



مركز اصول
Osoul Center
www.osoulcenter.com



HISN AL-MU'MIN



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



مركز أصول
Osoul Center
www.osoulcenter.com



HISN AL-MU'MIN

Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha

© **Cooperative Office for Islamic Propagation in Rabwah , 1438**

King Fahd National Library Cataloging-in-Publication Data

Al-Sheha, Abdulrahman bin Abdul kareem

Hisn Al Mumin. 1 Abdulrahman bin Abdul kareem Al-Sheha.- Riyadh,
1438

156 p; 15.3 x 19.6 cm

ISBN: 978-603-90936-5-7

1- I nvocation and awards I-Title

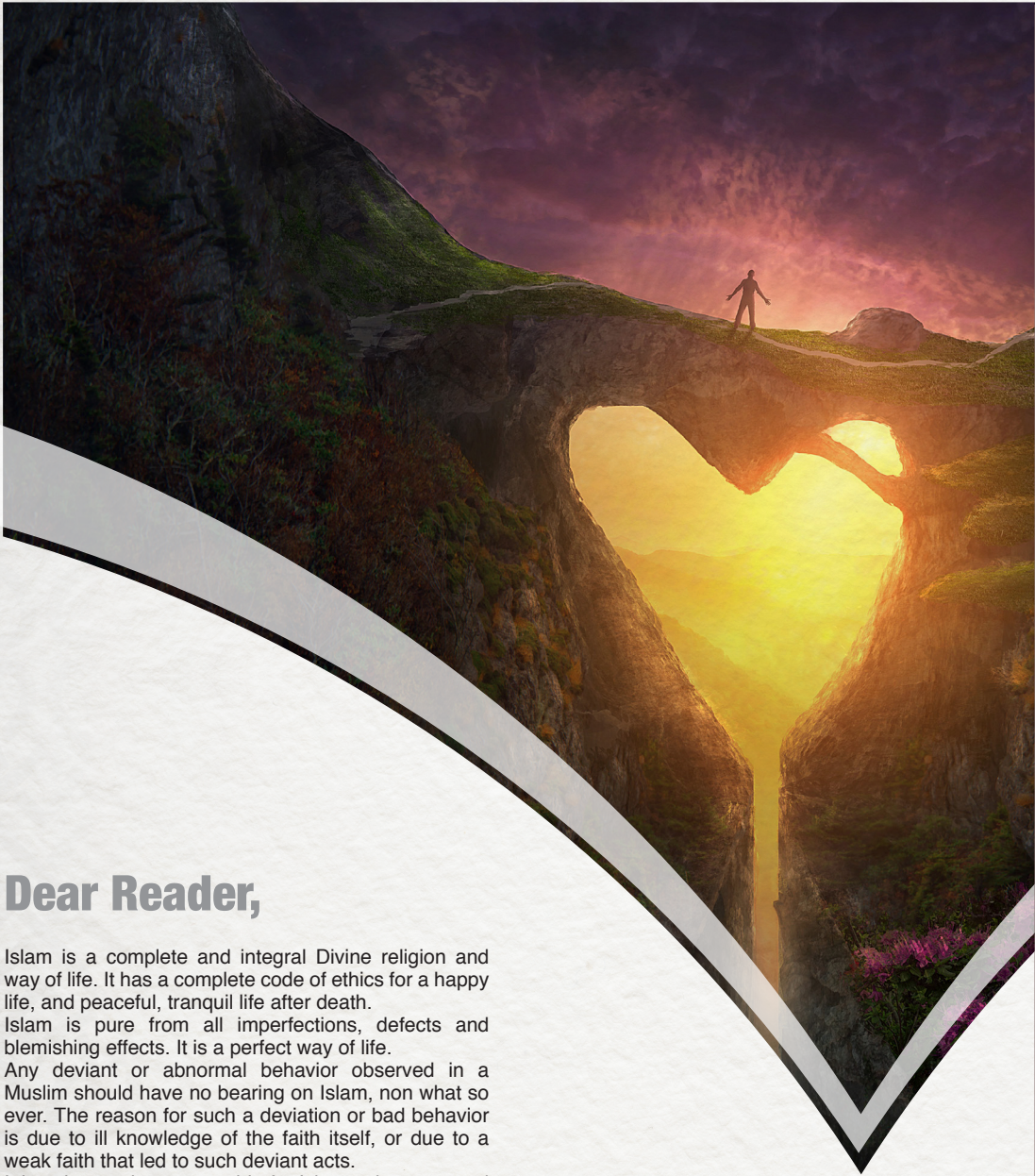
212.93 dc 1438/6134

L.D. no. 1438/6134

ISBN: 978-603-90936-5-7



In the name of Allah,
the Beneficent, the Merciful



Dear Reader,

Islam is a complete and integral Divine religion and way of life. It has a complete code of ethics for a happy life, and peaceful, tranquil life after death.

Islam is pure from all imperfections, defects and blemishing effects. It is a perfect way of life.

Any deviant or abnormal behavior observed in a Muslim should have no bearing on Islam, non what so ever. The reason for such a deviation or bad behavior is due to ill knowledge of the faith itself, or due to a weak faith that led to such deviant acts.

It is unjust and unreasonable for Islam to be assessed or evaluated based on any individuals' behavior and attitudes, with the exception of the Prophet Muhammad who is the example and role-model.

TABLE OF CONTENTS

Terminology used in this book	9
Introduction	11
Calamities from a shari'ah perspective	12
Reasons calamities befall man	18
How to preserve the favors of allah	27
Ways to prevent calamities and how to lessen their	44
Means of protecting oneself	56
The best dhikr	62
Methods by which one would please allah	66
Mannerisms of du'aa	72
Du'aa mentioned in the qur'an	82
Du'aa mentioned in the sunnah	88
Du'aa to be said during morning and evening	108
Other du'aa with which a muslim would safeguard himself	118
Salah of istikhaarah	134
Prophetic medicines for physical and psychological diseases	138
Treatment through ruqyah shar'e'yah	142

FOREWORD

مركز ااصول
Osoul Center

This book has been conceived, prepared and designed by the Osoul Centre. All photos used in the book belong to the Osoul Centre. The Centre hereby permits all Sunni Muslims to reprint and publish the book in any method and format on condition that 1) acknowledgement of the Osoul Centre is clearly stated on all editions; and 2) no alteration or amendment of the text is introduced without reference to the Osoul Centre. In the case of reprinting this book, the Centre strongly recommends maintaining high quality.

☎ +966 11 445 4900

📠 +966 11 497 0126

✉ P.O.Box 29465, Riyadh 11457

@ osoul@rabwah.sa

🌐 www.osoulcenter.com



All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul International Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

This book, *Hisn Al-Mu'min (A Believer's Refuge)*, speaks of the causes of reversals and misfortunes that people may encounter. It highlights ways to ensure the protection and preservation of God's favours and blessings, as well as how to prevent harm and reduce the effects of personal tragedies and calamities. It teaches the ways and means to fortify oneself against the effect of such tragedies, of which the most important is the remembrance of God and glorifying Him at all times, and explains the best forms of such remembrance and glorification. The book also explains how to earn God's pleasure, the prevention of harm, the proper form of prayer and supplication, and quotes a number of supplications mentioned in the Qur'an and the Sunnah that provide certain refuge for believers.

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at: <http://goo.gl/uk8y1i>



Terminology used in this Book

► **Rubb:** Some prefer to translate the term ‘Rubb’ to ‘Lord.’ Beside the fact that the latter is a Biblical term referring to the alleged lordship of the slave of Allah, the Prophet Jesus, the word ‘lord’ which is limited to ‘master’, ‘chief’, ‘proprietor’, or ‘ruler’, can never convey the conclusive significance of the term ‘Rubb’. Among its other meanings, the term ‘Rubb’ can signify: the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.



► **Deen:** The Arabic word translated as religion is ‘Deen’, which in Arabic commonly refers to a way of life—both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct that includes hygiene and etiquette.

► **ﷻ Sal’lal’laaho a’laihi wa sal’lam.** Some translate it as peace be upon him. This translation is incorrect; the correct translation is, may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.



إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ

- Verily, We have created man from Nutfah (drops of mixed fluids). (76:2)

All praise is due to Allah, Whose aid we implore, and Whose forgiveness, guidance, and protection against our own evil and sinful acts we seek. He whom Allah guides aright, none can lead astray; and whom He allows to stray, none can guide aright. I testify that there is no true god worthy of being worshipped except Allah alone Who has no partner, and I testify that Muhammad, may Allah exalt his mention, is the slave of Allah, and His Messenger. May Allah exalt his mention and render him and his household, his Companions, and those who follow their way safe from every evil, and grant them security on the Day of Resurrection.

One of the graces that Allah, the Exalted, granted to Muslims is that He has assigned for us acts of worship which bring us nearer to Him at all times. Remembrance of Allah and supplication are two such acts of worship.

The Prophet ﷺ clarified its merit and virtue, saying:

“Shall I tell you of a deed which is beloved to Allah, and would elevate one’s ranks, and would be better (for the one who performs it) than spending gold and silver for the sake of Allah, and better than fighting for the sake of Allah? They said: ‘What is that, O Messenger of Allah?’ The Messenger of Allah ﷺ said: ‘The remembrance of Allah, the Exalted.’” (Haakim #1825)

Remembrance of Allah is the ‘fortress’ that would safeguard the believer, his family and his wealth. This world is a transitory stage, wherein a person would be tried and tested. Allah says:

(Verily, We have created man from Nutfah (drops of mixed fluids), in order to try him: so We made him hearing and seeing.) (76:2)

Allah says:

(Verily, We have created man in toil.) (90:4)

Man is weak; he cannot extend benefit or harm to anyone, nor can he waive it away from himself or anyone else. He lives in a state of constant need...which would not cease until he dies. Man is in dire need of help; therefore, Allah has guided the slave to ask and supplicate Him. Supplication is the link between the Creator and the slave. The slave would beseech his Creator to take care of his needs, and Allah would answer. Allah says:

(And your Rubb has said: ‘Invoke Me, I will respond to your invocation. Verily, those who scorn My worship, they will surely enter Hell in humiliation!)

Allah says:

(And when My slaves ask you (O Muhammad) concerning Me—indeed I am near. I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be guided aright.) (2:186)

The Prophet ﷺ said:

“Whoever does not ask Allah, Allah would be angry with him.” (Hakim #1807)

In this booklet, I will mention the reason for different types of afflictions and trials that befall the Ummah (nation) and how to prevent them, and how to deal with them after they occur. I ask Allah to grant us success and to guide us to the Straight Path. Ameen





CALAMITIES FROM A SHARI'AH PERSPECTIVE

Calamities are not an evil omen as some perceive; rather a person may be tested with good things. Allah says:
(Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.) (21:35)

As for the type mentioned in the verse mentioned below... the trial of evil; Allah would test His slave to see if he bears it patiently or not. Allah says:

(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient.) (2:155)



As for the second type, the trial of good; Allah would test His slave to see if he is grateful or not. Allah, the Exalted, relates to us the story of Prophet Sulaiman u:

(... Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous.") (27:40)



A person should understand that if he is tested with good things it is not a sign that Allah loves him and is pleased with him. Allah says about Qaroon:

(Verily, Qaroon was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men.

Remember when his people said to him: 'Do not exult with riches, being ungrateful to Allah. Verily, Allah likes not those who exult. But seek, with that wealth which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of (lawful) enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes

not those who commit great crimes and are corruptors.

He said: 'This has been given to me only because of the knowledge I possess.' Did he not know that Allah had destroyed before him generations; men who were stronger than him in might and greater in the amount of riches they had collected? But the criminals will not be questioned regarding their sins.

So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qaroon has been given! Verily, he is the owner of a great fortune.' But those who had been given knowledge said: 'Woe to you! The reward of Allah in the Hereafter is better for those who believe and do righteous good deeds, and this no one shall attain except those who are patient.

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.) (28:76-81)

Sahl Sa'd said that the Messenger of Allah ﷺ passed by Dhul-Hulaiifah and saw a decaying bloated sheep whose leg was raised, and he ﷺ said:

'Is this sheep worthless to its master?' the Companions said: 'Yes!' He ﷺ then said: 'By the One in Whose hands is my life, this world is more worthless to Allah than this animal to its master! Were the life of this world to equal even the wing of a mosquito, He would not have given the disbeliever even a drink of water.' (Haakim)

Allah gives worldly riches to those whom He loves and to those whom He does not; whereas the success in the Hereafter is only granted to him whom Allah loves. Furthermore, if a person is struck with a calamity, it does not mean that Allah hates that person. Allah, the Exalted relates to us in the Qur'an the story of Prophet Ayoub u saying:

(And Ayoub, when he called to his Rubb: 'Indeed adversity has



touched me, and You are the most merciful of the merciful. So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers.) (21:83-84)

Mus'ab Sa'd Malik narrated that his father said:

“O Messenger of Allah, who are the most tested and tried people in this world? He answered: ‘The Prophets, and then who are similar to them (i.e. the god-fearing and pious). A man would be tested and tried according to his piety and Deen. If the individual has strong faith, he would be tested and tried in a more intense manner; similarly, if the man’s Deen is weak, he would be tested accordingly. A person would be struck by a calamity until he would be sin-free.’ (Ibn Hibban #2901)

Abdullah Mughaf'al said that a man groped a woman who was known to be a harlot during the Days of Ignorance as he walked past her. She exclaimed in disapproval: ‘Leave me alone! Allah has cleansed us from Shirk (polytheism) and honored us with Islam!’ He left her alone, but turned his head to look at her, (and while he was doing this) he walked into a wall and cut his face.

He then went to the Prophet e and he said:

“Allah desires good for you, for if Allah desires good for a slave, he would punish him in this life for the sins that he committed. But if he desires ill for a slave, he would delay the punishment of his sins till the Hereafter.” (Hakim #8133)

The Prophet e said:

‘A person would be afflicted and tried in his health, offspring and wealth until he would meet Allah (on the Day of Resurrection) sin-free.’ (Ibn Hib'ban #2924)

The reward that Allah has promised for those who bear patiently would only be for the patient believer!



Imam Ibn al-Qayyim, may Allah have mercy on him, said¹: 'The person who dislikes something which is preordained for him should remember six different principles:

1st Principle: Pure Tawheed, such that a person would say, 'Allah has predestined, preordained, created, and what He wills shall come to pass.'

2nd Principle: Justice, such that a person would say, 'Allah is just, whatever He ordains is just.'

3rd Principle: Mercy, such that a person would say, 'Allah's mercy surpasses His anger.'



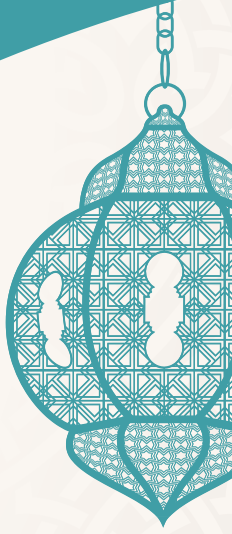
4th Principle: Wisdom, such that a person would say, 'Allah is all-Wise, and He has ordained that this will come to pass, therefore there must be a divine wisdom behind it which we may or may not perceive.'

5th Principle: Gratefulness, such that a person would say, 'All the praise belongs to Allah, alone.'

6th Principle: Complete Submission to Allah, such that a person would realize that he is a slave, and that whatever his Master ordains and wills shall come to pass.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ عَلَيْكُمْ مِنْ
وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ عَلَيْكُمْ مِنْ
وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ عَلَيْكُمْ مِنْ
وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ عَلَيْكُمْ مِنْ

(And whatever strikes you of disaster – it is for what your hands have earned;
but He pardons much.) (42:30)



REASONS CALAMITIES BEFALL MAN

01 Committing sins. Allah says:
(And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.) (42:30)

A'ishah said that the Messenger of Allah ﷺ said:
'Towards the end of time, there will be sinkholes, people will be transformed (into other forms) and the earth will be rained upon by meteors. She said: 'O Messenger of Allah! Would we be destroyed, and among us are the pious?' He said: 'Yes, if evil becomes widespread.' (Sahih al-Jaami')

Abu Musa said that the Messenger of Allah ﷺ said:
'Allah I would give the oppressor many chances to stop his oppression; but when He does decide to punish him [for his oppression] He I would not waive it. The Messenger of Allah ﷺ then recited:
(And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe. (Quran 11:102) (Bukhari)

The Companion of the Prophet, Ali ibn Abi Talib, said: 'Every affliction which befalls (the Ummah) is due to a sin, and it would not be waived unless (people) repent (to Allah).'

And the Poet said:
Sins make one heedless, and if one continuously sins; he would be humiliated.

When one abandons sins, his heart would revive, and it is better for him to disagree with his whims.

02 Love of this life and desiring it above everything else; heedlessness of the Hereafter, and not preparing for it.

The Prophet ﷺ said:
'Whoever intends and seeks out the Hereafter, Allah would make him content with what he has been given, and gather together for him his affairs (such as to be easy for him), and he would attain material success despite not seeking it.



And whoever intends and seeks out this life, Allah would place poverty over his eyes (he would always see what he doesn't have and thus never be content with what he has), and He would scatter for him his affairs (such that it takes him much time), and regardless of how hard he works, he would only gather what Allah has already decreed for him.' (Sahih al-Targheeb, Albaani)

03 Devouring Riba (usury), and facilitating it. Allah says: (O you who believe, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.) (2:278-279)

Devouring Riba would wipe out the goodness of the wealth. The Prophet ﷺ said: 'No one devours Riba, except that he would become needy.' (Ibn Majah)

The one who devours Riba, would be cast away from the mercy of Allah. Jabir said that the Messenger of Allah ﷺ said: 'Allah curses the one who takes Riba, and the one who gives it, and the one who writes (the contract) and the two witnesses who attest to it.' (Muslim)



Another proof which proves its evil is the words of the Prophet ﷺ: 'Riba has seventy three levels, the least of which is similar to marrying one's own mother; and the gravest is equal to violating a Believer's honor.' (Hakim)

04 Sinning in public, beautifying it and hoping that it would spread among the people. Allah says: (Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.) (24:19)

The Prophet ﷺ said: 'All of my Ummah (nation) would be safeguarded except those



إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْتَرِجَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا
لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

- (Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter.) (24:19)

who openly display sinful acts. Announcing the sins that a person did during the night, while Allah had screened (others from knowing what he had done) is also considered as openly displaying sinful acts. The person would say: 'I did this and this last night'. He went to sleep while Allah had screened him and then he uncovered it himself.' (Bukhari)

Abdullah. Umar said that the Messenger of Allah ﷺ said to them:

'O Muhajirun, (emigrants from Makkah to al-Madinah) you may be afflicted by five things; God forbid that you should live to see them. If fornication should become widespread, you should realize that this has never happened without new diseases befalling the people which their ancestors never suffered. If people should begin to cheat in weighing out goods, you should realize that this has never happened without drought and famine befalling the people, and their rulers oppressing them. If people should withhold zakat, you should realize that this has never happened without the rain being stopped from falling; and were it not for the animals' sake, it would never rain again. If people should break their covenant with Allah and His Messenger, you should realize that this has never happened without Allah sending an enemy against them to take some of their possessions by force. If the leaders do not govern according to the Book of Allah, you should realize that this has never happened without Allah making them into groups and making them fight one another.' (Hakim)



05 Forsaking and abandoning ordering with the good and forbidding the evil. This indeed would safeguard the Ummah. Allah says:

(Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from the wrongdoing that they did. How wretched was that which they were doing.

You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.) (5:78-81)

Abu Bakr said: 'O people you read this verse: (O you who believe, upon you is [the responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. (Qur'an 5:105)) and I have heard the Messenger of Allah

ﷺ say: 'If people see the oppressor oppressing others, and do not stop him, the punishment of Allah would encompass them all.' (Tirmidhi)

06 Showing love to sinners (i.e., those disobedient to Allah), aligning himself with them, and exerting one's effort to support them. Abdullah. Masood said that the Messenger of Allah ﷺ said:

'One of the first sins [of the] Children of Israel, was that a person would meet another person and he would say: 'O so and so, fear Allah and stop doing whatever you are doing of sin! For it

is not lawful for you.' He would then meet him the next day, and [the fact that he was still sinning from the previous day would not prevent him from] eating, drinking and sitting with him. When they did this, Allah hardened their hearts (those who sinned and those who did not). He then recited:

(Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from the wrongdoing that they did. How wretched was that which they were doing. You see many of them becoming allies of those who disbelieved... How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally. And if



they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.)

He then said: 'Nay, by Allah you will command the good and forbid the evil and prevent the oppressor from his oppression and make him abide by the truth.' (Abu Dawood)

07 Ridiculing the believers, spreading animosity against them, particularly the pious among them. Allah says: (Indeed Allah defends those who have believed. Indeed, Allah does not like the treacherous and ungrateful.) (22:38)

Abu Hurairah said that the Messenger of Allah ﷺ said that Allah says: 'Whoever harms a wali (pious man) of mine, I have declared war against him.' (Bukhari)

Ridiculing believers, would possibly lead one to ridiculing the Deen of Allah, which would cast a person out of the folds of Islam. Allah says: (And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved [i.e. rejected faith] after your belief. If We pardon one faction of you – We will punish another faction because they were criminals.) (9:65-66)

08 Showing contempt to people, belittling and mocking them. Allah says:

(Those who criticize the pious among the believers concerning what they give in charity and the ones who find nothing to spend except their effort, so they ridicule them [as well]—Allah will ridicule them in return, and they will have a painful punishment.) (9:79)

The Messenger of Allah ﷺ said:

'Do not show contempt to your brother, for Allah may have mercy on him, and afflict you.' (Tirmidhi)



09 Plotting against the slaves of Allah, by tricking them or behaving treacherously towards them. Allah says: (But the evil plot encompasses only him who makes it.) (35:43)

The Messenger of Allah ﷺ said that Allah says:

“I have created some among men whose speech is sweeter than honey, and hearts are bitterer than Saber (the bitterest plant). I swear by Myself, I will afflict them with an affliction which makes the most patient person of them puzzled. Do they think they can fool Me? Or, do they think they can transgress My limits?” (Tirmidhi)



10 Enjoying the bounties of Allah, and not showing any gratitude to Him, or showing gratitude to other than Him on account of that. Allah says: (Verily, Qaroon was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men.

