

Prophetic Guidance



Shaykh Umar Ḥusayn al-Khaṭīb

PROPHETIC GUIDANCE
FOR EVERY MOMENT

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Dar al-Turath al-Islami



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Shaykh ʿUmar Ḥusayn al-Khaṭīb

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Say (to them, O Messenger of Allah ﷺ): if you love Allah, then follow me and Allah will love you and forgive you your sins; and Allah is Oft-Forgiving, All-Merciful.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Biography



Shaykh ʿUmar Ḥusayn al-Khaṭīb al-Anṣārī al-Awsī was born in 1969 (1390 Hijrī) in the city of Tarīm in Yemen's Ḥadramawt Valley. The city has been a centre of scholarship and piety since the dawn of Islam. The Khaṭīb tribe to which he belongs traces its lineage back to the great Companion, ʿAbbād bin Bishr al-Anṣārī, who was sent by Abū Bakr al-Ṣiddīq to Ḥadramawt during his caliphate. The tribe has produced scholars in every generation and Shaykh ʿUmar preserves that great tradition.

Shaykh ʿUmar learnt the foundational Islamic sciences in his early childhood. He memorised the Book of Allah in the Qurʾān school founded by Imam Muḥammad Abū Murayyam, where he also learnt the rules pertaining to Qurʾānic recitation (*tajwīd*) from Ḥabīb ʿAlī al-Mashhūr bin Ḥafiz.

He then furthered his study of the religious sciences in the mosques, zawiyas and houses of Tarīm. He did so at a time when a socialist regime was in power in South Yemen which attempted to eradicate Islam from society. As a result, any religious learning had to be conducted secretly. The famous Ribāṭ of Tarīm remained closed for twenty five years until the regime fell and North and South Yemen were reunited in 1990. Shaykh ʿUmar began studying at the Ribāṭ after it re-opened under Ḥabīb Ḥasan bin ʿAbdullāh al-Shāṭirī and his brother, Ḥabīb Sālim.

His teachers were and are the most prominent scholars of the city, amongst them (other than those previously mentioned) Ḥabīb

ʿUmar bin ʿAlawī al-Kāf, Ḥabīb ʿUmar bin Aḥmad al-Mashhūr, Shaykh Faḍl bin ʿAbd al-Raḥmān Bā Faḍl, Shaykh Muḥammad bin ʿAlī Ba ʿAwdān, Shaykh Muḥammad bin ʿAlī al-Khaṭīb and Shaykh ʿAbd al-Qawī Bā Faḍl. He also studied at the hands of the Mauritanian scholar, Shaykh Muḥammad al-Amīn al-Shinqīṭī. He travelled to Syria and Egypt to benefit from scholars such as Shaykh Muḥammad Saʿīd Ramaḍān al-Būṭī and Shaykh ʿAlī Jumuʿah.

Along with his thirst for knowledge, Shaykh ʿUmar had a great concern for calling to Allah and spreading the teachings of Islam. Thus when the caller to Allah, Ḥabīb ʿUmar bin Hafīz, returned to Ḥaḍramawt after a period of exile in North Yemen, the Shaykh began to keep his company. He travelled with him to the city of al-Shiḥr to learn from him and teach in Ribāṭ al-Muṣṭafā.

Ḥabīb ʿUmar then resettled in Tarīm and Shaykh ʿUmar was constantly at his side, learning from him and working alongside him as a teacher and a caller. His work contributed to the establishment of Dār al-Muṣṭafā in 1994. Dār al-Muṣṭafā is a centre for traditional Islamic learning based upon three foundations: attaining authentic knowledge (*ʿIlm*), spiritual purification (*Tazkiyah*) and calling to Allah (*Daʿwah*). Since its establishment Shaykh ʿUmar has taught there, primarily in the disciplines of Jurisprudence (*Fiqh and Uṣūl al-Fiqh*), Tenets of Faith (*ʿAqīdah*) and the Arabic language.

He has been on numerous trips teaching and calling to Allah to the Hijaz, Syria, Egypt, Tunisia the United Arab Emirates, Indonesia, Malaysia, Singapore, Japan and Britain.

He continues to teach at Dār al-Muṣṭafā. For a number of years he has been khaṭīb of the local Masjid al-Rawḍah and continues to deliver powerful sermons there. He is also a member of both the Fatwā council of Tarīm and Dār al-Muṣṭafā and he supervises research projects for the Tabah Foundation. In all that he does he strives to perfect his following of the Messenger of Allah ﷺ and calls others to do so. This book is a reflection of that. May Allah preserve him and make him of the utmost benefit to this Ummah.

