakīnah (peace of heart) descending on them and Allāh mentioning them with those who are with Him.” [Muslim]

15. ‘Amr Ibn ‘Abasah رضي الله عنه narrates: I heard Messenger of Allāh ﷺ saying: “On the right of Ar-Raḥmān (the Most Beneficent) - and both His Hands are the right Hands, there will be such people who will neither be prophets nor martyrs. The brilliance of their faces will dazzle the sight of the viewers. The prophets and martyrs will envy them for their high ranks and closeness to Allāh ﷻ. It was asked: O Messenger of Allāh! Who are they? He replied: They are the people who used to gather from different tribes, away from their homes and relations, for the remembrance of Allāh. They used to search for the best words of wisdom as while eating dates, one chooses the best.” [Ṭabarānī]

16. Ṣafīyah رضي الله عنها narrates that “Messenger of Allāh ﷺ visited me. There were four thousand date stones lying before me and I was glorifying Allāh (Tasbīh). He said: O daughter of Huyya (Ṣafīyah)!

What are these? I replied: I am glorifying Allāh with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say: ‘I praise Allāh equal to the number of all that He has created!’ ” [Mustadrak Ḥakīm]

17. Abū Umamah رضي الله عنه narrates that “Messenger of Allāh ﷺ came, I was sitting and my lips were moving. He asked: Why were you moving your lips? I replied: O Messenger of Allāh! I am remembering Allāh. He said: Should I not tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Messenger of Allāh ﷺ said: Say: ‘*Alḥamdulillah* -(All praises be to Allāh)- equal to the things counted by His Book; and *Alḥamdulillāh*, equal to the things presented in His Book; and *Alḥamdulillāh*, equal to the number as counted by all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill all His creation; and *Alḥamdulillāh*, equal to the count needed to fill the space between the heavens and the earth; and *Alḥamdulillāh*, equal to the count of every thing; and *Alḥamdulillāh* on every thing. And in the same way say *SuḥanAllāh* (Glory be to Allāh Who is above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest).It will be as follows: *SubḥānAllāh* -(Glory be to Allāh Who is above all faults)-equal to the things counted by His Book; and *SubḥānAllāh*, equal to the things presented in His Book; and *SubḥānAllāh*, equal to the number as counted by all His creation; and *SubḥānAllāh*, equal to the count of things needed to fill all His creation; and *SubḥānAllāh*, equal to the count needed to fill the space between the heavens and the earth; and *SubḥānAllāh*, equal to the count of every thing; and *SubḥānAllāh* on everything.”

18. Abū Sa’id al Khudrī رضي الله عنه and Abū Hurairah رضي الله عنه both witness that Messenger of Allāh ﷺ in a Ḥadīth Qudsī said: “Whoever says ‘None is worthy of worship but Allāh, and Allāh is the Greatest.’ his Lord confirms and says ‘None is worthy of worship but Me, and I am the Greatest.’ And when he says ‘None is worthy of worship but Allāh, The Alone.’ Allāh Ta’ala says ‘None is worthy of worship but Me and I am Alone.’ And when he says ‘None is

worthy of worship but Allāh, The Alone, Who has no partner.’ Allāh Ta’ala says ‘None is worthy of worship but Me, and I am Alone, I have no partner.’ And when he says ‘None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due.’ Allāh Ta’ala says ‘None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due.’ And when he says ‘None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh.’ Allāh Ta’ala says ‘None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me.’ Messenger of Allāh ﷺ said: Whosoever says the above words in his illness, and then dies, the Hell will not even taste (touch) him.” [Tirmidhī]

Note: *It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him.*

19. ‘Umar al Anṣārī ؓ narrates that Messenger of Allāh ﷺ said: “Whosoever, from my Ummah, sends Salawat on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him.” [Nasā’ī]

20. Anās Ibn-Mālik ؓ narrates; I heard Messenger of Allāh ﷺ saying in a Ḥadīth Qudsī that Allāh ﷻ says: “O son of Adam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Adam! If your sins were to each the heights of the skies, and then you ask forgiveness from Me, I would forgive you I shall not care (that your sins were so many).” [Tirmidhī]

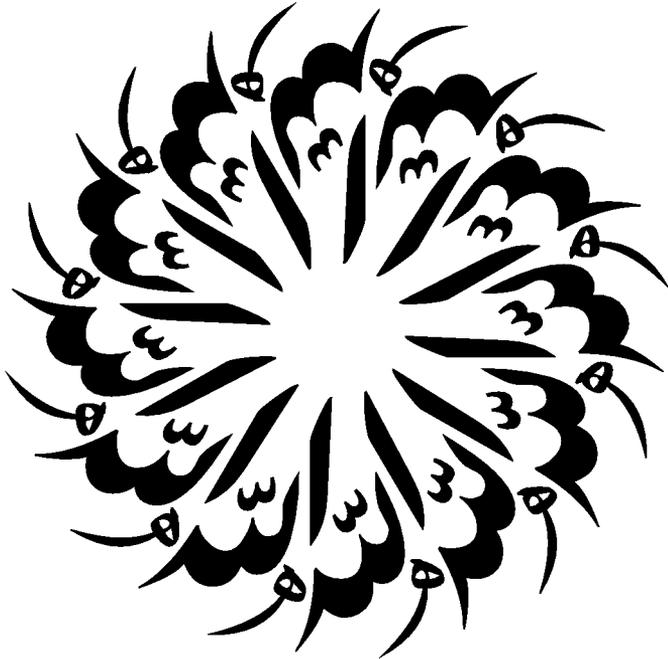
21. Abū Bakr ؓ narrates that Messenger of Allāh ﷺ said: “He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy Times a day.” [Abū Dawūd]

Note: *He who repents after committing a sin and has a firm intention not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. [Badhl-ul-Majhud]*

22. Ibn ‘Abbās رضي الله عنه narrates that Messenger of Allāh ﷺ said: “He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine.” [Abū Dawūd]

CHAPTER ONE

**Prophetic Supplications to be recited in
the Morning and Evening from the
Qur'ān**





❁ 10 Times ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿١﴾ اللَّهُمَّ
 بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿٢﴾

In the name of Allāh, the Beneficent, the Merciful.

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.¹

¹ Prophet ﷺ said “whoever will invoke 10 times *durūd* (blessings) upon me in the morning and evening will attain my intercession on the day of Resurrection.”[Ṭabarānī]

Prophet ﷺ said “he of my community who invokes blessings upon me sincerely, Allāh will bless him ten fold and raise him ten degrees, and he will have written for him ten good deeds, and erased from his record ten bad deeds.”[An-Nasā’ī]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ
 يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٢﴾ إِهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾ آمين *

I seek refuge with Allāh from the accured Satan.

In the name of Allāh, the Beneficent, the Merciful.²

All Praise be to Allāh, Lord of the worlds. (1) The Compassionate, the Merciful (2) Owner of the Day of Judgment, (3) You alone we worship; You alone we ask for help. (4) Show us the straight path, (5) The path of those whom You have favoured. Not of those who earned Your anger nor of those who have gone astray (6)³

² Sayyidina ‘Uthmān bin ‘Affān ؓ asked the Messenger of Allāh ﷺ about ‘*Bismillāhir Raḥmānir Raḥīm*’. He replied that is amongst Allāh’s names and the distance between it and the Greatest Name (*Ism-ul-Akbar*) is as close as the space as the between the Iris (blackness of the eye) and its cornea (whiteness of the eye). [Ibn Najjar]

³ Sayyidina ‘Imran ibn Ḥussain narrated that the Messenger of Allāh ﷺ said “If any servant (of God) recites *Sūrah al Fātiḥa* and the verses of *Ayātul Kursī* in a house they (the household) will not be harmed by an evil eye of human or jinn.” [Ad-Daylamī]

Sūrah Baqārah

3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ ۗ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ
 الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
 رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا
 أُنزِلَ مِنْ قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ أُولَٰئِكَ عَلَىٰ
 هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾

In the name of Allāh, the Beneficent, the Merciful.

Alif. Lam. Mim . (1) This Book has no doubt in it a guidance for the God-fearing, (2) Who believe in the Unseen, and are steadfast in Ṣalāh (prayer), and spend out of what We have provided them; (3) And who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter. (4) It is these who are guided by their Lord; and it is just these who are successful. (5)⁴

⁴ Sayyidina Abū Hurairah رضي الله عنه narrates that the Messenger of Allāh ﷺ said “there is a verse in *Sūrah al-Baqārah* which is the king of all verses of the *Qur’ān* and when it is recited in a house in which there is a devil then he will be expelled from it” [Al Ḥakim, Al Bayhaqī]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ^ط
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
 إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا
 يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ
 السَّمَوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ
 ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ^ق
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
 الْوَثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَبِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ
 الَّذِينَ آمَنُوا ۗ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ
 كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ ۗ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى
 الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allāh: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills. His Kursiyy (Chair) extends to the Heavens and to the Earth, and it does not

wearily Him to look after them. He is the All-High, the Supreme. (255) There is no compulsion in Faith. The correct way has become distinct from the erroneous. Now, whoever rejects the Taghut (the Rebel, the Satan) and believes in Allāh has a firm grasp on the strongest ring that never breaks. Allāh is All-Hearing, All-Knowing. (256) Allāh is the Protector of those who believe. He brings them out of the depths of darkness into the light. As for those who disbelieve, their friends are the Rebels. They bring them out from the light into the depths of darkness. Those are people of the Fire. There they will remain forever. (257)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبَدُّوْا مَا فِى
 اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْسِبْكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرْ لِمَنْ
 يَّشَآءُ وَيُعَذِّبْ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ
 ﴿٢٥٥﴾ اَمِنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۗ
 كُلُّ اَمْنٍ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نُفَرِّقُ بَيْنَ
 اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَبِعْنَا وَاَطَعْنَا ۗ غُفْرٰنَكَ رَبَّنَا وَا
 اِلَيْكَ الْمَصِيْرُ ﴿٢٥٦﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا
 مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ
 نَّسِيْنَا اَوْ اَخْطَاْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ

عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحِثْ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ
 وَاعْفُ عَنَّا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

To Allāh belongs what is in the heavens and what is in the earth. If you disclose what is in your hearts or conceal it, Allāh shall hold you accountable for it, then He will forgive whom He wills and punish whom He wills. Allāh is powerful over everything. (284) The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allāh and His angels and His Books and His Messengers. “We make no division between any of His Messengers,” and they have said: “We have listened, and obeyed. Our Lord, (we seek) Your pardon! And to You is the return.” (285) Allāh does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred. “Our Lord, do not hold us accountable, if we forget or make a mistake, and, Our Lord, do not place on us such a burden as You have placed on those before us, and, Our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people.” (286)⁵

⁵ Sayyidina Abū Dhar رضي الله عنه reports that the Messenger of Allāh ﷺ said “surely Allāh ended *Sūrah al-Baqārah* with two verses which He has given me from the the treasures beneath His Throne. So learn them and teach them to your woman and children because they are blessing, recitation and a supplication.” [Ḥakīm]

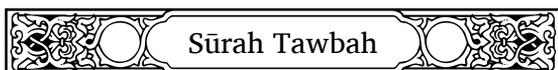


Sūrah Āl E 'Imrān



شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِأ
لِقَاسِطٍ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ
عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

Allāh bears witness that there is no god but He and (so do) the angels and the men of knowledge being the One who maintains equity. There is no god but He, the Mighty, the Wise. (18) Truly, the (recognised) religion in the sight of Allāh is Islām.⁶



Sūrah Tawbah



7 Times

حَسْبِيَ اللَّهُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

Enough for me is Allāh. There is no god but He. In Him I have placed my trust, and He is the Lord of the Great Throne. (129)⁷

⁶ Prophet ﷺ said, “He who recites, ‘Allāh bears witness that there is no god but He and (so do) the angels and the men of knowledge being the One who maintains equity. There is no god but He, the Mighty, the Wise. (18) Truly, the (recognized) religion in the sight of Allāh is Islam’ And then says I bear witness to what Allāh has testified and I entrust this testimony to Allāh and it is a trust for me with Him. He will be brought on the Day of Resurrection and it will be said “this servant of mine has entered into a covenant with Me and I am the most entitled to fulfill a promise, enter My servant into paradise.” [Abū Shaykh]

⁷ Prophet ﷺ said, “Whoever will recite seven times in the morning and evening ‘Enough for me is Allāh. There is no god but He. In Him I



❁ 3 Time ❁

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ
 الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُتَ بِهَا وَابْتَغِ بَيْنَ
 ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا
 وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيِ
 وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

Say: ‘Call on Allāh or call on the All-Merciful, with whichever (name) you call upon, the Most Beautiful Names are His.’ Do not be too loud in your prayer or too quiet in it, but try to find a way in between the two.(110) and Say: ‘Praise be to Allāh Who has had no son and who has no partner in His Kingdom and who needs no one to protect Him from abasement.’ And proclaim His Greatness repeatedly! (111)⁸

have placed my trust, and He is the Lord of the Great Throne’ Allāh will free him from the concerns regarding this world and hereafter [Ibn Sunnī] ...whether he is sincere or untrue concerning it.” [Ibn Asākir]

⁸ Ḥaḍrat Abū Mūsā ؓ reports that the Prophet of Allāh ﷺ said, “whoever recites ‘Say: Call on Allāh or call on the All-Merciful...’ till the end of the Sūrah in the morning and evening his heart will neither die in that day nor in that evening. [Ad-Daylamī]



❖ Once ❖

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
 ﴿١١٥﴾ فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ رَبُّ الْعَرْشِ
 الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا بُرْهَانَ لَهُ
 بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۖ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿١١٧﴾
 وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

So did you think that We created you for nothing, and that you will not be brought back to Us?" (115) So, High above all is Allāh, the King, the True. There is no god but He, the Lord of the Noble Throne. (116) And whoever invokes another god with Allāh, while he has no proof for it, his reckoning is only with his Lord. Surely, the infidels will not achieve success. (117) And say (O prophet) "My Lord, grant pardon and have mercy, for you are the best of all the merciful." (118)⁹

⁹ Ibrāhīm Tamīmī reports from his father that when we went a war expedition, the Messenger of Allāh ﷺ ordered us to recite "So did you think that We created you for nothing, and that you will not be brought back to Us? So, High above all is Allāh, the King, the True. There is no god but He, the Lord of the Noble Throne. And whoever invokes another god with Allāh, while he has no proof for it, his reckoning is only with his Lord. Surely, the infidels will not achieve success. And say (O prophet) 'My Lord, grant pardon and have mercy, for you are the best of all the merciful.'" In the morning and in the evening we recited it and returned safely with booty. [Ibn Sunnī]



❖ 3 Times ❖

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ
 الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾
 يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي
 الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

So, proclaim Allāh’s purity (from *shirk*) when you see the evening and when you see the morning. (17) And to Him be praise in the heavens and the earth, and in the afternoon and when you enter the time of *Zuhr* (soon after the decline of the sun towards West). (18) He brings out the living from the dead, and brings out the dead from the living, and gives life to the land after it is dead. And in similar way you will be brought out (from graves). (19)¹⁰

¹⁰ It is narrated by ‘Abdullāh son of ‘Abbās رضي الله عنه that the Messenger of Allāh صلى الله عليه وسلم said, “whoever will recite “*So, proclaim Allāh’s purity (from shirk) when you see the evening and when you see the morning...to...same way you too will be brought*” in the morning, it will compensate whatever he has missed and whoever will recite it in the evening it will also compensate whatever he has missed in the evening. [Ibn Sunnī]– *This means that if one has missed any of his adhkārs.*



❖ 3 Times ❖

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❖
 حَمْءٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾
 غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ﴿٣﴾
 إِلَهَ إِلَّا هُوَ ۚ إِلَيْهِ الْمَصِيرُ ﴿٣﴾

In the name of Allāh, the Beneficent, the Merciful.

Ḥa Mīm (1) The revelation of the Book is from Allāh, the Mighty, the Knower. Forgiver of sin, and Acceptor of repentance, severe in chastisement, Lord of Power. There is no god but He; Unto Him is the journeying. (2) Forgiver of sin, and Acceptor of repentance severe in chastisement, Lord of Power. There is no god but He; unto Him is the journeying. (3)¹¹

¹¹ It is narrated by Abū Hurairah رضي الله عنه that the Prophet of Allāh ﷺ said, “anyone who recites the verse of Divine Chair (*Ayātul Kursī*) and the beginning of *Sūrah Mu'min* from ‘Ḥa Mīm, The revelation of this is from Allāh... to our final destination’ will remain in protection until evening if he has recited it in morning and will also be protected until morning if he recites it in the evening.” [Ibn Sunnī, Kitābul Adhkār]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
 نَوْمٌ ۗ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي
 يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
 خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ
 وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allāh: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills. His Chair extends to the Heavens and to the Earth, and it does not weary Him to look after them. He is the All-High, the Supreme. (255)

✽ 3 Times ✽

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾

I seek refuge with Allāh, the All-Hearing, All-Knowing, from the accursed Satan.

❁ Once ❁

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

He is Allāh, besides whom there is no god, the Knower of the unseen and the seen. He is the Beneficent, the Merciful. (22) He is Allāh, besides whom there is no god, the Sovereign, the Supreme-In-Holiness, the Safe (from all defects), the Giver-Of-Peace, the Guardian, the All-Mighty, the All-Repairer, the Sublime. Pure is Allāh from what they associate with Him. (23) He is Allāh, the Creator, the Inventor, the Shaper. 10 His are the Most Beautiful Names. His purity is proclaimed by all that is in the heavens and the earth, and He is the All-Mighty, the All-Wise. (24)¹²

¹² The Prophet ﷺ said, “He who recites ‘I seek refuge with Allāh, the All-Hearing, All-Knowing, from the accursed Satan’ three times in the morning and then recites the last three verses of *Sūrah Hashr*, seventy thousand angels will continue praying for him until evening and if he dies during that day he dies as a martyr. If he recites the same in the evening then he will receive similar merits. [Bayhaqī] In a Hadith narrated by Abū Umamah in *Al Bayhaqī* it is mentioned “he who recites the last three verses in the morning or in the evening then entering paradise will become compulsory for him.” [Al Bayhaqī]

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

In the name of Allāh, the Beneficent, the Merciful.

Say: He is Allāh the One.(1) Allāh, the Independent.(2) He has not given birth and was not born.(3) And no one is comparable to Him.(4)12F¹³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفْثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
 شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

¹³ The Prophet ﷺ said, “He who recites ‘Sūrah al Ikhḷāṣ, say He is Allāh, the One...’ when he enters into his house, it will drive poverty away from the inhabitants of the house and the neighborhood.” The Prophet ﷺ also said, “he who recites Sūrah al Ikhḷāṣ 100 times Allāh will forgive his sins of 50 years as long as he avoids four vices: shedding blood; attaining wealth unlawfully; fornication and alcohol drinking.” [Bayhaqī]

In the name of Allāh, the Beneficent, the Merciful.