Remember when his people said to him: ‘Do not exult with riches, being ungrateful to Allah. Verily, Allah likes not those who exult. But seek, with that wealth which Allah has bestowed on you, the home of the Hereafter, and forget not

your portion of (lawful) enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not those who commit great crimes and are corruptors.

He said: ‘This has been given to me only because of the knowledge I possess.’ Did he not know that Allah had destroyed before him generations; men who were stronger than him in might and



- (But the evil plot encompasses only him who makes it.) (35:43)

greater in the amount of riches they had collected? But the criminals will not be questioned regarding their sins.

So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qaroon has been given! Verily, he is the owner of a great fortune.' But those who had been given knowledge said: 'Woe to you! The reward of Allah in the Hereafter is better for those who believe and do righteous good deeds, and this no one shall attain except those who are patient.

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.) (28:79-81)

Allah says:
(So which of the favors of your Rubb would you deny?) (55:25)

The exegete Abdurrahmaan as-Sa'di, may Allah have mercy on him, said: 'So which of the religious or worldly favors of Allah do you deny?' and how excellent is the answer of the Jinn when he recited to them (So which of the favors of your Rubb would you deny?) They replied: 'O our Rubb, we do not deny any of your favors, and to you belongs all the praise.'

فَيَايَا آلَ رَبِّ كَمَا تَكْتَبُ

• (So which of the favors of your Rubb would you deny?) (55:25)



استغفر الله

• I seek the forgiveness
of Allah



HOW TO PRESERVE THE FAVORS OF ALLAH

O slave of Allah know that the One Who bestowed these favors upon you can indeed take them away from you! You are not the most pious or the best of the creation of Allah except if you fear Him and do righteous deeds. Allah says:

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Indeed, Allah is all-Knowing and all-Aware.) (49:13)



Allah has shown the correct method to safeguard the favors and preserve them. Allah says:

(And [remember] when your Rubb proclaimed, 'If you are grateful, I will surely give you more; but if you deny, indeed, My punishment is severe.) (14:7)



The Messenger of Allah ﷺ said:

"Allah does not bestow a grace upon a slave and he says: 'Alhamdulillah' (i.e. all praise is due to Allah) except the praise he gave is better than what he took (i.e. the grace which Allah bestowed upon him)." (Ibn Majah)



One can show gratitude and praise Allah in matters pertaining to money by giving out its compulsory and praiseworthy rights to the poor and needy. Allah says:

(And those within whose wealth is a known right. For the petitioner and the deprived.) (70:24-25)

He should also know that there are other rights in one's wealth besides the Zakah (poor-due). So he should feed the poor and hungry, clothe him who has no clothing, and treat the ill, help others, and pay off debts. The Messenger of Allah ﷺ said:

"The most beloved people to Allah are those who are most beneficial to others. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or

to forgive his debt, or to feed his hunger. That I walk with a brother regarding one of his needs is more beloved to me than secluding myself for worship in my mosque (in Medina) for a month. Whoever contains his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could act upon his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he suffices it for him, then Allah the Exalted will make his footing firm across the bridge on the day when people will slip. (i.e. the Day of Resurrection on the Siraat [bridge]).” (Al-Mu’jam al-Awsat)



Allah, the Exalted, has clarified the great reward for him who does these things purely for His sake. Allah says:

(And they give food in spite of love for it to the needy, the orphan, and the captive, [saying] “We feed you only for the countenance of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Rubb a Day austere and distressful. So Allah will protect them from the evil of that Day and give them radiance and happiness. And will reward them for what they patiently endured with a garden and silken garments.) (76:9-12)



Obedience is one way in which we can show gratitude to Allah for the perfect shape in which He has created us and the health that He has bestowed upon. Therefore, a person should safeguard his sight from looking at anything unlawful; and safeguard his hearing from listening to anything unlawful, and safeguard his tongue from backbiting, spreading rumors, lying, and other evil talk. He should not use his feet to walk to an unlawful thing; he should not use his hands to do unlawful things, nor should he fall short in doing good works with them. Allah says:

(Indeed, the hearing, the sight and the heart—of each of these, one will be questioned.) (17:36)

He should not help an oppressor in his oppression, or a sinner in doing his sins. A person should be as the Messenger of Allah ﷺ said:

“Support your brother whether he is oppressing or oppressed.”
A man said: ‘O Messenger of Allah: ‘I would support him if he is oppressed, but how do I support him if he is oppressing?’
He said: ‘By preventing him from oppressing others. This is how you support him.’” (Bukhari)



A person should not use the natural faculties that Allah has bestowed upon him, from wisdom and intelligence, to support evil or fight the truth. He should use these natural faculties in things which would benefit him in this life and in the Hereafter. The Prophet ﷺ said:

“A person would not move his feet on the Day of Resurrection until he is asked about his life and how he spent it, and about his knowledge and how he used it, and about his money – where he earned it from and how he spent it, and his body and how he used it.” (Tirmidhi)



A person should safeguard his private parts, from doing anything unlawful. He should not relieve his sexual anxiety except with his wife. Allah says: (And they who guard their private parts, except from their wives or those that their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors.) (23:5-7)

A believer should praise Allah I for what he has bestowed upon him of graces and should be grateful to Him. He should not praise other than Allah for these bounties and graces. Praising other than Allah for these things would indeed incur a severe punishment. Allah says:

(And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them

with palm trees and placed between them fields of crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth amidst them a river.

And he had such fruit, so he said to his companion while he was conversing with him, ‘I am greater than you in wealth and mightier in numbers of men.’ And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish – ever. And I do not think the Hour will come to pass. And even if I should be brought back to my Rubb, I will surely find better than this as a return.

His companion said to him while he was conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you as a man?

But as for me, He is Allah, my Rubb and I do not associate with my Rubb anyone. And why did you, when you entered your garden, not say, ‘What Allah willed has occurred; there is no power except in Allah?

Although you see me less than you in wealth and children. It may be that my Rubb will give me better than your garden and will send upon it a calamity from the sky and it will become a smooth, dusty ground. Or its water will become sunken [into the earth], so you would never be able to seek it.

And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, “Oh, I wish I had not associated with my Rubb anyone.) (18:31-42)

Therefore the slave would entirely benefit from the remembrance of Allah. Allah says:

(And whoever is grateful – his gratitude is only for [the benefit





اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

- Al'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhal-jalaalee wal-Ikraam.

of] himself. And whoever is ungrateful – then indeed, my Rubb is free of need and generous.) (27:40)

Believer should show his gratitude to Allah for the Ni'mah (bounty and grace) of Islam which Allah has bestowed upon him, by fulfilling the following:

01 Being mindful and observant of Allah I at all times. This is the level of Ihsaan on which the Messenger of Allah ﷺ said: "Ihsaan is to worship Allah as if you can see Him; but although you cannot see Him, He sees you." (Bukhari)

Ibn Ab'bas said:

'One day I was riding behind the Prophet ﷺ and he said to me, "O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find him in front of you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the people were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already decreed for you. And that if they were to gather to harm you with something, they would not be able to harm you except with what Allah has already decreed against you. The pens have been lifted and the pages have dried. (Tirmithi)

02 Abandoning the unlawful and prohibited things, and observing the compulsory duties, especially congregational prayer in the Masjid, except if a person has a valid excuse for not doing so. This indeed is the first thing which man would be questioned about on the Day of Resurrection. If it is accepted all his deeds would be accepted. The Messenger of Allah ﷺ said:

"Indeed the first thing a slave of Allah would be questioned about on the Day of Resurrection is his prayer. If it is accepted, then he would have succeeded and triumphed. But, if it is not accepted, he would be in sure loss." (Nasa'ee)

A person should be mindful of the Dhikr (remembrance) which



is said after the prayers and between them. Upon completing his prayer he should say:

«أَسْتَغْفِرُالله، أَسْتَغْفِرُالله، أَسْتَغْفِرُالله»

Astaghfirullah, Astaghfirullah, Astaghfirullah

Meaning: I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah.

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ. لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ»

All'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhal-jalaalee wal-ikraam. Laa ilaha il'la Allah wahdahu laa shareeka lahu, lahul mulk wa lahul hamd wa who'wa ala kul'lee shai'in qadeer. Laa hawla wa laa quwata il'laa bil'laah, laa ilaahah il'laa Allah wa laa na'bo-du il'laa e'yaah lahun'ni'matu wa'lahul fadhli, wa lahuth-thanaa ol-hasan. Laa ilaahah il'lalaah Mukhliseen lahoddeen wa low karee'hal kaa'firoon. Allahum'ma

laa maa'ni'a le'maa a'tait wa laa mu'tiya le ma ma'nat' wa laa yan'faoo dhal-jadd min'kal jadd. Allahum'ma a'in'ni ala dhikreka wa shukre'ka wa husni e'baadatik.

Meaning: O Allah! You are the Salaam (source of all peace), from You comes the Salaam (peace) and blessed You be. All Honor and Dignity is Yours. There is no god but You. You have no partner. There is neither might nor power except with You. There is nothing worthy of worship except Allah and we worship no one else but Him. To Allah belongs all Grace, Favor and beautiful Praise. There is nothing worthy of worship except Allah. We sincerely worship Him, even if the disbelievers detest it. O Allah! No one can withhold what You



give. O Allah! No one can give what You withhold. O Allah! Aide me in order to remember You, appreciate Your Grace and worship in the best manner.

He should then say: 'Subhanallah', 'Alhamdulillah', and 'Allahu Akbar' thirty three times each, and say:

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

'La ilaaha il'lalaah wahdahu laa shareeka lahu lahul mulk wa lahul hamd wa who-wa ala kul'lee shai'in qadeer.'

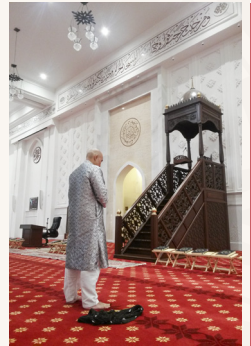
Meaning: There is nothing worthy of being worshipped except Allah alone, who has no partners. To Him belongs the dominion and all praises and he is capable of all things.

He should then recite Ayatul-Kursi (2:255):

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

'Allaahu laa ilaaha il'laa who'wal hai'yol-qayoom laa ta'kho'dho'who se'na'to wa la nawm. La who maa fis'samawaati wa maa fil'ardh. Man dthal ladthee yash'fa'oo in'da-who il'laa be'idh-nih ya'lamo ma baina ay'deehim wa maa khalfahum wa laa you-heetoonaa be shai'in min il'mihi il'laa be'maa'shaa wa'se'a'qor-see'you'ho'samaawatee wal-ardh wa laa ya'oodoho hif'dtho-who-maa wa who'wa al-a'lee-yul adtheem.

Meaning: Allah – there is nothing worthy of worship except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.'



He should then recite Surah al-Ikhlaas (112:1-4):

« قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ »

Qul Huwa al-laa' who Ahad, Allahus Samad lam yalid wa lam you'lad wa lam ya kul'lawho ku'foo'one Ahad

Meaning: Say, 'He is Allah, who is One. Allah – the Self-Sufficient. He neither begets, nor is He born, nor is there to Him any equivalent.

He should then recite Surah al-Falaq (113:1-5) and Surah an-Naas (114:1-6).



Surah al-Falaq:

« قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ »

Qul A'oodthu 'be-rab'bil Falaq, min shar'ree ma khalaq, wa min shar'ree ghaasiqin Idhaa waqab, wa min shar'rin naffaathaatee fil o'qad, wa min shar'ree haasidin idthaa hasad.'

Meaning: Say, "I seek refuge in the Rubb of daybreak. From the evil of that which He created, And from the evil of darkness when it settles, and

from the evil of the blowers in knots, and from the evil of an envier when he envies."

Surah an-Naas:

« قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ »

Qul A'oodthu bi'rab'bin naas, ma'likin naas, e'laahin naas, min shar'ril wass'waasil khan'naas al'ladthee you'was'we'soo fee soo'doorin naas, min'nal'jin'natee wan'naas

Meaning: Say, "I seek refuge in the Rubb of mankind. The Sovereign of mankind, the God of mankind. From the evil of



the retreating whisperer, who whispers [evil] into the breasts of mankind, and from among the jinn and mankind.

It is praiseworthy to recite Surah al-Ikhlāas, Falaq and Naas three times after Fajr and Isha prayer, for this has been authentically reported. Thobaaan said that the Prophet ﷺ would seek forgiveness thrice upon completing the prayer, and then say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

Al'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhul-jalaa'lee wal-Ikraam. (Nasaa'ee)

It was said to Imam al-O'zaee, who was one of the narrators of this Hadeeth: 'How did the Prophet ﷺ seek forgiveness?' He said: 'By saying 'Astaghfirullah, Astaghfirullah'.

Abdullah. az-Zubair said that the Messenger of Allah ﷺ upon completing his prayer would say,

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

'La ilaaha il'laa Allah wahdahu laa shareeka lahu lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Laa hawla wa laa quwata il'laa bil'laah, laa ilaahah il'laa Allah wa laa na'budu il'laa e'yaah lahun'ni'matu wa'lahul fadhil, wa lahuth-thanaa ul-hasan. Laa ilaahah il'laa Allah Mukhliseen lahud-deen wa lo karee'hal kaa'firoon.' [There is nothing worthy of worship except Allah; Alone. To Him belongs the dominion and to Him is due all praise, and He is Powerful over all things. There is no power and might except with the help of Allah. There is nothing worthy of worship except Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is nothing worthy of worship except Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it] (Abu Dawud)

Al-Mughira. Shu'bah said that the Messenger of Allah ﷺ upon completing his prayers would say:

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

'Laa ilaha il'la Allah wahdahu laa shareeka lahu, lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Allahum'ma laa maa'ni'a le'maa a'tait wa laa mu'tiya le ma ma'nat' wa laa yan'faoo dhal-jadd min'kal jadd.' [There is nothing worthy of worship except Allah, alone without partner. To Him belongs the sovereignty, to Him praise is due, and He is capable over

everything. O Allah! No one can withhold what You give, or give what You withhold, and the riches or majesty do not avail anyone with You, for from You is all wealth and majesty] (Bukhari and Muslim)

Abu Hurairah said that the Prophet ﷺ said:

'Whoever says, upon completing prayers, Subhanallah [how perfect is Allah above all that they associate with Him] thirty three times, Alhamdulillah [All Praise belongs to Allah] thirty three times, and Allah Akbar [Allah is the Greatest] thirty three times –and this is ninety nine- and then

completes the hundred by saying:

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

times after Fajr and Isha prayer, for this has been authentically reported. Thobaan said that the Prophet ﷺ would seek forgiveness thrice upon completing the prayer, and then say:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

Al'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhul-jalaalee wal-ikraam. (Nasaa'ee)

It was said to Imam al-O'zaee, who was one of the narrators of this Hadeeth: 'How did the Prophet ﷺ seek forgiveness?' He said: 'By saying 'Astaghfirullah, Astaghfirullah'.



Abdullah. az-Zubair said that the Messenger of Allah ﷺ upon completing his prayer would say,

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

'La ilaaha il'laa Allah wahdahu laa shareeka lahu lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Laa hawla wa laa quwata il'laa bil'laah, laa ilaahah il'laa Allah wa laa na'budu il'laa e'yaah lahun'ni'matu wa'lahul fadhil, wa lahuth-thanaa ul-hasan. Laa ilaahah il'laa Allah Mukhliseen lahud-deen wa lo karee'hal kaa'firoon.'

[There is nothing worthy of worship except Allah; Alone. To Him belongs the dominion and to Him is due all praise, and He is Powerful over all things. There is no power and might except with the help of Allah. There is nothing worthy of worship except Allah and we worship none except Him, to Him belongs



the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is nothing worthy of worship except Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it] (Abu Dawud)

Al-Mughira. Shu'bah said that the Messenger of Allah ﷺ upon completing his prayers would say:

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

'Laa ilaha il'la Allah wahdahu laa shareeka lahu, lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Allahum'ma laa maa'ni'a le'maa a'tait wa laa mu'tiya le ma ma'nat' wa laa yan'faou

dhal-jadd min'kal jadd.' [There is nothing worthy of worship except Allah, alone without partner. To Him belongs the sovereignty, to Him praise is due, and He is capable over everything. O Allah! No one can withhold what You give, or give what You withhold, and the riches or majesty do not avail anyone with You, for from You is all wealth and majesty] (Bukhari and Muslim)

Abu Hurairah said that the Prophet ﷺ said:

'Whoever says, upon completing prayers, Subhanallah [how perfect is Allah above all that they associate with Him] thirty three times, Alhamdulillah [All Praise belongs to Allah] thirty three times, and Allah Akbar [Allah is the Greatest] thirty three times –and this is ninety nine- and then completes the hundred by saying:

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

made at the end of the night (generally before sleeping). The Prophet ﷺ would keenly observe the Witr prayer, and would even observe it while he was traveling, even though one would face numerous hardships while traveling. The least it can be performed is one rak'ah (unit).



The Prophet ﷺ said:

"Witr is a right one should observe, so whoever wishes can perform witr as five units. Whoever wishes can observe it as three units, and whoever wishes can perform one rakah (unit)." (Ibn Hib'ban)

One should observe fasting supererogatory fasts; like fasting Mondays and Thursdays, and the white days of every month which are the thirteenth till the fifteenth. One should also observe fast on the day of Arafah, and the day of Aashoora with a day before or after it. The Prophet ﷺ said:

"No slave fasts a day for the sake of Allah, but Allah would distance him from the Fire on account of that day (which he fasted) a distance of seventy years." (Muslim)

The best type of fasting is the fasting of Dawood u. Abdullah. Amr said that the Prophet ﷺ was informed that I said: 'By Allah, I will fast throughout the days, and perform prayer throughout the nights as long as I live.' I said to him: 'I ransom you with my father and mother, I have pledged to do it!' He ﷺ said: 'You will not be able to fulfill that, so fast (some days) and do not fast others, perform prayers and go to sleep, and fast three days from every month; for indeed the good deed is multiplied by ten fold...and (if you fast three days every month) this would be similar to fasting a whole year.'

I said: 'I can withstand more than that!' He said:

'(then) fast a day and miss the next; this is the fast of Dawood u, and it is the best type of fasting.'

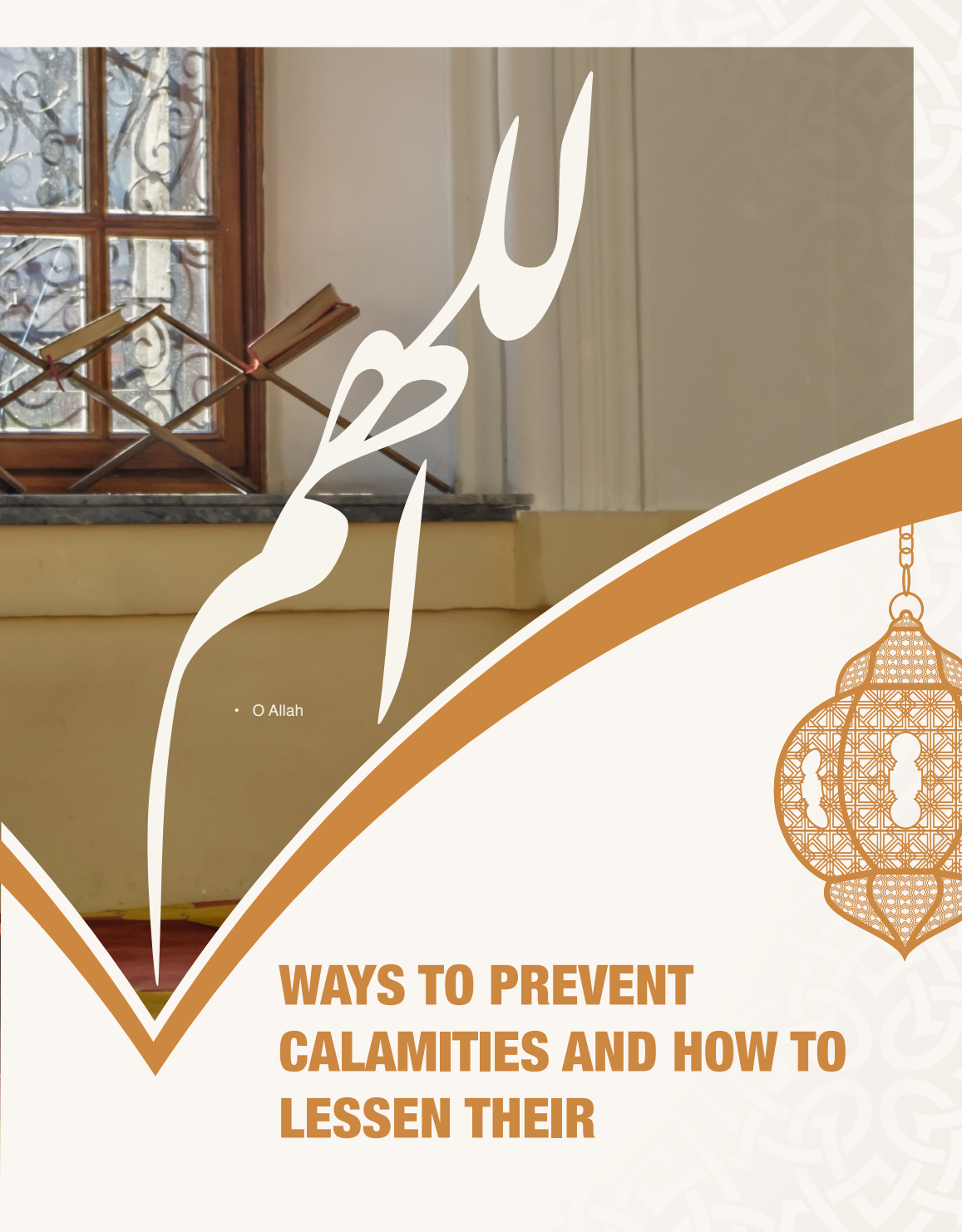
I said: 'I can withstand more than that.'