Introduction



All praise belongs to Allah, and Allah's prayers and peace be upon our Master, the Messenger of Allah ﷺ and all those who follow him.

This is a book describing the way of the beloved Prophet ﷺ with which I wish to remind myself and my Muslim brothers and sisters. It has been compiled with the intention of serving the Prophetic Sunnah and spreading the noble character of the Prophet Muḥammad ﷺ. It is hoped that this work will help Muslims to incorporate the Prophetic programme into their daily lives. They may then come to love following his path in every state and in so doing attain the love of Allah, which is promised in His saying:

Say (O Messenger of Allah): if you love Allah, then follow me and Allah will love you.¹

They may also attain the pleasure of Allah and the companionship of the Best of Creation ﷺ, who said: "A person is with the one he loves." He who loves somebody naturally imitates them and follows their example.

This work has been compiled with reference to the books of the authoritative scholars, and everything mentioned is backed up by a ḥadīth of the Prophet ﷺ. Where this is not the case, narrations mentioning etiquettes or invocations have been mentioned with

their authority.

I ask Allah out of His bounty and generosity that it be of benefit and that it be sincerely for His sake. Whoever finds a mistake in it then let him change it and inform me, as any shortcomings are my own. May Allah attach our hearts to the way of the Beloved ﷺ and make it sufficient for us, so that we do not follow any path other than his.

The Merit and Importance of Following the Prophet ﷺ

Allah says:

Indeed a Messenger has come to you from amongst yourselves: your suffering is grievous to him; anxious is he concerning your welfare; to the believers he is most compassionate and merciful. If they turn away, say: "Allah is sufficient for me. There is no deity save Him. In Him I place my trust and He is the Lord of the Mighty Throne."²

O you who believe, fear Allah and say a right word so that He may make your conduct sound and forgive you your sins; and whoever obeys Allah and His Messenger has attained great success.³

Those who obey Allah and the Messenger are with those upon whom Allah has shown favour, among the Prophets, those who are completely truthful, the martyrs and the righteous, and they are the best of company! Such is the bounty from Allah and it is sufficient that Allah knows all.⁴*

Say (O Messenger of Allah): if you love Allah, then follow me and Allah will love you and forgive you your sins and Allah is Oft-Forgiving, All-Merciful.⁵

Abū Mūsā al-Ash‘arī narrates that the Prophet ﷺ said: “A metaphor for me and that with which I was sent is a man who comes

* The *Ṣiddiqūn* are people of complete truthfulness. They come immediately after the Prophets in rank.

to a people and says: ‘My people! I have seen the (enemy) army with my own eyes! I am a clear warner! Save yourselves! Save yourselves!’ A group of his people obey him and set out at nightfall unhurriedly and are saved. Another group disbelieve him and when morning comes they are still in the same place. The (enemy) army attacks and annihilates them. This is a metaphor for those who obey me and follow the (message) which I have brought and for those who disobey me and deny the truth which I have brought.”⁶

Anas ibn Mālik ؓ said that the Messenger of Allah ﷺ said to him: “My son, if you are able night and day to protect your heart from ill feeling towards anyone then do so. My son, to do that is from my *Sunnah* and the one that gives life to my *Sunnah* is someone that loves me.”

Another narration states: “The one that gives life to my *Sunnah* gives life to me and will be with me in Paradise”⁷

The Prophet ﷺ said to Bilāl ibn al-Hārith ؓ: “Be certain.”

“Be certain of what, O Messenger of Allah?” he asked

“Be certain, O Bilāl!”

“Be certain of what, O Messenger of Allah?”

“Whoever revives a practice from my *Sunnah* which had died out after me will have a reward equal to those that act by it without this reducing anything from their individual reward. Whoever initiates a deviant innovation which is displeasing to Allah and His Messenger will have a sin equal to those who act by it without this reducing anything from their individual sins.”⁸

The Excellence of Allah's Remembrance

Allah says:

*So remember Me and I will remember you, and be grateful to Me and do not deny Me.*⁹

*O you who believe, make much remembrance of Allah.*¹⁰

The Messenger of Allah ﷺ said: “The likeness of the one who remembers his Lord and the one who does not remember his Lord is the likeness of the living and the dead.”¹¹

The Prophet ﷺ said: “Shall I not inform you of the greatest and purest of your actions in the sight of your Lord; the action which elevates you most; that which is better for you than spending gold and silver; and better for you than to meet your enemy and for you to strike their necks and they strike yours?”

“Of course,” they said.