Say: I seek refuge with the Lord of the daybreak, (1) from the evil of what He has created, (2) And from the mischief of the darkening when it comes, (3) And from the mischief of the women blowers upon the knots, (4) And from the mischief of the envier when he envies. (5)¹⁴

Sūrah Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

In the name of Allāh, the Beneficent, the Merciful

Say: I seek refuge with the Lord of the mankind. (1) the King of mankind, (2) the God of mankind, (3) from the mischief of the sneaking whisperer, (4) who whispers into the breasts of mankind, (5) whether of jinn or the mankind. (6)¹⁵

¹⁴ The Prophet ﷺ said, “Say *Sūrah al-Ikhlāṣ*, *al-Falaq* and *an-Nās* three times in the morning and in the evening, they will suffice you for every purpose.” [Ibn Sunnī]

¹⁵ ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا reported that “when the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over them after reciting *Sūrah al-Ikhlāṣ*, *Sūrah al-Falaq* and *Sūrah an-Nās*, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. When he became seriously ill, she used to recite (these two *Sūrahs*) and rub his hands over his body hoping for its blessings.” [Bukhārī]

Sūrah Ikh̄lās

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

Sūrah Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
 شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrah Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٣﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ﴿٤﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٥﴾

Sūrah Ikhḷāṣ

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

Sūrah Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفْثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrah Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ
﴿٢﴾ مِنْ شَرِّ الْوَسْوَاسِ ۖ الْخَنَّاسِ ﴿٣﴾ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ ﴿٤﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٥﴾

CHAPTER TWO

**Prophetic Supplications to be recited in
the Morning from the Sunnah**



❁ 3 Times ❁

13

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا ❁

I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad ﷺ as a Prophet.¹⁶

❁ 3 Times ❁

14

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

In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is the All-Seeing, the All-Knowing.¹⁷

¹⁶ The Messenger of Allāh ﷺ said, “He who will say, ‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad ﷺ as a Prophet’ (Three times) Allāh takes responsibility to please him on the Day of Judgment.” [Aḥmad]

¹⁷ The Messenger of Allāh ﷺ said, “He who says, ‘In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is the All-Seeing, the All-Knowing’ (Three times) in the evening, no sudden affliction will befall on him until morning and if he says this in the morning then no sudden affliction will befall upon him until evening.” [Abū Dawūd]

✽ Once ✽

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ
 الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ
 لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ
 آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allāh, You are my Lord, none has the right to be worshipped except You, in You I put my trust and You are Lord of the Mighty Throne. Whatever Allāh wills will happen and whatever has not willed will not happen and there is no power and these is no strength except with Allāh, the High, the Magnificent. And I know Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge. O Allāh I seek Your protection from the mischief of my nafs (evil soul) and from the mischief of every moving creatures. You have the grasp of its forelock. Verily my Lord is on the right path.¹⁸

¹⁸ Ṭalāq bin Ḥabīb says a man came to Abū Darda رضي الله عنه and said your house has been burnt. Abū Darda said it has not been burnt because Allāh who is Great and Almighty was not going to do that because of some words of supplication which I heard from the Messenger of Allāh صلى الله عليه وسلم and I have recited them today. Then he said let us go and see. So they reached his house and found all other houses around his house had burnt but nothing had touched Abū Darda's House. These are the words which

❁ 3 Times ❁

16

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

We have reached the morning and at this very time unto Allāh belongs all sovereignty, all praises is for Allāh. None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this day and the good that follows it and I take refuge from the evil of this day and the evil of what follows it. My Lord, I take refuge in from laziness and helplessness of old age. My Lord, I take refuge in You from punishment of Hellfire and from punishment of the grave.¹⁹

Prophet ﷺ taught. He who will say in the morning and evening, nothing unpleasant will befall upon him, his family and his belongings. [Ibn Sunnī]

¹⁹ Whoever recites these three times in the morning and in the evening, they will suffice him (as protection) against everything. [Tirmidhī]

❁ 3 Times ❁

17

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

We have reached the morning and at this this time all sovereignty belongs to Allāh, Lord of the Worlds. O Allāh, I ask You for the goodness of this day, its victory and its light, its blessings and its guidance, and I take refuge in You from the evil that is in it and evil that follows it.²⁰

❁ 3 Times ❁

18

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
وَالْيَاكَ النُّشُورُ ❁❁

O Allāh, by You we enter the morning and by You we enter the evening, by You we live and by You we die, to You is the Final Return.²¹

²⁰ [Abū Dawud 4/322]

²¹ Abū Hurairah رضي الله عنه says the Messenger of Allāh ﷺ said “When you reach the morning say: ‘O Allāh, by You we enter the morning and by You we enter the evening, by You we live and by You we die, to You is the Final Return’” [Abū Dawūd, Tirmidhī]

❁ 3 Times ❁

19

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ
وَحْدَكَ لَا شَرِيكَ لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ ❁

O Allāh, whatever blessings I or any of Your creation have risen upon this morning, are from You alone, without partner, so for You is all praise and unto You all thanks.²²

❁ 4 Times ❁

20

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأُشْهَدُ حَمَلَةَ عَرْشِكَ
وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ
وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا ﷺ عَبْدُكَ وَرَسُولُكَ ❁

O Allāh, verily I have reached the morning and call on You, the bearers of Your Throne, Your angels, and all Your creations to witness that You are Allāh, none has the right to be worshipped except You, alone, without partner and that Muḥammad ﷺ is Your servant and Messenger.²³

²² ‘Abdullāh ibn ‘Abbās ؓ narrates the Messenger of Allāh ﷺ said, “he who says: ‘O Allāh, whatever blessings I or any of Your creation have risen upon this morning, are from You alone, without partner, so for You is all praise and unto You all thanks’ He has offered thanks for the day and he who says the same in the evening has offered thanks for the blessings of the night.” [Ibn Sunnī, Ibn Ḥibbān, Bayhaqī]

²³ Prophet of Allāh ﷺ said, “He, who says in the morning and evening, ‘O Allāh, verily I have reached the morning and call on You, the bearers of Your Throne...’ Allāh will free one fourth of him from the fire. If anyone says it twice Allāh will free half of him from the fire and

✧ 3 Times ✧

21

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ،
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي
 وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رَوْعَاتِي ، اللَّهُمَّ
 احْفَظْنِي مِنْ بَيْنِ يَدَيْي وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ
 شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ
 تَحْتِي

O Allāh, I seek Your forgiveness and Your protection in this world and next. O Allāh, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allāh, conceal my secrets and preserve me from distress. O Allāh, guard me from what is in front of me and behind me, from my left, from my right, and above me. I seek refuge in Your Greatness from being struck down beneath me.²⁴

anyone says it four times then Allāh will free him entirely from the fire.”
 [Ibn Sunnī, Abū Dawūd]

²⁴ ‘Abdullāh bin ‘Umar رضي الله عنه says, “I heard the Messenger of Allāh ﷺ saying in the morning and evening, ‘O Allāh, I seek Your forgiveness and Your protection in this world and next...’” - [Ibn Sunnī]

❁ 3 Times ❁

22

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا
عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتِطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ، أَبُوؤُكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوؤُ بِيذْنِي فَاعْفُرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ❁

O Allāh, You are My Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide by Your covenant and promise as best I can, I take refuge in You from evil which I have committed. I acknowledge Your favour upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin but You.²⁵

❁ 3 Times ❁

23

أَصْبَحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ وَعَلَىٰ دِينِ
نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَىٰ مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ❁

We rise upon the nature of Islam, and on the word of the pure faith, and upon the religion of our Prophet Muḥammad ﷺ and

²⁵ Messenger of Allāh ﷺ said, “the best words to ask forgiveness are to say, ‘O Allāh, You are My Lord, none has the right to be worshipped...’ He who says it during the day with firm belief and dies before evening, he will be amongst the people of paradise and if anyone says it during the night with firm belief in it and dies before morning, he will be from the people of paradise.” [Bukhārī]

religion of our forefather Ibrāhīm عليه السلام, who was a Muslim and of true faith and was not of those who associate others with Allāh.²⁶

❖ 3 Times ❖

24

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَأَتِمَّ عَلَيَّ
نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ ❖

O Allāh verily I enter upon morning in a state of blessing and in peace and on protection. Complete upon me Your blessing and Your peace and Your protection in this world and in hereafter.²⁷

²⁶ ‘Abdur-Raḥmān bin Abza narrates from his father that the Messenger of Allāh ﷺ said these in the morning. ‘We rise upon the nature of Islam, and on the word of the pure faith, and upon the religion of our Prophet Muḥammad ﷺ and religion of our forefather Ibrahim عليه السلام, who was a Muslim and of true faith and was not of those who associate others with Allāh.’ [Ibn Sunnī]

²⁷ ‘Abdullāh bin ‘Abbās reports the Messenger of Allāh ﷺ said, “He who says, ‘O Allāh verily I enter upon morning in a state of blessing and in peace and on protection. Complete upon me Your blessing and Your peace and Your protection in this world and in hereafter’ Three times in the morning and in the evening Allāh the Exalted takes responsibility to complete His favours on him.” [Ibn Sunnī]

❁ 3 Times ❁

25

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ
شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي
سُوءًا أَوْ أَجْرَةً إِلَى مُسْلِمٍ ❁❁

O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil my soul and from the evil and shirk of Satan and from committing wrong against my soul and any other Muslim.²⁸

❁ 3 Times ❁

26

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ
وَمِدَادَ كَلِمَاتِهِ ❁❁

²⁸ Once Sayyidina Abū Bakr رضي الله عنه asked the Messenger of Allāh صلى الله عليه وسلم to teach him some words (of supplication) which he could recite in the morning and evening. He صلى الله عليه وسلم said say, ‘O Allāh, Knower of the seen and unseen, Creator of the heavens and the earth, Lord and sovereign of all things...’ He صلى الله عليه وسلم further said, ‘recite these words in the morning, evening and when you go to bed.’ [Ibn Sunnī]

Glory is to Allāh and praise is to him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent His words.²⁹

❖ 3 Times ❖



يَا رَبِّي لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ
سُلْطَانِكَ ❖❖

O my Lord, all praises be to You as it can appropriate to Your Supreme Being and Your grand sovereignty.³⁰

²⁹ The Mother of Believers Sayyidah Juwairiyah says once the Prophet of Allāh ﷺ left her (house) after he prayed the Morning Prayer while she was sitting in her place of worship (where she prayed). Then He ﷺ returned at forenoon and found her still sitting in (same) place. The Messenger of Allāh ﷺ said, “Are you still (sitting) in the same position?” she said, “yes”. The Prophet of Allāh ﷺ said, “after leaving you I have recited four phrases three times which if weighed will outweigh (in reward) all what you have recited. ‘Glory is to Allāh and praise is to him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent His words.’ ” [Muslim]

³⁰ Ibn ‘Umar reported that the Prophet ﷺ told them, “A servant of Allāh said: ‘O my Lord, all praises be to You as it can appropriate to Your Supreme...’ This was too much for the two angels to record. They did not know how to record it. So they soared to the heaven and said: ‘Our Lord! Your servant has said something which we don’t know how to record.’ Allāh asked them and, of course, He knew what the servant had said: ‘What did My servant say?’ They said: ‘He said: ‘My Lord! All praise belongs to You as much as befits Your Glory and Sublime Majesty.’ Allāh said to them: ‘Write it down as My servant has said until he should meet Me and I reward him for it.’” [Aḥmad]

✽ 3 Times ✽

28

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا
تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ ﴿٣٨﴾

O Ever Living One, O Eternal One, (O Self-Subsisting and Supporter of All) by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for a blink of an eye (i.e. a moment).³¹

✽ 3 Times ✽

29

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ ﴿٣٩﴾

Glory and praises to be You, O Allāh, I testify that there is no deity except You. I beg for Your forgiveness and I repent to You.

✽ 3 Times ✽

30

اللَّهُمَّ عَافِنِيْ فِيْ بَدَنِيْ، اللَّهُمَّ عَافِنِيْ فِيْ سَمْعِيْ، اللَّهُمَّ عَافِنِيْ
فِيْ بَصَرِيْ لَا إِلَهَ إِلَّا أَنْتَ ﴿٤٠﴾

O Allāh, grant me bodily health and ease. O Allāh, grant me ease and safety in my power of hearing. O Allāh, grant me ease and

³¹ Anās bin Mālik رضي الله عنه reports, the Messenger of Allāh ﷺ instructed Fatimah رضي الله عنها to recite, ‘O Ever Living One, O Eternal One, (O Self-Subsisting and Supporter of All) by Your mercy I call on You to set right all my affairs...’ [Ibn Sunnī]

safety in my power of seeing. None is worthy to be worshipped except You.

❁ 3 Times ❁

31

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَأَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ ❁❁

O Allāh, I seek Your protection from disbelief and poverty. O Allāh I seek Your protection from the punishment of the grave. None is worthy to be worshipped except You.³²

❁ 3 Times ❁

32

اللَّهُمَّ الْهِنِّي رُشْدِي وَأَعِزِّي مِنْ شَرِّ نَفْسِي ❁❁

O Allāh, inspire me with guidance and protect me from evil within in me.³³

³⁰ ‘Abdur-Raḥmān ibn Abū Bakr said to his father, “O father I have heard you supplicating every day, ‘O Allāh, grant me bodily health and ease. O Allāh, grant me ease and safety in my power of hearing. O Allāh, grant me ease and safety in my power of seeing. None is worthy to be worshipped except You. O Allāh, I seek Your protection from disbelief and poverty...’ Three times in the morning and evening.” He said, “yes my son, I heard the Messenger of Allāh ﷺ supplicating (with these words) in the morning and evening, I love to act upon the Sunnah.” [Ibn Sunnī]

³³ Sayyiduna ‘Imran bin Ḥusain ؓ reported: “The Messenger of Allāh ﷺ taught my father two statements to recite in his Dua. These are: ‘O Allāh! Inspire in me guidance and deliver me from the evils within me.’” [Tirmidhī]

❁ 3 Times ❁

33

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ
الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ
وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ❁

O Allāh, I seek Your protection from grief and sadness, from laziness, from miserliness and from cowardice, from being overcome by debt and from oppression of men.³⁴

❁ 3 Times ❁

34

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ ❁

O Allāh, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.³⁵

³⁴ Abū Sa‘id Khudrī ❁ says one day the Messenger of Allāh ﷺ entered the mosque and found a man called Abū Amāma sitting there. He ﷺ said, “What is the matter O Abū Amāma that I see you sitting there in the mosque when it’s not time for prayer?” he replied, “I am burdened with debts and anxieties.” Allāh’s Messenger ﷺ said, “shall I not teach you such phrases (of supplication), when you recite them Allāh the Exalted will alleviate your anxieties and settle your debt, Say in the morning and in the evening, ‘O Allāh I seek your protection against worry and grief...’” [Abū Dawūd]

³⁵ Prophet ﷺ said, “*Shirk* (associating partners with Allāh in His Essence or Attributes) is hidden than the crawling of an ant. Shall I not tell you (such) words which will erase (the sin of) it? They are, ‘O Allāh,

❁ 3 Times ❁

35

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ ❁❁

Glory is to Allāh Almighty and praise to Him, and there is no power and might except by Allāh.

❁ Once ❁

36

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، بِسْمِ اللَّهِ عَلَى نَفْسِي
وَدِينِي ، بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أَعْطَانِي رَبِّي ، بِسْمِ اللَّهِ خَيْرِ
الْأَسْمَاءِ ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّمَعَ اسْمِهِ دَاءٌ ، بِسْمِ
اللَّهِ افْتَتَحْتُ ، وَعَلَى اللَّهِ تَوَكَّلْتُ ، اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ
أَحَدًا ، أَسْأَلُكَ اللَّهُمَّ بِخَيْرِكَ مِنْ خَيْرِكَ ، الَّذِي لَا
يُعْطِيهِ أَحَدٌ غَيْرُكَ ، عَزَّ جَارُكَ ، وَجَلَّ ثَنَاتُكَ ، وَلَا إِلَهَ
غَيْرُكَ ، اجْعَلْنِي فِي عِيَادِكَ مِنْ شَرِّ كُلِّ سُلْطَانٍ وَمِنْ
الشَّيْطَانِ الرَّجِيمِ ، اللَّهُمَّ إِنِّي أَحْتَرِسُ بِكَ مِنْ شَرِّ
جَمِيعِ كُلِّ ذِي شَرٍّ خَلَقْتَهُ ، وَأَحْتَرِسُ بِكَ مِنْهُمْ ، وَأَقْدِمُ

I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly. [Ibn Sunnī]

بَيْنَ يَدَيَّ ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿﴾ قُلْ هُوَ اللَّهُ
 أَحَدٌ ﴿﴾ اللَّهُ الصَّمَدُ ﴿﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿﴾ وَلَمْ يَكُنْ
 لَهُ كُفُوًا أَحَدٌ ﴿﴾ وَمِنْ خَلْفِي مِثْلَ ذَلِكَ ، وَعَنْ يَمِينِي مِثْلَ
 ذَلِكَ ، وَعَنْ يَسَارِي مِثْلَ ذَلِكَ ، وَمِنْ فَوْقِي مِثْلَ ذَلِكَ ﴿﴾

Allāh is Great, Allāh is Great, Allāh is Great. In the Name of Allāh upon myself and religion. In the Name of Allāh, my Lord bestowed everything upon me. In the Name of Allāh the best names. In the Name of Allāh, with whose Name nothing on earth can cause harm, nor in the heaven. In the Name of Allāh. I begin and upon Allāh I do rely. Allāh, Allāh, my Lord, I do not associate partners with Him whatsoever. O Allāh, I ask You out of Your Goodness from Your Goodness which no one but You give. May those in Your charge be magnified and Your praise be exalted! There is no divinity other than You. Put me in Your protection from the evil, and from accursed Satan. O Allāh, by You I guard against the evil of all which You have created that is possessed of evil, and by You I take heed of them, and I offer this in front of me, In the Name of Allāh, the Compassionate, the Merciful, Say: He is Allāh the One. Allāh, the Independent. He begets not, nor was He begotten. And no one is comparable to Him. And I offer the same prayer behind me, the same on my right, the same on my left and the same above me.³⁶

³⁶ Khaliīfah ‘Abd al-Mālik from Banī Umaiyyah wrote to Ḥajjāj Ibn Yūsuf, ‘Look after Ḥaḍrat Anas Ibn Mālik رضي الله عنه, the servant of the Messenger ﷺ go to his assemblies, elevate him, give him good reward and honour him.’

Ḥaḍrat Anas ؓ said, ‘I went to Ḥajjāj and he said to me the same day, “O Abū Ḥamza, I would like to show you a horse, tell me how it compares with the horses belonging to the Messenger of Allāh ﷺ’. So he showed it to me and I said, ‘what a difference between them! The very dung and urine and forage of the Prophet’s horses would have been a reward!’.’

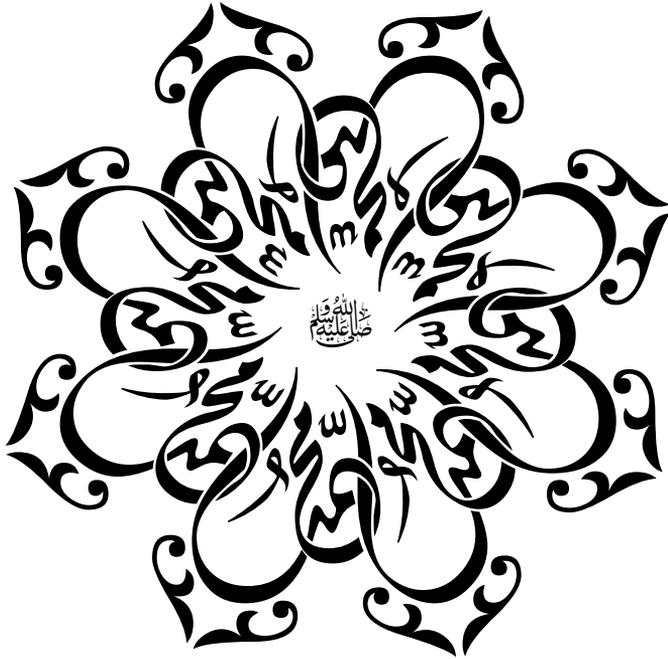
Ḥajjāj said, ‘If it were not for the fact that the commander of the Faithful wrote to me about you, I would have struck you on the head!’ I said to him, ‘You cannot do that’. He said to me, ‘And why not?’

I answered, ‘because the Messenger of Allāh ﷺ taught me a prayer, which, when I utter it, makes me fear no devil or power or any beast of prey.’ Ḥajjāj said, ‘O Abū Ḥamza, teach that supplication to your nephew Muḥammad Ibn al-Ḥajjāj.’