He ﷺ said: 'There is nothing better than that.' (Bukhari)



If the Muslim only attains the love of Allah by observing the supererogatory acts of worship, that would be sufficient. The Messenger of Allah ﷺ said: 'Whosoever shows enmity to a wali (pious servant) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with supererogatory deeds until I love him. When I love him, I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' (Bukhari)





• O Allah

WAYS TO PREVENT CALAMITIES AND HOW TO LESSEN THEIR

01 The most effective remedy to prevent calamities is to truly believe in the Divine Decree (Qada and Qadar – the sixth pillar of Iman). It is a key factor in lessening the effects of calamities which may befall the believer. With this important belief, the believer would safeguard and protect himself from many psychological diseases and disorders which afflict many people. When the believer believes that nothing would harm him except that which has been preordained, he would be content with what Allah has preordained. Allah says:

(No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being – indeed that, for Allah, is easy. In order that you do not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like every self-deluded and boastful one.) (57:22-23)

The Messenger of Allah ﷺ said:

“The strong believer¹ is better and more beloved to Allah than the weak believer; and in both there is goodness². Be keen on acquiring things which would benefit you, and seek the help of Allah, and do not become lazy in doing acts of worship. If something harms you, do not say:

‘Had I done this, this would not have happened’. But instead say: ‘Allah has willed, and whatever He wills will come to pass; indeed saying (the word) ‘if’³ would open the doors to Satan.’ (Muslim)

The believer must be content with what his Rubb has ordained in every instance; whether he is healthy or sick, rich or poor. The one who is content with his Rubb while he is healthy, rich and in a good state of affairs only, and

1- “Strong” in this Hadeeth refers to the persistence of the believer in acquiring things which would benefit him in the Hereafter.

2- Since both are believers, so there is goodness in them.

3- This is in regards to one who says, 'if' while believing with certainty that he could have changed the state of affairs.



displeased with Him while he is in a state of poverty or sickness; is described thus by Allah:

(And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.) (22:11)

If the slave knows that all matters are in the hands of Allah alone, Who has no partner, and that He is the disposer of affairs in the dominion and of all the creatures therein. He only ordains that which is good and that which is in the best interest of His creation. We should know that Allah is the only One who extends benefit and causes harm, and the One who cures, and protects, the One Who gives and withholds. Allah says:

(And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His slaves. And He is the Forgiving, the Merciful.) (10:107)

If the slave knows this with certainty and strengthens his faith, depending solely upon Allah, and seeking refuge with Him while fearing His punishment, and hoping for His reward, and bounties and graces (in this life) while doing necessary (and appropriate) things to attain the bounties of Allah. Allah says:

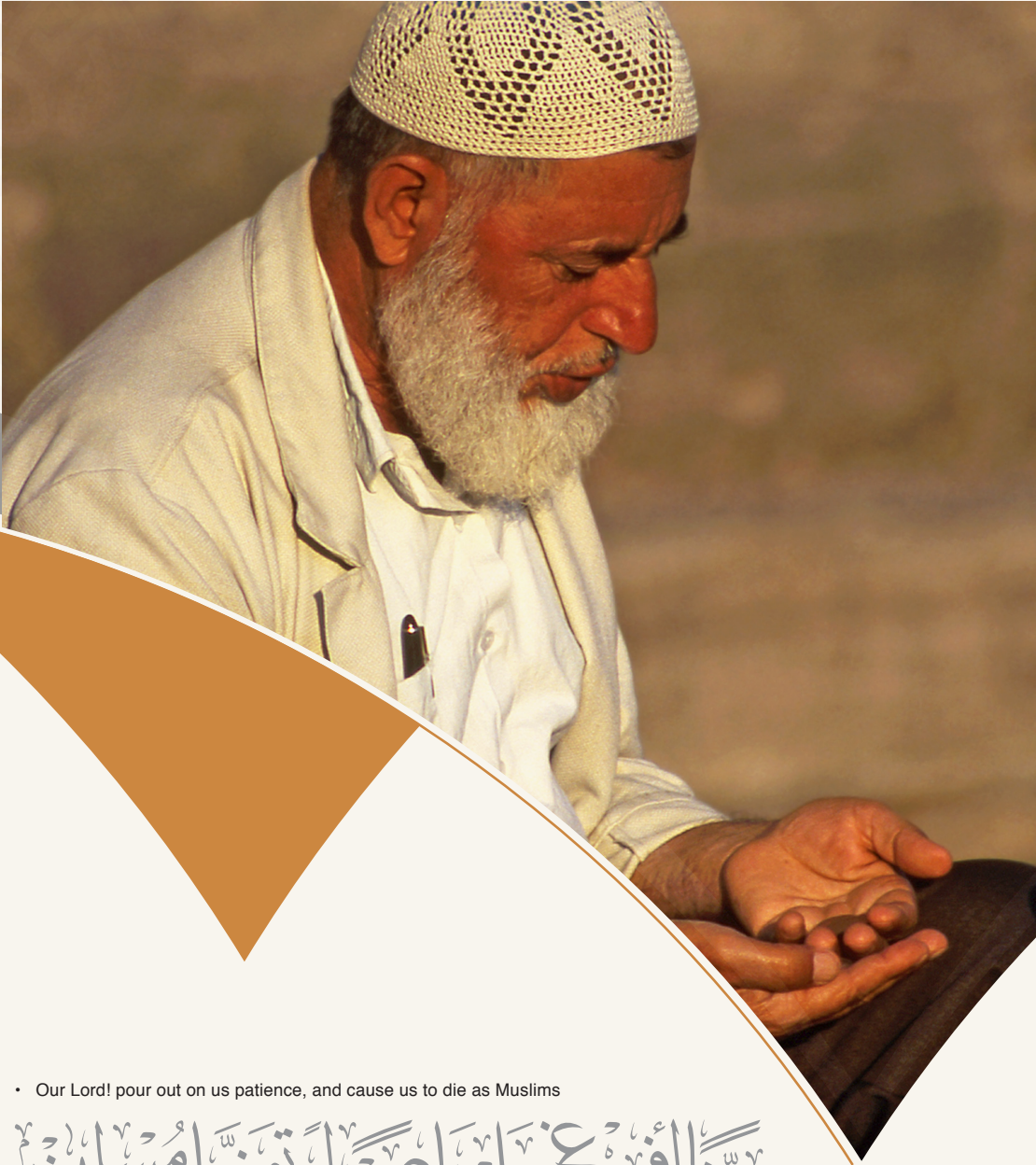
(And whoever relies upon Allah – then He is sufficient for him.) (65:3)

The slave is weak and does not know what holds goodness for him. Allah says:

(But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.) (2:216)

Seeking Allah's reward for patience over that which Allah has ordained, whether calamities or afflictions in himself, his family or wealth. Allah says:





- Our Lord! pour out on us patience, and cause us to die as Muslims

رَبَّنَا افْرِجْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

(And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we shall return.' Those are the ones upon whom are blessings from their Rubb and mercy. And it is those who are the [rightly] guided.) (2:155-157)

The Messenger of Allah ﷺ said:
"No slave says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا]

'In'naa lil'laahee wa in'naa ilai'hee raj'joon. Allahum'ma-jurnee fee mo'seeba-tee wukh-luf'lee khairan minhaa¹⁴ when he is afflicted or hit with a calamity, except that Allah would reward him, and replace it (i.e. what he lost) with better.'

Imam Ibn al-Qayyim, may Allah have mercy on him, said:
'This word is the most beneficial thing that an afflicted person can say, in this life and the hereafter, for it contains two great fundamentals. If a person knows and fulfills them he would be relieved from the affliction.

The first: The slave, his family, and his wealth belong to Allah, the Exalted. They are only under the slave's possession as a loan, so if He takes them away from him, it is similar to the owner taking back his loaned items.

The second: The slave will finally return to Allah, and he would –without doubt- leave this world behind him. He would be brought forth before Allah alone, as he was created, without any family, money or supporters. He would stand before Allah with his good and bad deeds. Therefore, if this is the beginning of the slave and his end, how can one rejoice over something he attains, or despair over something he loses. When a person ponders his beginning and his end; this indeed is a great remedy for this affliction.¹⁵

4- Meaning: Indeed we belong to Allah, and to Him we shall return. O Allah reward me in this calamity, and replace it with better.

5- Zad al-Ma'ad vol. 4, pg.188-195



02 Performing Salah (i.e., prayers). Allah says:
(And seek help through patience and prayer.) (2:45)

Whenever a situation that concerned the Prophet ﷺ befell him, he would rush to perform prayers. He would say:
'O Bilal call the Iqamah for prayer, and relieve us with it.' (Abu Dawood)

03 Thinking well of Allah, and not showing discontent. Abu Hurairah said that the Messenger of Allah ﷺ said:
"Indeed Allah says: 'I am capable of doing with my slave what he thinks of Me; if he wishes good, he would have that, and if he wishes bad, he would have that.'" (Ibn Hib'ban)

04 Remembering Allah excessively. By doing this, a person would be relieved from calamities and afflictions and it would strengthen his faith. Allah says:

(Those who believe and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.) (13:28)

05 Supplicating Allah excessively. Allah says:
(Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity

with Allah? Little do you remember.) (27:62)

Allah says:

(And your Rubb says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell humiliated.) (40:60)

06 To believe that calamities are accompanied with relief, and that hardships are accompanied with ease. Allah says:
(Indeed, with hardship [will be] ease.) (94:6)

A poet said:

In a dire situation, everything closed in around me
(Suddenly) I was relieved and I thought no relief would come to me

07 Knowing the life in this world is only for a short-term. It is not everlasting, for everything will be destroyed. Allah says:



(Whatever is on the earth will perish. And your Rubb full of Majesty and Honor will remain forever.) (55:26-27)

08 Knowing the insignificance of this world. Sahl. Sa'd said that the Messenger of Allah ﷺ passed by Dhul-Hulaifah and saw a decaying bloated sheep whose leg was lifted up, and he ﷺ said:

'Is this sheep worthless to its master?' the Companions said: 'Yes!' He ﷺ then said: 'By the One in Whose hands is my life, this world is more worthless to Allah than this animal to its master! Were the life of this world to equal even the wing of a mosquito, He would not have given the disbeliever even a drink of water.' (Haakim)

09 Knowing that man would not exit this world until he has completed the assigned term which Allah has assigned for him in this life. The Messenger of Allah ﷺ said:

'Jibreel has just informed me that no soul would exit this world until it completes the assigned term Allah has assigned for it, and receive the provisions Allah has ordained for it. So seek an appropriate living. Let not a dire situation force you to seek it through unlawful means, for Allah would grant to an individual who obeys Him.' (Mu'jam al-Kabeer)



Imam Ibn al-Qayyim, may Allah have mercy on him, mentioned some additional remedies, of which are:

01 One should take heed from those upon whom trials have befallen. He should know that he is not the only person that is faced with a calamity. If he were to search in the world he would conclude that calamities occur due to, missing a beloved opportunity or befalling of a disliked thing. He should keep in mind that this world is a realm wherein one would be tried and tested. A place wherein one laughs a little and cries a lot; a place wherein one is happy at certain occasions and unhappy at others; a place wherein one has some fun and would be prevented from many other things. Allah says:
(Verily, We have created man in toil.) (90:4)

Allah says:

(If a wound should touch you - there has already touched the [opposing] people a wound similar to it.) (3:140)

Abdullah. Masood said:

'There is a sad occasion for every happy occasion. There is never a home that is filled with joy at all times but rather is filled with sadness at another time.'

The Poet said:

I know that no calamity befalls me

Except that someone before me was also hit by it



02 One should ponder the calamity that has befallen him, and be grateful to Allah and praise Him that it was not greater than what it is, and that it was not in his Deen. Anything a man loses from the materialistic things in this life would not cause true harm, except if the calamity is in his Deen. He should also be grateful to Allah for all other graces he has been given.



The leg of Urwah. az-Zubair was amputated and his son was killed on the same day, and he said: 'O Allah, all the praise belongs to You alone. If you have taken from Me (a thing), indeed You have

given me, if You have afflicted me with a calamity, You certainly have healed me. You have granted me four limbs, and You have taken one away, and You have granted me four children and have taken one away.'



03 One should know that despondency and showing dissatisfaction to the decree of Allah would anger Him, and please Satan and amuse the enemies and hurt friends. It would also nullify one's reward, and weaken him. If he bears patiently and seeks the reward of Allah, he would please his Rubb, and humiliate Satan, and dismay his enemy and please his friend.

04 He should consider the calamities that befall him an opportunity to accumulate good deeds, if he bears patiently and

seeks the reward of Allah. Abu Musa al-Ash'ari said that the Messenger of Allah ﷺ said:

'When the child of a believer dies, Allah would say to the angels: 'You have taken the soul of My slave's child?' They would say: 'Yes.' Allah would say to them: 'You have taken the love of his heart?' They would say: 'Yes.' He would ask them: 'What did My slave say?' They would say: 'He has indeed praised you and proclaimed that he belongs to You and that he will return to You.' Allah would say to the angels: 'Build for him a house in Jannah and call it the house of Praise.' (Ibn Hibban)

Abu Sa'eed al-Khudri said that the Prophet ﷺ said: 'No Muslim is afflicted with exhaustion, sickness, worry, sorrow, harm or pain; even a prick which harms him, except Allah would expiate his sins on account of that.' (Bukhari)

05 He should know that bearing patiently and seeking the reward of Allah during calamities is indeed one of the characteristics of the believers and a cause with which one would enter Jannah. Allah says:

(And certainly We shall try you until We distinguish those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.) (47:31)

Ibn Abbas said that he said to some of his companions: 'Shall I not show you a woman from the women of Jannah?' They said: 'Certainly!' He said: 'This black woman came to the Prophet ﷺ and said to him: 'I have epileptic seizures, and I may become uncovered on account of it. So supplicate Allah for me (i.e. to relieve me from this disease).' The Prophet ﷺ said: 'If you wish, bear patiently, and you would be granted Jannah. And if you wish, I will supplicate Allah (to relieve you from this disease).' She then said: 'I will bear patiently, but I would become uncovered, so supplicate Allah that I do not become uncovered (on account of epileptic seizures).' So the Messenger of Allah ﷺ supplicated Allah for her.' (Bukhari)



Suhaib said that the Messenger of Allah ﷺ said: 'Amazing is the matter of the believer! Everything is beneficial and rewarding to him, and this is only for the believer! If he is graced with a mercy, he would be grateful to Allah, and it would be (rewarding) for him. If he is hit with a calamity, he would bear patiently and it would be better for him.' (Muslim)

06 One should keep in mind that even if despondency overcomes him, he will have to bear patiently anyways. This type of patience is not praiseworthy, and its bearer would not be rewarded on account of it.

Mahmoud. Labeed reported that the Messenger of Allah ﷺ said:

'If Allah loves a people, He would test them. Whoever is patient would be rewarded on account of his patience, and whoever is despondent would be chastised on account of it.' (Ahmed)

07 He should keep in mind that the One Who is testing and afflicting him is the Most Merciful. He did not cause the affliction to befall him in order to destroy him, nor to punish Him; rather, He is testing his patience, happiness in obeying Allah, and belief in Him. He also wants to hear His slave call unto Him, and seek His help and beseech Him.

Umar. al-Khattab approached the Prophet ﷺ while the booty from a battle was brought forth, and among them was a woman who was breast-feeding her child. The Prophet ﷺ said: 'Do you think that this woman will toss her child into the fire?' The companions said: 'How can she, when she cannot let go of him?' The Prophet ﷺ said: 'Indeed Allah is more merciful to His slaves than this woman is to her child.' (Bukhari)

08 He should keep in mind that the misery in this life, would in fact lead him to living a life of happiness in the Hereafter. And Happiness in this life would lead him to misery in the Hereafter. Therefore to move from a stage of temporary misery to a permanent state of joy and happiness is better than the opposite. The Prophet ﷺ said: 'Jannah (heavenly abode) has been surrounded by hardships,



and Hell-Fire has been surrounded by lusts and desires.’ (Muslim)

This does not mean that man should be like an inanimate being who does not have feelings, and that he does not show some of his natural emotions. What is prohibited is that one become despondent, angry and unsatisfied with the decrees of Allah. Anas. Malik said:

‘We entered with the Messenger of Allah ﷺ upon Abu Saif, the blacksmith, whose wife was the milk mother of Ibraheem –the son of the Prophet- so the Prophet ﷺ held Ibraheem, kissed him and smelled him. Thereafter we entered upon him while he was dying, and the Messenger of Allah ﷺ wept. Abdurrahman. Auf said: ‘And you O Messenger of Allah (cry as well)?’ The Messenger of Allah said: ‘O Ibn Auf, this is a mercy, and I further say, Indeed tears come out of the eye, and the heart is saddened, yet we only say that which pleases our Rubb. Indeed we are saddened by your departure O Ibraheem.’ (Bukhari)

Usaamah. Zaid said:

‘The daughter of the Messenger of Allah ﷺ asked the Messenger of Allah ﷺ to come to her, since one of her sons was dying. So the Messenger of Allah ﷺ sent a messenger to convey his salam and to say to her: ‘Indeed to Allah belongs what he has given and what He has taken, and everything has a set time, so have patience and seek the reward of Allah.’



She then made an oath and insisted that he come, so he went while he was accompanied by Sa’d. Ubaadah, Mu’aadth. Jabal, Ubai. Ka’b, Zaid. Thabit, and other men y. When they arrived, the child was given to the Prophet ﷺ while he was moving slightly and the Prophet ﷺ wept. Sa’d then said: ‘O Messenger of Allah what is this (referring to his tears)? He said: ‘This is a mercy which Allah has placed in the hearts of His slaves... Indeed Allah has mercy on His merciful slaves.’ (Bukhari)



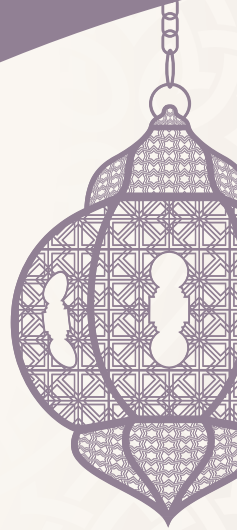
A poet said:

Let the days pass by as they please.
Be happy with fate and the decree
Once something happens which has been decreed.
There is no way of stopping it.



سُبْحَانَ اللَّهِ الْعَظِيمِ

• Glory be to Allah



MEANS OF PROTECTING AND SAFEGUARDING ONE'S SELF

01 Continuously reciting Qur'an, for Shaytan flees from the house in which the Qur'an is recited.

Abu Hurairah said that the Messenger of Allah ﷺ said: 'Do not make your houses graveyards. Indeed Satan flees from the house in which the chapter of Al-Baqarah is recited.' (Muslim)

02 Saying 'Bismillah' (I begin with the name of Allah) whenever doing anything, for this would be a means of protection from Satan. The Prophet ﷺ said:

'The protective barrier that prevents the Jinn from looking at the private parts of the children of Adam is to say 'Bismillah'.' (Tirmidhi)

03 To supplicate Allah for goodness when he sees himself, his family or children excelling in goodness; such as to say, 'O Allah grant him of Your bounty, and protect him from harm' or to say: 'Mashallah tabaarakal-laah' (What Allah wills [comes to pass], may Allah bless it for you)

04 To seek refuge with Allah to protect himself and his family and children, from all evils. The Prophet ﷺ used to do this for al-Hasan and al-Husain. He would say:

'Your father would do this with Isma'eel and Ishaq,

«أعيذكما بكلمات الله التامة ، من كل شيطان وهامة ، ومن كل عين لامة»

'A'eedthukuma bi kalimaatil'laahit-taam'maat min kulli shaytaanin wa haa'ma'tin wa min kulli 'ainin laa'ma.' (Abu Dawud)

Meaning: I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences.

05 Being mindful of Allah at all times, and uttering Dhikr (remembrance). Allah says:

(Therefore remember Me, so that I may remember you, and be grateful to Me and do not be ungrateful.) (2:152)

Abdullah. Bishr said that a man said to the Messenger of Allah: 'The Shari'ah laws are many, so inform me of something which



I can adhere to!' The Messenger of Allah ﷺ said:
'Keep your tongue moist with the remembrance of Allah.' (Tirmithi)

Allah remembers he who is mindful of Him. Allah says:
'I am just as My slave thinks I am¹, and I am with him if he remembers Me². If he remembers Me in himself, I too remember him; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' (Bukhari)

Allah has mentioned in His Book that continuously remembering Him is a cause for lifting and waiving calamities after they have befallen. Allah says:

(And Yunus was also one of the Messengers. When he fled to the laden ship, he cast lots and lost. Then the whale swallowed him, and he was blameworthy. Had he not been of those who glorify God, he would certainly have stayed in its belly.) (37:139-144)

Continuously remembering Allah is a cause for one's supplication to be accepted by Allah, and it too is a fortification which would safeguard the slave. The Prophet ﷺ said:
'Indeed Allah inspired Yahya. Zakariyyah with five words which He ordered him with and the children of Israel. It seemed that he had delayed conveying this message to them, so Eesa said to him: 'Allah has ordered you to convey to your people five words which you should apply, so either you convey it to them, or I will convey it to them!' He said: 'O Eesa, do not, for I fear that if you convey them, Allah will punish me, or the earth will swallow me.

So he gathered the children of Israel in the Masjid in Jerusalem, and it became packed, until they sat in the window sills, he then addressed them saying:

1- i.e. if he seeks forgiveness, Allah will forgive Him, if hopes for Allah's mercy, Allah will grant it to him.

2- Allah would bestow upon him mercy, success and guidance when he mentions Allah.



'Indeed Allah has ordered me to convey to you five words which you should apply; first, do not associate any partners with Allah, for the example of the one who associates partners with Allah is like a man who bought a slave with his own gold and silver, and then housed him in his house and said to him: 'work and bring me the proceeds'. Yet he was working and giving the proceeds to someone other than his master. So who of you would be pleased with his slave if he does this? Allah, has created you, and provided for you so do not associate any partners with him.



When you perform prayers, do not look about, for Allah would look at His slave as long as he does not turn about in his prayer.

I command you to fast, and the example of that is like a man in a group who has a pouch of musk, everyone would want to smell its scents, and fasting is more beautiful to Allah than the scent of musk.