“The remembrance of Allah,” he said.¹²

It has been narrated in a Ḥadīth Qudsi: “Allah Most High states: ‘I am as My slave considers Me to be and I am with him when he makes mention of Me. If he makes mention of Me to himself, I mention him to Myself and if he makes mention of Me in a gathering, I mention him in a superior gathering. If he draws near to Me a handspan, I draw near to him an arm’s length, and if he draws near to Me an arm’s length, I draw near to him a fathom’s length. If he comes to Me walking, I come to him running.’”¹³

The Prophet ﷺ said: “If a group of people sit in a gathering in which they do not remember Allah, and do not bestow prayers upon their Prophet, it will only be a source of regret for them. If He wishes He will punish them, and if He wishes He will forgive them.”¹⁴

Section One

ETIQUETTES OF WAKING UP, PURIFICATION, DRESSING AND INVOCATIONS IN THE LAST PORTION OF THE NIGHT



The Etiquettes of Waking Up

When you wake up take care to implement the following:

Wake up before *Fajr*, even if only by a short time, but a time sufficient for you to remember Allah, make *wuḍū'* and perform two units of prayer. The Prophet ﷺ said: "The Devil ties three knots on the nape of your neck when you sleep. He strikes each knot and says: 'You have a long night ahead of you, so sleep.' If the person wakes up and remembers Allah, one of the knots is untied. If he makes *wuḍū'* another knot is untied, and if he prays then the last knot is untied. He will then feel energetic and he will be in good spirits. If the knots are left untied, however, that person will feel lazy and will be in bad spirits."¹⁵

Use the *siwāk*,* as it has been related that the Prophet ﷺ would use it to freshen his mouth when he woke up in the night.¹⁶

On waking up you should say:

* Toothstick

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah, Who brought us back to life after He made us die, and to Him is the Resurrection.¹⁷

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي
وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ

Praise be Allah, Who has blessed my body with good health, has returned to me my soul and has permitted me to remember Him.¹⁸

If you are able, recite these invocations taught to us by the Prophet ﷺ:

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

There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He has power over all things. Transcendent is Allah; all praise belongs to Allah; there is no deity save Allah; Allah is most great; there is neither power nor ability save by Allah, the Most High, the Almighty. My Lord, forgive me.*¹⁹

* The Messenger of Allah ﷺ informed us that if someone awakes at night and reads this upon waking, they will be forgiven. If they supplicate, their supplication will be answered and if they rise, make wudū' and pray, their prayer will be accepted.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ لِذَنْبِي
وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تَزِغْ قَلْبِي بَعْدَ إِذْ
هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

There is no deity save You, transcendent are You, O Allah, and praise be to You as You praise Yourself. I seek Your forgiveness for my sins and I ask for Your mercy. O Allah, increase me in knowledge and do not allow my heart to deviate after You have guided me. Grant me mercy from Your presence, for truly You are the Bestower.²⁰

Then recite the last ten verses of *Sūrat Āl 'Imrān* (3:190-200)²¹

The Etiquettes of Using the Toilet

The etiquettes that should be observed when using the toilet are as follows:

- ☞ When entering the toilet say:

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

In the name of Allah, O Allah, I seek refuge with You from male and female devils.²²

- ☞ Enter the toilet with your left foot.²³
- ☞ When you need to expose your private parts say:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

In the name of Allah, there is no deity save Him.*²⁴

- ☞ Do not enter carrying anything upon which there is the name of Allah and His Messenger ﷺ
- ☞ When relieving yourself put your weight on your left foot
- ☞ Do not face the qiblah and do not turn your back to it
- ☞ Do not speak

* The Messenger of Allah ﷺ said: “The screen between the eyes of the jinn and the nakedness of the children of Adam is for a Muslim to say upon removing his clothes: ‘In the name of Allah, there is no deity save Him.’”

- ☞ Do not urinate standing up*
- ☞ Exit the toilet with your right foot saying:

عُفْرَانِكَ.. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

I seek Your forgiveness. Praise be to Allah Who has removed harm from me and blessed me with good health.²⁵

Attributes of the Fitrah

Al-Sayyidah ‘Ā’ishah ؓ narrates that the Messenger of Allah ﷺ said: “Ten things are amongst the attributes of the *fiṭrah*:** shortening the moustache, leaving the beard (to grow), (using) the *siwāk*, inhaling water through the nose (during *wuḍū’*), trimming the nails, cleaning the knuckles, removing under-arm hair, shaving the pubic hair, cleaning oneself with water after relieving oneself and washing the mouth out with water (during *wuḍū’*).”²⁶

* If you are outside: distance yourself from people, cover your nakedness as much as possible, do not urinate in a hole or in a place where people congregate or shade themselves from the sun.