I refused him. So he said to his son; ‘Go to your uncle Anas, and ask him to teach that to you’. Abān said, ‘He explained it, for when death was approaching Anas, he called for me and said, “O Ahmar, indeed, you have devoted yourself to me, so out of esteem for you, I shall teach you the prayer which the Messenger of Allāh ﷺ taught me, but do not teach it to anyone who does not fear Allāh ﷻ, or something approximating that. He said, “*Allāh is Great, Allāh is Great, Allāh is Great. In the Name of Allāh upon myself and religion. In the Name of Allāh, my Lord bestowed everything upon me. In the Name of Allāh the best names. In the Name of Allāh, with whose Name nothing on earth can cause harm, nor in the heaven. In the Name of Allāh. I begin and upon Allāh I do rely. Allāh, Allāh, my Lord, I do not associate partners with Him whatsoever. O Allāh, I ask You out of Your Goodness from Your Goodness which no one but You give. May those in Your charge be magnified and Your praise be exalted! There is no divinity other than You. Put me in Your protection from the evil, and from accursed Satan. O Allāh, by You I guard against the evil of all which You have created that is possessed of evil, and by You I take heed of them, and I offer this in front of me, In the Name of Allāh, the Compassionate, the Merciful, Say: He is Allāh the One. Allāh, the Independent. He begets not, nor was He begotten. And no one is comparable to Him. And I offer the same prayer behind me, the same on my right, the same on my left and the same above me.* [Ibn Sunnī]

CHAPTER THREE

**Prophetic Supplications to be recited in
the Evening from the Sunnah**



❁ 3 Times ❁

13

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا ❁

I am pleased with Allāh as a Lord, and Islam as a religion and Muḥammad ﷺ as a Prophet.³⁷

❁ 3 Times ❁

14

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

In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is the All-Seeing, the All-Knowing.³⁸

³⁷ The Messenger of Allāh ﷺ said, “He, who will say, ‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad ﷺ as a Prophet’ (Three times) Allāh takes responsibility to please him on the Day of Judgment.” [Aḥmad]

³⁸ The Messenger of Allāh ﷺ said, “He, who says, ‘In the name of Allāh, with (the protection of) whose name nothing on earth or in the heaven can harm, He is the All-Hearing, the All-Knowing.’ (Three times) in the evening, no sudden affliction will befall on him until morning and if he says this in the morning then no sudden affliction will befall upon him until evening.” [Abū Dawūd]

❖ 3 Times ❖

15

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ
الْعَظِيمِ ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، وَأَنَّ
اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ
نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى
صِرَاطٍ مُسْتَقِيمٍ ❖

O Allāh, You are my Lord, none has the right to be worshipped except You, in You I put my trust and You are Lord of the Mighty Throne. Whatever Allāh wills will happen and whatever has not willed will not happen and there is no power and these is no strength except with Allāh, the High, the Magnificent. And I know Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge. O Allāh I seek Your protection from the mischief of my nafs (evil soul) and from the mischief of every moving creatures. You have the grasp of its forelock. Verily my Lord is on the right path.³⁹

³⁹ Ṭalāq bin Habīb says “a man came to Abū Darda and said your house has been burnt. Abū Darda said it has not been burnt because Allāh who is Great and Almighty was not going to do that because of some words of supplication which I heard from the Messenger of Allāh ﷺ and have recited them today. Then he said let us go and see. So they reached his house and found all other houses around his house had burnt but nothing had touched Abū Darda’s House. These are the words which Prophet ﷺ taught. He who will say in the morning and evening, nothing

❖ 3 Times ❖

16

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
 لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا
 أَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ
 أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ
 فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ ❖❖

We have reached the evening and at this very time unto Allāh belongs all sovereignty, all praises is for Allāh. None has the right to be worshipped except Allāh, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night and the good that follows it and I take refuge from the evil of this night and the evil of what follows it. My Lord, I take refuge in from laziness and helplessness of old age. My Lord, I take refuge in You from punishment of Hellfire, and from punishment of the grave.⁴⁰

unpleasant will befall upon him, his family and his belongings.” [Ibn Sunnī]

⁴⁰ Whoever recites these three times in the morning and in the evening, they will suffice him (as protection) against everything [Tirmidhī]

❖ 3 Times ❖

17

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي
 أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ فَتَحَهَا وَنَصْرَهَا وَنُورَهَا وَبَرَكَتَهَا
 وَهَدَاهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا ❖

We have reached the evening and at this this time all sovereignty belongs to Allāh, Lord of the Worlds. O Allāh, I ask You for the goodness of this night, its victory and its light, its blessings and its guidance, and I take refuge in You from the evil in this night and evil that follows it.⁴¹

❖ 3 Times ❖

18

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
 وَإِلَيْكَ الْمَصِيرُ ❖

O Allāh, by You we reached the evening and by You we enter the morning, by You we live and by You we die, to You is the Final Return.⁴²

⁴¹ [Abū Dawūd 4/322]

⁴² Abū Hurairah رضي الله عنه says the Messenger of Allāh ﷺ said “When you reach the morning say: ‘O Allāh, by You we reached the evening and by You we enter the morning, by You we live and by You we die, to You is the Final Return.’ ” [Abū Dawūd, Tirmidhī]

19

✽ 3 Times ✽

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَبِنِكَ
وَحَدِّكَ لَا شَرِيكَ لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ ﴿﴾

O Allāh, whatever blessings I or any of Your creation have upon this evening, are from You alone, without partner, so for You is all praise and unto You all thanks.⁴³

20

✽ 4 Times ✽

اللَّهُمَّ إِنِّي أَمْسَيْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ
وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدِّكَ لَا شَرِيكَ
لَكَ وَأَنَّ مُحَمَّدًا ﷺ عَبْدُكَ وَرَسُولُكَ ﴿﴾

O Allāh, verily I have reached the evening and call on You, the bearers of Your Throne, Your angels, and all Your creations to witness that You are Allāh, none has the right to be worshipped except You, alone, without partner and that Muḥammad ﷺ is Your servant and Messenger.⁴⁴

⁴³ ‘Abdullāh ibn ‘Abbās narrates the Messenger of Allāh ﷺ said, “he who says: ‘O Allāh, whatever blessings I or any of Your creation have n upon this evening, are from You alone, without partner, so for You is all praise and unto You all thanks.’ He has offered thanks for the day and he who says the same in the evening has offered thanks for the blessings of the night.” [Ibn Sunnī, Ibn Ḥibbān, Al Bayhaqī]

⁴⁴ Prophet of Allāh ﷺ said, “He, who says in the morning and evening, ‘O Allāh, verily I have reached the evening and call on You, the bearers of Your Throne...’ Allāh will free one fourth of him from the fire. If anyone says it twice Allāh will free half of him from the fire and

✽ 3 Times ✽

21

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي
 وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَامْنِ رَوْعَاتِي ، اللَّهُمَّ
 احْفَظْنِي مِنْ بَيْنِ يَدَيْيَ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ
 شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ
 تَحْتِي

O Allāh, I seek Your forgiveness and Your protection in this world and next. O Allāh, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allāh, conceal my secrets and preserve me from distress. O Allāh, guard me from what is in front of me and behind me, from my left, from my right, and above me. I seek refuge in Your Greatness from being struck down beneath me.⁴⁵

anyone says it four times then Allāh will free him entirely from the fire.”
 [Ibn Sunnī, Abū Dawūd]

⁴⁵ ‘Abdullāh bin ‘Umar رضي الله عنه says, “I heard the Messenger of Allāh ﷺ saying in the morning and evening, ‘O Allāh, I seek Your forgiveness and Your protection in this world and next...’” [Ibn Sunnī]

❁ 3 Times ❁

22

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

O Allāh, You are My Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide by Your covenant and promise as best I can, I take refuge in You from evil which I have committed. I acknowledge Your favour upon me and I acknowledge my sins, so forgive me, for verily none can forgive sin but You.⁴⁶

❁ 3 Times ❁

23

أَمْسَيْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ وَعَلَىٰ دِينِ
نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَىٰ مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ❁

⁴⁶ Messenger of Allāh ﷺ said, “The best words to ask forgiveness are to say, ‘O Allāh, You are My Lord, none has the right to be worshipped...’ He who says it during the day with firm belief and dies before evening, he will be amongst the people of paradise and if anyone says it during the night with firm belief in it and dies before morning, he will be from the people of paradise.” [Bukhārī]

We reached the evening upon the nature of Islam, and the word of the pure faith, and upon the religion of our Prophet Muḥammad ﷺ and religion of our forefather Ibrāhīm ؑ, who was a Muslim and of true faith and was not of those who associate others with Allāh.⁴⁷

❁ 3 Times ❁

24

اللَّهُمَّ إِنِّي أَمْسَيْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ فَاتِمَّ عَلَيَّ
نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ ❁

O Allāh verily I enter evening in a state of blessing and in peace and on protection. Complete upon me Your blessing and Your peace and Your protection in this world and in hereafter.⁴⁸

⁴⁷ ‘Abdur-Raḥmān bin Abza narrates from his father that the Messenger of Allāh ﷺ said these in the morning. “We reached the evening upon the nature of Islam, and the word the pure faith, and upon the religion of our Prophet Muhammad ﷺ and religion of our forefather Ibrahīm ؑ, who was a Muslim and of true faith and was not of those who associate others with Allāh” [Ibn Sunnī]

⁴⁸ Messenger of Allāh ﷺ said, “He who says, ‘O Allāh verily I enter evening in a state of blessing and in peace and on protection. Complete upon me Your blessing and Your peace and Your protection in this world and in hereafter’ Three times in the morning and in the evening Allāh the Exalted takes responsibility to complete His favours on him.”-[Ibn Sunnī]

❁ 3 Time ❁

25

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ
كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ
نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشُرَكَهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي
سُوءًا أَوْ أَجْرَةً إِلَى مُسْلِمٍ ❁

O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil my soul and from the evil and shirk of Satan and from committing wrong against my soul and any other Muslim.⁴⁹

⁴⁹ Once Ḥaḍrat Abū Bakr Ṣiddīq asked the Messenger of Allāh ﷺ to teach him some words (of supplication) which he could recite in the morning and evening. He ﷺ said say, ‘O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil my soul and from the evil and shirk of Satan and from committing wrong against my soul and any other Muslim.’ He ﷺ further said, “recite these words in the morning, evening and when you go to bed.” [Ibn Sunnī]

❁ 3 Times ❁

26

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَانِ نَفْسِهِ وَزِنَةَ عَرْشِهِ
وَمِدَادِ كَلِمَاتِهِ ❁❁

Glory is to Allāh and praise is to him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent His words.⁵⁰

❁ 3 Times ❁

27

يَا رَبِّي لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ
سُلْطَانِكَ ❁❁

O my Lord, all praises be to You as it can appropriate to Your Supreme Being and Your grand sovereignty.⁵¹

⁵⁰ The Mother of Believers Sayyidah Juwairiyah says once the Prophet of Allāh ﷺ left her (house) after he prayed the Morning Prayer while she was sitting in her place of worship (where she prayed). Then He ﷺ returned at forenoon and found her still sitting in (same) place. The Messenger of Allāh ﷺ said, “Are you still (sitting) in the same position?” she said, “yes”. The Prophet of Allāh ﷺ said, “after leaving you I have recited four phrases three times which if weighed will outweigh (in reward) all what you have recited. ‘Glory is to Allāh and praise is to him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent His words.’ ” [Muslim]

⁵¹ Ibn ‘Umar reported that the Prophet ﷺ told them, “A servant of Allāh said: ‘O my Lord, all praises be to You as it can appropriate to Your Supreme.’ This was too much for the two angels to record. They did not know how to record it. So they soared to the heaven and said: ‘Our Lord! Your servant has said something which we don’t know how to record.’ Allāh asked them and, of course, He knew what the servant

✽ 3 Times ✽

28

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا
تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ ﴿٢٨﴾

O Ever Living One, O Eternal One, (O Self-Subsisting and Supporter of All), by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for a blink of an eye (i.e. a moment).⁵²

✽ 3 Times ✽

29

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،
أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ ﴿٢٩﴾

Glory and praises to be You, O Allāh, I testify that there is no deity except You. I beg for Your forgiveness and I repent to You.

had said: ‘What did My servant say?’ They said: ‘He said: ‘My Lord! All praise belongs to You as much as befits Your Glory and Sublime Majesty.’ Allāh said to them: ‘Write it down as My servant has said until he should meet Me and I reward him for it.’” [Aḥmad]

⁵²Anās bin Mālik رضي الله عنه reports, the Messenger of Allāh ﷺ instructed Fātimah رضي الله عنها to recite, ‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy. I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye’ (Recite three times in the morning and evening).[Ibn Sunnī]

❁ 3 Times ❁

30

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ
عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ ❁

O Allāh, grant me bodily health and ease. O Allāh, grant me ease and safety in my power of hearing. O Allāh, grant me ease and safety in my power of seeing. None is worthy to be worshipped except You.⁵³

❁ 3 Times ❁

31

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَأَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ ❁

O Allāh, I seek Your protection from disbelief and poverty and I seek Your protection from the punishment of the grave. None is worthy to be worshipped except You.

⁵³ ‘Abdur-Raḥmān ibn Abū Bakr said to his father, “O father I have heard you supplicating every day, ‘O Allāh, grant my body health, O Allāh, grant my hearing health, O Allāh, grant my sight health. None has the right to be worshipped except You.’ ‘O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with from the punishment of the grave. None has the right to be worshipped except You.’ Three times in the morning and evening.” He said, “yes my son, I heard the Messenger of Allāh ﷺ supplicating (with these words) in the morning and evening, I love to act upon the Sunnah.” [Ibn Sunnī]

❁ 3 Times ❁

32

اللَّهُمَّ الْهِنِي رُشْدِي وَأَعِزِّي مِنْ شَرِّ نَفْسِي ❁

O Allāh, inspire me with guidance and protect me from evil within in me.⁵⁴

❁ 3 Times ❁

33

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ❁

O Allāh, I seek Your protection from grief and sadness, from laziness, from miserliness and from cowardice, from being overcome by debt and from oppression of men.⁵⁵

⁵⁴ Ḥadrat ‘Imrān bin Ḥusain رضي الله عنه reported: The Messenger of Allāh ﷺ taught my father two statements to recite in his Du`a. These are: “O Allāh! Inspire in me guidance and deliver me from the evils within me.” [Tirmidhī]

⁵⁵ Abū Sa‘id Khudrī رضي الله عنه says one day the Messenger of Allāh ﷺ entered the mosque and found a man called Abū Amaama sitting there. He ﷺ said, “What is the matter O Abū Amaama that I see you sitting there in the mosque when it’s not time for prayer?” he replied, “I am burdened with debts and anxieties.” Allāh’s Messenger ﷺ said, “shall I not teach you such phrases (of supplication), when you recite them Allāh the Exalted will alleviate your anxieties and settle your debt, Say in the morning and in the evening, ‘O Allāh I seek your protection against worry and grief...’” [Abū Dawūd]

✽ 3 Times ✽

34

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ
بِمَا لَا أَعْلَمُ ﴿﴾

O Allāh, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.⁵⁶

✽ 3 Times ✽

35

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ﴿﴾

Glory is to Allāh Almighty and praise to Him, and there is no power and might except by Allāh.

✽ Once ✽

36

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، بِسْمِ اللَّهِ عَلَى نَفْسِي
وَدِينِي ، بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أَعْطَانِي رَبِّي ، بِسْمِ اللَّهِ خَيْرِ
الْأَسْمَاءِ ، بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ ، بِسْمِ اللَّهِ
افْتَتَحْتُ ، وَعَلَى اللَّهِ تَوَكَّلْتُ ، اللَّهُ اللَّهُ رَبِّي لَا أَشْرِكَ بِهِ أَحَدًا

⁵⁶ Prophet ﷺ said, “*Shirk* (associating partners with Allāh in His Essence or Attributes) is hidden than the crawling of an ant. Shall I not tell you (such) words which will erase (the sin of) it? They are, ‘O Allāh, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.’” [Ibn Sunnī]

أَسْأَلُكَ اللَّهُمَّ بِخَيْرِكَ مِنْ خَيْرِكَ ، الَّذِي لَا يُعْطِيهِ أَحَدٌ ،
 غَيْرُكَ ، عَزَّ جَارُكَ ، وَجَلَّ ثَنَّاؤُكَ ، وَلَا إِلَهَ غَيْرُكَ ،
 اجْعَلْنِي فِي عِيَاذِكَ مِنْ شَرِّ كُلِّ سُلْطَانٍ وَمِنْ الشَّيْطَانِ
 الرَّجِيمِ ، اللَّهُمَّ إِنِّي أَحْتَرِسُ بِكَ مِنْ شَرِّ جَمِيعِ كُلِّ ذِي
 شَرٍّ خَلَقْتَهُ ، وَأَحْتَرِسُ بِكَ مِنْهُمْ ، وَأَقْدِمُ بَيْنَ يَدَيَّ ، بِسْمِ
 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿﴾ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿﴾ اللَّهُ
 الصَّمَدُ ﴿﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 ﴿﴾ وَمِنْ خَلْفِي مِثْلَ ذَلِكَ ، وَعَنْ يَمِينِي مِثْلَ ذَلِكَ ، وَعَنْ
 يَسَارِي مِثْلَ ذَلِكَ ، وَمِنْ فَوْقِي مِثْلَ ذَلِكَ ﴿﴾

Allāh is Great, Allāh is Great, Allāh is Great. In the Name of
 Allāh upon myself and religion. In the Name of Allāh, my Lord
 bestowed everything upon me. In the Name of Allāh, the best
 names. In the Name of Allāh, with whose Name nothing on
 earth can cause harm, nor in the heaven. In the Name of Allāh. I
 begin and upon Allāh I do rely. Allāh, Allāh, my Lord, I do not
 associate partners with Him whatsoever. O Allāh, I ask You out
 of Your Goodness from Your Goodness which no one but You
 give. May those in Your charge be magnified and Your praise be
 exalted! There is no divinity other than You. Put me in Your
 protection from the evil, and from accursed Satan. O Allāh, by
 You I guard against the evil of all which You have created that

is possessed of evil, and by You I take heed of them, and I offer this in front of me, In the Name of Allāh, the Compassionate, the Merciful, Say: He is Allāh the One. Allāh, the Independent. He begets not, nor was He begotten. And no one is comparable to Him. And I offer the same prayer behind me, the same on my right, the same on my left and the same above me.⁵⁷

⁵⁷ Khaliīfah ‘Abd al-Mālik from Banī Umaiyyah wrote to Ḥajjāj Ibn Yūsuf, ‘Look after Ḥaḍrat Anas Ibn Mālik رضي الله عنه, the servant of the Messenger ﷺ go to his assemblies, elevate him, give him good reward and honour him.’

Ḥaḍrat Anas رضي الله عنه said, ‘I went to Hajjāj and he said to me the same day, “O Abū Ḥamza, I would like to show you a horse, tell me how it compares with the horses belonging to the Messenger of Allāh ﷺ. So he showed it to me and I said, ‘what a difference between them! The very dung and urine and forage of the Prophet’s horses would have been a reward!’”’

Hajjāj said, ‘If it were not for the fact that the commander of the Faithful wrote to me about you, I would have struck you on the head!’ I said to him, ‘You cannot do that’. He said to me, ‘And why not?’