I order you to give out charity, and the example of that is like a man who was captured by the enemy. They tied his hand to his neck, and brought him forward to be beheaded, and he said to them, will you allow me to ransom myself from you? He gave them a little and a lot, until he ransomed himself from them, so I order you to remember Allah a lot. And the example of the remembrance of Allah is like a man who was chased by the enemy, and he then came to a fortified fortress, and stayed therein and saved himself from the enemy. Likewise, the slave would not be saved from Satan unless he remembers Allah.'

The Prophet ﷺ then said:

'I command you with five things; Allah has ordered me to stay with the general assembly of Muslims, to listen and obey, emigrate to the lands of Islam, and Jihad in the path of Allah.

Whoever deviates from the general assembly of Muslims the distance of a cubit, would have exited the folds of Faith and Islam, and whoever calls with the Da'wah of Jaahiliyah he is from the fuel of the Fire.

It was said O Messenger of Allah, even if he fasts, and prays. He said: 'even if he fasts and prays'. So call people to the path of Allah,



Who has called you believers and Muslims, slaves of Allah.' (Tirmidhi)

Remembrance of Allah would suffice if one cannot recite the Qur'an. Abdullah. Abi O'faa, may Allah be pleased with him, said: 'a man came to the Prophet of Allah ﷺ and said: 'O Messenger of Allah, I cannot memorize the Qur'an, so teach me something which would suffice me. He said:

'Say: Subhanaalah (Far removed is Allah from every imperfection), Alhadmulilah (All praise is due to Allah), Laa ilaaha il'laa Allah (There is nothing worthy of being worshipped except Allah alone), Allahu Akbar (Allah is the greatest) and Laa hawla wa laa quwata il'laa bil'laah (No situation will change to a better one, nor is there strength, without the will of Allah).'

The man said: 'This is for Allah...what is for me?' He ﷺ said

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

'O Allah forgive me, and have mercy on me, guide me and pardon me, and provide me.'

When [the man] stood up, he made a sign with his hand (indicating that he had earned a lot). The Messenger of Allah ﷺ said: 'His hands were filled with goodness.' (Abu Dawud)

Remembrance of Allah would keep Shaytan away and safeguard him from the whispering of Shaytan.

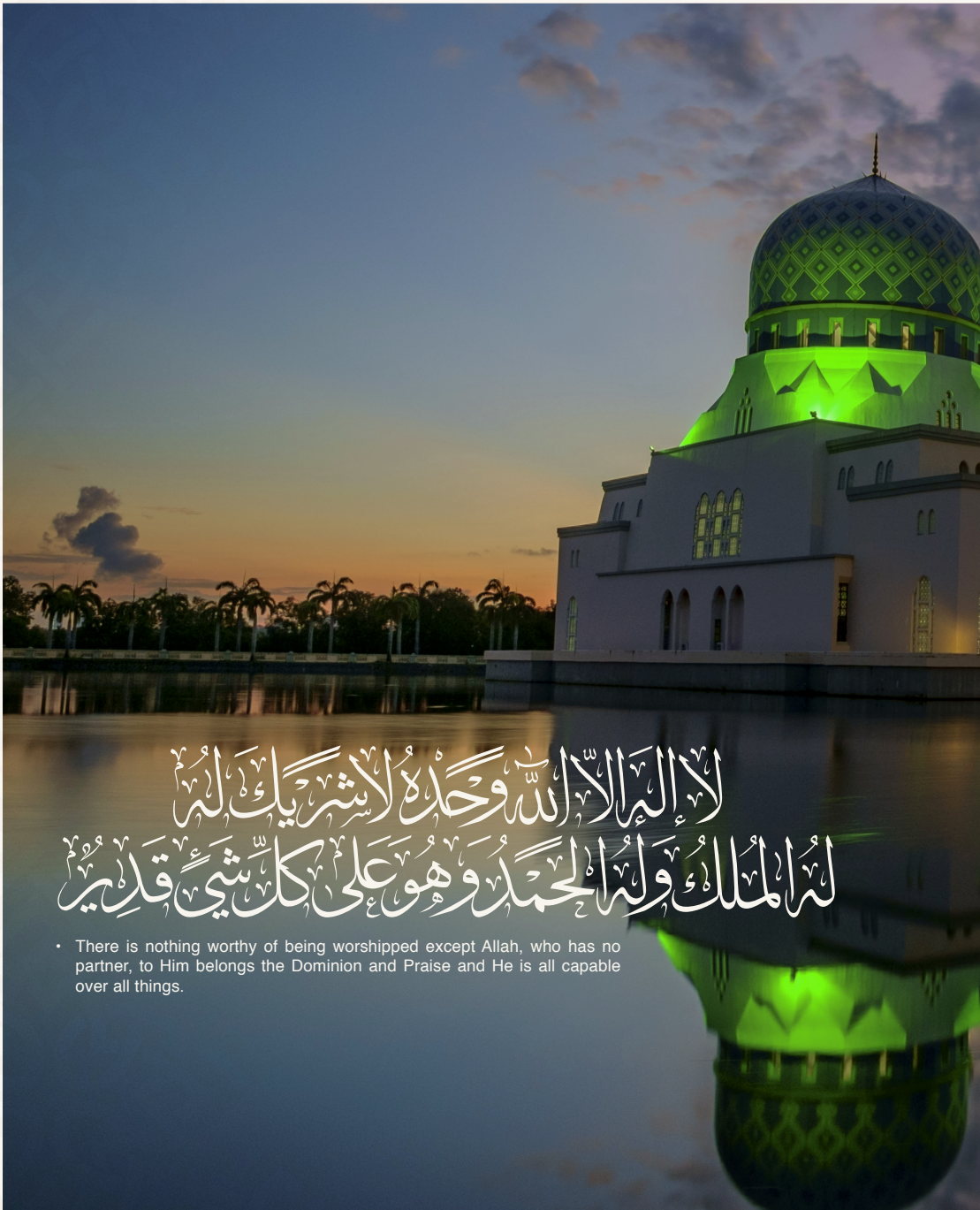
Abu Hurairah said that the Messenger of Allah ﷺ said:

'Shaytan would tie three knots at a man's head while he is asleep, and would say you have a long night so sleep. When he wakes up and mentions the name of Allah, one knot would be undone. And if he performs wudhu, another would be undone. And if he prays, the last knot would be undone, and he would become very energetic and would have a good character, otherwise he would be of bad character and lazy.' (Bukhari)

The Prophet ﷺ informed us of the punishment of the one who stays away from the dhikr of Allah, saying:

(But whosoever turns away from My remembrance He shall surely have a straitened life, and We will gather him on the Day of Resurrection blind.) (20:124)





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

- There is nothing worthy of being worshipped except Allah, who has no partner, to Him belongs the Dominion and Praise and He is all capable over all things.



THE BEST DHIKR

01 The Messenger of Allah ﷺ said: 'Two words, which are easy to say, beloved to the Most-Merciful and heavy in the scales: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

'Subhanallah wa bi hamdihi, Subhanallah al-Adtheem.' (Bukhari)

Meaning: Far removed is Allah from every imperfection and I begin with His praise. Far removed is Allah from every imperfection and He is the Greatest.'

02 The Messenger of Allah ﷺ said: 'Whoever says: 'Subhanallah wa bi'hamdihi' [Far removed is Allah from every imperfection and I begin with His praise] 100 times every morning or every evening, his sins would be expiated even if they were as much as the foam of the sea. (Bukhari)

03 The Messenger of Allah ﷺ said: 'Whoever gets up at night and says:

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

'Laa ilaahah il'laa Allah wahadahu laa shareeka lahu, lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Alhamdulilah wa subhanal'laah wa laa ilaahah il'al'laah wal'laaho akbar wa laa hawla wa laa quwata il'laa bil'laah' and he then says: 'Al'laahum'ma ighfir'lee' or he asks Allah whatever he wants, Allah would accept his supplication, and if he performs wudhu and prays, his prayer would be accepted.' (Bukhari)

Meaning: There is nothing worthy of being worshipped except Allah, who has no partner, to Him belongs the Dominion and Praise and He is all capable over all things. All praise is due to Allah, far removed is He from every imperfection, there is nothing worthy of being worshipped except Allah, and Allah is the Greatest, and no change from a condition to another condition can be achieved, nor is there strength except by Allah. O' Allah forgive me.

04 The Prophet ﷺ said: 'To say Subhanallah, Alhamdulilah, and Laa ilaaha il'la Allah wal laawho akbar is more beloved to me than all that the sun has risen over.' (Muslim)



05 The Prophet ﷺ said: 'Would one of you not be able to gain a thousand rewards a day? Say 'Subhanallah' a hundred times, and a thousand rewards would be recorded for you and a thousand sins would be effaced (from your record).' (Muslim)

06 The Prophet ﷺ said: 'Whoever asks Allah to exalt my mention and render me safe from every derogatory thing, Allah would give him ten rewards and efface ten sins (from his record).' (Ibn Hibban)

07 The Prophet ﷺ said: 'Cleanliness is equal to half of faith, saying Alhamdulillah would fill the scale, (saying) Subhanallah and Alhamdulillah would fill the space between the heavens and earth. Prayer is a noor (light) and charity is an evidence (of one's true faith), patience is radiance and the Qur'an is a witness for you or against you. All men go out early in the morning and sell themselves, thereby freeing themselves from the Fire, or doom themselves therein.' (Muslim)

08 The Prophet ﷺ said: 'Shall I not inform you of a word which is of the treasures of Jannah? Laa hawla wa laa quwata il'laa bil'laah.' (Bukhari)

Meaning: 'No condition would change from a state to another nor is there any power except by Allah.'

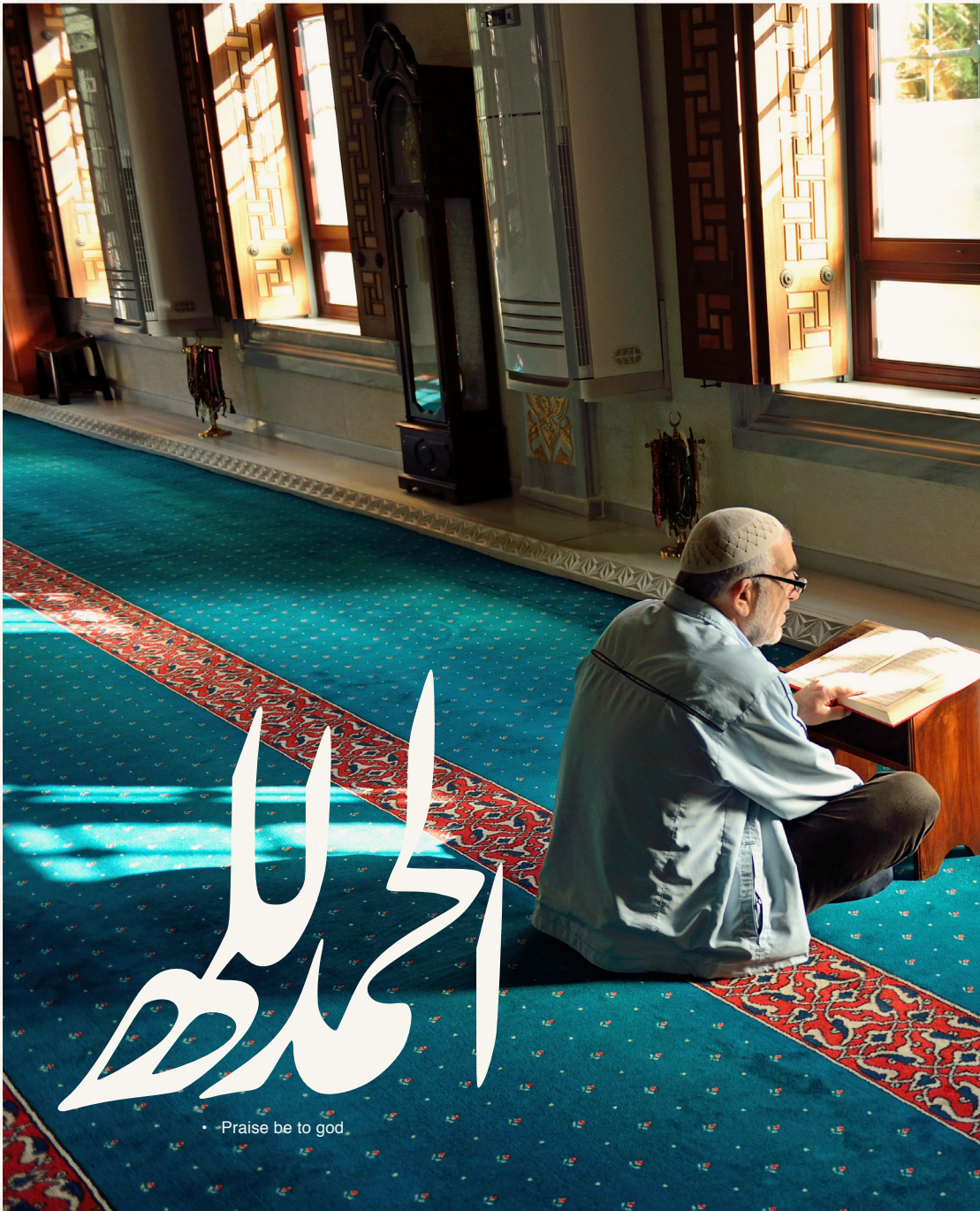
09 Jowaire'yah said that the Messenger of Allah ﷺ left her quarters while she was praying, and he returned well after the sun had risen. He found that she was (still) sitting remembering Allah. He then said: 'Have you been in this state since I left you?' She said: 'Yes!' The Prophet ﷺ: 'I said four words three times and were they to be weighed with all that you have said, they would outweigh them...'

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ»

Subhanallah wa be'ham'de'he a'da'da khalq'e'he wa re'daa naf'se'he wa ze'nata arshe'he wa me'daada ka'le'maatih.'

Meaning: I repeat the declaration that Allah is far removed from every imperfection, a number of times equal to the number of His creation, and until He is pleased, and equal to the weight of his Throne and equal to the number of His words.'





الحمد لله

• Praise be to god.



**METHODS BY WHICH ONE
WOULD PLEASE ALLAH**

01 To be mindful of Allah and seek his forgiveness. For most of the calamities which befall man are from the sins that he commits. Allah says:
(And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.) (42:30)

The Prophet ﷺ clarified the importance of seeking forgiveness continuously. He ﷺ said:
'Whoever continuously seeks forgiveness, Allah would grant him relief from every worry, and respite from every tension and provide him from places he expects least.' (Haakim)



Allah has informed us that continuous repentance is a cause for receiving provision, reward and waiving punishment. Allah says:
(And I have said: 'ask for forgiveness from your Rubb, indeed He is the Most forgiving. And He will send rain to you in abundance. And He will bestow on you wealth and sons, and provide for you gardens, and will make for you rivers.) (71:10-12)

Allah has made repentance among the major factors that would waive calamities. Seeking forgiveness alone through speech is not enough though. This should be accompanied with a firm determination and belief, which would cause one to leave the sin, feel sincere regret for doing it, and a lead to a determined effort not to return to it. Allah says:

(And [Yunus], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkness, "There is no deity except You; how perfect are You above all that they falsely associate with You. Indeed, I have been of the wrongdoers.") (21:87)

02 One should be mindful of Allah during times of ease, by being grateful to Him for all the graces and bounties He has bestowed upon us, by remembering Him, and worshipping Him appropriately.

Abu Hurairah said that the Messenger of Allah ﷺ said:
 ‘Whoever wishes to be answered while in distress, should excessively supplicate Allah in times of ease.’ (Saheeh al-Jaam’i)

The Prophet ﷺ said in the Hadeeth that is narrated by Ibn Abbas:
 ‘Be mindful of Allah in times of ease, and Allah will aid you in times of hardship.’ (Tirmithi)

The Messenger of Allah ﷺ said:
 ‘Whoever helps a believer who is in hardships, Allah would aid him through the hardships of the Hereafter. Whoever aids a person in debt, Allah would aid him in this life and the hereafter. Whoever conceals a believer’s faults in this world, Allah would conceal his faults in this world and in the Hereafter. Allah would aid his servant, as long as he aids his brother. Whoever seeks a path in which he would gain knowledge, Allah would make easy for him a path to Jannah (Heaven).

A people would not gather in a house of the houses of Allah and recite and study the Qur’an, except that they would be tranquil, and the mercy of Allah would descend upon them, and Allah would praise them (in the presence of the angels) and reward them. Whosoever does not put forth good deeds, his lineage would be of no avail to him.’ (Muslim)

03 Giving out charity and doing righteous deeds. By the will of Allah, this would waive the calamities. Anas Malik said that the Prophet ﷺ said:

‘Charity would lessen the anger of the Rubb and would safeguard one from an evil death.’ (Ibn Hibban)

Mu’adth Jabal said I accompanied the Prophet ﷺ on a trip, and I was close to him and while we were traveling, I asked him:
 ‘O Messenger of Allah ﷺ inform me of a deed that would admit me into Jannah and safeguard me from the Fire.’ He said: ‘You have asked about a great thing! And it is easy for one who Allah makes it easy for. Worship Allah, and do not associate any partners with him. Perform prayers, give out the Zakat, fast Ramadhan and perform Hajj.’ He then said: ‘Shall I not inform you of the ‘gates of goodness’? Fasting would safeguard one



from the Fire and charity would efface one's sins just as water would extinguish fire and a man's prayer during the night. He then recited the words of Allah:

(They forsake their beds as they call on their Rubb in fear and hope, and they expend of that We have bestowed upon them. No soul knows what joys of the eye have been kept hidden for them as reward of their deeds.)

He then said: 'Shall I inform you of the most important aspect of the Deen, its pillar and its highest point?' Mu'adh said: 'Certainly O Messenger of Allah!' He said: 'The most important aspect of the Deen is Islam (i.e. the two testimonies of Faith), and its pillar is prayer and its highest point is Jihad.' The Prophet ﷺ then said: 'Shall I inform you of a thing which would secure for you all of this?' Mu'adh said: 'Certainly O Messenger of Allah!' He said: 'Be mindful, and guard your tongue.' Mu'adh said: 'Would we be held accountable for what we say?' He exclaimed with surprise, 'May your mother lose you! Would people be thrown into Hell on their faces, or their noses, except on account of what they say?' (Tirmidhi)

04 Maintaining the relations of Kith and Kin by visiting them and helping them in their needs. Allah says:

(So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision. Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?) (47:22-24)

The Messenger of Allah ﷺ said:

'There is no good deed whose reward is granted more rapidly than tying relations of kith and kin. There is no sin whose doer is punished more rapidly than harlotry and severing the relations of the kith and kin.' (Baihaqi)

05 One should abstain from wronging or harming people. The Prophet of Allah ﷺ said:

'The Da'wah (supplication) of the one who is wronged is carried above the clouds and the gates of the heavens are opened for it, and the Rubb would say: 'By My might, I will grant you victory even after a period of time.' (Ibn Hibban)



No matter how delayed the punishment of the oppressor may seem, he would indeed meet his fate. Abu Musa al-Ash'ari said that the Messenger of Allah ﷺ said:

'Allah gives respite to an oppressor, but when He decides to seize him, He never releases him.' Then he recited: (And thus is the seizure of your Rubb when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe. (11:102))

06 Seeking refuge with Allah, by continuously supplicating him and humbling himself before Him. Allah says: (And your Rubb says: 'Call upon Me and I shall answer you. Surely those who arrogantly disdain to worship me shall enter Hell utterly humiliated.) (40:60)

The Prophet ﷺ said:

'There is nothing more beloved to Allah than supplicating Him.' (Tirmidhi)

Thobaan said that the Messenger of Allah ﷺ said: 'Man would be affected by a limitation in his provisions due to a sin which he commits, and nothing would prevent a calamity from befalling except Du'aa (supplication), and the goodness in one's life would not increase except if one does deeds of righteousness.' (Ibn Majah)

Al-Ghazali, may Allah have mercy on him, said:

'If it is said, what is the benefit of Du'aa (supplication) when the preordained cannot be prevented? Know that among the preordained things is the prevention of calamities through supplication. Du'aa is a cause for the prevention of calamities, and is a source of mercy. Similarly the seed is a cause for the growth of vegetation from the earth, as armor safeguards its wearer from arrows. Thus does Du'aa prevent calamities.'

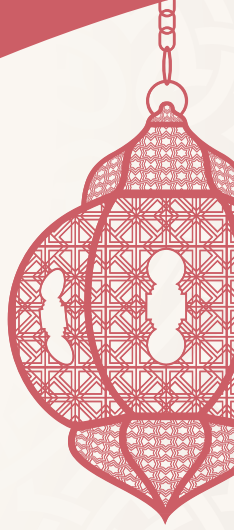
The Du'aa is the weapon of the believer. With it, he would be granted goodness in his provisions. With it he would prevent calamities from befalling him before they occur, or lighten their effect after they have occurred, or completely remove it.





هو سمع العلم

• He is Hearing, the Knowing



**MANNERISMS OF
DU'AA**

The commander of the believers, Umar al-Khattab said: 'I am not worried about the answer to my Du'aa, rather about the supplication itself. If I am inspired to make Du'aa, Allah will answer it.'

The Du'aa has many mannerisms, which a person who supplicates should abide by when supplicating, so that his supplication would more likely be accepted. Of these manners are:

01 Consuming only the lawful, such that he eats, drinks, wears, and rides lawful things only. Abu Hurairah said that the Messenger of Allah ﷺ said:

'O people, Allah is far removed from every imperfection, and only accepts that which is pure. Indeed Allah has commanded the believers with what He commanded the Messengers. He says: (O Messengers, eat of the good things and do righteous deeds, surely I am All-Knowing of what you do.)

And He says:

(O you who believe! Eat from the good things which We have bestowed on you, and be grateful to Allah, if He indeed is the One you worship.)