** What is meant by the word *fiṭrah* here is the natural state that an upright person should be in.

The Etiquettes of 'Wuḍū'

Make wuḍū' as completely as possible as follows:

- ☞ Use a siwāk
- ☞ Say at the beginning':

بِسْمِ اللّٰهِ

In the name of Allah

- ☞ Wash your hands**
- ☞ Wash out your mouth and nose
- ☞ Wash your face with the appropriate intention
- ☞ Wash your forearms
- ☞ Wipe your entire head
- ☞ Wash your feet

In doing so you should take care to:

- ☞ Rub your body parts, as opposed to merely pouring water over them.
- ☞ Wash your right hand and foot before the left

* If you forget to say it at the beginning, then do so at any point during the *wuḍū'* or even after it, but before the recommended supplication after *wuḍū'*.

** It is best at this point to intend performing the *sunnah* actions of *wuḍū'* and then upon washing the face to intend making *wuḍū'* or any similar intention, as mentioned by the scholars.

- ☞ Extend the washing of the face, arms and feet beyond the minimum requirement.
- ☞ Wash each body part three times*
- ☞ When you finish, raise your arms to the sky such that the white of your armpits could be seen,²⁷ and say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
 أَنَّ [سَيِّدَنَا] مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ
 التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. سُبْحَانَكَ اللَّهُمَّ
 وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
 إِلَيْكَ.

I bear witness that there is no deity save Allah alone. He has no partners. I bear witness that [our Master]** Muhammad is His slave and messenger.²⁸ O Allah, make me amongst those who constantly repent to You and seek to purify themselves.²⁹ Transcendent are You, O Allah, and praise be to You as You praise Yourself. I bear witness that there is no deity save You. I seek Your forgiveness and I repent to You.³⁰

- ☞ Say also:

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

O Allah, forgive me my sins, make expansive my abode***, and bless and increase my provision.³¹

* This is a description of the *wudū'* of the Prophet ﷺ as narrated in al-Bukhārī and Muslim and the other ḥadīth collections. The *wudū'* of someone following these instructions will be correct according to all the recognised schools of jurisprudence.

** 'Our Master' is an addition to the original supplication which is recommended to make out of veneration for the Messenger of Allah ﷺ.

*** In this life, the grave and the next life (Ibn 'Allān)

The Etiquettes of Dressing

When getting dressed you must look at your intention in doing so. You must also observe certain etiquettes and avoid certain things.

Intentions

You should dress with the intention of displaying your beauty to Allah and showing Him the fruits of His blessings out of gratitude to Him. The Messenger of Allah ﷺ: “Truly Allah loves if He bestows a blessing upon His slave to see the fruit of that blessing upon him.”³²

You should intend following the Prophet ﷺ in covering your nakedness and covering that which one would be ashamed to uncover.

You should intend manifesting the beauty and perfection of Islam, on the basis of the ḥadīth: “You are going out to your brothers, so make your clothes and your saddles fine so that you stand out amongst the people.”³³

Etiquettes

Choose for yourself the clothing which is closest to the Sunnah. The most beloved clothing to the Prophet ﷺ was a long shirt (*qamīṣ*),³⁴ because it covers the body. He purchased a pair of trousers and wore them, as has been firmly established in the ḥadīth. He also permitted some of his Companions to wear them.³⁵

Priority should be given to clothing that is unprovocative and modest. The Prophet ﷺ said: “Modesty and *imān* accompany one another, so if one is removed, the other follows it.”³⁶ This applies to both men and women. Allah says:

*O Prophet! Tell your wives and daughters and the believing women that they should cast their outer garments over themselves, that they be known and not molested, and Allah is Oft-Forgiving, Most Merciful.*³⁷

A Muslim woman should reserve her love of beautification for her husband, as it is part of her being a good wife. Asmā' bint Yazīd al-Anṣāriyyah ؓ said to the Prophet ﷺ: "You (men) have been preferred over us since you have been given the Friday Prayer, the congregational prayer, visiting the sick, the funeral prayer, the ability to make Ḥajj repeatedly and above all of this, struggling in the path of Allah."

The Prophet ﷺ replied: "For one of you to be a good wife to her husband and to seek his pleasure and to try and be in agreement with him equals all of this."³⁸

When you look at yourself in the mirror say:

الْحَمْدُ لِلَّهِ الَّذِي كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.
الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَّلَهُ وَكَرَّمَ صُورَةَ وَجْهِهِ
فَحَسَّنَهَا وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

All praise be to Allah. O Allah, just as You have made my outward appearance beautiful, make my character beautiful. Praise be to Allah, Who has given order and proportion to my outward appearance, has honoured and made beautiful the form of my face and has made me a Muslim.³⁹

Do not stand for long in front of the mirror.