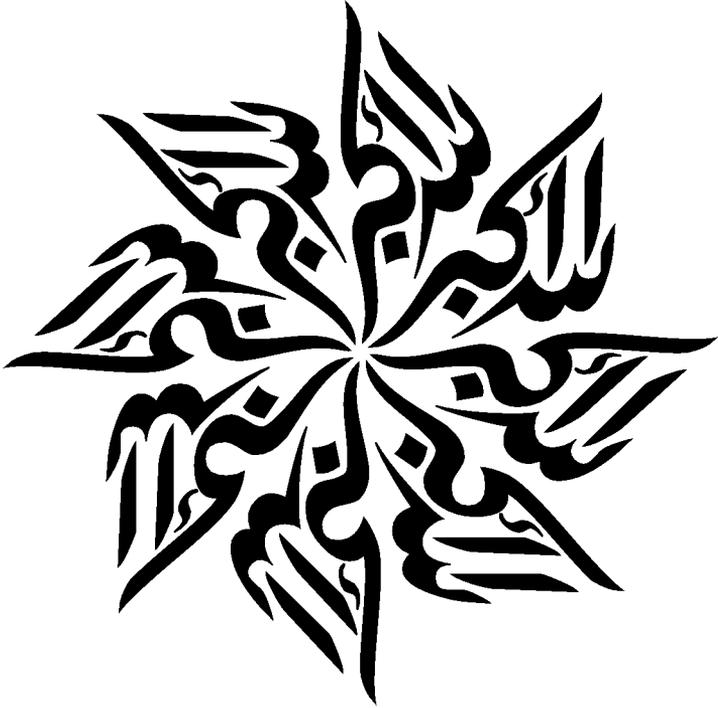
I answered, ‘because the Messenger of Allāh ﷺ taught me a prayer, which, when I utter it, makes me fear no devil or power or any beast of prey.’ Hajjāj said, ‘O Abū Ḥamza, teach that supplication to your nephew Muḥammad Ibn al-Ḥajjāj.’

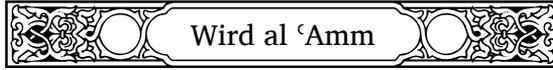
I refused him. So he said to his son; ‘Go to your uncle Anas, and ask him to teach that to you’. Abān said, ‘He explained it, for when death was approaching Anas, he called for me and said, “O Ahmar, indeed, you have devoted yourself to me, so out of esteem for you, I shall teach you the prayer which the Messenger of Allāh ﷺ taught me, but do not teach it to anyone who does not fear Allāh ﷻ, or something approximating that. He said, “*Allāh is Great, Allāh is Great, Allāh is Great. In the Name of Allāh upon myself and religion. In the Name of Allāh, my Lord bestowed everything upon me. In the Name of Allāh the best names. In the Name of Allāh, with whose Name nothing on earth can cause harm, nor in the heaven. In the Name of Allāh. I begin and upon Allāh I do rely. Allāh, Allāh, my Lord, I do not associate partners with Him whatsoever. O Allāh, I ask You out of Your Goodness from Your Goodness which no*

one but You give. May those in Your charge be magnified and Your praise be exalted! There is no divinity other than You. Put me in Your protection from the evil, and from accursed Satan. O Allāh, by You I guard against the evil of all which You have created that is possessed of evil, and by You I take heed of them, and I offer this in front of me, In the Name of Allāh, the Compassionate, the Merciful, Say: He is Allāh the One. Allāh, the Independent. He begets not, nor was He begotten. And no one is comparable to Him. And I offer the same prayer behind me, the same on my right, the same on my left and the same above me.” [Ibn Sunnī]

CHAPTER FOUR

Wird al 'Amm





General Litany to be recited after Fajr and Maghrib

يقول المرید صباحا ومساءً:

The Seeker of Allāh says, morning and evening:

❁ Once ❁

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁

I seek refuge in Allāh from the accursed Devil.

❁ 3 Times ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁

In the name of Allāh, the Beneficent, the Merciful.

ثم يقرأ قوله تعالى:

Then one recites the word of Allāh Most High:

❁ Once ❁

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



Whatever good you send ahead for yourselves you shall find with Allāh as better and greater in reward. Ask for Allāh's forgiveness; Verily Allāh is Oft-forgiving and Compassionate.

وفي تمام المائة يقول:
On the hundredth says:

❁ 99 Times ❁

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ❁

O Allāh bless our liege lord Muḥammad, your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace.

وفي تمام المائة يقول:
On the hundredth one says:

❁ Once ❁

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا بِقَدْرِ عَظَمَةِ
ذَاتِكَ فِي كُلِّ وَقْتٍ وَحِينٍ ❁

O Allāh bless our liege lord Muḥammad, your Servant and Messenger, the Unlettered Prophet, and his family and Companions, and grant them peace, as greatly as the greatness of Your being, at every moment and time.

ثم يتلو قوله تعالى:

Then one recites:

✽ Once ✽

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So know that there is no god but Allāh.

✽ 99 Times ✽

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

There is no god except Allāh, without partner; His is the dominion, His is the praise, He has power over everything.

✽ 99 Times ✽

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allāh.

وفي تمام المائة يقول:

On the hundredth one says:

✽ Once ✽

لَا إِلَهَ إِلَّا اللَّهُ سَيِّدِنَا مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ

There is no god except Allāh, Muḥammad is the Messenger of Allāh; May Allāh bless him and his family and Companions and give them peace.

ثم يقرأ سورة الإخلاص:
Then one recites the Sūrah Ikhḷāṣ:

❁ 3 Times ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ❁ ❶ ❁ اللَّهُ الصَّمَدُ ❁ ❷ ❁ لَمْ يَلِدْ ❁ ❸ ❁ وَلَمْ
يُؤَلَدْ ❁ ❹ ❁ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ❁ ❺ ❁

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

Say: 'He is God, One. God, the Everlasting Refuge; who has not begotten, and has not been begotten; and no one is comparable to Him.

ثم يقرأ سورة الفاتحة:
And one finishes with the Sūrah Fātiḥa

❁ Once ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❁ ❶ ❁ الرَّحْمَنِ الرَّحِيمِ ❁ ❷ ❁ مَلِكِ
يَوْمِ الدِّينِ ❁ ❸ ❁ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ❁ ❹ ❁ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ❁ ❺ ❁ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ❁ ❻ ❁

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

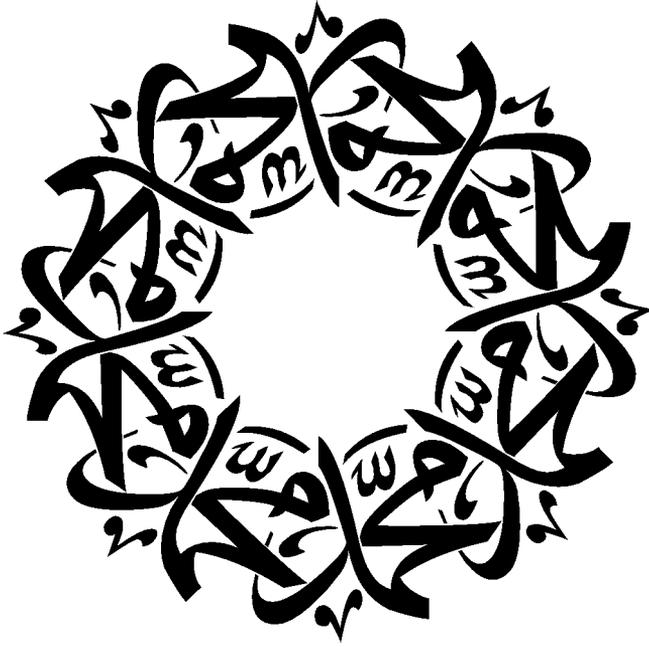
All Praise unto Allāh, Lord of the worlds. (1) The Compassionate, the Merciful (2) Owner of the Day of Judgment, (3) You alone we worship; You alone we ask for help. (4) Show us the straight path, (5) The path of those whom You have favoured. Not (the path) of those who earned Your anger nor of those who have gone astray. (6)

ثم يدعو لنفسه ولأبويه ولشيوخه وإخوانه والمسلمين

Then one makes supplication for oneself, one's parents, one's Shaykh, one's fellows and all Muslims.

CHAPTER FIVE

Ḥizbul Bahr



Litany of the Sea of Imam Shādhilī رحمته الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿﴾
 يَا اللَّهُ عَلِيَّ يَا عَظِيمُ يَا حَلِيمُ يَا عَلِيمُ ﴿﴾ أَنْتَ رَبِّي وَعِلْمُكَ
 حَسْبِي ﴿﴾ فَنِعْمَ الرَّبُّ رَبِّي وَنِعْمَ الْحَسْبُ حَسْبِي ﴿﴾
 تَنْصُرُ مَنْ تَشَاءُ وَأَنْتَ الْعَزِيزُ الرَّحِيمُ ﴿﴾ نَسَأُكَ
 الْعِصَّةَ فِي الْحَرَكَاتِ وَالسَّكِّنَاتِ وَالْكَلِمَاتِ وَالْإِرَادَاتِ
 وَالْخَطَرَاتِ مِنَ الشُّكُوكِ وَالظُّنُونِ ﴿﴾ وَالْأَوْهَامِ السَّائِرَةِ
 لِلْقُلُوبِ عَنِ مَطَالَعَةِ الْغُيُوبِ ﴿﴾ فَقَدِ ابْتَلَيْتَنِي الْمُؤْمِنُونَ
 وَزَلْزَلُوا زِلْزَالَ شَدِيدًا ﴿﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ
 فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿﴾
 فَغَيَّبْنَا وَالنَّصْرَنَا وَسَخَّرْنَا لَنَا هَذَا الْبَحْرَ ﴿﴾ كَمَا سَخَّرْتَ
 الْبَحْرَ لِمُوسَى ﴿﴾ وَسَخَّرْتَ النَّارَ لِإِبْرَاهِيمَ ﴿﴾ وَسَخَّرْتَ
 الْجِبَالَ وَالْحَدِيدَ لِدَاوُدَ ﴿﴾ وَسَخَّرْتَ الرِّيحَ وَالشَّيَاطِينَ
 وَالْجِنَّ لِسُلَيْمَانَ ﴿﴾ وَسَخَّرْنَا كُلَّ بَحْرٍ هُوَ لَكَ فِي الْأَرْضِ

وَالسَّمَاءِ وَالْمُلْكِ وَالْمَلَكُوتِ ❀ وَبِحَرَ الدُّنْيَا وَبِحَرَ
 الْأَخِرَةِ ❀ وَسَخَّرْ لَنَا كُلَّ شَيْءٍ ❀ يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ
 شَيْءٍ ❀ كَهَيْعِصَ ❀ كَهَيْعِصَ ❀ كَهَيْعِصَ ❀
 أَنْصُرْنَا فَإِنَّكَ خَيْرُ النَّاصِرِينَ ❀ وَافْتَحْ لَنَا فَإِنَّكَ خَيْرُ
 الْفَاتِحِينَ ❀ وَاعْفِرْ لَنَا فَإِنَّكَ خَيْرُ الْغَافِرِينَ ❀
 وَارْحَمْنَا فَإِنَّكَ خَيْرُ الرَّاحِمِينَ ❀ وَارْزُقْنَا فَإِنَّكَ خَيْرُ
 الرَّازِقِينَ ❀ وَاهْدِنَا وَنَجِّنَا مِنَ الْقَوْمِ الظَّالِمِينَ ❀
 وَهَبْ لَنَا رِيحًا طَيِّبَةً كَمَا هِيَ فِي عِلْمِكَ ❀ وَأَنْشُرْهَا عَلَيْنَا
 مِنْ خَرَائِنِ رَحْمَتِكَ ❀ وَاحْبِلْنَا بِهَا حَمَلَ الْكِرَامَةِ مَعَ
 السَّلَامَةِ وَالْعَافِيَةِ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ ❀ إِنَّكَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ❀ اللَّهُمَّ يَسِّرْ لَنَا أُمُورَنَا مَعَ الرَّاحَةِ
 لِقُلُوبِنَا وَأَبْدَانِنَا ❀ وَالسَّلَامَةِ وَالْعَافِيَةِ فِي دُنْيَانَا
 وَدِينِنَا ❀ وَكُنْ لَنَا صَاحِبًا فِي سَفَرِنَا وَخَلِيفَةً فِي أَهْلِنَا ❀
 وَاطْمِسْ عَلَى وُجُوهِ أَعْدَائِنَا وَامْسُخْهُمْ عَلَى مَكَاتِهِمْ فَلَا

يَسْتَطِيعُونَ الْمُضِيَّ وَلَا الْمَجِيءَ إِلَيْنَا ﴿١٠﴾ وَلَوْ نَشَاءُ
لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿١١﴾
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا
وَلَا يَرْجِعُونَ ﴿١٢﴾ لَيْسَ ﴿١٣﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿١٤﴾ إِنَّكَ لَإِنَّ
الْمُرْسَلِينَ ﴿١٥﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾ تَنْزِيلَ الْعَزِيزِ
الرَّحِيمِ ﴿١٧﴾ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿١٨﴾
لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٩﴾ إِنَّا
جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٢٠﴾
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٢١﴾ شَاهَتِ الْوُجُوهُ ﴿٢٢﴾
شَاهَتِ الْوُجُوهُ ﴿٢٣﴾ شَاهَتِ الْوُجُوهُ ﴿٢٤﴾ وَعَنَتِ الْوُجُوهُ لِلْحَىِّ
الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿٢٥﴾ طَس ﴿٢٦﴾ حَم ﴿٢٧﴾
عَسَق ﴿٢٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٢٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا
يَبْغِيَانِ ﴿٣٠﴾ حَمَّ حَمَّ حَمَّ حَمَّ حَمَّ حَمَّ حَمَّ

الْأَمْرُ وَجَاءَ النَّصْرُ فَعَلَيْنَا لَا يُنْصَرُونَ ﴿١٠٠﴾ حَمَّ ﴿١٠١﴾
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١٠٢﴾ غَافِرِ الذَّنْبِ
وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ
الْمُصِيرِ ﴿١٠٣﴾ بِسْمِ اللَّهِ بَابُنَا ﴿١٠٤﴾ تَبَارَكَ حَيْطَانُنَا ﴿١٠٥﴾ يُسْ
سَقْفُنَا ﴿١٠٦﴾ كَهَيْعِصِ كِفَايَتُنَا ﴿١٠٧﴾ حَمَّ عَسَقَ حِمَايَتُنَا
﴿١٠٨﴾ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠٩﴾
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٠﴾
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١١﴾ سِتْرُ
الْعَرْشِ مَسْبُورٌ عَلَيْنَا ﴿١١٢﴾ وَعَيْنُ اللَّهِ نَاطِرَةٌ إِلَيْنَا ﴿١١٣﴾
بِحَوْلِ اللَّهِ لَا يُقَدَرُ عَلَيْنَا ﴿١١٤﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿١١٥﴾
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿١١٦﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿١١٧﴾ فَاللَّهُ خَيْرٌ
حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١١٨﴾ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ
أَرْحَمُ الرَّاحِمِينَ ﴿١١٩﴾ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ﴿١٢٠﴾ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى

الصَّالِحِينَ ﴿١٠﴾ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
 الصَّالِحِينَ ﴿١١﴾ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
 الصَّالِحِينَ ﴿١٢﴾ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
 الْعَرْشِ الْعَظِيمِ ﴿١٣﴾ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
 وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٤﴾ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
 تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٥﴾ بِسْمِ اللَّهِ الَّذِي لَا
 يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
 الْعَلِيمُ ﴿١٦﴾ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
 الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٧﴾ بِسْمِ اللَّهِ
 الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
 السَّمِيعُ الْعَلِيمُ ﴿١٨﴾ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
 خَلَقَ ﴿١٩﴾ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ﴿٢٠﴾
 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ﴿٢١﴾ وَلَا حَوْلَ
 وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ﴿٢٢﴾ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الْعَلِيِّ الْعَظِيمِ ﴿﴾ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
 ﴿﴾ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
 وَسَلَّمَ ﴿﴾

In the Name of Allāh, the Beneficent, the Merciful
 Oh, Allāh! Oh, Most High! Oh, Exalted! Oh, Gentle! Oh, All-
 Knowing! You are my Sustainer and Your knowledge is my
 sufficiency, how excellent a Sustainer is my Sustainer; how
 excellent a Sufficer is my Sufficer. You aid whom You choose,
 and You are the All-Powerful, the Most Merciful. We ask of
 Your Protection in our movements and our stillness, in our
 words and our desires, and our thoughts; from the doubt and
 the suspicions and the illusions that veil our hearts from the
 perception of the unseen. And “truly have the believers been
 tested and shaken, shaken severely and if the hypocrites and
 those with doubting hearts say: Allāh and His Messenger did
 not promise us other than delusion” (*Sūrah Aḥzāb: 11-12*), firmly
 root us and support us and subjugate to us this Sea as You
 subjugated the Sea to Mūsā. And You subjugated the fire to
 Ibrāhīm. And You subjugated the mountains and the iron to
 Dawūd. And You subjugated the wind and the Demons and the
 Jinns to Sulaimān. And subjugate to us every sea of Yours on
 the Earth, in the Skies, the Dominions and the Heavenly Realm.
 And the Sea of this world and the Sea of the World to come.
 And subjugate to us everything, Oh! You in Whose Hand is the
 dominion over every thing. Kāf-Hā-Yā- ‘Ain- Ṣād [3x]. Aid us,
 for You are the best of those who aid. And open for us, for You
 are the best of those who open. And forgive us, for You are the
 best of Forgivers. And have mercy upon us, for You are the best
 of those who Show Mercy. And provide for us, for You are the

best of Providers. And guide and deliver us from the People of Oppression. And grant us a fair wind according to Your Knowledge and waft it upon us from the Treasures of Your Mercy. Carry us by the conveyance of Your Generosity with Peace in our lives in this world and in the world to come -“over all things You have power” (*Sūrah Āl-E- ‘Imrān: 26*).

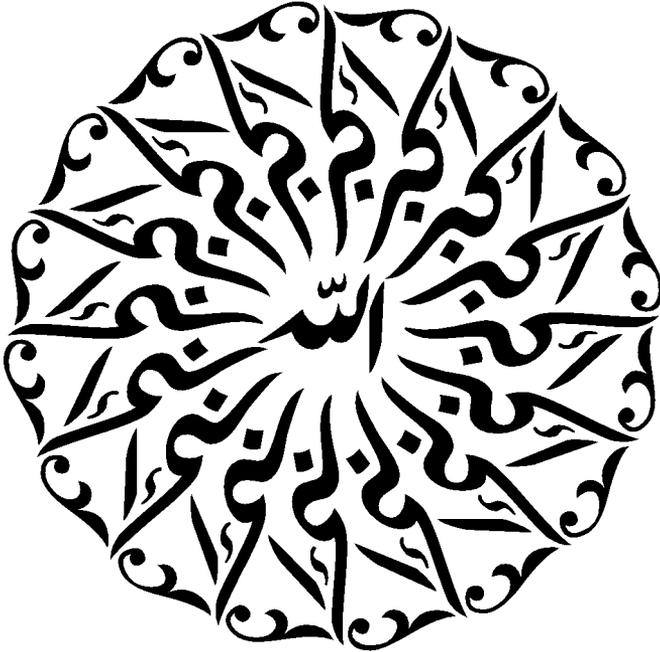
Oh, Allāh! Make easy for us our situations with rest for our hearts and our bodies; and peace and well-being in our spiritual and worldly lives and be to us our Companion in our journey and the Guardian of our family. Efface the faces of our enemy. Freeze them in their places so that they are unable to go or to come against us. “If We willed We would have wiped out their eyes, then they would have raced to the Way, but how would they have seen? And if We willed, We would have frozen them in their places, neither could they go forth or could they return” (*Sūrah Yā-Sīn: 66-67*). “Yā-Sīn, by the Qur’ān, full of wisdom. You are indeed among the Messengers. On a straight path. Sent down by the All-Powerful, the Merciful. So that you may warn a people whose forefathers received no admonition and who therefore remain heedless. The Word has been proved true against the greater part of them, for they do not believe. Behold, We have placed yokes around their necks so that their heads are forced up. And We have placed in front of them a barrier and behind them a barrier and further, We have covered them up: so that they do not see” (*Sūrah Yā-Sīn: 1-9*). Defaced, defaced, defaced. “Faces shall be humbled before the Living, the Self-Subsistent. Indeed will fail, the one who has evil within him” (*Sūrah Ṭā-Hā: 111*). Ṭā-Sīn; Ṭā-Sīn -Mīm; Ḥa-Mīm- ‘Ain-Sīn-Qāf. “He let forth the two seas that come together; between them is a barrier they do not pass” (*Sūrah Ar-Raḥman: 19-20*). Ḥa-Mīm [7x]. The matter is decreed, victory came, against us they shall not be victorious. “Ḥa-Mīm. The Book came down from Allāh, the Most Powerful, the All-Knowing”

(*Sūrah Fuṣṣilat: 1-2*). Forgiver of sins, Acceptor of penitence, terrible in retribution, The Bountiful. “There is no god except He, to Him is the Return” (*Sūrah Ghāfir: 3*).