The Prophet ﷺ then mentioned a man with shaggy hair and covered with dust who traveled a long distance and then raises his hands up to the heavens saying: 'O my Rubb! O my Rubb!' and he consumed the unlawful, drank from the unlawful, wore the unlawful, and was raised and nourished with the Haram. So how can Allah answer his supplication?' (Muslim)

02 When a person supplicates and beseeches Allah, he should be in a state of purity, face the direction of the Qiblah, and raise his hands. Salman said that the Messenger of Allah ﷺ said:

'Indeed your Rubb is modest and generous. He would be shy of His slave when he raises his hands (supplicating Allah) to not respond to him.' (Ibn Hibban)

Al-Muhaajir Qunfudth said: 'I passed by the Prophet ﷺ while he was urinating, and I greeted him, but he did not respond to me, until he performed ablution. He then excused himself saying: 'I disliked mentioning the name of Allah while I was not in a state of purity.' (Ibn Khuzaimah)

03 A person should supplicate while his voice is not too loud, nor too quiet. Allah says:
(And do not recite too loudly in your prayer or too quietly but seek between that an intermediate way.) (17:110)

Abu Musa al-Ash'ari said: 'We were with the Messenger of Allah ﷺ and whenever we went down a valley, we would utter Tahleel (i.e. to say: La'ilaaha il'la Allah) and Takbeer (i.e. to say: Allah Akbar) and we would raise our voices while doing so. The Prophet ﷺ said: 'O people! Do not raise your voices so much, for you are not calling unto One who is deaf or not present, but One Who is with you, no doubt He is the All-Hearer, Ever Near.' (Bukhari)

04 To begin supplication by praising Allah and exalting the mention of the Prophet ﷺ. A person should then humbly repent to Allah, and he should end the supplication with this as well. Allah says:
(Their call therein will be, "How Perfect are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!") (10:10)

Fudaalah Ubaid al-Ansaari said that the Prophet ﷺ saw a man who supplicated during his prayer. He did not praise Allah, nor did he exalt the mention of the Prophet ﷺ and thereupon he left. The Prophet ﷺ said: 'This man has rushed!' He then called him and said to him:
'If one of you supplicates, let him begin by praising his Rubb and then exalt the mention of the Prophet ﷺ and then supplicate for whatever you wish.' (Ibn Khuzaimah)

05 The person should supplicate Allah by asking Him with His beautiful names and attributes. Allah says:



(And to Allah alone belong all the beautiful names. So call on Him by these. And leave alone those who deviate from the right way with respect to His names. They shall be repaid for what they do.) (7:180)

Abdullah Buraidah reported that his father said that the Messenger of Allah ﷺ heard a man saying:

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

'Al'laahum'ma in'nee as'a'lo-ka be'an'nee ash-ha'do an'naka an'tal'laah laa ilaahah il'laa anta al-Ahad as-Samad al-la'dhee lam ya'lid wa lam you'lad wa lam ya'kul'lawho ko'foo'one Ahad'

Meaning: 'O Allah I bear witness that You are Allah, Who has no partner. The One, the One upon whom creation depends, the One who begets not, nor is He begotten; and the One beyond any comparison.'

The Prophet ﷺ said:

'You have asked Allah by His Greatest Name, with which if you ask Him, He will respond to you, and if He is supplicated with, He answers.' (Ibn Hibban)

06 The person supplicating Allah should be devout, fearful of His punishment, and hopeful for His reward.

Allah says:

(And remember Zakariyah when he cried to his Rubb, saying, 'My Rubb leave me not childless, and You are the best of Inheritors. So We heard his prayer and bestowed upon him Yahya and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and in fear and they humbled themselves submissively before Us.) (21:89-90)

07 Do not be impatient for the response of your supplication.

Abu Hurairah said that the Messenger of Allah ﷺ said:

'One of you would be answered as long as he does not rush for the response of his supplication saying: 'I supplicated, and I received no response!' (Bukhari)



08 One should not transgress in his Du'aa. Abdullah Mughaffal said that he heard his son saying: 'O Allah, I ask You to grant me the white palace on the right side of Jannah!' He said: 'O son, if you ask Allah, ask Him for Jannah, and seek refuge from Hell-Fire, for I have heard the Prophet ﷺ say: 'Towards the end of time there will be a people who transgress in their supplication and ablution.' (Abu Dawud, Ahmad)

09 One should not make Du'aa to sever the relations of kinship or to seek sinful things. The Prophet ﷺ said: 'No Muslim would supplicate Allah while that supplication does not comprise severing relations of kinship or sinful things, except that Allah would grant him one of three things; Allah would either answer his Du'aa, or ward away evil which is equal to what he asked for, or He would store the reward for him.'

The Companions said: 'O Messenger of Allah, we shall then excessively ask Allah!' He said: 'Ask Him, for He loves that!' (Hakim)

10 Supplicating Allah in honorable and noble times and places. The Prophet ﷺ said: 'The best supplication is the supplication on the Day of Arafah. The best thing I and the Prophets before me said is 'Laa ilaahah il'lal-laah' (i.e. there is nothing worthy of being worshipped except Allah alone).' (Baihaqi)

It is praiseworthy to ask Allah on the Day of Jum'ah, as in the Hadeeth of Abu Hurairah that the Prophet ﷺ said: 'In it is an hour in which no slave asks Allah while he is praying for something, except that Allah would grant him what he asked for.' (Bukhari)

It is also praiseworthy to ask Allah during the Month of Ramadhan, the Prophet ﷺ said: 'In the month of Ramadhan, the Gates of the Heaven are opened, and the Gates of Hell are closed and the Satans are chained.' (Bukhari)



He should supplicate while he is fasting. Abu Hurairah reported that the Messenger of Allah ﷺ said:

'Three people's Du'aa (supplication) will not be rejected; the (supplication of a) person who is fasting until he breaks his fast, (the supplication of) a just Imam, and (supplication of) the oppressed. His Du'aa will be raised over the clouds, and the gates of the heavens will be opened for it, and the Rubb would say: 'By My might, I will give victory to you even if after a while.' (Tirmithi)

The last third of the night, and after the obligatory prayers, as in the Hadeeth of Abu Umaamah that it was said to the Messenger of Allah ﷺ what Du'aa is most likely to be accepted?

He ﷺ said:

'Du'aa during the night, and Du'aa after the Fard (obligatory) prayers.' (Tirmidhi)

Abu Hurairah said that the Messenger of Allah ﷺ said: 'Our Rubb descends to the lowest heaven during the last third of every night, and He would say: 'Who calls upon Me and I would answer him? Who asks of Me and I would give him? Who seeks forgiveness, and I would forgive him?' (Bukhari)

One should ask Allah during Sujood (prostration);

Ibn Abbas said that the Prophet ﷺ moved the curtain and saw people praying behind Abu Bakr and he said: 'No glad tidings of prophethood remain except for a true dream which one sees himself or others see for him. It has been forbidden to recite Qur'an during Rukoo (bowing) and Sujood (prostration). As for Rukoo, glorify your Rubb therein, as for Sujood supplicate Allah for your supplications would be answered.' (Muslim)

Du'aa would be accepted when it rains or armies face each other; Imam ash-Sha'f'iee, may Allah have mercy on him, summarizing the various statements of the Prophet ﷺ on this matter said:

'Seek the response to your supplications when you face the enemy, when Iqamah is being called for prayers, and when rain falls.'



11 Repeating the supplication three times. Abdullah Masood reported that the Messenger of Allah ﷺ commended repeating the Du'aa three times and to seek forgiveness three times. (Abu Dawood)

12 Seeking nearness to Allah and asking him through good deeds which he had done. Abdullah Umar said:

'I heard the Messenger of Allah ﷺ saying: 'Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing can save you from this rock but to invoke Allah by giving reference to the righteous deeds which you have done (for Allah's sake only).'

So, one of them said, 'O Allah! I had elderly parents (whom I used to provide milk) and I never provided my family with milk before them. One day, I was delayed, and I came late (at night). I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked providing my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your sake only, please relieve us from our critical situation caused by this rock. So the rock shifted a little but they could not get out.'

The Prophet ﷺ added, 'The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to be intimate with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one hundred and twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: 'It is illegal for you to violate my chastity except by legitimate marriage. So, I thought it a grave sin to proceed with her and left her though she was the dearest of all people to me, and also I left the gold I had given her. O Allah! If I did that for Your sake only,



please relieve us from the present calamity.' So the rock shifted a little more but still they could not get out from there.

The Prophet ﷺ added, "Then the third man said, 'O Allah! I employed a few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and this investment grew so much that I ended up with a great deal of property thereby. (Then after some time) he came back and said to me: 'O slave of Allah! Pay me my wages. I said to him: All the camels, cows, sheep, and slaves you see are yours. He said: 'O slave of Allah! Don't mock at me!' I said: I am not mocking you. So, he took the entire herd and drove them away and left nothing. O Allah! If I did that for your sake only, please relieve us from our present suffering.' So, that rock shifted completely and they were able to escape.' (Bukhari)



13 When supplicating one should do so certainly and ask Allah determinedly, and humble himself before Allah. The Prophet ﷺ said: 'If you supplicate Allah, ask Him determinedly and do not say: 'if you wish, grant me', for no one can force Allah to do anything.' (Bukhari)

14 One should supplicate while he is attentive of what he is saying, and sure that Allah will respond to him.

The Prophet ﷺ said:

'The hearts are vessels and some can hold more than others, so when you ask Allah, ask Him while you are sure and determined that He will respond to you. Allah does not respond to a slave who calls unto Him while he is inattentive or absentminded.' (Ahmed)

15 To supplicate Allah with the supplications which are mentioned in the Qur'an and authentic Sunnah. A'ishah said that the Messenger of Allah ﷺ preferred concise supplications¹, and forsook wordy, vague supplications. (Abu Dawood)

16 Sins that a person does should not discourage him from

1- These are supplications whose meanings are great, but their words are few.

supplicating. Iblees, may Allah curse him, who is the worst of all creation, supplicated Allah and Allah answered him. Allah says: (He said, 'Grant me respite till the day when they will be raised up. Allah said, you shall be of those who are given respite.) (7:14-15)

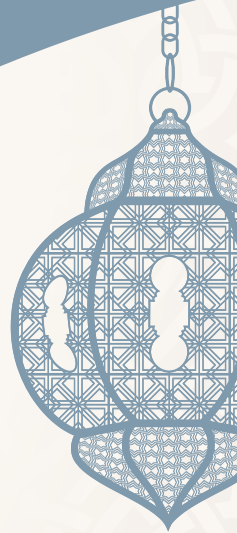
Abu Hurairah said: 'I heard the Prophet saying, A servant committed a sin and he said: O Allah, forgive my sin! Allah the Exalted said: My servant has committed a sin and he knows he has a Lord who forgives sins and holds him accountable. Then the servant returned to his sin and he said: O Allah, forgive my sin! Allah said: My servant has committed a sin and he knows he has a Lord who forgives sins and holds him accountable. Then the servant returned to his sin and he said: O Allah, forgive my sin! Allah said: My servant has committed a sin and he knows he has a Lord who forgives sins and holds him accountable, so do what you will for I have forgiven you. (Bukhari)

A poet said:

When my heart hardened, and I had nowhere to go
I hoped that your forgiveness would encompass me
My grave sins loom over me, But when I think of
Your forgiveness, it is far greater!







DU'AA MENTIONED IN THE QUR'AN

01 Allah says:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرُونَ

(Our Rubb, do not punish us, if we forget or fall into error; and our Rubb, lay not on us a responsibility as You did lay upon those before us. Our Rubb, burden us not with what we have not the strength to bear; and pardon our sins, and grant us forgiveness and have mercy on us; You are our Master; so help us against the disbelieving people.) (2:286)

02 Allah says:

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

(Our Rubb let not our hearts deviate after You have guided us; and bestow on us mercy from Yourself; surely You alone are the Bestower.) (3:8)

03 Allah says:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

(Our Rubb, so forgive us our sins and remove from us our misdeeds, and upon our death number us with the righteous.) (3:193)

04 Allah says:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

(Our Rubb, make us not [objects of] trial for the wrongdoing people.) (10:85)

05 Allah says:

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

(Our Rubb put us not with the unjust people.) (7:47)

06 Allah says:

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا



(And say, 'O my Rubb, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority'.) (17:80)

07 Allah says:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

(Our Rubb, pour forth upon us steadfastness and cause us to die as those having submitted to You.) (7:126)

08 Allah says:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

(My Rubb, expand for me my breast [with assurance] and ease my task for me.) (20:25-26)

09 Allah says:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

(My Rubb, make me from those who establish Prayer, and from my descendants too. Our Rubb! And accept my supplication.) (14:40)

10 Allah says:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّي أَنْ يُخْضِرُونِ

(And say, 'My Rubb, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Rubb lest they come near me.) (23:97-98)

11 Allah says:

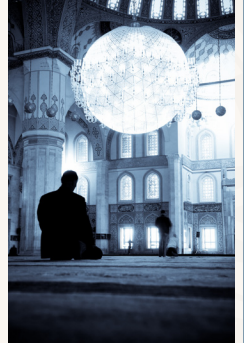
رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

(And say, 'My Rubb, forgive and have mercy, and You are the Best of those who show mercy.) (23:118)

12 Allah says:

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بَالِصَالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي
مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ
آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

(My Rubb, bestow wisdom on me and join me with the righteous; And grant me a reputation of honor among later generations;





رَبِّنا اَعْفِرْ لِي وَلِوالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يُقْرَأُ الْحِسابات

- (Our Rubb, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.) (14:41)

and make me one of the inheritors of the Garden of Bliss; and forgive my father, for he is one of those who have gone astray; and disgrace me not on the Day when they will be resurrected. The day when wealth and children shall not avail; But only one who comes to Allah with a sound heart...) (26:83-89)

13 Allah says:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

(Our Rubb, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.) (14:41)

14 Allah says:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

(Our Rubb, bestow on us mercy from Yourself, and provide for us right guidance in our affair.) (18:10)

15 Allah says:

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

(And who say, 'Our Rubb, avert from us the punishment of Hell; for the punishment thereof is an ever-lasting torment.) (25:65)

16 Allah says:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

(And those who say, 'Our Rubb, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.) (25:74)

17 Allah says:

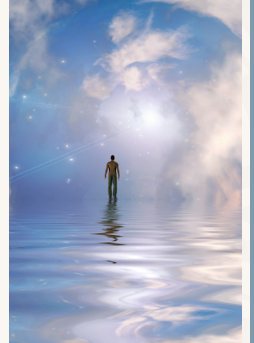
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

(Our Rubb forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Rubb, indeed You are Kind and Merciful.) (59:10)

18 Allah says:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

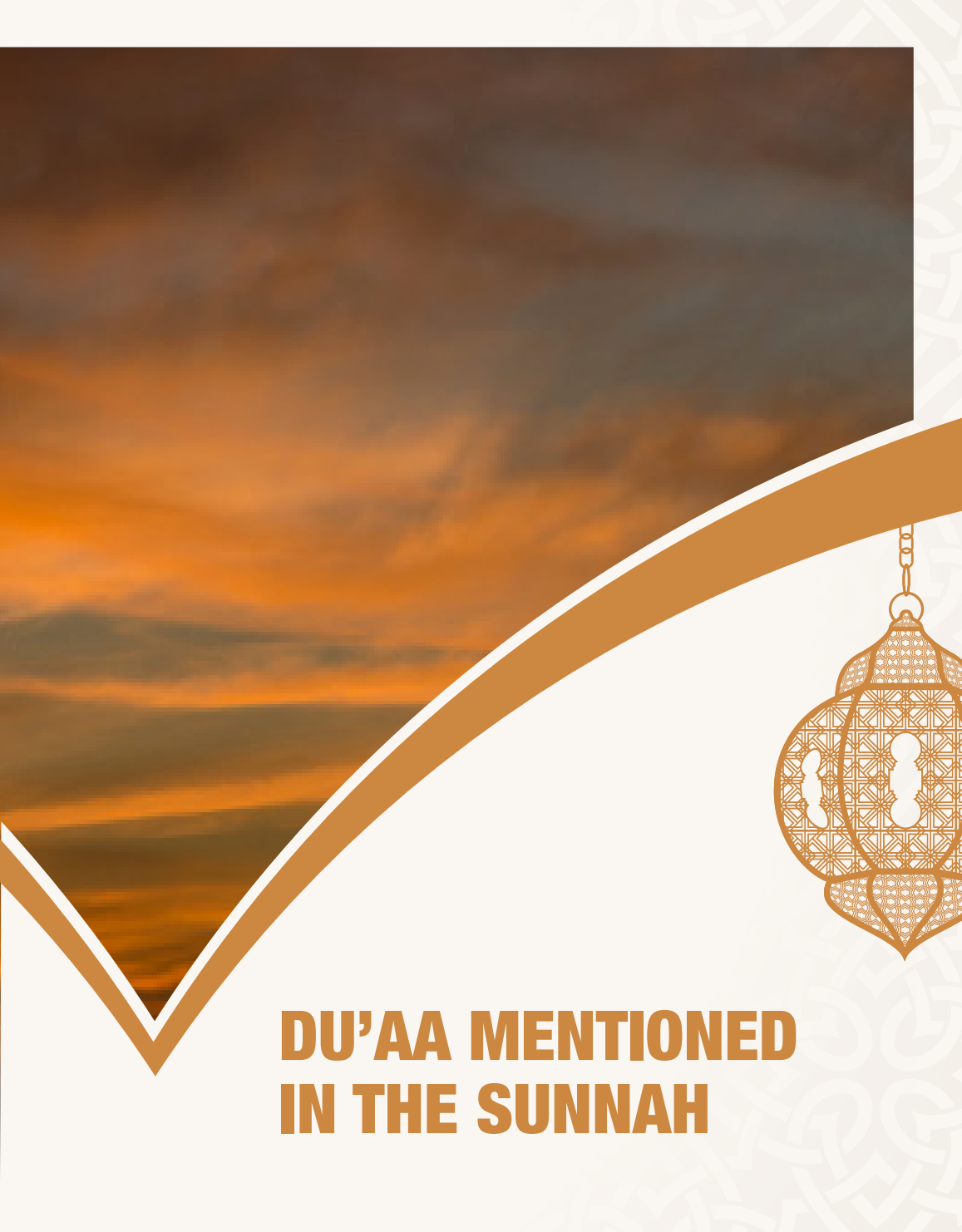
(Our Rubb, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.) (2:201)



اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالْتَقَى وَالْعَفَافَ وَالْغِنَى

• 'O Allah, I ask You to grant me guidance, piety, chastity and independence from need.' (Muslim)





DU'AA MENTIONED IN THE SUNNAH

01 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِنَى

'O Allah, I ask You to grant me guidance, piety, chastity and independence from need.' (Muslim)

Arabic wording: 'Al'laahum'ma in'nee as'a-loo'ka al-ho'daa wat-tuqaa wal-afaafa wal-ghe'naa.'

02 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَفِتْنَةِ المَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ المَأْثَمِ وَالمَغْرَمِ

'O Allah, I seek refuge with You from the torment of the Grave, and from the trial of the Anti-Christ (Daj'jaal), and from the trials of this life and after death. O Allah I seek refuge with You from the trials of sins and from being in debt.' (Muslim)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min a'dthaabil qabar, wa a'oodthu be'ka min fitnatil maseehid'daj'jaal, wa a'oodthu be'ka min fitnatil mahyaa wal ma'maat. Al'laahum'ma in'nee a'oodthu be'ka me'nal-ma'thum wal mag'rum.'

03 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ وَالجُبْنِ وَالهَرَمِ وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ

'O Allah I seek refuge in You from helplessness (to do good), laziness, cowardice and senility; and I seek Your Protection against the torment of the grave and the trials of life and death' (Bukhari)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min nal aj'zee wal-kasal wal jub'nee wal haram, wa a'oodthu be'ka min a'dthaabil qabar, wa a'oodthu be'ka min fitnatil mahya wal mamaat.'

04 The Prophet ﷺ said:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ

اغْفِرْ لِي جَدِّي وَهَزْلِي وَخَطْئِي وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ
وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَعْلَمَ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخَّرُ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'O Allah forgive me my sins, and ignorance, and my exceeding the limit and whatever You know better than I. O Allah! Forgive the wrong I have done seriously or jokingly and forgive my accidental and intentional errors, all that is present in me. O Allah forgive me for the sins I have done presently and that which I have done in the past, and those that I have done privately and publicly, and that which You know better than me. You are the One Who puts forward and you are the One Who delays, and verily You are capable over all things.' (Bukhari)

Arabic wording: 'Al'laahum'magh-fir'lee kha'tee'a-tee wa jahlee, wa israa'fee fee am'ree wa maa anta a'lamo be'he min'nee. Al'laahum'magh-fir'lee hazlee wa jid'dee wa kha'ta'ee wa am'dee wa kul'loo dthaa'le-ka in'dee. Al'laahum'maghfir lee maa qad'damto wa maa akharto wa maa asrarto wa maa a'lanto wa ma anta a'lam be'he min'nee antal moqad'dim wa antal mo'akhir wa anta ala kol'lee shai'in qadeer.'



05 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ
'O Allah I seek refuge in you from the withholding of your blessings, the decline of the good health you have given, the suddenness of your vengeance and from all that which displeases You.' (Muslim)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min zawaal ni'ma-te'ka wa ta'ho'wo-le aa'fee'ya-te'ka wa fu'jaa'a-te'ka niq'ma-te'ka wa ja'mee sa'kha'te'ka.'

06 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا
يُسْتَجَابُ لَهَا

'O Allah I seek refuge with You from the inability (to do good), laziness, cowardice, and miserliness, and I seek refuge with You from being brought back to senile old age and seek refuge with You from the trials and afflictions of this world, and I seek refuge with You from the punishment of the grave. O Allah grant my soul piety and purify it and make it upright and You are the only One who can do so. You are its Supporter and Master.

O Allah I seek refuge with You from useless knowledge, and a heart which does not heed, and from a soul which does not become satisfied, and from a supplication which is not answered.' (Muslim)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min nal aj'zee wal-kasal wal jub'nee wal bukh'lee wal harum, wa a'oodthu be'ka min a'dthaabal qabar, wa a'oodthu be'ka min fitnatil mahya wal mamaat. Al'laahum'ma aa'tee naf'see taqwaa'haa wa zak'ke haa an'ta khair man zak'kaa'haa anta wa'lee-you haa wa mo'laaha.

Al'laahum'ma in'nee a'oodthu-be'ka min ilmin laa yan'fa wa min qalbin laa yakh'sha' wa min naf'sin laa tash'ba wa min da'wa'tin laa yus-ta'jaabo laha.'