When putting on your clothes, say:

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ
حَوْلٍ مِنِّي وَلَا قُوَّةَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَمِنْ خَيْرِ

مَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَمِنْ شَرِّ مَا هُوَ لَهُ

In the name of Allah. Praise be to Allah Who clothed me with this garment and provided me with it without any ability or power on my part.* O Allah, I ask You for its good and the good that it may be used for, and I take refuge with You from its evil and the evil that it may be used for.⁴⁰

Begin with the right side when dressing, because it pleased him ﷺ,⁴¹ and he commanded us to do so.⁴²

If you are putting on a new garment for the first time say:

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

O Allah, all praise is Yours, since You are the One Who has clothed me with this. I ask You for its good and the good that it was made for, and I take refuge with You from its evil, and the evil it was made for.⁴³

Say also:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُورِي بِهِ عَوْرَتِي
وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Praise be to Allah who has clothed me with that with which I may conceal my nakedness and beautify myself in my life.**⁴⁴

* The Messenger of Allah ﷺ informed us that whoever reads this will be forgiven their past sins.

** The Messenger of Allah ﷺ informed us that whoever makes this supplication and then takes his old garment and gives it away in charity will be in the care and protection of Allah and in the path of Allah in life and in death.

If you see someone else wearing a new garment say to them:

إِلْبَسْ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً سَعِيداً

Wear a new garment, live a praiseworthy life, and die as a martyr, in a state of felicity.⁴⁵

Things to Avoid

Do not be excessive in wearing fine clothes because a lack of concern for finery is a sign of faith.⁴⁶ The Prophet ﷺ said: “If someone leaves fine clothes out of humility when he is able to afford them, Allah calls him on the Day of Judgement in front of all creation and allows him to choose whichever robe of faith he wishes to wear.”⁴⁷

Beware of wearing a garment with the intention of being seen in it, because the Prophet ﷺ said: “If someone wears a garment to be seen in it, Allah will clothe him on the Day of Judgement with a degrading garb, and then the Fire will engulf him.”⁴⁸

Do not imitate the disbelievers and debased people whoever they may be and whatever attention-seeking clothes they choose to wear, since the Prophet ﷺ said: “He who imitates a people is one of them.”⁴⁹

Men should not lower their trousers below their ankles because it is contrary to the Sunnah, and to do so out of arrogance is prohibited. The Prophet ﷺ said: “Allah Almighty does not look upon the one who allows his lower garment to drag along the ground out of arrogance.”⁵⁰

* Another narration states: “Allah will clothe him in a robe of nobility.”

Prayers and Invocations in the Last Portion of the Night

Merits of the Night Prayer

Allah says:

*The slaves of the Beneficent are...those who spend their nights
in prostration and standing for the sake of their Lord.*⁵¹

The Messenger of Allah ﷺ said:

“The best prayer after the obligatory prayer is the night prayer.”⁵²

“You must perform the night prayer for verily it is the way of the righteous who came before you; it is a means of drawing near to your Lord; it erases your bad deeds, and prevents you from committing sins.”⁵³

“If a man wakes up in the night and wakes up his wife and then they both pray two units they will be written amongst those who remember Allah in abundance.”⁵⁴

The night prayer is also a means of protecting yourself from the knots which the Devil ties on the back of your neck, as in the previously mentioned ḥadīth.

Prayers and Invocations

Begin with the following supplication:

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فَيَمَّا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ
فِيهِ مِنَ الْحَقِّ يَا ذَنبَكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

O Allah, Lord of Jibrā'il and Mikā'il and Isrāfil, Creator of the heavens and earth, Knower of all that is seen and unseen, it is You who will judge between Your servants in those matters over which they have differed, guide me by Your permission in those matters in which the truth has become unclear, truly You guide who You wish to a Straight Path.⁵⁵

Then pray the witr prayer if you did not pray it before you slept, acting upon the ḥadīth: “Make the witr prayer your final prayer of the night.”⁵⁶ If you are able to pray three units, that is good, and better still is five, seven or nine units, and the best is eleven. Al-Sayyidah ‘Ā'ishah ؓ describes the Prophet’s ﷺ night prayer as follows: “He would pray four units – do not ask about their beauty and length. Then he would pray another four units - do not ask about their beauty and length, and then three units.”⁵⁷

In the last three units of witr recite in the first unit (after Sūrat al-Fātihah) Sūrat al-A'lā, in the second Sūrat al-Kāfirūn and in the third al-Ikhlāṣ, al-Falaq and al-Nās.⁵⁸

Repeat three times, lengthening and raising your voice on the third occasion:⁵⁹

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Glory be to the Sovereign, the Transcendent, the Lord of the angels and the Spirit.