In the Name of Allāh is our door. By His blessing, our walls. Ya-Seen, our roof. Kaaf-Ha-Ya- ‘Ain-Ṣād, our sufficiency. Ha-Mīm- ‘Ain-Sīn-Qāf, our protection. “Allāh will protect us and He is the All-Hearing, All-Knowing” (*Sūrah al-Baqarah: 137*) [3x]. The veil of the Throne is extended over us, and the Eye of Allāh gazes upon us, by the Power of Allāh, none may decree evil upon us. “And Allāh, all unseen, has surrounded them. Truly it is a Glorious Qur’ān. In a preserved Tablet” (*Sūrah al-Burūj: 20-22*). “And Allāh is the best Protector and He is the Most Merciful of those who show Mercy” (*Sūrah Yūsuf: 92*) [3x]. “Truly my Protector is Allāh, the One who sent down the Book, and He protects the righteous” (*Sūrah al-Arāf: 196*) [3x]. “Sufficient for me is Allāh, there is no god but He, upon Him I place my trust, and He is the Lord of the Glorious Throne” (*Sūrah al-Tawbah: 129*) [3x]. In the Name of Allāh with whose Name no harm shall come to anything in the earth nor in the heavens and He is the All-Hearing, All-Knowing [3x]. And there is no Power and no Might except with Allāh, the Exalted, the Glorious, [3x]. And Allāh bless our Prophet Muḥammad and his family and his family and peace.

CHAPTER SIX

**Prophetic Supplications to be recited
during Night from the Qur'ān and the
Sunnah**



Sūrah Fātiḥa

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١﴾
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مُلِكِ
يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Sūrah Baqārah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
الْمَّا ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى
مِّن رَّبِّهِمْ ۗ وَأُولَٰئِكَ هُمُ الْمفلِحُونَ ﴿٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ^ط
 لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
 إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا
 يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
 السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
 الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
 الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَبِيعٌ عَلِيمٌ
 ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۚ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
 النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ ۚ يُخْرِجُونَهُمْ
 مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٥٧﴾

Sūrah Āl E 'Imrān

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
 لِلْأُولَى الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا
 وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
 رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
 ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا
 لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
 لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
 وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا
 وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ
 الْمِيعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
 عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ
 فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
 وَقَاتَلُوا وَقُتِلُوا أَلْكَفَرْنَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَ لَهُمْ جَنَّتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ

عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغْرَنَّاكَ تَقْلُبُ الَّذِينَ كَفَرُوا
 فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ^{٢٢} ثُمَّ مَا لَهُمْ جَهَنَّمَ وَ
 بُئْسَ الْبِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ
 وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّابْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
 يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ
^{٢٣} لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ
 عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ^{٢٤} وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿٢٠٠﴾

Indeed in the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people of understanding: (190) those who remember Allāh, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: ‘Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire. (191) Our Lord, those You cast into the Fire, You have indeed disgraced. The wrongdoers will have no helpers. 192) Our Lord, we heard a Caller calling us to Faith: “Have faith in your Lord!” and we have believed. (193) Our

Lord, forgive us our wrong actions, erase our bad actions from us and take us back to You with those who are truly righteous. (193) Our Lord, give us what You promised us through Your Messengers, and do not disgrace us on the Day of Rising. You do not break Your promise.' (194) Their Lord responds to them: 'I will not let the deeds of any doer among you go to waste, male or female – you are both the same in that respect. Those who emigrated and were driven from their homes and suffered harm in My Way and fought and were killed, I will erase their bad actions from them and admit them into Gardens with rivers flowing under them, as a reward from Allāh. The best of all rewards is with Allāh.' (195) Do not be deceived by the fact that those who are disbelievers move freely about the earth. (196) A brief enjoyment; then their shelter will be Hell. What an evil resting-place! (197) But those who feared their Lord will have Gardens with rivers flowing under them, remaining in them timelessly, for ever: hospitality from Allāh. What is with Allāh is better for those who are truly righteous. (198) Among the people of the Book there are some who have faith in Allāh and in what has been sent down to you and what was sent down to them, and who are humble before Allāh. They do not sell Allāh's Signs for a paltry price. Such people will have their reward with their Lord. And Allāh is swift at reckoning. (199) You who have faith, be steadfast; be supreme in steadfastness; be firm on the battlefield; and have fear of Allāh; so that hopefully you will be successful. (200)⁵⁸

⁵⁸ Ibn 'Abbās رضي الله عنه said that that he stayed one night with Maymūnah رضي الله عنها, the Mother of the Believers, who was his maternal aunt. He said: The Messenger of Allāh صلى الله عليه وسلم slept until halfway through the night, or just before or after that. The Messenger of Allāh صلى الله عليه وسلم woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of Sūrah Āl E 'Imrān, then he got up and went to a waterskin that was hanging there, and did wudoo' from it and did it well, then he stood and prayed.[Bukhārī]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِقُوعَتِهَا كَازِبَةٌ ﴿٢﴾ خَافِضَةٌ
 رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ
 بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً
 ﴿٧﴾ فَأَصْحَبُ الْمَيْمَنَةِ ۖ مَا أَصْحَبُ الْمَيْمَنَةَ ﴿٨﴾ وَأَصْحَبُ
 الْمَشْأَمَةِ ۖ مَا أَصْحَبُ الْمَشْأَمَةَ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾
 أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّتِ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ
 مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ
 مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ ﴿١٦﴾ يَطُوفُ
 عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ ۖ وَكَأْسٍ
 مِّنْ مَّعِينٍ ﴿١٨﴾ لَا يَصَدَعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾
 وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
 وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
 جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
 تَأْتِيهَا ۖ ﴿٢٥﴾ إِلَّا قَبِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَبُ الْيَمِينِ ۖ

مَا أَصْحَبُ الْيَبِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ
 مَّنْضُودٍ ﴿٢٩﴾ وَظَلِّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
 وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرْشٍ
 مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ
 أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَبِينِ ﴿٣٨﴾ ثَلَاثَةٌ
 مِنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابُ
 الشِّمَالِ ۖ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَبِيمٍ ﴿٤٢﴾
 وَظَلِّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا
 قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ
 الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ ۖ إِذَا مِتْنَا وَكُنَّا تُرَابًا
 وَعِظَامًا مَا عِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ وَأَبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ قُلْ
 إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ ۖ إِلَىٰ مِيقَاتِ يَوْمٍ
 مَّعْلُومٍ ﴿٥٠﴾ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكْذِبُونَ ﴿٥١﴾
 لَأَكْلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٢﴾ فَبِلِعُونَ مِنْهَا الْبُطُونَ
 ﴿٥٣﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَبِيمِ ﴿٥٤﴾ فَشَرِبُونَ شُرْبَ

الْهِيمِ ﴿٥٥﴾ هَذَا نُزِّلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ
 فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ
 تَخْلُقُونَهَا أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ
 الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ
 وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ
 الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ^ط
 ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهَا أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ
 لَجَعَلْنَاهُ حُطًا مَّا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾
 بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ^ط
 ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ
 ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا
 أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَرَمَاقًا
 لِلْمُتَّقِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ فَلَا أَقْسِمُ
 بِمَوْجِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ^ط

﴿٤٦﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٤٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٤٨﴾ لَا
يَسُوءُهُ إِلَّا الْمَطَهَّرُونَ ﴿٤٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ
﴿٥٠﴾ أَقْبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٥١﴾ وَتَجْعَلُونَ
رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٥٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ
﴿٥٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٥٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٥٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ
مَدِينِينَ ﴿٥٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٧﴾ فَأَمَّا إِنْ
كَانَ مِنَ الْمُقَرَّبِينَ ﴿٥٨﴾ فَرَوْحٌ وَرِيحَانٌ ﴿٥٩﴾ وَجَنَّتْ نَعِيمٌ
﴿٦٠﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٦١﴾ فَسَلْمٌ لَّكَ مِنْ
أَصْحَابِ الْيَمِينِ ﴿٦٢﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٦٣﴾
فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٦٤﴾ وَتَصْلِيَةٌ جَهِيمٍ ﴿٦٥﴾ إِنْ هَذَا
لَهُوَ حَقُّ الْيَقِينِ ﴿٦٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٦٧﴾

In the name of Allāh, the Beneficent, the Merciful

When the Great Event occurs, (1) none will deny its occurrence; (2) it will bring down [some] and raise up [others]. (3) When the earth is convulsed (4) and the mountains are crushed (5) and become scattered dust in the air. (6) And you will be classed into three: (7) the Companions of the Right: what of the Companions of the Right? (8) The Companions of the Left: what of the Companions of the Left? (9) and the Forerunners, the

Forerunners. (10) Those are the Ones Brought Near (11) in Gardens of Delight. (12) A large group of the earlier people (13) but few of the later ones. (14) On sumptuous woven couches, (15) Reclining on them face to face. (16) There will circulate among them, ageless youths, (17) carrying goblets and decanters and a cup from a flowing spring – (18) it does not give them any headache nor does it leave them intoxicated. (19) And any fruit they specify (20) and any bird-meat they desire. (21) And dark-eyed maidens (22) like hidden pearls. (23) As recompense for what they did. (24) They will not hear therein ill speech nor any word of wrong. (26) All that is said is, ‘Peace! Peace!’(26) And the Companions of the Right: what of the Companions of the Right? (27) Amid thorn-less lote-trees (28) and fruit-laden trees layered (29) and wide-spreading shade (30) and out pouring water (31) and fruits in Abundance (32) never failing, unrestricted. (34) And on elevated couches (34) We have brought maidens into being (35) and made them purest virgins, (36) devoted, passionate, of like age, (37) for the Companions of the Right. (38) A large group of the earlier people (39) and a large group of the later ones. (40) And the Companions of the Left: what of the Companions of the Left? (41) Amid searing blasts and scalding water (42) and the murk of thick black smoke, (43) providing no coolness and no pleasure. (44) Before that they were living in luxury (in life of this world), (45) persisting in immense wrongdoing (46) and saying, ‘When we are dead and turned to dust and bones, shall we then be raised again (47) or our forefathers, the earlier peoples?’ (48) Say: ‘The earlier and the later peoples will certainly all be gathered (49) to the appointment of a specified Day. (50) Then you, you misguided, you deniers (51) will eat from the tree of Zaqqum, (52) filling your stomachs with it (53) and drink scalding water on top of it, (54) slurping like thirst-crazed camels. (55) This will be their hospitality on the Day of Judgment!’(56) We created you so why do you not confirm the

Truth? (57) Have you thought about the sperm that you ejaculate? (58) Is it you who create it or are We the Creator? (59) We have decreed death for you and We will not be forestalled (60) in replacing you with others the same as you and re-forming you in a way you know nothing about. (61) You have known the first formation, so will you not pay heed? (62) Have you thought about what you cultivate? (63) Is it you who make it germinate or are We the Germinator? (64) If We wished We could have made it broken stubble. You would then be left devoid of crops, distraught: (65) 'We are ruined, (66) in fact we are destitute!' (67) Have you thought about the water that you drink? (68) Is it you who sent it down from the clouds or are We the Sender? (69) If We wished We could have made it bitter, so will you not give thanks? (70) Have you thought about the fire that you light? (71) Is it you who make the trees that fuel it grow or are We the Grower? (72) We have made it to be a reminder and a comfort for travellers in the wild. (73) So glorify the name of your Lord, the Magnificent! (74) And I swear by the falling of the stars (75) and that is a mighty oath if you only knew (76) it truly is a Noble Qur'ān (77) in a well protected Book. (78) No one may touch it except the purified. (79) Revelation sent down from the Lord of all the worlds. (80) Do you nonetheless regard this discourse with scorn (81) and think your provision depends on your denial of the truth? (82) Why then, when death reaches his throat (83) and you are at that moment looking on (84) and We are nearer to him than you but you cannot see (85) why then, if you are not subject to Our command, (86) do you not send it back if you are telling the truth? (87) But the truth is that if he is (i.e. the deceased) one of Those Brought Near, (88) there is solace and sweetness and a Garden of Delight. (89) And if he is one of the Companions of the Right, (90) 'Peace be upon you!' from the Companions of the Right (91) And if he is one of the misguided deniers, (92) there is hospitality of scalding water (93) and roasting in the Blazing

Fire. (94) This is indeed the Truth of Certainty. (95) So glorify the Name of your Lord, the Magnificent!⁵⁹

Sūrah Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
تَبَرُّكَ الَّذِي فِي يَدَيْهِ الْمُلْكُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٣﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا ۗ
مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۗ فَارْجِعِ الْبَصَرَ ۗ هَلْ
تَرَىٰ مِن فُطُورٍ ﴿٤﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٥﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ
الدُّنْيَا بِمَصَابِيحَ ۚ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ ۖ وَأَعْتَدْنَا لَهُمْ
عَذَابَ السَّعِيرِ ﴿٦﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ ۖ وَبُئْسَ الْمَصِيرُ ﴿٧﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا
شَهِيقًا وَهِيَ تَفُورٌ ﴿٨﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ

⁵⁹ Messenger of Allāh ﷺ said “He who recites *Sūrah Wāqī'ah* every night will not be afflicted by hunger (poverty)” [Al Bayhaqī]

فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا
 بلى قَدْ جَاءَنَا نَذِيرٌ ۖ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ
 ءَ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ
 نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْتَرَفُوا بِذَنبِهِمْ
 فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
 بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا قَوْلَكُمْ أَوِ
 اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ
 خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ
 الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ
 النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ
 الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ
 يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾
 وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾
 أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ
 إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَذَا الَّذِي هُوَ

جُنْدًا لَكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا
 فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَزُوقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۗ
 بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَنْ يَمُشِي مُكِبًّا عَلَىٰ وَجْهِهِ
 أَهْدَىٰ أَمَّنْ يَمُشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ
 الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ
 قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
 وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ ۗ وَإِنَّمَا أَنَا نَذِيرٌ
 مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
 وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ
 أَهْلَكِنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا ۗ فَمَنْ يُجِزُّ الْكَافِرِينَ مِنْ
 عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا
 فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ
 أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

In the name of Allāh, the Beneficent, the Merciful.

Glorious is the One in whose hand is the Kingdom (of the whole universe), and He is powerful over every thing, (1) The One who

created death and life, so that He may test you as to which of you is better in his deeds. And He is the All-Mighty, the Most-Forgiving, (2) Who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the Raḥmān (the All-Merciful Allāh). So, cast your eye again. Do you see any rifts? (3) Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness. (4) And We have decorated the nearest sky with lamps, and have made them devices to stone the devils, and We have prepared for them the punishment of Hell. (5) And for those who disbelieved in their Lord, there is the punishment of Jahannam, and it is an evil end. (6) When they will be thrown in it, they will hear a terrible sound from it, and it will be boiling, (7) Seeming as if it will burst out of fury. Whenever a group is thrown into it, its keepers will say to them, "Had no warner come to you?" (8) They will say, "Yes, a warner had come to us, but We had rejected, and said, 'Allāh has not revealed anything. You are only in great error.'" (9) And they will say, "Had we been listening or understanding, we would not have been among the people of the Hell." (10) Thus they will confess their sin. So, away with the people of the Hell! (11) Surely, for those who have awe of their Lord without seeing (Him), there is forgiveness and a big reward. (12) Whether you keep your talk secret or make it aloud, He knows well what lies in the hearts. (13) Is it (imaginable) that He who has created (them) will not have (such a) knowledge, while He is the Knower of the finest things, the All-Aware? (14) He is the One who has made the earth subjugated for you, so walk on its shoulders, and eat out of His provision, and to Him is the Resurrection. (15) Have you become fearless of Him who is in the sky if He makes you sink into the earth, and it starts trembling at once? (16) Or, have you become fearless of Him who is in the sky if He looses a violent wind with stones against you? So, you will soon come to know how was My

warning! (17) And of course, those before them (also) rejected (the truth). So, how was My censure? (18) Have they not looked to the birds above them spreading their wings, and (at times) they fold (them) in? No one holds them up except the Raḥmān (the All-Merciful Allāh). Surely He is watchful of every thing. (19) Now, who is there to act as a force for you to help you, except the Raḥmān? The disbelievers are in nothing but delusion. (20) Or, who is there to give you sustenance, if He withholds His sustenance? Still, they persist in rebellion and aversion. (21) Then, is the one who walks falling down (frequently) on his face more right or the one who walks properly on a straight path? (22) Say, “He is the One who has originated you, and made for you ears and eyes and hearts. How little you pay gratitude!” (23) Say, “He is the One who has scattered you on the earth, and to Him you will be assembled.” (24) And they say, “When will this promise (of the Day of Judgment) be fulfilled, if you are true?” (25) Say, “The knowledge (of that Day) is only with Allāh, and I am only a plain warner. (26) Then, once they will see it approaching, the faces of the disbelievers will be turned awkward, and it will be said, “This is what you were calling for!” (27) Say, “Tell me, if Allāh destroys me and those who are with me (as you wish), or has mercy on us (as we wish), who can (in either case) save the disbelievers from a painful punishment?” (28) Say, “He is the Raḥmān; we have believed in Him, and in Him we placed our trust. So, you will soon come to know who is in open error.” (29) Say, “Tell me, Should your water vanish into the earth, who will bring you a flowing (stream of) water? (30)⁶⁰

⁶⁰ Messenger of Allāh ﷺ said, “Verily there is a *Sūrah* in the *Qur’ān* which has 30 *Ayyt*. It had interceded for a person till he was forgiven. That *Sūrah* is ‘*Tabāraka llaahiy biyadihil mulk*’.” [Tirmidhī]

Sūrah Sajdah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

﴿١﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ^ط

﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ

قَوْمًا مِمَّا آتَتْهُمْ مِنْ نَذِيرٍ مِمَّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَّلِيٍّ وَلَا

شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى

الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا

تَعُدُّونَ ﴿٥﴾ ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ^٧

﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ

طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمْ السَّمْعَ

وَالْأَبْصَارَ وَالْأَفْئِدَةَ ^ط قَلِيلًا مِمَّا تَشْكُرُونَ ﴿٩﴾ وَقَالُوا إِذَا

ضَلَلْنَا فِي الْأَرْضِ عَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ^ط بَلْ هُمْ بِلِقَاءِ

رَبِّهِمْ كُفِرُونَ ﴿١٠﴾ قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ

بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ
نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا
كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ
يَوْمِكُمْ هَذَا ۗ إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا
بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۗ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾
فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا
كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۗ لَا
يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَىٰ ۗ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ
فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا

أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ
 تُكَذِّبُونَ ﴿٢٠﴾ وَلَسَدِيقَتَهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
 الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن
 ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
 مُنْتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي
 مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۖ ﴿٢٣﴾ وَ
 جَعَلْنَا مِنْهُمْ آيَةً يَّهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا
 بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
 الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمَا
 أَهَلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۗ إِنَّ فِي
 ذَٰلِكَ لَآيَاتٍ ۗ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ
 الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
 أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى
 هَٰذَا الْفَتْحُ ۖ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا

يَنْفَعُ الَّذِينَ كَفَرُوا إِيَّانَهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾
فَاعْرِضْ عَنْهُمْ وَاَنْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ ﴿٣٠﴾

In the name of Allāh, the Beneficent, the Merciful
Alif Lam Mim. (1) This revelation of the Book - in which there is no doubt - is from the Lord of the worlds. (2) Is it that they say, "He has fabricated it."? No, it is the truth from your Lord, so that you (O prophet,) may warn a people to whom no warner has come before you; may be they take the right path. (3) Allāh is the One who created the heavens and the earth and all that is between them in six days, then He positioned Himself on the Throne. Other than Him, there is neither a guardian for you, nor an intercessor. Would you then not observe the advice? (4) He manages (every) matter from the sky to the earth, then it (every matter) will ascend to Him in a day the measure of which is one thousand years according to the way you count. (5) That One is the All-knower of the Unseen and the seen, the All-Mighty, the Very-Merciful, (6) Who made well whatever He created, and started the creation of man from clay. (7) Then He made his progeny from a drop of semen, from despised water. (8) Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (power of) hearing and the eyes and the hearts. Little you give thanks. (9) And they said, "Is it that when we disappear in the earth is it that we really come into a new creation?" Rather they are ones who deny the meeting with their Lord. (10) Say, "The angel of death who has been assigned for you will take your soul in full, then you will be brought back to your Lord." (11) And (you will wonder) if you see the sinners hanging their heads before their Lord (and saying,) "Our Lord, we have now seen and heard, so send us back, and we will do righteous deeds. Surely, (now) we are believers." (12) And if We had so willed, We would have led

everybody to his right path (by force), but the word from Me had come to pass: "I will certainly fill the Jahannam with Jinn and human beings together." (13) So, have a taste, because you had forgotten the meeting of this day of yours. We have forgotten you; and taste the eternal punishment for what you used to do. (14) Only those people believe in Our verses who, when they are reminded of them, fall in prostration and pronounce the purity and praise of their Lord, and who do not wax proud. (15) Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them. (16) So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do. (17) So, can one who is a believer become like one who is a sinner? They cannot become equal. (18) As for those who believe and do righteous deeds, for them there are gardens to dwell, as an honorable hospitality for what they used to do. (19) And the ones who disobeyed, their abode is the Fire. Whenever they wish to come out from it, they will be turned back into it, and it will be said to them, "Taste the punishment of fire that you used to deny." (20) And We will certainly make them taste the nearer punishment before the greater punishment, so that they may return. (21) And who is more unjust than the one who was reminded of the verses of his Lord, then he turned away from them. Surely, We have to take vengeance upon the sinners. (22) It is a fact that We gave the Book to Musa. So be not in doubt about receiving it, and We made it a guidance for the children of Isra'īl. (23) And We appointed leaders from among them who guided (people) under Our command, when they observed patience, and kept firm belief in Our verses. (24) Surely, your Lord will judge between them on the Day of Judgment in what they used to differ. (25) Has it not been a source of guidance for them as to how many generations We have destroyed before them who used to walk in their dwellings? Surely in this there are signs.

So, do they not listen? (26) Have they not seen that We drive water to the dry land, then We bring forth crops thereby from which their cattle and they themselves have food? So, do they not perceive? (27) And they say, “When will this decision take place if you are truthful (in your claim)?” (28) Say, “On the day of decision their belief will not be of any use to disbelievers, nor shall they be given any respite.” (29) So, just ignore them (O prophet,) and wait. They (too) are waiting. (30)⁶¹



Supplication to be recited after Witr Ṣalāh

Recite following du‘ā’ 3 times and on the third time read with slightly loud voice.

✽ 3 Times ✽

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Glorified is He, the King and the Holy.⁶²

⁶¹ Prophet ﷺ would not retire to bed until he had read *Alif Lām Tanzīl* and *Sūrah Tabārah*. [Tirmidhī]

⁶² Messenger of Allāh ﷺ used to recite in Witr: “*Glorify the Name of your Lord, the Most High;*” and “*Say: O you disbelievers!*” and ‘*Say: He is Allāh, (the) One.*’ And when he said the taslim, he would say: ‘*Glorified is He, the King and the Holy*’ three times, raising his voice the third time.” [Sunan Nasā’ī]



Supplications to be recited at Tahajjud time

✽ Once ✽

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿١﴾ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿٢﴾

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.

✽ 10 Times ✽

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ﴿١﴾

There is no god except Allāh and Allāh is the Greatest.

✽ 10 Times ✽

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ﴿٢﴾

There is no god, except Allāh the Unique.

❁ 10 Times ❁

لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ

There is no god, except Allāh, He has no partner.

❁ 10 Times ❁

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

There is no god except Allāh; to Him is the sovereignty and perfect praise.

❁ 10 Times ❁

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

There is no god except Allāh, and there is no might except Allāh.

❁ 10 Times ❁

اللهُ أَكْبَرُ

Allāh is the Greatest.

❁ 10 Times ❁

الْحَمْدُ لِلَّهِ

All Praise belongs to Allāh.

❁ 10 Times ❁

سُبْحَانَ اللَّهِ بِحَمْدِهِ

Glory to Allāh, all Praise is due to Him.

❁ 10 Times ❁

❁ ❁ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ❁ ❁

Glorified is He, the King and the Holy.

❁ 10 Times ❁

❁ ❁ اَسْتَغْفِرُ اللهَ ❁ ❁

I ask Allāh forgiveness.

❁ 10 Times ❁

❁ ❁ لَا إِلَهَ إِلَّا اللهُ ❁ ❁

There is no god, except Allāh.

❁ 10 Times ❁

❁ ❁ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ ❁ ❁

I seek refuge in Allāh from constraints of the World and constraints of the day of Judgement.

❁ 27 Times ❁

❁ ❁ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ❁ ❁

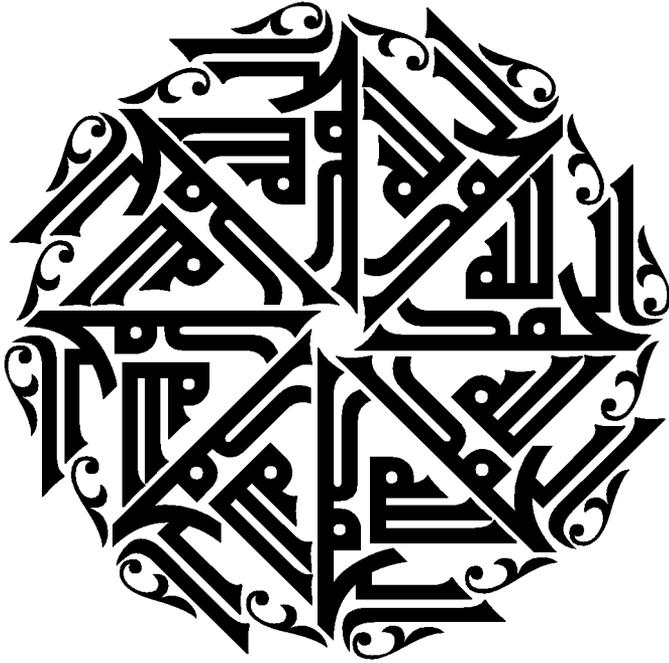
Oh Allāh, the believing men and believing women.

✽ Once ✽

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ﴿١﴾ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ﴿٢﴾

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.

CHAPTER SEVEN
Şalātul Istikhārah
Şalātul Hājah



Ṣalātul Istikhārah and Ṣalātul Hājah Two unique gifts from the Prophet Muḥammad ﷺ for His Ummah in order to help them in Times of needs, problems and difficulties.

The Messenger of Allāh ﷺ gave two gifts to his Ummah (nation), in order to save them from losses: The Prayer of Istikhārah (seeking goodness & guidance in futures matters) and the prayer for when one is in need of something (Ṣalātul Hājah).



The Prophetic method (Sunnah) of Istikhārah

Whenever someone needs to make a decision regarding an important matter, and the person is undecided on which action to take then one should perform Istikhārah. For example, if one is unsure of the result of an action (such as business, marriage, journey or other permissible matter) will be good for one's worldly and religious matter, or whether one will be at a loss.

Wrong methods regarding seeking guidance for the future

Muslims should not visit or consult fortunetellers, soothsayers, shaytaans, jinns, tarot readers, palm readers and astrologists. Sayyiduna Muḥammad ﷺ strictly forbade people from all of the above. These people do not possess certain knowledge of the unseen, nor do they have the ability to change what is to be destined, nor do they have the ability to personally benefit or harm anyone. On the contrary, they may weaken a person's faith and relationship with Allāh, His Messenger, and deen or may even lose his faith completely.

The Prophet ﷺ said:

“Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muḥammad ﷺ”

When in need of guidance and help one should turn to the being to which even the Prophets and Messengers ﷺ turned to

This is because Allāh, the Exalted is the One who has created everyone and He possesses knowledge of everything and He possesses power and control over all things. Whomsoever He wills to benefit, no one can stop Him, and whomsoever He wills to harm, no one can stop Him. He can do whatever He wills; there is nobody to question Him. One can make a request to Him in His court with humility and humbleness, and He accepts the intercession of his pious servants, because they can intercede only by His permission. He is not in need of His servants and He is the One who cares most about them.

For which matters is Istikhārah Impermissible?

Whatever action a person needs to make Istikhārah for, it is necessary for it to be permissible in Shari‘ah. To make Istikhārah for impermissible and unlawful actions will cause him to become sinful. The reason being that, regarding that action Allāh and His Messenger ﷺ has foretold us that, this action is harmful, therefore, doing Istikhārah for it serves no purpose and rather it is disrespectful towards the Lord of the worlds.

The incorrect use of Istikhārah

Istikhārah is done for the matters of the future, not for the time that has already elapsed. For example, some people due to their lack of knowledge have been heard saying, "Such a thing of mine has been stolen and through Istikhārah I want to find out who the guilty person is." It should be known that Istikhārah has nothing to do regarding this matter. If the person, through a dream, vision or any other means finds out that such a person stole it, then even in that case the Shariah of Prophet

Muḥammad ﷺ does not grant him permission to form a bad opinion or accuse any Muslim based on these unreliable sources. The person who does this and the one who informs him are both sinful.

Who should one perform Istikhārah?

The Person should perform Istikhārah themselves as this is the Sunnah. If a person does not know the supplication or he does not know how to pray, then he may ask another person to perform it. However he should also make the prayers in the court of Allāh in his own language.

The methodology of Istikhārah

First and foremost he should make ablution and seek forgiveness from Allāh after which he should pray two units of optional prayer (Nafl Ṣalāh). One should make intention by thinking, “I am making intention for performing two rakaats optional prayer Istikhārah, for the pleasure of Allāh” and then begin the prayer as normal saying, “Allāhu Akbar”. In both the units (Raka‘āt) of prayer one should read any Sūrah after Sūrah Fātiḥa.

What to think during prayer and supplication

The prayer should not be read with forgetfulness. One should rather direct their attention and thought towards Allāh, and then should imagine that:

- 1) Allāh the Exalted is seeing me,
- 2) Allāh the Exalted is listening to me,
- 3) Allāh has knowledge of my existing situations,
- 4) And whatever He wills He Does.

One should maintain these thoughts in their heart and mind during the prayer. After the prayer one should read the supplication of Istikhārah (keeping the meaning in one’s mind). After that he can also supplicate in his own language. Before the supplication he should praise Allāh, after which he should recite (*Durūd*) Peace and Blessings upon His beloved Prophet ﷺ, and

then pray for forgiveness, starting with himself, his parents and then all the Muslims. At the end one should send peace and blessings on the Prophet ﷺ and upon saying Ameen, he should draw the supplication to a close.

If the person doesn't know the translation of the supplication, then he should keep the following summary of it in his mind:

'Oh Allāh I do not know anything and You have knowledge of all things. I am weak and you have Power over all things. With your Grace, Oh Allāh, if in Your knowledge this affair is good for me in relation to my religion, my worldly life and the end, then decree and facilitate it for me, put blessing in it for me and make it easy for me. If in your knowledge this matter is bad and harmful for my religion, my worldly life and the end, then take it away from me.'

The Supplication for Ṣalātul Istikhārah

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 فَأَقْدِرْهُ
لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا
الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي

بِهِ

O Allāh, I consult You as You are All-Knowing and I appeal to You to give me power as You are Omnipotent, I ask You for Your great favor, for You have power and I do not, and You know all of the hidden matters. O Allāh! If you know that this matter (then he should mention it) is good for me in my religion, my livelihood, and for my life in the Hereafter, (or he said: ‘for my present and future life,’) then make it (easy) for me. And if you know that this matter is not good for me in my religion, my livelihood and my life in the Hereafter, (or he said: ‘for my present and future life,’) then keep it away from me and take me away from it and choose what is good for me wherever it is and please me with it. [Bukhārī]

Some wrong understandings regarding Istikhārah

It is not amongst the sunnah method of Istikhārah that a person necessarily has to sleep after performing it, and nor is it a condition to see a dream, vision or witness some unseen sign because these things have not been mentioned in the Ḥadīth. Only the dreams of Prophets and Messengers are revelation, whereas the dreams of the rest of mankind can be from shaytan or may occur due to the kind of thoughts the person has been having during the day. Even if the dream is from Allāh it still needs to be interpreted. Istikhārah was done to rid oneself of uncertainty and doubt, but now the uncertainty can increase if, God forbid, Shaytaan shows the person such a scene, which outwardly appears divine, and consequently the person acts upon it, after which he suffers loss, this person’s faith on Allāh Ta’la can be shaken because Shaytan will put this thought ‘you did Istikhārah, but your Lord did not help and guide you towards success’.

How will the result of Istikhārah become apparent?

The Holy Prophet, Master of both Worlds, ﷺ whilst teaching the supplication of Istikhārah, also indicated how a person will know the outcome and result of it. If the action is better for the person,

then not in a dream, but rather in real life the result of this will become apparent to them, such that the means to accomplish this action will begin to come into existence via people and all the obstacles which are opposing it will be removed and it will become easier for the person to fulfill his purpose. However, if a person tries to accomplish this action but he sees that the means to achieve it are getting worse and unexpected, and unusual obstacles begin to stand in his way, then this is an indication that this action is not good for the person. However, after that a new path and window will open from which he had no expectation and Allāh with His Absolute Power, will facilitate it that way for him. Together with this if a person sees any dream then this will be considered as an additional aid, not as a basis upon which the decision of the outcome of Istikhārah should be made.

What to do after Istikhārah?

After performing Istikhārah a person should not sit hand in hand and wait, but rather from his own side make effort at a practical level. After that the destiny will take him towards what is best for him. By doing Istikhārah a person has negated his own knowledge and experience, and at the same time relying completely on Allāh by leaving his own choice completely in the matter and placing it in the hands of Allāh, by saying: "Oh Allāh, you select for me that which is best." Now from the heart he should trust and have certainty in Allāh, because up until today whomsoever has relied and trusted in Allāh in the right way, then in return Allāh has never failed him, or not provided him help and support.

How many times can a person perform Istikhārah?

Istikhārah should be done in odd number of times (from one to seven). However if there comes a time when a person does not have the opportunity to read two units of prayer then the person may just read the supplication only. If he is to make a very quick decision then the Holy Prophet ﷺ has even taught a very brief supplication for Istikhārah as well. After praising Allāh and

sending peace and salutations upon the Holy Prophet ﷺ the person should read the following supplication a few times:

اللَّهُمَّ خِرْلِي وَاخْتِرْ لِي

O Allāh, select for me goodness.

Some benefits of doing Istikhārah

1) *Relationship with Allāh strengthened more*

The biggest benefit is that a person's relationship with Allāh is strengthened even more because when a person performs Istikhārah in the correct manner and obtains some goodness, the result of this is that his reliance on Allāh is further increased.

2) *Relationship and love with Prophet ﷺ*

Istikhārah which is a Sunnah and a unique gift from the Holy Prophet ﷺ from which the ummah will benefit from up until the Day of Judgment. When someone acts upon a Sunnah, (with the intention of acting upon a Sunnah also) his relationship with the Holy Prophet ﷺ is further strengthened.

3) *Happiness in all cases*

The Performer of Istikhārah is fortunate from two dimensions. Firstly, if he attains his objective then he is happy and content and thanks Allāh, the Exalted for selecting goodness for him. If he does not attain his objective then he is still happy and content and thanks Allāh for saving him from loss.

In regards to benefit and loss in any action there can only be three possible outcomes:

- 1) To benefit from a particular action from the worldly point of view
- 2) To benefit in respect to one's religion and hereafter, but to have loss from worldly point of view
- 3) To benefit in any particular action in the beginning but to have loss at the end of it

In regards to these three cases, to save oneself from having loss is outside his knowledge, power and experience, it is only Allāh, the Majestic, whose knowledge encompasses all aspects. So the Muslim who does Istikhārah is saved from all these losses and obtains success in the following aspects: Worldly, religious, livelihood, spiritual and hereafter.

It has been related from the great sages, for example, Sayyidina Shaykh ‘Abdul Qādir Jilānī رحمته الله and Sayyidina Shaykh Aḥmad Mujaddid Alf Thānī رحمته الله that they would perform Istikhārah for every action in the coming twenty four hours.

The benefit of doing Istikhārah

By performing Istikhārah a person becomes free from the fear and subjugation of all things other than Allāh the Exalted, such as devils, soothsayers, fortunetellers, magicians, jinns, envious people and one's enemies. The reason being that now the person's relationship and trust is upon that Being, without His permission no loss can occur.

Loss of faith and wealth

Whichever person goes against Allāh and the way of the Prophet ﷺ, the Companions, and the Friends of Allāh, by going to magicians and fortune tellers and consulting them in their affair; seeking help from them, and believing in what they say, and then their relationship with Allāh and His Messenger is broken. In some cases the person's faith is even lost; reason being that the effect of black magic does not take place until the devils are happy with the person. Sometimes the person does such an action, or reads such charms, which entail the worship of Shaytaan.

By performing Istikhārah, a person is also saved from financial losses because the Shaytaanian soothsayers and magicians fool the simple and naive people and through deception take huge lumps of money from them. They take advantage of their desperateness

and helplessness and their lack of knowledge. For example, they will say to them: 'We will guarantee you that your job will be done in seven days. However in order to achieve this we are going to need to sit in seclusion and read certain prayers and also obtain help from the Jinns. So for this we are going to charge you money.' Unfortunately, however, when the job does not get completed then those simple and naïve people come back to them. Then they just make up stories, saying 'someone has done some strong black magic upon you and there is a danger of Jinns, because some very powerful devils are working against you. Therefore you must give us a lump sum of money in order to get your work done.' These fraudsters always mention or advertise those things that are common problems and relate to all types of people. For example, they will trap people with the following issues: marriage of your choice, domestic issues, such as husband/wife disagreement, disobedient children, court cases, lack of offspring, betrayal of husband, disobedient wife, physical illnesses, effect of black magic, lottery numbers, failure in business, lack of wealth, and so on.

Injustice to women and their oppression

These devilish people oppress women even more, because they usually go to these people without the permission of their family members. After giving them money, if their job is not accomplished, then they do not even inform anybody. Sometimes these Shaytanic beasts even play with the honour of these naïve women, however due to fear and shame they do not inform anyone. In some cases they even photograph and film those women in order to black mail them, continuously demanding money from them and playing with their honour.



Another great gift from the Prophet ﷺ to this Ummah- What to do when in need or facing difficulties in life?

If at the current moment the person is going through some difficulty, due to which these devilish people are taking advantage of him by fulfilling their own financial desires and the desires of the flesh, then the Master of both Worlds, Prophet Muḥammad ﷺ has bestowed another priceless gift upon His ummah in order to relieve themselves from their needs and difficulties, namely, Şalāhtul Hājah (Prayer of Need). One of the blessed guidances of Sayyiduna Muḥammad ﷺ (the meaning of which is):

“If a person has any need from Allāh or any person then he should make wudhu in a good way and after those offer two units of prayer for the pleasure of Allāh (just like the prayer of Istikhārah is read).”