07 The Prophet ﷺ said:

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

'O Allah correct my religious commitment which is the foundation of my life, and correct my worldly affairs in which is my livelihood, and grant me good in the Hereafter to which is my return. Make my life a means of accumulating good, and my death a source of relief from all evil.' (Muslim)



Arabic wording: 'Al'laahum'ma As'lih lee dee'nee al'ladthee who'wa iss'ma'tee um-ree. Wa as'lih lee dun'yaa-ya al'ladthee fee'haa ma'aa-shee. Wa aslih lee aa-khe-ra'tee al'ladthee fee'haa ma'aa-dee waj'al ad-dunya ziyaadatan lee fee ku'lee khair waj'al al-mo'ta raa'ha'tun lee min kul'lee sharr.'

08 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغَنَى وَشَرِّ فِتْنَةِ
الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرْدِ وَنَقِّ
قَلْبِي مِنَ الْخَطَايَا كَمَا يُنَقَّى التُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ
بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

'O Allah I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the Fitnah (trial and affliction) of the Fire, and the Fitnah of the grave, the punishment in the grave, and the evil of the Fitnah of wealth, and the evil of the Fitnah of poverty, the evil of the Fitnah caused by the Anti-Christ).



O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other.' (Bukhari)

Arabic wording: 'Al'laahum'ma in'nee a'oodtho'be'ka me-nal kasal wal-haram wal-magh'ram wal-ma'tham. Al'laahum'ma in'nee a'oodtho'be'ka min a'dthaa'ban-naar wa fitnatin-naar wa fitnatil-qabar wa-adthaabal qabar wa shar'ree fitnatil ghee'naa wa shar'ree fitnatil faqar wa min shar'ree fitnatil maseehid'daj-jaal. Al'laahum'ma igh-sil kha'taa-yaa be'maa ath'thal-jee wal barad wa naq'qee qalbee min al-khataa'yaa kama you'naq'qith thobal abya'do min'nad-danas wa baa'id bai'nee wa bainal mashriq wal maghrib.'

09 The Prophet ﷺ said:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي
تَنَاءً عَلَيْكَ أَنْتَ كَمَا أَتَنَيْتُ عَلَى نَفْسِكَ

'O Allah I seek refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.' (Muslim)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu'be re'daa-ka min sa'kha'te-ka wa be'mo-aa'faa'te-ka min o'qo-ba'tik. Wa A'oodthu be'ka min'ka laa uh-see tha'naa'an alaika. Anta kama athnaita ala naf-se'ka.'

10 The Prophet ﷺ said:

اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت
'O Allah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made in public, and where I have exceeded all bounds as well as those

things about which You are more knowledgeable. You are al-Muqad'dim and al-Mu'akhkhir.¹ None has the right to be worshipped except You.' (Muslim)

Arabic wording: 'Al'laahum'ma igh'fir lee maa qad'damto wa maa akh'kharto wa maa asrar'to wa ma a'lanto wa maa asraf'to wa maa anta a'lamo be'he min'nee antal muqad'dimo wal mo'akh-khir laa ilaahah il'laa anta.'

11 The Prophet ﷺ said:

1- It means, that Allah puts forward and favors whom He wills from amongst His creation just as He defers and holds back whom he wills in accordance to His wisdom. e.g. favoring man over the rest of His creation, favoring Muhammad over all the prophets and messengers.



اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِي عَدُوًّا حَاسِدًا وَاللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرِّ خَزَائِنُهُ بِيَدِكَ

'O Allah safeguard me with Islam while I stand, and safeguard me with Islam while I sit, and safeguard me with Islam while I lay down. Do not let an envious enemy rejoice over my misfortune. O Allah I ask of the goodness of all the treasures that belong to You, and seek refuge from all evil.' (Muslim)

Arabic wording: 'Al'laahum'ma ihfadth'nee bil-islam qaa'e-mun wah fadth'nee bil-islam qaa'e'dun wah fadthnee bil-islam raa'qe'dan wa laa tash'mit be aa-doo'one haa'se'dan wal'laahom'ma in'nee as'a'loo-ka min kul'lee khai-rin kha'zaa'e'noo-who be ya'dik wa a'oodthu be'ka min kul'lee shar'rin kha'zaa'e'noo-who be' ya'dik.'

12 The Prophet ﷺ said:

اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ

'O Allah save me from evil manners, evil inclinations and diseases.' (Takhreej Kitab al-Sunnah, Albaani)

Arabic wording: 'Al'laahum'ma jan'nib-nee mon-ka'raat al-Akhlaaq wal ah"n" waa wal adwaa.'

13 The Prophet ﷺ said:

اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْعَدْلِ وَالْحَقِّ فِي الْغَضَبِ وَالرِّضَا وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَا وَأَسْأَلُكَ نَعِيمًا لَا يَبِيدُ وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَأَسْأَلُكَ الشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيْنًا بَرِيئًا
الإيمان واجعلنا هداة مهتدين

O Allah, by Your Knowledge of the unseen and by Your Power over creation, let me live if You know that life is good for me, and



let me die if You know that death is good for me. O Allah, I ask You to grant me fear of You in private and in public. I ask you for the word of truth in times of contentment and anger. I ask You for moderation in wealth and in poverty. I ask you for blessings never ceasing and the coolness of my eye (i.e. pleasure) that never ends. I ask You for pleasure after Your Judgment and I ask You for a relaxing life after death. I ask You for the delight of gazing upon Your Face and the joy of meeting You without any harm or misleading trials befalling me. O Allah, dress us with the beauty of Faith, and make us guides who are upon guidance. (Nasa'ee)



Arabic wording: 'Al'laahum'ma be-il'me'ka al-ghaib wa qudra-te'ka ala al-khalq ah'ye-ne maa a'lim'ta al-hayata khairan lee wa tawaf'fa-nee e'dthaa kaa'nat al-wafaat khai'ran lee. As-a'lo'ka khash-ya'ta-ka fil ghaib wash-sha'haadah wa ka-le'ma-til ad'l wal haqq fil ghadab war-re'daa. Wa as'a-lo'ka na'ee'man laa ya'beedo wa qor'ra-tee ai'nin laa tan'qa-ti'. Wa us-a'lo-ka al-qasda fil faqar wal ghe-naa. Wa us a'loo-ka ar-re'daa ba'dal qadaa wa us a'loo-ka barad al-aish ba'dal mote wa as a'loo-ka ladh'dtha-tan na-dtha-ree e'laa waj'hik wa as'a-loo-ka ash-shoqa e'laa le'qaa'ik fee ghai'ree dhar'raa'a mo'dhir'rah wa laa fitnatin mo-dhil'lah.



Al'laahum'ma zai'yin'naa be-zee'na'til e'maan waj'al'naa ho-daatan moh'ta-deen.'

14 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْهَرَمِ وَالْقَسْوَةِ وَالْغَفْلَةِ وَالذَّلَّةِ وَالْمَسْكِنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالشُّرْكِ وَالنَّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبُكْمِ وَالْجُنُونِ وَالْبَرَصِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ

'O Allah I seek refuge with You from the inability (to do good), laziness, miserliness, and I seek refuge with You from being brought back to senile old age and I seek refuge with You from the hardness of the heart, heedlessness, disgrace and humiliation. And I seek refuge in you from poverty, disbelief, associating

partners with You, hypocrisy, seeking of fame and boasting. And I seek refuge with You from deafness, muteness, insanity, leucoderma, leprosy and all diseases.' (Ibn Hibban, Albaani)

Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min al-ajzee wal kasal wal bo'khul wal haram wal qaswa'tee wal ghaf'la-tee wadth'dhil'lah wal-mas'ka-nah wa a'oodtho be'ka me'nal faqar wal kufr wash-shirk wan-ne'faaq was som'at war-re'yaa wa a'oodtho be'ka min as-sa'mum wal bakam wal jo'noon wal baras wal-jo'dthaam wa sa'ye'il asqaam.'

15 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بئْسَ الضَّجِيعُ ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بئْسَتِ الْبِطَانَةَ

'O Allah I seek refuge with You from hunger, for it is the most evil companion. And I seek refuge with You from treachery for it is the worst inner trait.' (Ibn Hibban)

Arabic wording: 'Al'laahum'ma in'nee a'oodtho be'ka me'nal joo' fin'na'who bi'sad da'jee wa a'oodtho be'ka me'nal khe'yaa'nat fin'na'haa bi'sa-til be'taanah.'

16 The Prophet ﷺ said:

رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَأَمُكِّرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ
الْهُدَى لِي وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ أَوَّاهًا لَكَ
مَطْوَأًا لَكَ مُخْبِتًا أَوْاهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَأَغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَتَبِّتْ
حُجَّتِي وَاهِدْ قَلْبِي وَسَدِّدْ لِسَانِي وَأَسَلِّ سَخِيمَةَ قَلْبِي

'My Rubb help and support me against the enemies and do not aid them against me. Grant me victory and do not grant (my enemy) victory. Afflict my enemy with calamities and do not afflict me with calamities. Guide me, and make the path of guidance easy for me. Aid me against him who oppresses me. Make me a grateful slave, who remembers You and who repents to You and obeys You. Make me a humble slave and one who





اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي
وَرَاعِنِي وَاهْدِنِي وَإِزِقْنِي

- 'O Allah forgive me and have mercy on me. Safeguard me and guide me and provide me sustenance.' (Abu Dawud)

supplicates often. O Allah accept my repentance, forgive me my sins, answer my Du'aa, and strengthen my arguments (against my enemies in this life), guide me, and make me speak the truth, and safeguard my heart from the sickness (envy, treachery, hatred, etc.).' (Ibn Hibban)

Arabic wording: 'Rab'be a'in-nee wa laa to-in a'lai. Wan sor-nee wa laa tansor a'lai wamkor lee wa laa tom-kor a'lai wah-de'nee wa yas'sir al-hoda lee wan sor nee ala man baghaa alai rab'bee ij'al'nee laka shaakiran laka dhaakiran laka o'waa'han laka mit'waa'an laka mokh'be'tan o'waa'han mo'neeban. Rab'be taqab'bal to'ba'tee wagh-sil ho'ba'tee wa ajib da'watee wa thab'bit huj'ja'tee wah-dee qalbee wa sad'did le'saa'nee was'lol sakheemata qalbee.'

17 The Prophet ﷺ said:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ

'O Turner of the Hearts, make me firm upon the Deen.'

Arabic wording: 'Yaa mo'qal'lib al-qo'loob thab'bit qalbee ala deenik.' (Tirmithi)

18 The Prophet ﷺ said:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

'O Allah forgive me and have mercy on me. Safeguard me and guide me and provide me sustenance.' (Abu Dawud)

Arabic wording: 'Al'laahum'ma igh'fir-lee war'ham'nee wa aa'fe'nee wah'de'nee wur-zoq'nee.'

19 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رَشْدًا



'O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me to end in good' (Ibn Majah)



Arabic wording: 'Al'laahum'ma in'nee as'a'lo-ka min al-khair kul'lee'hee aa'je'le'hee wa aajilih maa alimto min'who wa maa lam a'lam. Wa a'oodtho be'ka min ash-sharr kol'lee'hee aa'je'le-he wa aaje'le'he maa a'limto min'who wa maa lam a'lam. Wa as'a loo-ka al-Jan'nah wa ma qar'raba ilaiha min qo'lin o a'mal wa as'a'lo-ka khaira maa sa'a'la-ka ab'do'ka wa ra'soolo'ka muhammadan wa aoodthu be'ka min shar'ree mas-ta'aadtha be'ka min'who ab'do'ka wa rasoo'lo-ka Muhammad sal'lal-laa-who alaihi wa sal'lam wa as'a loo-ka maa qadaita lee min amrin an taj'al aa'qe'ba-to'who rosh'dan.'



20 The Prophet ﷺ said:

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

'O Allah, help me to remember You, express gratitude to You and worship You in the best manner.' (Abu Dawud)

Arabic wording: 'Al'laahum'ma a'in'nee ala dhik're'ka wa shok're'ka wa hos'nee e'baa'da te-ka.'

21 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ

'O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed Fitnah in the people, then take me without the Fitnah. And I ask You for Your love, the love of whomever You love, and the of the deeds that bring one nearer to Your love.' (Tirthmi)

Arabic wording: Allahumma inniy asa'luka fala'l-khayrati, wa tarqa'l-munqarati, wa hubba'l-masakin, wa idha aradta fitnata qawmin fa'tawafani ghayra maftun. Asa'luka hob-bak wa hob man yuhebbak wa hob 'amalin yuqaribu illa hobbak.

22 The Prophet ﷺ said:

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

'O Allah I have sinned and no one forgives the sins except You, so forgive me and have mercy on me, for indeed You are the oft-forgiving the all merciful.' (Bukhari)

Arabic wording: 'Al'laahum'ma in'nee dtha'lamto nafsee dhul'man kathee'ran wa laa yagh'fir adth-dho'nooba il'laa anta. Faghfir lee maghfiratan min in'de-ka war ham'nee in'naka anta al-ghafoor ar-raheem.'

23 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ مَنِيَّ

'O Allah I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my self and from the evil of my [private parts].' (Nasaa'ee)

Arabic wording: 'Al'laahum'ma in'nee a'oodtho be'ka min shar'ree sam'ee wa min shar'ree ba'sa'ree wa min shar'ree nafsee wa min shar'ree ma nee'yee.'

24 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ



'O Allah, I seek refuge with you from poverty, from neediness and humiliation, and I seek refuge with You from wronging others or being wronged.' (Ahmad)

Arabic wording: 'Al'laahum'ma in'nee a'oodtho be'ka min'al faqar wal qil'lah wa-dhil'lah wa a'oodtho be'ka min an adth'le-ma o udth'le-ma.'

25 The Prophet ﷺ (upon standing to pray) would say:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِّكَ وَسَعْدِكَ وَالْخَيْرُ كُلُّهُ فِي يَدِكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

'Verily, I have turned my face toward Him who created the Heavens and the Earth worshipping Him Alone, and I am not of the idolaters. Verily, my prayer, my sacrifice, my living, and my dying are

for Allah, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You.' (Nasaa'ee)

Arabic wording: Wajahtu wajhi lilladhi fataras-samawatiwal-arda hanifan wa ma ana minal-mushrikin .Inna salati wa nusuki



wa mahyaya wa mamati lillahi rabbil-alamin ,la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin .Allahumma !Antal-maliku la ilaha illa ant ,ana abduka dhalamtu nafsi wa'taraftu bidhanbi faghfirli dhunubi jami'an ,la yaghfiru dhunuba illa anta ,wahdini li ahsanil-ahklaqi ,la yahdi li ahsaniha illa anta wasrif anni sayyi'aha la yasrifu anni sayyi'aha illa anta ,labaika wa sa'daika ,wal-khairu kulluhu fi yadaika wash-sharru laisa ilaika ana bika wa ilaika ana bika wa ilaika tabarkta wa ta'alaita astaghfiruka wa atubu ilaik.

26 The Prophet ﷺ said:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

'O Allah, make what is lawful enough for me such that I don't turn to the unlawful, and enable me by Your grace of being independent of others.' (Tirmithi)

Arabic wording: 'Al'laahum'ma ik'fe-nee be ha'laalik an haraa'mik wa agh'ne'nee be fad'leka am'man se'waak.'

27 The Prophet ﷺ said:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَل ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

'O Allah, grant us that fear of You which You may drive between us and our disobedience to You. Grant us that obedience to You with which You may lead us to Paradise. Give us that faith with which You will lighten the worldly hardships for us. Grant us the use of our ears, eyes, and other faculties as long as You keep us alive; that we possess them until death. Make our revenge target only those who oppress us. Help us to victory over the one who displays enmity to us. Do not let our misfortunes hit our religion. Do not make this world our greatest concern and the



اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ
وَعَافِنِي فِيمَنْ عَافَيْتَ

- 'O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, (Nasaa'ee)

sum total of our knowledge. And do not impose over us one who shows no mercy to us.' (Tirmithi)

Arabic wording: 'Al'laahum'maqsim lana min khash'ya-te'ka maa ya'who'lo bai'na'na wa baina ma'se-ya-tek. Wa min ta'a-te'ka maa to'bal'le'gho'na be'he jan'natik wa me'nal yaqeen maa to'ho-we'no alaina mo'seebaatid-dunya wa mat

Ti'nal-laahum'ma be'aasmaa e'na wa absaa're'na wa qowaate'na maa ahyaitana waj'al-hol waaritha min'na waj'al tha'ra'na ala man dtha'la'ma'na wan sorna ala man aa'daa'naa wa laa taj'al mo'see'baa-te'na fee dee'nee'na wa laa taj'al ad-dunya akbara ham'me'na wa laa mablagha il'me'na wa laa to'sal'lit alaina man laa yarha'mo'naa .'

28 The Prophet ﷺ said:

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

'O Allah guide me (to the True Path) and cause me to stay upon it.' (Muslim)

Arabic wording: 'Al'laahum'ma ih'de'ne wa sad'did'ne.'

29 The Prophet ﷺ said:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِي مَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي

وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

'O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O our Rubb, and Exalted.' (Nasaa'ee)

Arabic wording: 'Al'laahum'ma ih'de'ne fe'man ha'dait wa aa'fe'ne fe'man aa'fait wa tawal'la'nee fe'man tawal'lait wa baarik lee fe'maa a'tait wa qe'ne shar'ra maa qadait fa in'naka



taq'dee wa laa yoq'daa alaik wa in'nawho laa yadthil'lo man waa'lait tabaa'rak'ta rab'bana wa ta'aalait.'

30 The Prophet ﷺ said:

اللَّهُمَّ طَهِّرْنِي بِالثلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ

'O Allah purify me with snow, and hail and cold water. And purify me from my sins and mistakes as a white garment would be purified from impurity.' (Muslim)

Arabic wording: 'Al'laahum'ma Tah'hir'ne bith'thal'jee wal'ba'rad wal-maa al-baarid. Al'laahum'ma tah'hir'nee me'nadh'dho'noo-be wal kha'taa-yaa kama you'naq'qath thobol abyado me'nal wasakh.'

31 The Prophet ﷺ used to say while in prostration:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجُلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَةً وَسِرَّهُ
'O Allah, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.' (Muslim)

Arabic wording: 'Al'laahum'ma igh'fir-lee dthan'bee kol'lawho diq'qa-who wa jol'la-who wa awa'la-who wa aakhira-who wa a'laa'ne'ya'ta'who wa sir'rawho.'

32 The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

'O Allah, I ask You for steadfastness in the affair and I ask You for the determination to be righteousness, and I ask You for gratitude towards Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask



You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden.' (Tirmithi)

Arabic wording: 'Al'laahum'ma in'ne as'a'lo'ka ath-tha'baata fil amre wal azeemah ala ar-rushd wa as'a'lo'ka shokr ni'mate'ka wa hus'nee e'baadate'ka wa as a'lo-ka min khair maa ta'lam wa a'oodtho be'ka min shar'ree maa ta'lam wa as tagh-fe'roka le'ma ta'lam in'naka anta al'laamol gho'youb.

The person should observe the supplications of the morning and evening due to the goodness of these two times. These two times have been mentioned in the Qur'an in many verses, which actually would motivate one who reads it to benefit. Allah says:

(And glorify Your Rubb with His praise in the evening and in the morning.) (40:55)

Allah also says:

(And glorify your Rubb with His praise before the rising of the sun and before its setting.) (50:39)



Allah also says:

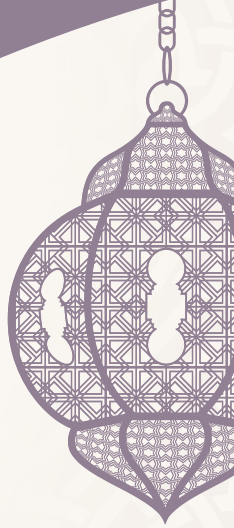
(O you who believe! Remember Allah with much remembrance; and glorify Him morning and afternoon.) (33:41-42)

Whoever keenly observes these supplications and believes in them and is sure and certain that Allah would safeguard him, he would be safeguarded and protected by Allah, and these Du'aa would suffice him as sustenance throughout his day, and they would strengthen him, and would cause Allah to become pleased with him. Therefore, it is appropriate for every Muslim to observe these Du'aa and continuously say them, and they should be given the priority in his life. One may start the Supplications of the morning from Fajr prayer till the beginning of sunrise, and the supplications of the evening may be said from after Asr prayer till sunset.



وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

• He is with you wherever you are



**DU'AA TO BE SAID
DURING MORNING AND
EVENING**

01 The Prophet ﷺ said:

أُصْبِحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ
وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

'When one of you gets up in the morning he should say:
«Asbah'naa wa us'bahal molko lil'laah rab'bil aa'la'meen.
Al'laahum'ma in'nee as'a'lo-ka khair hadthal yome fat-
ha'who wa nas'ra-who wa noo-ra'who wa bara'ka-ta'who wa
ho'daa-who wa a'oodtho be'ka min shar'ree maa fe'he wa
shar'ree maa ba'da-who" and in the evening he should say
the same.' (Abu Dawud)



Meaning of Du'aa: We have reached the morning and awakened unto the Sovereignty that belongs all to Allah, the Rubb of the worlds. O Allah I ask you to grant me the good of this day, from its triumphs, its victories, its light (understanding of knowledge), its blessings and its guidance. And I seek refuge with You from the evil within it and the evil that follows after it.

02 Abdullah reported that the Prophet ﷺ would say the following in the evening:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ 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 وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنْ
الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ

'Am'sai'naa wa am'sal mol'ko lil'laah wal-hamdo'lil'laah laa
ilaaha il'lal laah wah'daho laa shareeka lah, laahul molko wa lahol
hamd wa who'wa a'la kol'lee shai'in qadeer. Rab'bee as'a'lou-ka
khaira maa fee ha'dthee'he al-lai'lah wa khair maa ba'da'haa
wa a'oodtho be'ka min shar'ree maa fee ha'dthe'he al-lai'lah wa
shar'ee ma ba'da'haa. Rab'bee A'oodtho be'ka min al-Kasal wa
soo'al kibar. Rab'bee A'oodtho be'ka min adthaaban fin'naar wa
adtaahaabin fil'qabar. (Muslim)



Meaning of Du'aa: 'We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is nothing worthy of worship but Allah, Alone having no partner with Him. To Him belongs the Sovereignty and to Him belongs the Praise, and He is capable of doing anything. My Rubb, I beg of You the good that lies in this night and good that follows it and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb, I seek refuge in You from laziness, and from the evil of boasting. My Rubb, I seek refuge in You from torment of the Hell-Fire and from torment of the grave.'