Then say:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ
مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O Allah, I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and I seek refuge in You from You. I am unable to truly praise You. You are as You have praised Yourself.⁶⁰

Then you must supplicate, because this is a time in which supplications are answered. It has been narrated in a *hadith qudsi*: “Allah descends* every night to the lowest heaven after a third of the night has passed and says: ‘I am the Sovereign. Who is calling upon Me so that I may answer him? Who is asking Me so that I may give to him? Who is seeking My forgiveness so that I may forgive him?’ He remains in this state until the break of dawn.”⁶¹

The following is a selection of supplications from the Qur’an and the Sunnah for you to read:

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي إِنَّي
تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

* This should not be understood literally as Allah Exalted is beyond being restricted to time and space.

My Lord, inspire me to be grateful for the blessings You have bestowed upon me and my parents; and inspire me to do good works which are pleasing to You and be gracious to me in my progeny. Truly I have turned to You in repentance and I am one of those who has submitted to You.⁶²

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

My Lord, make me one who establishes the prayer, and from my descendants as well. O Lord accept my prayer. O Lord, forgive me, my parents and the believers on the Day that the Reckoning is established.⁶³

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

Our Lord, forgive us and our brothers who came before us into the faith, and put no rancour in our hearts toward those who believe. O Lord, You are Most Kind, Most Merciful.⁶⁴

اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا
عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي،
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ
كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْعَصَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى
وَالْفَقْرِ وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا

تَنْقِطُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ
بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى
لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا
بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O Allah, by Your knowledge of the unseen, and Your power over creation, let me live as long as life is better for me and take my life if You know death to be better for me. O Allah, I ask for fear of You in private and in public; I ask for true speech in contentment and anger; I ask You for moderation in wealth and poverty; I ask You for bliss which never ends; I ask You for joy which never ceases; I ask You for contentment with Your decree; I ask You for a life of bliss after death; I ask You for the pleasure of looking upon Your countenance and longing to meet You without suffering or misleading trials befalling me; O Allah, beautify us with the adornment of faith and make us amongst the guided who guide others.⁶⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرَّشْدِ
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا
صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ وَأَسْأَلُكَ
مِنْ خَيْرِ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ مِمَّا تَعَلَّمَ إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ

O Allah, I ask You for firmness in the religion, guidance accompanied with firm resolve, gratitude for Your blessings and perfection of my worship of You. I ask You for a truthful tongue and a sound heart. I take refuge in You from the evil which Your knowledge encompasses, I ask You for the good which Your knowledge encompasses and I seek forgiveness for that which Your knowledge encompasses, truly You have absolute knowledge of the unseen.⁶⁶

* Shaddād bin Aws ؓ heard the Prophet ﷺ saying: “If you see people amassing gold and silver then amass (the reward) of these words.”

Seeking Forgiveness

You must also seek forgiveness from Allah at this time. Allah has described those servants who are beloved to Him in the Qur'an as:

*Those who seek forgiveness in the last portion of the night.*⁶⁷

The following are a number of formulae of seeking forgiveness that have been narrated in the ḥadīth:

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 greatly wronged myself so grant me forgiveness, for no-one save You may forgive my sins and show me mercy, and truly You are the Oft-Forgiving, the Most Merciful.⁶⁸

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

O Allah, forgive me for what I have committed previously, what I will do, what I have done in secret and in private, for my excesses, and for that about which You have more knowledge than I. You are the One who puts people ahead and puts people behind. There is no deity save You.⁶⁹

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي
وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي

O Allah, Your forgiveness is more expansive than my sins and I have more hope in Your mercy than in my deeds. (three times)* 70

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah, I seek refuge in You from knowingly associating partners with You, and I seek Your forgiveness for that which I do not know. (three times)** 71

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity save You, transcendent are You, truly I am amongst the wrongdoers.*** 72

* The Prophet ﷺ said to the Companion who said this: “Stand up, for Allah has forgiven you.”

** The Prophet ﷺ said: “*Shirk* (attributing partners to Allah) is harder to detect amongst you than the crawling of an ant, but I will guide you to something which if you do it, Allah will remove from you the lesser *shirk* and the greater *shirk*.” He then taught them this supplication. What is meant by the greater *shirk* is worshipping deities alongside Allah and lesser *shirk* is *riyā’* or showing off in acts of worship, and this supplication is a protection from both types.