After that he should read the supplication written below once or however many Times he wishes, and then in the court of Allāh makes supplication and mentions his need or problem to Allāh with humility and humbleness. The best time for this is the last portion of the night in which one performs the night prayer (Tahajjud). In this portion Allāh descends to the first heaven in a manner which suits His Majesty and makes the following announcement:

“Is there any needy person who wants me to fulfill his need. Is there any unhappy person who would like me to relieve him from his unhappiness? Is their person seeking forgiveness from his sins?”

The time of acceptance is up until the beginning of fajr (dawn). So when the Lord of both worlds Himself is announcing this, then why should a person leave the door of Allāh and go to the doors of His enemies and devilish people, resulting in loss to their faith, wealth and honour.

After reading two units of prayer of need, one should praise Allāh and then recite (Durūd) Peace and Blessings upon the Holy Prophet ﷺ. Thereafter he should read the supplication written below with understanding. He should read this everyday up until the persons need is fulfilled or he is relieved from his problem.

The supplication for the Prayer of Need (Ṣalātul Hājah)

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
 الْعَظِيمِ ، أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، أَسْأَلُكَ مُوجِبَاتِ
 رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِيَّةَ
 مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا
 غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا
 يَا أَرْحَمَ الرَّاحِمِينَ ﴿﴾

There is no God but Allāh, the Clement and Wise. There is no god except Allāh the High and Mighty. Glory be to Allāh, Lord of the Tremendous Throne. All praise is to Allāh, Lord of the worlds. I ask you (O Allāh) everything that leads to your mercy, and your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allāh), except that you forgive it, nor any concern except that you create for it an opening, nor any need in which there is your good pleasure except that You fulfil it, O Most Merciful! [Ḥakīm, Tirmidhī]

Another Prophetic Supplication for the Prayer of Need

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ،
يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى
لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ ﴿﴾

Oh Allāh, I ask you and I direct myself to you in supplication by Our Prophet Muḥammad ﷺ. The Prophet of mercy. Oh Muḥammad, I direct myself to Allāh by you, so my need would be fulfilled. [Tirmidhi]

A comprehensive supplication that consists of all supplications made by the Messenger of Allāh ﷺ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ
 وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ❖

O Allāh, I beg to You the good which Your Prophet Muḥammad ﷺ asked of You; and I seek refuge in You from the evil that Your Prophet Muḥammad ﷺ sought refuge. You are the One from whom help is sought and it is upon You to answer our plea. There is no power or strength except with Allāh the Exalted, the Great.⁶³

⁶³ Sayyidina Abū Umāmah رضي الله عنه reported: “The Messenger of Allāh ﷺ made many supplications which we did not memorise. We said to him رضي الله عنه: ‘O Messenger of Allāh! You have made many supplications of which we do not remember anything.’ The Messenger of Allāh ﷺ replied: ‘Should I not show you such a comprehensive supplication that includes all supplications? Say: *O Allāh, I beg to You the good which Your Prophet Muḥammad ﷺ asked of You; and I seek refuge in You from the evil that Your Prophet Muḥammad ﷺ sought refuge. You are the One from whom help is sought and it is upon You to answer our plea. There is no power or strength except with Allāh the Exalted, the Great*’ ”. [Tirmidhī]

CHAPTER EIGHT

General Supplications





At the beginning of making Wuḍū'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allāh, who is the Most Merciful, Most Gracious.

It is stated in the Ḥadīth that one should begin wudhu with Allāh's name. No words have been specified and our elders read the above. It is recorded in some aḤadīth that wudhu is valid although no "Bismillāh" is recited. [Mishkat]

During Wuḍū'

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي

رِزْقِي

O Allāh, forgive my sins and widen my grave and grant barakat in my Rizq (sustenance).

On completion of Wuḍū'

Look towards the sky and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is no one worthy of worship besides Allāh. He is all by Himself and has no partner and I testify that Muḥammad is the Messenger of Allāh.

Eight doors of Jannah will be open for the reciter of this dua. He will be able to enter from whichever door he pleases. [Mishkat]

It is recorded in the same narration that the dua should be recited three times. [Ḥisnul Ḥasīn]

Thereafter, this dua should be recited

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ﴿١٠﴾

O Allāh, count me (make me) among those who seek forgiveness and amongst those who stay clean.



When entering the Masjid

When entering the Masjid, recite Durood and Salaam first and thereafter recite:

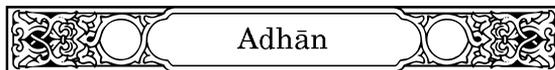
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ﴿١١﴾

O Allāh, open the doors of mercy. [Mishkat]

When leaving the Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ﴿١٢﴾

O Allāh, I seek of You Your Grace.



Upon hearing the Adhān

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا

وَبِالْإِسْلَامِ دِينًا ﴿١٣﴾

I testify that there is no god except Allāh. He is alone and has no partner and I testify that Muḥammad ﷺ is His servant and

messenger. I am pleased with Allāh as my Lord, Muḥammad ﷺ as my Messenger and Islam as my Religion.

It is stated in the Ḥadīth that the sins of a person are forgiven if the above dua is recited on hearing the athaan. [Muslim]

Supplication to be recited after Adhān

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، أْتِ مُحَمَّدًا ۖ الْوَسِيلَةَ وَالْفَضِيلَةَ ، وَابْعَثْهُ مَقَامًا مَحْبُودًا ۖ الَّذِي وَعَدْتَهُ ، إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

O God, owner of this perfect call and owner of this prayer to be performed. Bestow upon Muḥammad ﷺ a station in Jannah and a rank above the rest of creation. And raise him to the rank you have promised him. Indeed, You do not go against Your promise.



When standing up to perform Ṣalāh

وَجَّهْتُ وَجْهِيَ لِلذِّمَى فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا مُسْلِمًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
مِنَ الْمُسْلِمِينَ ، اللَّهُمَّ أَنْتَ الْمَلِكُ ، لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ
رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَغْفِرْ لِي

ذُنُوبِي جَمِيعًا ، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، وَاهْدِنِي
لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِينِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي
سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ
وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَالْيَكُ ،
تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ❁

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

Thereafter, recite

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِمَاءٍ وَالثَّلْجِ
وَبَرَدٍ

O Allaah, distance me from my sins just as You have distanced
The East from The West, O Allaah, cleanse me of my sins with
snow, water, and ice.

Takbīratul Iḥrām

Meaning that, all the worldly things are forbidden to you now.

اللَّهُ أَكْبَرُ

Allāh is the greatest.

After Takbīr

Especially in the nafl Ṣalāh of Tahajjud

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً
وَأَصِيلًا

Allāh is Most Great, Allaah is Most Great, much praise is for
Allāh, much praise is for Allāh, much praise is for Allāh, and I
declare the perfection of Allāh in the early morning and in the
late afternoon.

Thanā

Only recite this supplication at the beginning of the first Rak'ah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ﴿﴾

O Allāh, how perfect You are and praise be to You. Blessed is Your name, and exalted is Your majesty. There is no god but You.

Ruku' (Bowling)

Any of the following can be recited

سُبْحَانَ رَبِّيَ الْعَظِيمِ ﴿﴾

Glory to my Lord, the Great.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي ﴿﴾

How perfect You are O Allaah, our Lord and I praise You. O Allaah, forgive me.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِهِ ﴿﴾

How perfect is You are O Allāh and for Him is Praise.

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمَنْعِي وَعَصْبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي ﴿﴾

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

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ﴿﴾

Perfect and Holy (He is), Lord of the angels and the Rūḥ (i.e. Ḥaḍrat Jibrā'īl).

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ ﴿﴾

How perfect He is, The Possessor of total Power, Sovereignty, Grandeour and Greatness.

I'tidal (Returning to standing position after Rukuh)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ﴿﴾

Allāh hears those who praise Him.

Any of the following can be recited

رَبَّنَا لَكَ الْحَمْدُ ﴿﴾

Our Lord, praise be to You.

رَبَّنَا وَلَكَ الْحَمْدُ ﴿﴾

Our Lord and praise be to You.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ﴿﴾

O our Lord, and only for You is plentiful, pure, and blessed Praises.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ مَلَأَ السَّمَوَاتِ وَمِثْلَ الْأَرْضِ
وَمِثْلَ مَا بَيْنَهُمَا وَمِثْلَ مَا شِئْتَ مِنْ شَيْءٍ ، أَهْلُ الثَّنَاءِ
وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ لِأَمَانِعِ لِمَا

أَعْطَيْتَ وَلَا مُعْطَىٰ لِيَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجَدُّ ❁❁

O Allāh ! Our Lord, on You is all praise, such praise which fills the skies, the earth, the gap between the two and thereafter, whatever You wish to have filled. O Owner of Praise, Greatness and Highness! Whatever, any slave has (with regards to You) You are worthy to very much more than that and we are all only Your slaves. There is none to prevent what You have granted and what You have given there is none to prevent it and no wealthy person's wealth can save him from (Your Anger and Wrath).

Sajdah (Prostration)

Any of the following can be recited

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ ❁❁

Glory to my Lord, the Highest.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَتِكَ مِنْ
عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا

أَثْنَيْتَ عَلَىٰ نَفْسِكَ ❁❁

O Allāh! Verily, I take the refuge of Your Pleasure from Your Anger and Displeasure, the refuge of Your Forgiveness from Your Punishment and only Your Refuge do I take from Your Anger and Wrath. I cannot fulfil the right of praising You. Hence, You are as You have praised Yourself (and as You shown us).

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي
 لِلذِّمَى خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ ،
 تَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ ﴿﴾

O Allāh! Only for You I made prostration, and in You I believe and only to You I have submitted. My forehead has made prostration for that Being who has created it and given it shape (and in so doing) gave it very good shape-created ears (for hearing), eyes (for seeing). Very blessed is Allāh, the Best of Creators.

سُبُّوحٌ قُدُّسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ﴿﴾

Perfect and Holy (He is), Lord of the angels and the Rūḥ (i.e. Hadhrat Jibrā'īl).

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ﴿﴾

How perfect You are O Allāh! our Lord and I praise You.

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَأَخْرَهُ وَعَلَانِيَتَهُ
 وَسِرَّهُ ﴿﴾

O Allāh! Forgive all my minor and major, future and past and open and secret sins.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي
بَصَرِي نُورًا وَاجْعَلْ أَمَامِي نُورًا وَاجْعَلْ خَلْفِي نُورًا وَاجْعَلْ
مِنْ تَحْتِي نُورًا وَأَعْظَمْ لِي نُورًا ﴿١٠﴾

O Allāh! Fill my heart, ears and eyes with light. Grant light
in front of me, behind me, beneath me and above me. Grant me
Abundance of light.

Jalsa (To sit between the two Sūjūd)

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي ﴿١١﴾

My Lord forgive me, have mercy upon me, guide me, give me
health and grant me sustenance.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي
وَاجْبُرْ نِي وَارْفَعْنِي ﴿١٢﴾

O Allāh! Forgive me, have mercy upon me, grant me ease, guide
me, grant me provision, set my broken affairs aright and raise
my rank.

Tashahud-Tahiyāt

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

All compliments are for Allāh, and prayers and goodness. Peace be upon you, O Prophet, and the Mercy of Allāh and His blessings. Peace be upon us and on the righteous servants of Allāh. I testify that Muḥammad is His servant and Messenger. [Bukhārī]

Tashahud-Durūd

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿﴾ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿﴾

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.

Tashahud- Du'ā'

Any of the following can be recited

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ﴿﴾

O Allāh! I seek Your protection from the punishment of the grave, from the mischief of the one eyed Dajjal and from all the trials and tribulations of life and death. O Allāh! I seek Your Protection from every sin and from debts.

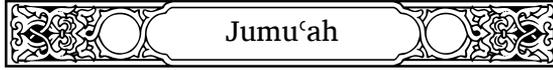
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ فَارْحَمْنِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ ﴿﴾

O Allāh, I have been very unjust to myself and no one grants pardon for sins but You, so forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgive, the Merciful.
[Bukhārī, Muslim]

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ بِهِ عِبَادُكَ الصَّالِحُونَ
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ مِنْهُ عِبَادُكَ الصَّالِحُونَ ، رَبَّنَا آتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ، رَبَّنَا

إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ، رَبَّنَا آتِنَا مَا
وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ
الْبَيْعَةَ ﴿١٠﴾

O Allāh! I ask You for all goodness that which I have knowledge of and that which I am ignorant of. O Allāh! I ask from You for all the good which Your pious servants asked from You and I ask for Your Protection from the evil of all those things which Your pious servants asked protection from. O our Lord! Grant us every kind of goodness in this world and grant us every kind of goodness in hereafter as well and save us from the punishment of Jahannam. O our Lord! Undoubtedly we have brought Iman so forgive our sins and save us from the punishment of Jahannam. O our Lord! Grant us all the bounties which You have promised us through Your messengers and do not disgrace us on the day of Qiyamah. Undoubtedly, You never go against Your Promise.



Durūd Sharīf to be recited 80 times on the day of Jumu'ah after Asr, before getting up from the place.

✽ 80 Times ✽

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَىٰ آلِهِ وَسَلِّمْ
تَسْلِيمًا ﴿١٠﴾

O Allāh, bestow Your blessings upon Muḥammad, the Unlettered Prophet, and upon his family and grant them best of peace.

Whoever recites this Durūd eighty times immediately after Asr Ṣalāh on Friday before standing up from his place, Allāh will forgive his sins of eighty years and grant him the reward equivalent to eighty years of worship. [Ṭabarānī]



When entering ones home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ
وَلَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا ﴿﴾

O Allāh, I seek a good entry and a good exit. We take Allāh's name to enter and to exit and rely on Him who is our Lord.

After this dua greet the members of the household. [Mishkat]

When leaving the house

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ﴿﴾

I depart with Allāh's name, relying on Him. It is Allāh who saves us from sins with His guidance. [Tirmidhi]



Before sleeping

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ﴿﴾

O Allāh, by Your name I live and die.

On awakening from sleep recite

﴿الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ﴾

All praise be to Allāh, who gave us life after killing us (sleep is a form of death) and to Him will we be raised and returned.

At the time of difficulty when sleeping

To be recited when having difficulty obtaining sleep

اللَّهُمَّ غَارَتِ النُّجُومُ وَهَدَاتِ الْعُيُونُ وَأَنْتَ حَيٌّ قَيُّومٌ لَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ يَا حَيُّ يَا قَيُّومُ أَهْدِئْ لَيْلِي وَأَنِمْ

﴿عَيْنِي﴾

O Allāh the stars have gone far away and the eyes are rested. You are Alive and Infinite, You do not slumber nor does sleep overtake You. Oh Alive and the Everlasting One, grant me rest tonight and let my eyes sleep. [Hisnul Ḥasīn]

After having a nightmare

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

With the total words of Allāh, I seek protection from His wrath, from His punishment and from the servants evil and from the whispers of Satan and I seek protection from (these) coming to me. [Hisnul Ḥasīn]

On having a good dream, recite

﴿الْحَمْدُ لِلَّهِ﴾

All praise be to Allāh

Relate it to an intimate companion of understanding (So that the companion does not interpret the dream badly).

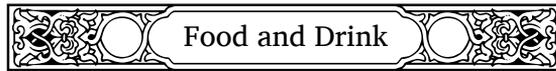
On having a bad dream, recite

If a person has a bad dream, then spit three times over the left shoulder and turn to the other side or stand up to perform Ṣalāh then reciting the following dua three times:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ هَذِهِ الرُّؤْيَا ﴿﴾

I seek refuge in Allāh from the accursed Satan and from the evil of this dream.” The dream will not cause any harm. [Mishkat]

It is a great sin to conjure a false dream and narrate it. [Bukhārī]



Before meals

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ ﴿﴾

In the name of Allāh and with the blessings of Allāh I begin (eating). [Mustadrak]

On forgetting to recite “Bismillāh” at the beginning

بِسْمِ اللَّهِ أَوَّلَهُ وَأَخْرَهُ ﴿﴾

In the name of Allāh in the beginning and end.

After meals

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ﴿﴾

All praise belongs to Allāh, who fed us and quenched our thirst and made us Muslims. [Ibn Sunni]

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ
حَوْلٍ مِنِّي وَلَا قُوَّةٍ ﴿﴾

All Praise belongs to Allāh who granted this meal, (which I received) without my power or effort.

All previous sins are forgiven if this dua is recited after meals.
[Mishkat]

At the time of lifting the table cloth

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا
مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا ﴿﴾

All praise belongs to Allāh who is Omnipresent, Pure and full of Blessings. O Lord, we are eating thinking we cannot be without it nor independent of it, nor can we do without it. [Bukhārī]

When drinking Milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ ﴿﴾

O Allāh, grant us blessings in it. [Tirmidhī]

When drinking water

Drink water or anything else that is halal whilst sitting with two or three breaths and do not breathe or blow in the container.

بِسْمِ اللَّهِ ﴿﴾

In the name of Allāh.

And when finished recite

اَلْحَمْدُ لِلّٰهِ

All praise is for Allāh. [Mishkat]

Drinking Zam Zam water

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَّاسِعًا وَشِفَاءً مِّنْ كُلِّ

دَاءٍ

O Allāh, I seek beneficial knowledge, wide sustenance and cure from all ailments from You. [Ḥisnul Ḥasīn]

At meal times when visiting someone

اَللّٰهُمَّ اطْعِمْ مَنْ اطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ

O Allāh feed him for he has fed me and quench his thirst for he has quenched my thirst. [Muslim]

When leaving the residence of the host

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَاَرْحَمْهُمْ

O Allāh grant him Your blessings in his sustenance, forgive him and have mercy on him. [Mishkat]

When breaking fast (iftār)

اَللّٰهُمَّ لَكَ صُيْتُ وَعَلَى رِزْقِكَ افْطَرْتُ

O Allāh, I have fasted for You and from the sustenance given by You, I break the fast. [Abū Dawūd]

After Iftār

ذَهَبَ الظَّمَا وَابْتَلَّتِ العُرُوقُ وَثَبَتِ الأَجْرُ إِنْ شَاءَ اللهُ

The thirst has quenched and left wetness and with the will of Allāh, reward is proven (certain). [Abū Dawūd]

Making Iftār at someone's place

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ المَلَائِكَةُ

May the fasting persons make Iftari with you, the righteous partake in your meals and the angels send mercy on you. [Ibn Māja]



When entering the toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخُبْثِ وَالخَبَائِثِ

O Allāh. I seek refuge in You from the male female evil and Jinns. [Mishkat, Ḥisnul Ḥasīn]

When coming out of the toilet

غُفِرَ انْكَ الحَمْدُ لِلَّهِ الَّذِي أذْهَبَ عَنِّي الأَذَى وَعَافَانِي

(O Allāh) I seek forgiveness and pardon from You. All Praise be to Allāh, who removed the difficulty from me and gave me ease (relief). [Mishkat]

When dressing

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ
مِنِّي وَلَا قُوَّةٍ ﴿﴾

All praise belongs to Allāh who has clothed me without my effort or strength.

When wearing new clothes

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا
صَنَعَ لَهُ وَأَعُوذُ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ ﴿﴾

O Allāh, all praise is to You, just as You have dressed me, I seek Your blessings of it and the blessings of what it is made of and I seek protection and Your refuge from all evil and the evil of that which it is made of. [Mishkat]

When seeing a Muslim in new clothes

تُبْلِي وَيُخْلِفُ اللَّهُ ﴿﴾

May Allāh prolong your life so that this clothing become old and may Allāh give you other clothing after this. [Ḥisnul Ḥasīn]

When looking in the mirror

اللَّهُمَّ أَنْتَ حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي ﴿﴾

O Allāh, just as You have made my external features beautiful, make my character beautiful as well. [Ḥisnul Ḥasīn]

Marketplace

When entering the Market

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 ﴿﴾

There is none worthy of worship besides Allāh. He is all by Himself. He has no partner. His is the Kingdom, to Him is all praise. He gives and takes life. He is all by Himself. He will not die. In His hands is all good and He has control (power) over all things.