03 Uthman Af'fan said that the Messenger of Allah ﷺ said: 'Whoever says:

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ

«Bismil'laah al'ladthee laa ya'dor'ro ma'is-me'he shai'on fil'ardee wa laa fis-sama wa who'wus sa'mee'ol a'leem”

when he gets up in the morning three times he would not be harmed by a calamity until he goes to sleep. Whoever says it thrice in the evening would not be surprised by a calamity until the morning.' (Tirmithi)



Meaning of Du'aa: 'In the name of Allah, by whose name nothing would cause harm either on earth nor in the heavens, and He is the All-Seeing and All-Hearing.'

04 Abu Hurairah said that a man came to the Prophet ﷺ and said:

'O Messenger of Allah, what trouble I suffered as I was stung by a scorpion yesterday.' The Messenger of Allah ﷺ said: 'Had you said when the evening came over you:

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'A'oodtho be'ka-le'maa'til'laahit'taam'maat min shar'ree maa khalaaq'

It would not have harmed you. ' (Muslim)

Meaning of Du'aa: 'I seek refuge with the perfect words of Allah¹ from the evil of all that is created.'

05 Abu Hurairah said that the Messenger of Allah ﷺ said: 'Whoever says:

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

'Laa ilaaha il'lal laah wah'da-who laa shareeka lah, la-whol molk wa lahol hamd wa who'wa ala kol'lee shai'in qa'deer'

One hundred times in a day, he would receive the reward of freeing 10 slaves, and the reward of one hundred good deeds would be recorded for him, and one hundred sins would be effaced from his record, and he would be protected from Satan during that day until the evening. No one would be better than him except one who does more than this. (Bukhari)

Meaning of Du'aa: 'I bear witness that there is nothing worthy of being worshipped except Allah alone, Who has no partner, and to him belongs the Dominion and the Praise and He is capable over all things.'

06 Shad'daad Aws said that the Prophet of Allah ﷺ said: The best manner of seeking forgiveness (Istighfaar) is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتَ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا
يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

«Al'laahum'ma anta rab'be laa e'laahah il'laa anta khalaaq'tanee wa ana ab'do-ka wa ana ala ah'de'ka wa wa'de'ka mas-ta'tat. A'a-oodtho be'ka min shar'ree ma sa'na't a'boo'o laka be ne'ma'tika 'alaya wa a'boo'o be dhan'be fagh-fir'lee fin'na-who laa yagh-fir'adh-dhonooba il'laa anta“

1- The scholars mention that the phrase 'perfect words of Allah' refers to the Qur'an.

Whoever says this during the afternoon while he is certain of it and dies during that day before evening, he would be from the people of Jannah. Whoever says it during the night while he is certain and he dies before the morning he would be from the people of Jannah. (Bukhari)

Meaning of Du'aa: 'O Allah, You are my Rubb, none has the right to be worshipped except You, You created me and I am Your slave and I hold to Your covenant and promise as best as I can, I take refuge in You from the evil which I have committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'

07 Abu Hurairah said that the Prophet of Allah ﷺ used to say when he got up in the morning:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ
Al'laahum'ma be'ka asbah'na wa be'ka am'saina
wa be'ka nahyaa wa be'ka na'moot wa ilaika an-
noshoor

And when he got reached the evening he would say:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ
Al'laahum'ma be'ka amsaina wa be'ka nahya wa
be'ka na'moot wa ilaika an-noshoor. (Abu Dawud)

Meaning of Du'aa: 'O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and by Your leave we shall die and unto You is our return.' And in the evening: 'O Allah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and by Your leave we shall die and unto You is our return.'

08 Mu'aadth Abdullah Khubaib reported that his father said: 'We sought the Messenger of Allah ﷺ during a rainy night while it was extremely dark to pray with us, and we found him. He asked us: 'Have you performed prayers?' I did not answer, and he said: 'Talk!' I did not respond and he repeated his request



اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

- O Allah, I ask for Your pardon and security in this world and in the Hereafter. (Ibn Majah)

and I did not respond to him, and he thereafter repeated his request, and I asked him: 'O Messenger of Allah, what do I say?' He said: 'Say Qul who'wal laa-who ahad and the two mo'owe'dtha'tain when you go to sleep and when you get up three times, and would be safeguarded from everything.' (Abu Dawud)

09 Abu Hurairah said that Abu Bakr said that the Messenger of Allah said: 'O Messenger of Allah, order me with something so that I may say it during the morning and evening. He said, say:

اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ كُلِّ شَيْءٍ وَمَلِكِهِ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ
'Al'laahum'ma aa'limol ghaib wush-sha'haadah
faatir as-samaawaa'te wal ard. Rab'be kol'lee
shai'in wa ma'leekah ash'hado an laa ilaahah il'la
anta, a'oodtho be'ka min shar're nafsee wa min
shar'ree ash-shaytan wa shirkaho.'

The Prophet said, say it when you get up in the morning and evening and when you go to sleep.

(Abu Dawud)

Meaning of Du'aa: 'O Allah, Knower of the unseen and the seen, Creator of the Heavens and the Earth, Rubb and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'

10 Abdullah Umar said that the Messenger of Allah ﷺ would always supplicate Allah in the morning and evening saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي وَاحْفَظْنِي مِنْ بَيْنِ
يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي
Allahumma inni as'alukal-'afwa wal-'afiyah fid-dunya wal-



akhirah. Allahumma inni as'alukal-'afwa wal-'afiyah fi dini wa dunyaya wa ahli wa mali. Allahum-mastur 'awrati, wa amin raw'ati wahfadhni min bayni yadayya, wa min khalfi, wa 'an yamini wa 'an shimali, wa min fawqi, wa 'audhu bika an ughtala min tahti. (Ibn Majah)

Meaning of Du'aa: O Allah, I ask for Your pardon and security in this world and in the Hereafter. O Allah, I ask for Your pardon and security in my religious and my worldly affairs, in my family and in my property. O Allah, conceal my faults, calm my fears, and protect me from in front of me and from behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me.

11 Abdurrahmaan Abi Bakrah said to his father: 'I hear you always supplicating everyday with the following:

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

'Al'laahum'ma Aa'fe'nee fe ba'da-nee.
Al'laahum'ma aa'fe'nee fe sam'ee. Al'laahum'ma
aa'fe-nee fe ba'sa-ree laa ilahah il'la anta

You say it during the morning and the evening three times. He said I heard the Prophet ﷺ supplicating Allah with these words, and I love to emulate his Sunnah. (Abu Dawud)

Meaning of Du'aa: 'O Allah grant me wellness in my body. Grant me wellness in my hearing. Grant me wellness in my sight, there is nothing worthy of being worshipped except You.'

12 Anas Malik said that the Messenger of Allah ﷺ said to Fatimah: 'What prevents you from saying every morning and evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكْلِبْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ
'Yaa hai'you yaa qai'yoom be'rah-ma'te'ka as'ta-gheeth aslih lee

sha'nee kol'lah wa laa ta'kil'nee e'laa nafsee tarfata ain.' (Albaani)

Meaning of Du'aa: 'O Ever-living, O Self-Existing One upon Whom all depend, 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.'

13 Abu Hurairah said that the Messenger of Allah ﷺ said: 'Whoever says 'Subhaanallah wa be'ham'de'he' one hundred times during a day and night, no one would come on the Day of Resurrection with better than him except for him who does similar to what he has done or has done more than that.' (Muslim)

Meaning of Du'aa: 'Far removed is Allah from every imperfection and all praise is due to Him.'

14 Abu Dharr said that the Messenger of Allah ﷺ said: Whoever says upon finishing his morning prayer (Fajr) before he moves from his spot and before he speaks:

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

'Laa ilaahah il'lal laah wah'da-who la shareeka lah, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa'who'wa ala kol'lee shai'in qadeer'

Ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from Shaytan, and no sin will meet him or destroy him that day, except for associating partners with Allah. (Tirmithi)

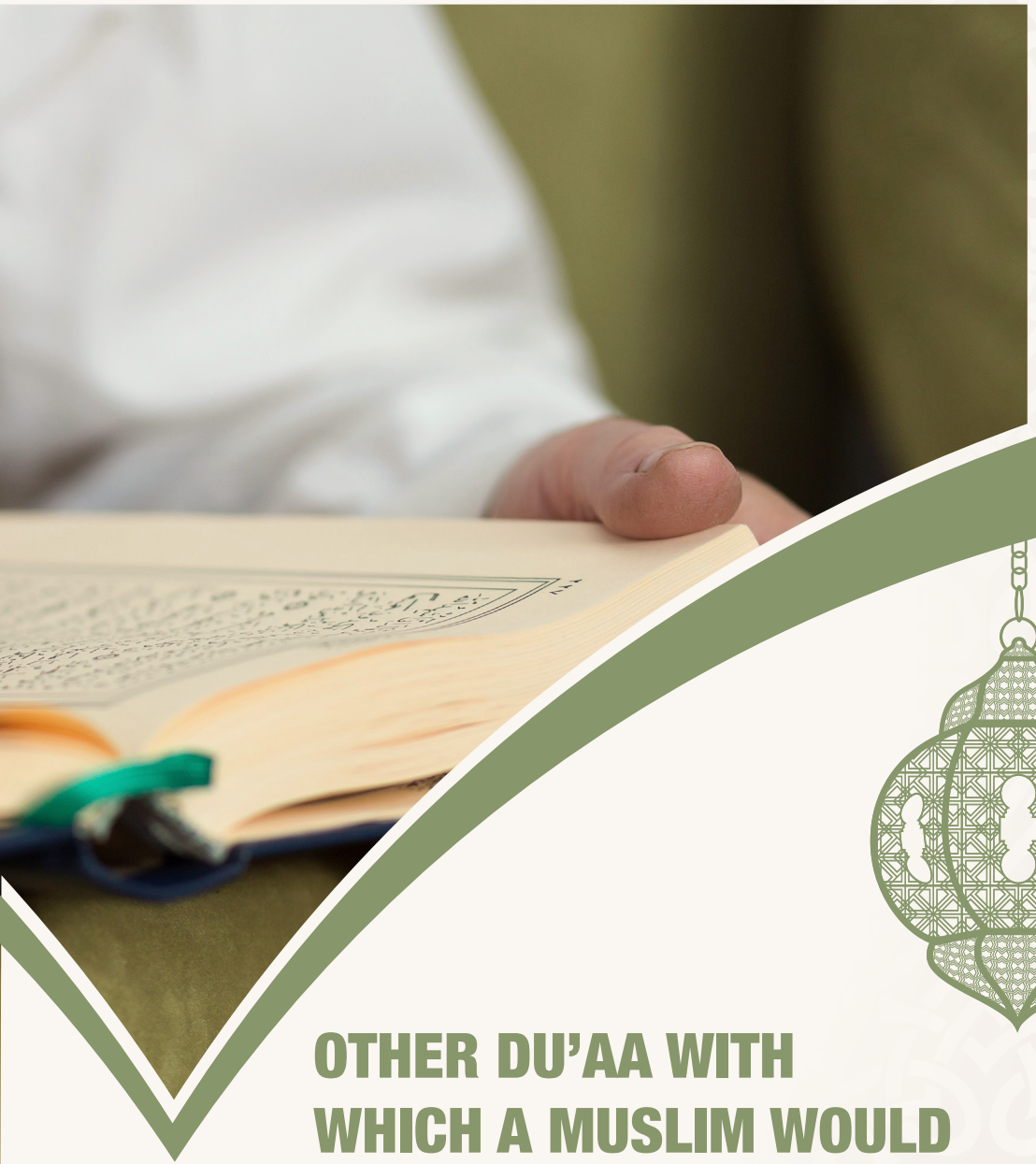
Meaning of Du'aa: 'None has the right to be worshipped except Allah, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things.'





بِاسْمِكَ رَبِّي وَضَعْتُ جَنِي

• With Your Name, my Rubb, I place my side (upon the bed). (Bukhari)



**OTHER DU'AA WITH
WHICH A MUSLIM WOULD
SAFEGUARD HIMSELF**

01 UPON SLEEPING:

Abu Hurairah narrated that the Messenger of Allah ﷺ assigned me to keep watch over the Fitr Alms during Ramadhan. Someone came and started taking handfuls of the foodstuff alms in a stealthily manner. I took hold of him and said: 'By Allah, I will take you to the Messenger of Allah!'

He said: 'I am poor and have many dependents, and I am in great need for this.' I released him, and in the morning the Messenger of Allah ﷺ asked me: 'what did your prisoner do last night?' I said, 'O Messenger of Allah, the person complained of being needy and of having many dependents, so, I pitied him and let him go.'

The Messenger of Allah ﷺ said: 'Indeed, he told you a lie and he will be coming again.' I believed that he would show up again as the Messenger ﷺ had told me that he would return. So I waited for him watchfully.

When he appeared and again started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to the Messenger of Allah!' He said, 'Please leave me, for I am very poor and have many dependents. I promise I will not come back again.' I pitied him and let him go.

In the morning the Messenger of Allah ﷺ asked me, 'What did your prisoner do?' I replied, 'O Messenger of Allah! He again complained of his great need and of too many dependents, so I took pity on him and set him free.' The Messenger of Allah ﷺ said: 'Verily, he told you a lie and he will return.'

I waited for him attentively for the third time, and when he came and started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to the Messenger of Allah ﷺ as it is the

third time and you promised not to return, yet you broke your promise and returned.' He said: 'Forgive me and I will teach you some words with which Allah will benefit you.' I asked 'What are they?'

He replied: 'Whenever you go to bed, recite Ayat al-Kursi (Al'laa'who laa e'laa'ha il'laa who'wal hai'yil-qay'youm) till you finish the whole verse. If you do so, Allah will appoint a guard for you who will stay with you till morning and no devil will come near you.' So I released him.

In the morning, the Messenger of Allah ﷺ asked, 'What did your prisoner do last night?' I replied, 'He claimed that he would teach me some words by which Allah would benefit me, so I let him go.' The Messenger of Allah ﷺ asked, 'What were they?' I replied, 'He said to me, 'Whenever you go to bed, recite Ayat al-Kursi from the beginning to the end'. He further said to me '(if you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you till morning.' Abu Hurairah added that the companions were very eager to do good deeds.



The Prophet ﷺ said: 'Indeed, he spoke the truth, although he is a liar! Do you know whom you were talking to, these three nights, O Abu Hurairah?' Abu Hurairah said: 'No'. He said: 'It was Satan.' (Bukhari)

*Abu Hurairah said that the Prophet ﷺ said: 'When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say:

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنَّ أَمْسَكْتُ نَفْسِي فَارْحَمْهَا، وَإِنْ
أُرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

'Bis'me-ka rab'be wada'to jan'be wa be'ka arfa'o'ho in amsakta nafsee farhamha, wa in arsaltaha fahfadth'haa be'ma tahfadtho be'he e'baadak saal'le'heen.' (Bukhari)

Meaning: With Your Name, my Rubb, I place my side (upon the bed) and by You I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against all that which You have guarded Your pious slaves

*A'ishah said: 'Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow into them after reciting Surat Al-Ikhlās, Surat Al-Falaq and Surat An-Nas, 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.' (Bukhari)



*Hudhaifa said: 'When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

'Allahuma bis-me'ka amoo'to wa ahya.' And when he got up he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

'Al-hamdo lil'laahil ladthee ahyaana ba'da maa amaa'tana wa ilai-hin nashoor.' (Bukhari)



Meaning: With your name I die and live. All praise is due to Allah, Who has given us life after causing us to die and unto Him is the Resurrection.'

*Abu Masood said that the Prophet ﷺ said: 'Whoever recites the last two verses of Surah al-Baqarah in a night, they would suffice him.' (Bukhari) The scholars mentioned that the meaning of this Hadeeth is that the recitation of these two verses would suffice him such in regards to the night prayer. Other scholars mentioned that the meaning here is that these two verses would safeguard him from all harm during that night.

02 WHAT ONE SHOULD SAY WHEN HE SEES SOMETHING HE LIKES OR DISLIKES IN HIS DREAM:

*Abu Qatadah said that the Prophet ﷺ said: 'The good dream is from Allah and the nightmare is from Satan. So whoever sees something he dislikes should dry spit three times on his left side, and he should seek refuge in Allah from Satan, for then it would not harm him, (and whoever sees me in his dream would really see me) for Satan cannot appear like me.' (Bukhari)

*Abu Sa'eed al-Khudri said that the Prophet ﷺ said: If anyone of you sees a dream that he likes, then it is from Allah, and he should praise Allah for it and narrate it to others; but if he sees something else from what he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for then it will not harm him ' (Bukhari)



03 WHAT ONE SHOULD DO UPON EXPERIENCING APPREHENSIVENESS DURING SLEEP

*Abdullah Amr said: 'I heard the Messenger of Allah ﷺ ordering his companions to say this upon experiencing apprehensiveness and fear upon awakening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَمِنْ عِقَابِهِ وَمِنْ شَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

'A'oodtho be'ka'lee'maatil-laahit'taam'maat min gha'da'be-he wa e'qaa'be-he wa shar'ree e'baa'de'he wa min hamazaat ash-shayaaateen wa an yah'do-roon.' (Saheeh al-Jami', Albani)

Meaning: I seek refuge in the perfect words of Allah from His anger and punishment, and from the evil of His slaves, and from the whisperings of the devils and that they should be present.

04 WHAT ONE SHOULD SAY WHEN HE GETS UP FROM HIS SLEEP

*Hudhaifa said: 'When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

'Allahuma Bis-me'ka amoo'to wa ahya.' And when he got up he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

'Al-hamdo lil'laahil ladthee ahyaana ba'da maa amaa'tana wa ilai-hin nashoor.' (Bukhari)

Meaning: With your name I die and live. All praise is due to Allah, Who has given us life after causing us to die and unto Him is the Resurrection.'

05 WHAT ONE SHOULD SAY WHEN ENTERING THE WASHROOM

Anas said that the Messenger of Allah ﷺ upon entering the bathroom would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْتِ وَالْخَبَائِثِ

'Al'laahum'ma in'nee a'oodtho be'ka me'nal khub-thee wal khabaa'ith.' (O Allah I seek refuge in You from the male and female devils). (Bukhari)

* It is understood from another narration that the Prophet would enter the bathroom first with the left foot and upon exiting, exit first with the right foot.

06 WHAT ONE SHOULD SAY WHEN LEAVING THE WASHROOM

A'ishah, may Allah be pleased with her, said that the Prophet ﷺ would say:

غُفْرَانَكَ

'Ghufraanak' (I seek Your forgiveness) upon leaving the bathroom, and he would exit it with his right foot. (Abu Dawud)



07 WHAT ONE SHOULD SAY UPON ENTERING HIS HOUSE

Abu Malik al-Ash'ari said that the Messenger of Allah ﷺ said: 'If one of you enters his house let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا
وعلى الله ربنا توكلنا

'Al'laahum'ma in'nee as'a'lo-ka khair al-molij wa khair al-makhraj. Bismillahi walaj'naa wa bismillah kharajnaa wa ala Allah rab'banaa tawak'alnaa.' Then he should greet his family.' (Abu Dawud)

Meaning: O Allah! I ask You for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah our Rubb do we trust.

09 WHAT ONE SHOULD SAY UPON LEAVING HIS HOUSE

*Umm Salamah, may Allah be pleased with her, said that the Prophet ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَ أَوْ أُظْلَمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

Allahuma inee a'oodtho be'ka an adil'la o odal o azil'la o ozal o adthle'ma o adhlim o aj'hala o yuj'hala alai'.' (Abu Dawud)

Meaning: O Allah! I seek refuge in Thee lest I stray or be led astray, or slip or be made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me.

*Anas Malik reported that the Prophet ﷺ used to say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

'Bismil'laah tawak'kalto alal'laah wa laa hawla wa laa quwata il'laa bil'laah.'





اَعُوذُ بِكَلِمَاتِ اللَّهِ
التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

- I seek refuge with the perfect (and complete) words of Allah from the evil of all created things. (Saheeh al-Jami', Albani)

It will be said to him: 'You are guided, defended and protected.' And the devil will go far away from him.' A devil would meet another and say to him: 'How can you deal with a man who has been guided, defended and protected?'. (Abu Dawud)

Meaning: I begin with the name of Allah, I put my trust in Allah. There is no changing of condition nor is there power unless Allah gives His leave.'

10 WHAT ONE SHOULD SAY UPON ENTERING & LEAVING A MASJID

Abu Humaid said that the Messenger of Allah ﷺ said: 'If one of you enters the Masjid let him say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'Al'laahum'maf tah-lee abwaaba rah-ma'te-ka' and upon exiting the Masjid he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

'Al'laahum'ma in'nee as'a'lo-ka min fad'le-ka'.

Meaning: O Allah open Your doors of mercy upon me; and when he leaves: 'O Allah I ask You for Your bounty.' (Nasaa'ee)



*A person should enter the Masjid with his right foot first, and leave the Masjid with his left foot first.

11 DU'AA KAF'FAARAT AL-MAJLIS

Abu Hurairah said that the Messenger of Allah ﷺ said: "Whoever sits in a gathering and engages in much vain speech and then says before getting up from that sitting:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

'Sub haa'nakal'laahum'ma rab'bana wa be'hamde'ka laa ilaahah il'laa anta astaghfe'ro'ka wa atoobo ilaika'

Whatever (sins) he accumulated in that gathering would be forgiven.' (Tirmithi)

Meaning: Far removed is Allah from every imperfection, our Rubb and I praise Him. There is nothing worthy of being worshipped except You. I seek Your forgiveness and repent to You.

12 SUPPLICATION FOR EASING MATTERS IN LIFE

Ali narrates that Fatimah complained to him about her hands blistering from grinding flour. So he said: 'What if you were to approach your father and ask him for a servant?'