*** The Prophet ﷺ informed us that whenever a Muslim makes this supplication requesting something it is answered.

If you wish to do more read the following:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My Lord, forgive me and turn to me, truly You are the Oft-Returning, the Most Merciful. (100 times)^{* 73}

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Transcendent is Allah, and praise be to Him as He praises Himself; I seek the forgiveness of Allah and I repent to Him.^{** 74}

أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

I seek forgiveness for the believers, male and female.
(27 times)^{*** 75}

* The Companions would count the Prophet ﷺ reading this supplication one hundred times in one sitting.

** Al-Sayyidah ‘Ā’ishah ؓ narrates that the Prophet ﷺ read this abundantly before his death.

*** The Prophet ﷺ informed us that whoever says this twenty-seven times a day will be amongst those whose prayers are answered and those through whom the people of the Earth are given provision.

Section Two

ETIQUETTES OF THE CALL TO PRAYER, THE MOSQUE AND THE PRAYER



Etiquettes of the Call to Prayer

If you are able to be a mu'adhin (caller to prayer) and work for the sake of Allah (without pay), then do so, because in the call to prayer are huge benefits and vast gifts which have been mentioned in the hadith. One of these is that everything and every person who hears your call will bear witness for you on the Day of Judgement. Other benefits are that forgiveness will be sought for you and you will attain forgiveness; your Lord will take care of you and you will be amongst those that the Prophet ﷺ prayed for. You will be safe from the terrors of the Day of Judgement and you will not be taken to account. Instead you will wait on a hill made of musk until the creation has been judged. On that day the callers will also have long necks. You will also emerge from your grave giving the call to prayer.* ⁷⁶

When you hear Allah calling you to prayer then realise the greatness of the call, and beware of being engaged in anything else at that time, even seeking knowledge or an act of worship.

Respond to everything the mu'adhin says except when he says 'come to prayer, come to success,' at which point say:

* Men should give the call to prayer in their homes, especially if they live in a place where the call of the mosque cannot be heard outside

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no strength or power save by Allah.* 77

After the mu'adhin bears witness that 'there is no deity save Allah and Muḥammad is the Messenger of Allah,' say:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ ﷺ رَسُولًا

And I too bear witness that there is no deity save Allah alone. He has no partners. [I bear witness] that Muḥammad is His servant and Messenger. I am content with Allah as a Lord, Islam as a religion and Muḥammad as a Messenger.** 78

Then say:

اللَّهُمَّ صَلِّ عَلَى [سَيِّدِنَا] مُحَمَّدٍ وَعَلَى آلِ [سَيِّدِنَا]
مُحَمَّدٍ، اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ النَّامَةِ وَالصَّلَاةِ الْقَائِمَةِ
آتِ [سَيِّدِنَا] مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
مُحْمُودًا الَّذِي وَعَدْتُهُ

O Allah, bestow prayers upon our Master Muḥammad, and upon his family.⁷⁹ O Allah, Lord of this perfect call and prayer to be performed, grant our Master Muḥammad *al-Wasīlah*

* The Prophet ﷺ informed us that: "Whoever says this from his heart will enter Paradise," meaning responding to the call (Muslim). He also said ﷺ: "A woman will be rewarded with a million good deeds for every letter (of her response) and a man double that." (Al-Ṭabarānī)

** The Prophet said ﷺ: "Allah will forgive the sins of anyone who says this."

and *al-Faḍīlah*, and grant him the Praiseworthy Station* which You have promised him.**⁸⁰

Remember that supplications after the call to prayer are answered, so ask Allah for your needs to fulfilled.

Then say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah, I ask for Your pardon and for well-being in this life and the next.⁸¹

اللَّهُمَّ هَذَا إِقْبَالُ نَهَارِكَ وَإِدْبَارُ لَيْلِكَ
وَأَصْوَاتُ دُعَاتِكَ فَاغْفِرْ لِي

O Allah, this is the approach of Your day, and the retreat of Your night and these are the voices of Your callers (to the prayer), so forgive me.^{*** 82}

It is recommended to say when the mu'adhin says:

حَيِّ عَلَى الْفَلَاحِ

'Come to success'

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ

O Allah, make us successful.⁸³

* *al-Wasilah* is the highest level in Paradise . *al-Faḍīlah* is the station above the rest of creation The Praiseworthy Station is the station of intercession on the Day of Judgement

** The Prophet ﷺ informed us that whoever says this will receive his intercession on the Day of Judgement.

*** This is specific to the call to prayer at *Fajr*. At *Maghrib* there is a similar supplication mentioned later in the book

When the mu'adhin says:

قَدْ قَامَتِ الصَّلَاةُ

The prayer has been established.

say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

May Allah establish it and make it continuous.⁸⁴

When the mu'adhin says in the call of *Fajr*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer is better than sleep.