It is stated in the Hadīth that if a person reads the above dua in the market place, Allāh writes 1 million rewards for him and forgives 1 milion sins and raises his status by 1 million and a house is prepared for him in Jannah.

When buying or selling at the Market

بِسْمِ اللَّهِ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ
بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ
فِيهَا يَبِينًا فَاجِرَةً أَوْ صَفْقَةً خَاسِرَةً ﴿﴾

I entered in the name of Allāh; I seek refuge in You (Allāh) for the good in the market and for the good of what is in it (market). O Allāh, I seek refuge in you from false oaths and deception in transaction.

When meeting another Muslim

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

May peace and Allāh's mercy be upon you.

The other Muslims reply to greeting

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ

May peace and Allāh's blessing be on you as well.

Returning Salām

If a Muslim sends Salām to another, it should be returned in this manner.

وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

On him be peace, Allāh's mercy and blessings.

Reply to the person conveying the Salām on behalf of another

وَعَلَيْكَ وَعَلَيْهِ السَّلَامُ

Peace be on you and him. [Ḥisnul Ḥasīn]

For the expiation of sins, said at the conclusion of a sitting or gathering

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

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

At a sitting or gathering

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ ﴿١٠﴾

O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The all Returning, the all Forgiving.



When sneezing

الْحَمْدُ لِلَّهِ ﴿١١﴾

All praise be to Allāh.

When hearing someone sneeze

يَرْحَمَكَ اللَّهُ ﴿١٢﴾

May Allāh have mercy on you.

The person sneezing should then reply

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ ﴿١٣﴾

May Allāh keep you on hidayat (guidance) and make proper your condition. [Mishkat, Bukhārī]



For anxiety and sorrow

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي
بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ
اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسًا أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ،

أَوْعَلِّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْاسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي
وَجَلَاءَ حُزْنِي وَذَهَابَ هَبْئِي ﴿﴾

O Allāh, I am Your servant, son of Your servant, 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 name Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.

For one in 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 ﴿﴾

None has the right to be worshipped except Allāh, Lord of the magnificent throne. None has the right to be worshipped except Allāh, Lord of the heavens, Lord of the Earth and Lord of the noble throne.

Settling a debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ ﴿﴾

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

For one whose affairs have become difficult

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

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

When stricken with a calamity or overtaken by an affair

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ ﴿﴾

Allāh has decreed and what He wills, He does.

At the time of anger or when hearing a donkey or a dog

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿﴾

I seek refuge in Allāh from the accursed Satan.[Mishkat]

When one's heart is filled with emotion

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ ﴿﴾

Allāh is deserving of praise under all circumstances.[Ibn Māajā]

When something is lost

اللَّهُمَّ رَادَّ الضَّالَّةِ وَهَادِي الضَّالَّةِ أَنْتَ تَهْدِي مِنَ
الضَّالَّةِ أُرِدُّ عَلَيَّ ضَالَّتِي بِقُدْرَتِكَ وَسُلْطَانِكَ فَإِنَّهَا مِنْ
عَطَائِكَ وَفَضْلِكَ ﴿﴾

O Allāh, the Returner of the lost and Guider of the misguided, you are the one who guides from misguidance, turn back towards me what I have lost with your Power and Authority because it was your own gift and bounty.

When in any difficult

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا ﴿﴾

Allāh is my Lord, I do not ascribe anything unto Him.

When someone is in a difficulty

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَيْكَ عَلَى
كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا ﴿﴾

All praise belongs to Allāh who has saved me from such a condition which is afflicted on you and favoured me over many creations.

The virtue of this dua is that the reciter will be saved from the difficulties he has seen. [Mishkat]

When feeling some pain in the body

If there is an infection on the body, wet the Shahaadat finger with saliva from the mouth, place it on the ground and then rub it on the infection while reciting:

بِسْمِ اللَّهِ تُرْبُهُ أَرْضُنَا بَرِيْقَةُ بَعْضِنَا لِيَشْفِيَ سَقَمَنَا بِأَذْنِ رَبِّنَا ﴿﴾

In the name of Allāh with the blessings of this soil of our land, which I mixed with the saliva so, that the ailment is cured by the order of our Lord. [Bukhārī]

If there is pain on the body, place the right hand on the pain, recite "Bismillah" thrice and the following dua seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ ﴿﴾

I seek refuge in the Being and Power of Allāh from the effects of which I am in and from that which I fear. [Muslim]

At the time of illness

اللَّهُمَّ ذَاوِنِي بَدْوَائِكَ وَأَشْفِنِي بِشِفَائِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ ﴿﴾

O Allāh, cure me with Your cure, heal me with Your healing, and suffice me with Your benevolence from other than You.

For expelling the devil and his whisperings

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿﴾

I seek refuge in Allāh from satan, the accursed one. [Muslim]

Upon the thought of a bad omen

If for no reason the thought of a bad omen comes to mind, then recite:

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ
إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ ❁❁

O Allāh, you bring into existence the good and only you can remove any bad condition, as the power to do good and prevent from evil is in Your control.

For pain of the eye

Read this and blow on the ailing eye:

بِسْمِ اللَّهِ، اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرِّدْهَا وَوَصِّبْهَا ❁❁

I take the name of Allāh and blow, O Allāh remove its heat, cold

For eye pain

اللَّهُمَّ مَتَّعْنِي بِبَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي وَأَرِنِي فِي الْعَدُوِّ
ثَأْرِي وَأَنْصُرْنِي عَلَى مَنْ ظَلَمَنِي ❁❁

O Allāh grant me benefit from my eyesight and keep it (maintain it) till my death and give me power over my enemies and give me aid against those who oppress me.

When visiting the sick

لَا بَأْسَ طَهُورًا إِنْ شَاءَ اللَّهُ ❁❁

There is no problem, If Allāh wills, He will purge your sins by this illness. [Bukhārī]

Then, recite this dua seven times for his/her good health

﴿أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ﴾

I ask Allāh who is the Lofty and the Lord of the Mighty Throne that He cures you.

Prophet Muḥammad ﷺ said that by reciting this dua seven times, the ill person will regain his health and if death occurs then that (death) is a different issue (i.e. death is written it cannot be prevented). [Mishkat]

For kidney stone or urination problems

Blow on the one who has stopped urinating or has stone ailment or any other difficulty:

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ
وَالْأَرْضِ كَمَا رَحْمَتُكَ فِي الْأَرْضِ وَاعْفِرْ لَنَا حَوْبَنَا وَخَطَايَانَا
أَنْتَ رَبُّ الطَّيِّبِينَ فَأَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَرَحْمَةً مِنْ
رَحْمَتِكَ عَلَى هَذَا الْوَجَعِ ﴿﴾

Our Lord is Allāh who is in the skies (worthy of worship). Your name is Pure. Your authority is prevalent in the sky and earth, just as Your Mercy is in the sky thus lower it on earth as well and forgive our sins and errors. You are the Lord of the pure ones thus descend upon this pain a cure from Your cures and descend a Mercy from amongst Your Mercies on this pain. [Tirmidhi]

When tired of life

Due to difficulty death is sought but one should never pray for death instead pray this:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ
الْوَفَاةُ خَيْرًا لِي ﴿﴾

O Allāh, keep me alive as long as is good for me and when death is better for me lift me. [Mishkat]

Visiting the graves

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ،
وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلكُمْ
العَافِيَةَ ﴿﴾

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

At the time of fire

Extinguish the fire by reciting:

اللَّهُ أَكْبَرُ ﴿﴾

Allāh is the Greatest.

When startled

لَا إِلَهَ إِلَّا اللَّهُ ﴿﴾

There is no god except Allāh.

Happiness

Upon receiving pleasing news

﴿﴾ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All Praise is for Allaah by whose favour good works are accomplished.

When someone does you a favour

﴿﴾ جَزَاكَ اللَّهُ خَيْرًا

May Allāh reward you with goodness.

When one sees the things one loves

﴿﴾ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise belongs to Allāh by whose favour good things are protected. [Ibn Mājā]

When one sees a Muslim laughing

﴿﴾ أَضْحَكَ اللَّهُ سِنَّاكَ

Allāh keep you laughing. [Bukhārī, Muslim]

Weather

Du‘ā’ for Rain

﴿﴾ اللَّهُمَّ اغْنِنَا

O Allāh, listen to our request. [Muslim]

When one sees heavy clouds

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ، اللَّهُمَّ صَيِّبًا
تَّافِعًا ﴿﴾

O Allāh I seek refuge in You from the evil of what has been sent.
O Allāh, give us beneficial rain.

At the time of rain

اللَّهُمَّ صَيِّبًا تَّافِعًا ﴿﴾

O Allāh, make it plentiful and beneficial. [Bukhārī]

When rain exceeds the limits

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالْأَجَامِ
وَالظَّرَابِ وَالْأَدْوِيَةِ وَمَنَابِةِ الشَّجَرِ ﴿﴾

O Allāh, let it rain around us and not on us. O Allāh, let it rain
on the peaks and mountains and the rivers and at the forests.
[Tirmidhī]

At the time of thunder

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكُنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ
ذَلِكَ ﴿﴾

O Allāh, do not let us die by Your anger and do not destroy us
with Your punishment, but grant us safety. [Tirmidhī]

At the time of heavy winds

When there is a heavy wind, sit in the position of attahiyat and recite:

اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا ، اللَّهُمَّ اجْعَلْهَا
رِيحًا وَلَا تَجْعَلْهَا رِيحًا ﴿﴾

O Allāh let it be a mercy and not a punishment. O Allāh, make it a beneficial and not a destructive wind. [Mishkat]

Upon sighting the crescent moon

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ،
وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبَّنَا
وَتَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ ﴿﴾

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

Du‘ā’ at the time of sighting the moon

أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا ﴿﴾

I seek refuge in Allāh from this (its) evil.

When bidding farewell to someone going off on a journey

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ ﴿﴾

I make Allāh responsible for your deen, your trustworthiness and for the results of your actions. [Tirmidhī]

Du‘ā’ for another person undertaken a journey

When some other person undertakes a journey, recite the following dua:

رَوَّدَكَ اللَّهُ التَّقْوَىٰ وَغَفَرَ لَكَ ذُنُوبَكَ وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُ كُنْتَ ﴿﴾

May Allāh make piety part of your journey, forgive your sins and fulfil the purpose of the journey. [Tirmidhī]

Du‘ā’ at the time of his departure:

اللَّهُمَّ اطْوِلْهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ ﴿﴾

O Allāh let his journey be covered quickly and most easily. [Tirmidhī]

Du‘ā’ by the traveller for the person wishing him farewell

أَسْتَوِدِعُكُمْ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ ﴿﴾

I leave your responsibility to Allāh (leave you in his hands) in whose protection nothing can be lost (destroyed, damaged) when He protects. [Ḥisnul Ḥasīn]

Du‘ā’ at the intention to undertake a journey

اللَّهُمَّ بِكَ أَصُولٌ وَبِكَ أَجُولُ وَبِكَ أَسِيرُ ﴿﴾

O Allāh, it is with Your help that I attack (the enemy) and with Your help I defend and with Your help I depart. [Ḥisnul Ḥasīn]

When mounting or placing a foot on a stripe

When mounting on or placing the foot on the stripe, recite:

بِسْمِ اللَّهِ ﴿﴾

When sitting on the back of the animal or a seat recite

الْحَمْدُ لِلَّهِ ﴿﴾

Then the following Verse:

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

Allāh is pure, He has given control and without His power we would not have any control without doubt we are to return to him: [Sūrah Zukhruf]

Threafter recite following dua 3 times

الْحَمْدُ لِلَّهِ ﴿﴾

اللَّهُ أَكْبَرُ ﴿﴾

Thereafter the following dua:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ﴿﴾

O Allāh, You are pure, surely I have oppressed myself so forgive me for You are the only One Who forgives sins.

After reciting this it is Mustahab to smile. [Mishkat]

When beginning the journey recite

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ
مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ لَنَا بَعْدَهُ ،
اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْتَظَرِ وَسُوءِ
الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَأَعُوذُ بِكَ مِنَ الْحُورِ بَعْدَ الْكُورِ
وَدَعْوَةِ الْمَظْلُومِ

O Allāh, we seek goodness from You and piety from this journey and (the ability to do) good actions by which You are pleased. O Allāh, ease this journey for us and make us transverse the road quickly. O Allāh, You are our companion in this journey and deputy (guardian) over our household whom we left behind. O Allāh, I seek refuge in You from the difficulties of the journey and from seeing bad things and from a bad return at home and household and from the dua of the oppressed.

Note:

It is Mustahab to perform two rakaats Nafl Ṣalāh before commencing a journey. [Kitābul Adhkār]

When climbing/mounting recite:

سُبْحَانَ اللَّهِ

When landing

اللَّهُ أَكْبَرُ

When passing an area where there is water recite

بِسْمِ اللَّهِ

In the event of an accident or the animals feet slipping recite

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

There is no god but Allāh and Allāh is the Greatest.
[Ḥisnul Ḥasīn]

Du‘ā’when travelling in a ship

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَهآ إِنَّ رَبِّي لَعَفُورٌ رَّحِيمٌ ، وَمَا قَدَرُوا
اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ

In the name of Allāh, it moves and stops. Definitely my Lord is forgiving and merciful and the Kuffar have not recognised Him as they should, whereas on the Day of Qiyamah the whole earth will be in His fist and the skies folded in His right hand. He is Pure and Superior (lofty) from the belief which the Mushrikeen hold (have). [Ḥisnul Ḥasīn]

Du‘ā’ when landing off a vehicle

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ﴿﴾

I seek refuge in Allāh by His complete words from the evils of the creation.

By reciting this dua, no harm will befall on the person. [Muslim]

When seeing the village/town of the destination

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ
السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ وَرَبَّ الرِّيَّاحِ
وَمَا ذَرَيْنِ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا

وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا ﴿﴾

O Allāh, You are the Lord of the seven skies and all the things that are under these skies and the seven planets and whatever is over these and of Satan who misled and all those misled by him and for the wind and all that it blows. Thus we seek the good of this town and the good of its members (people) and seek refuge from its evil and the evil of its members and from the evils of whatever is in it. [Ḥisnul Ḥasīn]

When entering any city or a populated area recite the following du‘ā’ three times:

اللَّهُمَّ بَارِكْ لَنَا فِيهَا ﴿﴾

O Allāh, You grant us good in it (the city/populated area).

[Ḥisnul Ḥasīn]

Then recite:

اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلَىٰ أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا
إِلَيْنَا ﴿﴾

O Allāh, grant us the fruit of this place and create love in the people for us and create love in our hearts for the righteous people (of this area).

When night while on a journey

يَا أَرْضِ رَبِّي وَرَبِّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا خَلَقَ
فِيكَ وَشَرِّ مَا يَدُبُّ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنْ
الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِي الْبَلَدِ وَمِنْ وَالِدٍ وَمَا
وَلَدَ ﴿﴾

Oh Earth, your Lord, and my Lord is Allāh. I seek refuge in Allāh from the evil (of your nights) and those evils created in you and that which moves in you and seek refuge in Allāh from the lions, snakes, scorpions and from the evils of the dwellers of the city and from the father and children. [Ḥisnul Ḥasīn]

At the time of Sehri while on a journey recite

سَمِعُ سَامِعٍ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا
صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا عَائِدًا بِاللَّهِ مِنَ النَّارِ ﴿﴾

The heaven has heard our praise of Allāh and also heard our testimony that He favours us and keeps us in good condition. Our Lord stay with us and grant us your favours and I make dua to seek refuge from Allāh from Jahannam (hell fire).

It is also narrated that this dua be recited three times in a raised voice.

Note: Prophet Muḥammad ﷺ stated that if a person on journey refrains from worldly affairs in his heart and focuses his attention to Allāh and remembers Him, the angels stay with him throughout the journey and if he recites imaginary poetry or does any futile thing then Satan stays with him during his journey.

Prophet Muḥammad ﷺ told Jabir bin Mutim ؓ to recite the following five Suras when on journey:

- 1- Sūrah Kāfirūn
- 2- Sūrah Naṣr
- 3- Sūrah Ikhlāṣ
- 4- Sūrah Falaq
- 5- Sūrah Nās

Every Sūrah should start with "Bismillāh" and Sūrah Nas should end with "Bismillāh" as well, so reciting "Bismillāh" six times.

Sayyidina Jābir ؓ states: "When I went out on journey (and although I was wealthy and had more merchandise than my companions), my conditions were worse than them, but from the time I began reciting these Sūrahs, on return my condition was better than all of them, and I had most provisions of the journey".

Etiquettes on returning from a journey

When returning from a journey one should sit on the mode of conveyance and recite:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى

O Allāh! We ask You for goodness, piety.

On the return journey when entering one's own city recite

أَيْبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ ﴿١٠٠﴾

We are returning, repenting and obedient to Allāh, praising Him.

The blessed habit of Prophet Muḥammad ﷺ was to return from a journey during Chast time within the city. He would first go to the Masjid, perform two rakāt ṣalāt. Thereafter he would stay in the Masjid for a little while and then go home. [Bukhārī, Muslim]

Prophet Muḥammad ﷺ loved to journey on Thursdays. [Bukhārī]

On the return from a journey recite

أَوْبًا أَوْبًا لِرَبِّنَا تَوْبًا لَا يُغَادِرُ عَلَيْنَا حُوبًا ﴿١٠١﴾

I have come back, I have come back, I seek forgiveness from Allāh with such a repentance that leaves me with no sin.

Supplications for increase blessing in provision

❁10 Times ❁

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ ﴿١﴾ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ ﴿٢﴾

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.

❁100 Times ❁

يَا أَكْرَمَ الْأَكْرَمِينَ ﴿١﴾

O Benolvent of the benolvents.

❁100 Times ❁

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ﴿١﴾

O Lord of Majesty and Bounty.

GENERAL SUPPLICATIONS

❁ 100 Times ❁

لَا إِلَهَ إِلَّا اللَّهُ

There is no god, except Allāh.

❁ 100 Times ❁

يَا مَجِيدُ

O the Majestic One.

❁ 100 Times ❁

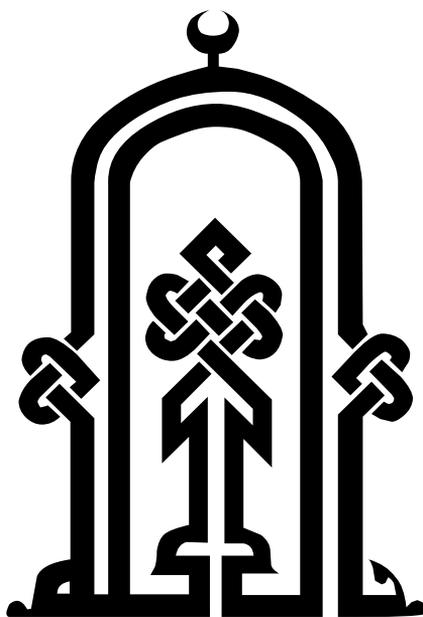
يَا رَزَّاقُ

O the Sustainer.

❁ 10 Times ❁

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيُّدٌ مَجِيدٌ ﴿١﴾ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَيُّدٌ مَجِيدٌ ﴿٢﴾

O Allāh, bestow Your blessings upon Muḥammad and upon the family of Muḥammad, just as You had bestowed Your blessings to Ibrāhīm and his family. Truly, You are Praiseworthy and Pure. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as you have blessed Ibrāhīm and his family. Truly, You are Praiseworthy and Pure.



صداق النبيا العظيم