The Prophet ﷺ then said: "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say: 'Allahu Akbar' thirty-four times, and 'Subhanallah' thirty three times and 'Alhamdulillah' thirty three times, for that is better for you than a servant. (Tirmithi)

13 TRAVEL SUPPLICATION

Abdullah Umar said whenever the Messenger of Allah ﷺ sat on his riding animal to travel he would utter say Allahu Akbar and he would recite:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلِبِ فِي الْمَالِ وَالْأَهْلِ

'Subhaanal'adthee sakh'kha-ra'la-naa ha-dhaa wa maa kun'na la'who moq're'neen wa in'naa ilaa rab'be-na la'mon-qa'le-boon' (Quran 43:13)

Meaning: Far removed is He from every imperfection Who has subjected this to us, and we had not the strength to subdue it ourselves.

The Messenger of Allah ﷺ would then say: 'Al'laahum'ma in'naa nas'a'lo-ka fee sa'fa-re'na haa-dtha al-bir'ra wat taqwa wa me'nal a'ma-lee maa tar'da. Al'laahum'ma hoe'win alai'na safa'rana hadtha wat-we

an'na bo'dah. Al'laahum'ma antas saahibo fis safar wal khaleefato fil ahl. Al'laahum'ma in'nee a'oodtho be'ka min wa'thaa as-safar wa ka'aabatal mandthar wa soo'il mon'qalab fil maal wal ahl.'

Meaning: O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence.

Upon returning from the trip one should add to the above:

أَيُّبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

'A'yee'boon taa'iboon aa'bidoon le-rab'be'na haa'me-doon'

Meaning: We return repentant, worshipping, and praising our Rubb. (Muslim)

14 SUPPLICATION OF THE TRAVELER TO THOSE WHOM HE LEAVES BEHIND.

Abu Hurairah said: 'The Messenger of Allah ﷺ bid me farewell and said:

أَسْتَوِدِعُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

'Asto'dee'o'kal'laah aladthee laa ta'dee-o wa'daa'e'o'who' (Ibn Majah)

Meaning: I place you in the trust of Allah, whose trust is never misplaced.

*Qaza'ah said Ibn 'Umar told me "Come, I shall see off you as the the Messenger of Allah ﷺ used to bid us farewell:

أَسْتَوِدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ

'Asto'de'ol'laa-ha dee'naka wa amaa'nataka wa khawa'teema a'malik.' (Abu Dawud)

Meaning: I entrust to Allah your religion, what you are responsible for and your final deeds.



15) WHAT ONE SHOULD SAY UPON ENTERING THE CITY...

Suhaib said that the Prophet ﷺ never saw a city that he wished to enter until he said upon seeing it:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ
وَمَا أَضَلَّلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَنَعُوذُ
بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

'Al'laahum'ma rab'bis sama'waa'te as sa'ba wa maa adh'lal'na
wa rab'bil ara'deen wa maa aqlalna wa rabish-
shayateen wa maa adlal'na wa rabir-re'yaah wa
maa dha'rain fa-in'na nas'a'lo-ka khair ha'dhe'he
alqar'yah wa khair ah'le'ha wa na'oodtho be'ka
min shar're-ha wa shar're ah'le'ha wa shar're maa
fee'ha.' (Ibn Khuzaimah)

Meaning: O Allah, Rubb of the seven heavens and all that is shaded by them, and the Rubb of the earth and all that stands on its surface and the Rubb of the devils and all whom they have led astray and the Rubb of the winds and all that it carries. O Allah,

we ask you the best of this city, and the best (hospitality) from its inhabitants and we seek refuge with You from its evil and the evil of its inhabitants and all the evil in it.

16) WHAT ONE SHOULD SAY UPON SEEING THAT WHICH HE LIKES

A'ishah said whenever the Messenger of Allah was amused with something he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

'Alhamdulilah al'ladthee be'ni'ma-te'he to'tim'mos-saa'le'haat'

Meaning: Praise is to Allah by Whose Grace good deeds are completed.



And if something bothered him he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

'Alhamdulillah a'laa kul'lee haal.' (Sahih al-Jami')

Meaning: All praise is due to Allah in every situation.

17 WHAT THE PROPHET ﷺ WOULD SAY WHEN HE SETTLED SOMEWHERE

Kholah Hakeem said: I heard the Messenger of Allah ﷺ saying: 'Whoever settles somewhere (for a period of time) and he says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

'A'oodtho be'ka'le-maatil'laahit-taam'maat min shar'ree maa khalaq.' He would not be harmed by anything until he leaves that place. (Muslim)

Meaning: I seek refuge with the perfect (and complete) words of Allah from the evil of all created things.

18 WHAT ONE SHOULD SAY UPON HAVING INTERCOURSE WITH HIS WIFE

Ibn Ab'bas said that the Prophet ﷺ said: 'If one of you wants to approach his family, let him say:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'Bismillah, Al'laahum'ma jan'nib'na ash-shaytaan wa jan'nib ash-shaytaan maa razaqtana.' If Allah wills that a child is born on account of that, he would not be harmed by the devil at all. (Bukhari and Muslim)

Meaning: I begin with the name of Allah. O Allah safeguard and protect us from Satan and safeguard and protect whatever you grant us from Satan.



18 WHAT ONE SHOULD SAY UPON EATING

Jabir Abdullah said: 'I heard the Messenger of Allah ﷺ saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'"' (Muslim)

A'ishah said that the Messenger of Allah ﷺ said: 'If one of you eats his food he should mention the name of Allah, and if he forgets to mention it, he should say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

'Bismillah fee awa'le'he wa aa'khe're-he' (Tirmithi)

Meaning: I begin with the name of Allah at the beginning and end of this meal.

19 WHAT ONE SHOULD SAY UPON FINISHING HIS FOOD AND DRINK

Mu'ath Anas said that the Prophet ﷺ said: If anyone eats a meal and then says:

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

Al- hamdu lillahil-ladhi at'amani hadha at-ta'aam wa razaqanihi min ghayri hawlin minni wa la quwwatin

He will be forgiven his former and later sins ... (Abu Dawud)

Meaning: Praise is to Allah Who has fed me this and provided it for me without any strength or power on my part.

20 WHAT ONE SHOULD SAY WHEN HE FEARS THE ENEMY

Abdullah Qais said that his father told him that whenever the Prophet ﷺ feared a people he would say:



اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

'Al'laahum'ma in'na naj'a'lo-ka fee nohoo're'him wa na'oodtho'be'ka min sho'roo're-him.' (Abu Dawud)

Meaning: O Allah, we make You our shield against them, and take refuge in You from their evils..

21) WHAT ONE SHOULD SAY WHEN HE IS IN DISTRESS

Ibn Ab'bas said that the Prophet ﷺ used to supplicate Allah with the following when he was in distress:

لا إله إلا الله العظيم الحليم. لا إله إلا الله ربُّ العرش العظيم. لا إله إلا الله ربُّ السماواتِ وربُّ الأرضِ وربُّ العرشِ الكريمِ

'Laa ilaa'hah il'lal'laah al-adtheem al-haleem laa ilaahah il'lal'laah rab'bil arshil adheem. Laa ilaahah il'lal'laah rab'bis samaawaa'tee wa rab'bil ardi wa rab'bil arshil kareem.'

Meaning: There is nothing worthy of being worshipped except Allah; the Grand, the Serene. There is nothing worthy of being worshipped except Allah the Rubb of the Grand Throne. There is nothing worthy of being worshipped except Allah, the Rubb of the Heavens, the Rubb of the Earth, and the Rubb of the Generous Throne.

Abdurrahmaan Abi Bakrah said that his father said that the Prophet ﷺ said: 'The supplication of one who is in distress is:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ
'Alla'hum'ma rahmataka arjoo fala takil'nee ilaa nafsee tarfata ain wa aslih lee sha'nee kol'lah laa ilaahah il'la anta.' (Abu Dawud)

Meaning: O Allah I seek Your mercy, and do not abandon me to myself even for a moment. And better my situation for me. There is nothing worthy of being worshipped except You alone.



22 WHAT ONE SHOULD SAY WHEN HE IS AFFLICTED WITH WORRIES AND ANXIETY

Abdullah Masood said the Messenger of Allah ﷺ said: 'No slave after being afflicted by anxiety and worries says:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي

'Al'laahum'ma in'nee ab'dok ibn abdik ibn ama'tik naa'se'ya-te be'ya'dik maa'dhin fe'yaa hokmok adlon fe'ya qa'dhaa'ok. As'a'l-o-ka be'kol'liss-min who'wa lak sam'maita be'he nafsak o anzal'ta-who fe ke'taabik o al'lam'ta-who ahadan min khalqik o iss'ta'thar-ta bihi fe ilmil ghai'be in'dak an taj'al al-Qur'an ra'bee'a qalbee wa noora sadri wa jalaa'a hoznee wa dha'haaba ham'mee.'

Except that Allah would remove his anxiety and worry and replace it with happiness. They said: 'O Messenger of Allah ﷺ should we learn these words? He said: 'Of course, the one who hears it should memorize it.' (Sahih At-Targheeb, Albani)

Meaning: O Allah I am your slave, the son of Your slave, the son of your female slave. You have total mastery over me. Your command over me is forever executed and Your decree over me is Just. I ask you by every name belonging to You which You named Yourself with or revealed in Your Book, or you taught to any of your creation or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast and the departure of my sorrow and the release from my anxiety.

23 WHAT ONE SHOULD SAY WHO IS AFFLICTED WITH A CALAMITY AND WORRIES

A person should not supplicate against himself, but he should say what the Messenger of Allah ﷺ ordered. It is narrated that



Anas said that the Messenger of Allah ﷺ said: 'Let not one of you wish for death on account of a calamity that befalls him. If he has no choice, then he should say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

'Al'laahum'ma ah'ye'ne ma kaa'nat al-hayaato khairan lee wa tawaf'fa'nee maa kaa'nat al-wafaato khairan lee.' (Muslim)

Meaning: O Allah keep me alive as long as life is good for me, and cause me to die, if death is better for me.

24 What one should say when wearing a new clothing

Abu Sa'eed al-Khudri said: 'Whenever the Messenger of Allah ﷺ would wear a new garment he would mention what it was, whether a turban, a shirt, or a lower covering, then he would say:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

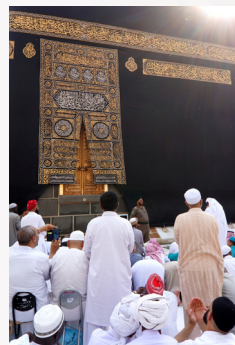
'Al'laahum'ma laka al-hamd anta ka'so-ta'ne'he as'a'lo-ka min khai're'he wa khair ma su'na'a la'who wa a'oodtho be'ke min shar're'he wa shar'ree ma suna'a la'who.' (Tirmithi)

Meaning: O Allah to you belongs all the Praise. You have given it to me for clothing. I ask you its goodness and the goodness it was made for. I seek refuge with Allah from its evil and the evil it was made for.

25 What one should say when he is angry

Sulaiman Surad said: 'I was sitting with the Prophet ﷺ and two men were arguing. One of them turned red and his jugular veins swelled (out of anger) and the Prophet ﷺ said: 'I know a phrase, that if he were to say it, his emotion would dissipate, then he said: 'A'oodtho bil'laah minash'shaytan.' They said to him that the Prophet ﷺ said to seek refuge from Shatan, he then said: 'Am I insane?' (Bukhari)

Meaning: I seek refuge with Allah from the Satan.







SALAH OF ISTIKHAARAH⁽¹⁾

(1) Istikhaarah, asking guidance to take the right decision on a future project.

Salah of Istikhaarah is a practice based on the Sunnah to ask Allah for guidance when one is about to make an important decision, or when he encounters a difficult choice, and he does not know which option is better for him.

Also, this would safeguard man from the whispering of Satan, and of that which he misses and he thinks to be good. Man does what he can in order to obtain certain things, and Allah would grant him what he seeks or not, and in any case whatever Allah wills and ordains is in the best interest of man.

The one who seeks the guidance of Allah through Istikhaarah would certainly not be in a state of loss, and the one who seeks advice would not regret it.

Procedure of Salatul-Istikhaarah

A person should perform a two unit prayer (other than the obligatory prayers). In the first Rakah a person after reciting al-Fatihah, he may recite Qul yaa a'you-hal kaa-fe'roon' (Surah 109) and in the second after reciting al-Fatihah, he may recite Qul who'wal'laa who-ahad' (but this is not required and the Muslim can pray with any other part of the

Quran they wish).

Before saying the Du'aa of Istikhaarah, one should praise Allah and glorify Him and then ask Allah to exalt the mention of the Prophet ﷺ thereafter, he should supplicate Allah saying:

اللهم إني أستخيرك بعلمك، وأستقدر بقدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري، أو قال: "عاجل أمري وأجله، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري، أو قال: "عاجل أمري وأجله، فاصرفه عني، واصرفني عنه، واقدر لي الخير حيث كان، ثم ارضني به



Al'laahum'ma in'nee as'ta-khee'ro'ka be'il-mee'ka wa us-taq'de'roka be'qod-ra'te'ka wa as'a-loo'ka min fad'lika al-Adtheem fin'naka tuq-de'roo wa laa aq'de-ro wa ta'lam wa laa a'lam wa anta al'laamol gho'youb. Al'laahum'ma in kon'ta ta'lam an'naa haadthal um'roo khairun lee fee deenee wa ma'aa'shee wa aa-qe'ba'tee amree ['ajilih amri wa aa'je'le-hee] faqdir-who lee wa yas'sir'who lee thum'ma baarik lee fee'hee. Wa in konta ta'lam an'na haadthal amro shar'run lee fee deenee wa ma'aa'shee wa aa-qe'bat tee amree ['ajilih amri wa aa-je'li-hee] fasrif-who an'nee was-rifnee anwho waqdir lee al-khair haitho kaan thum'maa ar'de'nee bee'hee



Meaning: O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (here one should name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (one should again name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and decree for me good wherever it may be, and cause me to be contented with it.

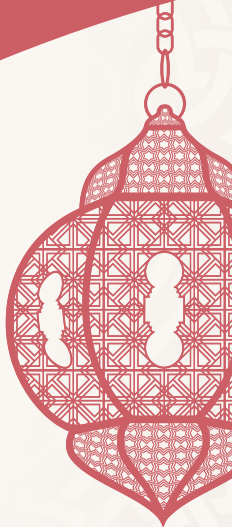


Jaabir said: 'The Prophet ﷺ would teach us Istikhaarah as he would teach us a chapter of the Qur'an.' (Bukhari)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعَمَلِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ

- O Allah, I consult You through Your Knowledge, and I seek strength through Your Power





**PROPHETIC MEDICINES
FOR PHYSICAL AND
PSYCHOLOGICAL DISEASES**

The Muslim who adheres to the teachings of Islam and applies them would live a life of happiness and he would be safeguarded him from sicknesses that result from psychological conditions.

Supplication and remembrance of Allah are among the most important methods by which one would safeguard himself from diseases before they befall man. Supplication and remembrance of Allah would also waive calamities after they have befallen man. Allah says:

(And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.) (17:82)



Allah also says:

(Say, 'It is, for those who believe, a guidance and cure.') (41:44)

It should be known that seeking treatment from Qur'an and Sunnah of the Messenger ﷺ would not have an effect unless the one who is administrating the cure has firm Iman. This, of course, does not mean that one should leave aside conventional medicines and medical treatment. The Prophet ﷺ said:



'Seek medical attention O slaves of Allah, for indeed Allah has not placed a disease except that he has placed a cure for it.' (Ibn Hibban)

Yet, one should be aware not to seek medical treatment in unlawful things. Abu Hurairah said:

'The Messenger of Allah ﷺ forbade using unlawful medicines.' (Haakim)

Ibn al-Qayyim, may Allah have mercy on him, said: 'There is a point here which must be seriously considered. The remembrance of Allah, verses from the Qur'an, and supplications that are used for treatment, even though they are beneficial in themselves, require that the individual (they are

read upon) be strong and faithful, and that the one who reads them has esteem and strong Iman. So (when these are read and no effect is seen) this is due to weakness of the one who has administered the treatment, or due to the weakness of the one upon whom this is read, or for some other strong reason which would prevent the effectiveness of the treatment, as is the case with conventional medicines. The ineffectiveness of a medicine could be caused by it being rejected by one's nature.'¹ Ibn al-Qayyim, may Allah have mercy on him, also said concerning prophetic treatment for sicknesses: 'The cure for this type (of sickness) is through two things:

The first pertains to the patient, and the second to the one who administers the cure. From the patient's side, it pertains to the strength of his soul and sincere return to Allah, the Creator of all, and to seek refuge with Allah truthfully.

One would not be able to harm his enemy with his weapons unless two matters are present: The weapon in itself is strong and enduring, and one's forearm is strong as well. Whenever one of these two things is not present the weapon would be of no use. So what if both of these things are not present? One's heart would be far from the Tawheed (belief in the Oneness of Allah), true dependence upon him, and he would have no weapons.

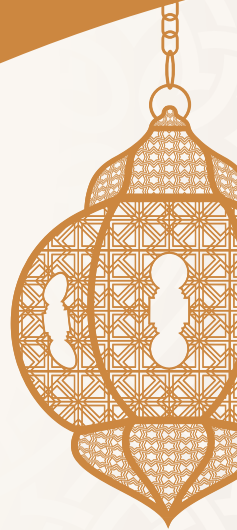
The second matter is that the one who administers the treatment must also possess these two traits as well.'²



1- Al-Jawab al-Kaafi le-man sa'a'la an ad-dawaa ash-Shafee (The complete answer for him who asks about the curing medicine.) pg. 21

2- Zaad al-Ma'aad. Vol. 4 pg. 67-68





TREATMENT THROUGH RUQYAH SHAR'E'YAH

Here are some verses of the Qur'an and supplications which have been authentically reported from the Prophet ﷺ which would waive calamities after they have befallen, and which would serve as an effective treatment by the will of Allah:

*Abu Sa'eed al-Khudri said: 'A group of the Companions of the Prophet of Allah ﷺ traveled until they passed an Arab village and they sought to be entertained by them, but these people refused to host them. Their chief was later stung by a scorpion and they searched for one who could cure him from his ailment, but to no avail.

So some of the villagers said: 'Maybe you should approach the travelers. Maybe some of them have a means to cure him.' So they approached them and said: 'O people, our chief has been stung and we have sought to cure him but to no avail. So do any of you have a cure?'

One of the Companions said: 'By Allah, I administer treatments, but by Allah we sought to be entertained by you and you refused, and I will not administer the cure until you give us something in compensation. So they agreed to give them a flock of sheep.

The Companion read (Alhamdulillah 'laah rab'bil aa'lameen...) and blew over [the chief], and he was cured and he walked about as though nothing had harmed him. They then gave them the flock of sheep. Some of the companions said, 'Divide the flock among us.' But the one who administered the treatment, said: 'Do not do anything until we return to the Messenger of Allah ﷺ and we mention to him what happened, and see what he commands us.'

When they mentioned what had happened to the Messenger of Allah, he said:

'And how did you know that it is a cure?' He further said to them: 'You have done well, divide [the sheep] and assign for me a share amongst you.' The Prophet then smiled. (Bukhari)

01 A'ishah said that whenever the Messenger of Allah ﷺ visited a sick person or a sick person was brought to him, he would say:



أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ إِشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا

02 Adth'hib al-Ba's rab'bin-naas ish'fee antash'shaafee laa she'faa'a il'laa she'faa'ok she'faa'an laa you'ghaa-de-ro sa'qa'maa.' (Bukhari)

Meaning: O Allah relieve him from his ailment, Rubb of the People, cure him for indeed You are the One Who cures, there is no true cure except Your cure, a cure that leaves (no trace of) illness behind.

*The Ruqyah of Jibreel u. Abu Sa'eed al-Khudri narrated that Jibreel u came to the Prophet ﷺ and said: 'O Muhammad do you feel pain?' He replied: 'Yes' he said:

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

'Bismil'laah arqeeq min kol'lee shai'in yo'dheek min shar'ree kol'lee nafsin o ai'nin haasidin Allah yash'feek bismillahi arqeeq.' (Muslim)

Meaning: I begin with the name of Allah and ask Allah to cure you from everything which harms you, and from all evils and from the evil of the envious eye. O Allah cure him, I begin with the name of Allah and ask Him to cure you.'

03 Uthman Abil Aas said that he complained to the Messenger of Allah ﷺ of a pain that he felt since he became Muslim. The Messenger of Allah ﷺ said to him: 'Put your hand on the spot that hurts and say:

بِاسْمِ اللَّهِ (۳) أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (۷)

04 'Bismillah three times, and then say seven times: A'oodtho bil'laah wa qudra'te'he min shar'ree maa 'aje-do wa o'haadhir.' (Muslim)

Meaning: I begin with the name of Allah. I seek refuge in Allah and His Power from this evil that I find and that I fear.







THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfill the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



THE MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely on information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AI-MU'MIN

Hisn Ai-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





مركز أصول

Osoul Center

www.osoulcenter.com

IslamHouse.com



eDialogue

Interested in ISLAM?

Join For a Free Private Live Chat



edialogue.org

For more details visit
www.GuideToIslam.com



contact us :Books@guidetoislam.com



عرض تعريفى عن مركز اصول
ومجالاته وخدماته.. مشاهدة ممتعة لك



www.osoulcenter.com



To Download This Book, please Visit:



OSOUL
STORE



HISN AL-MU'MIN

This book, *Hisn Al-Mu'min - The Believer's Refuge*, speaks of the causes of reversals and misfortunes that people encounter, as well as the ways to ensure the protection of God's favors and blessings upon us. It also provides protection from harm and the means by which we may reduce the effects of personal tragedies and calamities in our lives.

The book teaches us that the remembrance of God and glorifying Him is the surest means of fortifying ourselves against such calamities. It teaches the best forms of remembrance (*thikr*) and supplication, so that one can earn God's pleasure, protect oneself from harm and find refuge from the storms of life.

Download
the book



www.guidetoIslam.com



مركز أصول
OsoulCenter

ISBN: 978-6039093657



9 786039 093657