Respond by saying:

صَدَّقْتَ وَبَرَّرْتَ

You have been truthful and honest.⁸⁵

Etiquettes upon Leaving the Home

When you wish to leave your home, there are certain etiquettes to be considered:

You should only leave for a sound purpose. Otherwise remaining in your home is safer for you. ‘Uqbah ibn ‘Āmir رضي الله عنه said: “O Messenger of Allah, what is the path to salvation?” He صلى الله عليه وسلم said: “Hold your tongue, let your home be sufficient for you and cry over your wrongdoings.”⁸⁶

When you leave your home go out with your left foot first, saying:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allah, I depend upon Allah. There is no strength or power save by Allah.* ⁸⁷

Then say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ
أَوْ أَظْلِمَ أَوْ أُظْلِمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

In the name of Allah, I depend upon Allah. O Allah, I seek refuge in You from going astray or being led astray, from falling into error or being made to fall into error, from wronging anyone or being wronged by anyone, from showing ignorance or being shown ignorance.** ⁸⁸

* When someone says this an angel calls out to him: “You have been protected, shielded and guided,” and the devil distances himself from him.

** It is recommended to raise your gaze to the sky at the beginning of the supplication.

The Supplication of Going to the Mosque

If you wish to go to the house of Allah for prayer say:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي
سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي
نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي
نُورًا اللَّهُمَّ اعْطِنِي نُورًا

O Allah, place light in my heart, light on my tongue, light in my hearing, light in my sight, and place light behind me, in front of me, above me and below me. Oh Allah, grant me light.⁸⁹

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ مَمْشَايَ
هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً
وَأَخْرَجْتُ اتِّقَاءَ سَخِطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، أَسْأَلُكَ أَنْ
تُعِيدَنِي مِنَ النَّارِ وَتُدْخِلَنِي الْجَنَّةَ وَأَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah, I ask you by the right of those who ask of You, and by the right of my walking,* for I do not leave in a state of pride or arrogance, nor out of ostentation or for the sake of reputation. I leave out of fear of Your punishment, hoping for Your pleasure. I ask You to protect me from the Fire and

* What is meant by asking “by the right of” is asking Allah by the status of that person or thing in His sight.

to grant me entry to Paradise, and to forgive my sins, for truly none can forgive sins except You.*⁹⁰

Supplication upon Taking Transport

If you take some form of transport then make the following supplication:

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ،

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا﴾

وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿﴾

الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

In the name of Allah. All praise be to Allah.

*Transcendent is He Who has subjected this** to our (use), for we could never have accomplished this (by ourselves), and to our Lord we will surely return.*

All praise be to Allah (three times), Allah is most great (three times). Transcendent are You, O Allah, truly I have wronged myself so grant me forgiveness as no-one but You may forgive people's sins.⁹¹

* Allah will turn His countenance towards whoever reads this supplication and seventy thousand angels will seek forgiveness for him.

** This supplication is mentioned in the Qur'an (43.13) in the context of mounting a horse or similar animal, but it can equally be applied to boarding any form of modern transport.

Etiquettes Upon Entering the Mosque

When you arrive at the mosque, say before entering:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ
وَبِسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah the Almighty, in His noble countenance and in His eternal power from the accursed Devil.⁹²

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى [سَيِّدِنَا] مُحَمَّدٍ وَعَلَى آلِ [سَيِّدِنَا]
مُحَمَّدٍ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, bestow prayers and peace upon our Master Muhammad and upon his family. O Allah, forgive my sins and open to me the gates of Your mercy.⁹³

Then enter with your right foot.

* The devil says to the one who says this: 'He has been protected from me for the rest of the day.'

Etiquettes Inside the Mosque

Upon entering the mosque, remember that Allah has opened to you the gates of His mercy so prepare yourself to receive it. Seek this mercy through applying the etiquettes of the Prophet ﷺ. Mosques are the houses of Allah on His earth. They are places of His mercy and the most beloved of places to Him. The actions that should be performed in the mosque are the remembrance of Allah, recitation of the Qur'an, prayer, seeking and imparting knowledge and the like. The following are some etiquettes of the mosque:

First make the Intention for i'tikāf (spiritual retreat).

Then perform two short units of prayer, with the intention of the sunnah of *Fajr** and greeting the mosque. For "Verily actions are by intention, and every person will have that which he intended," as stated in the ḥadīth. The Prophet ﷺ forbade people from sitting down in the mosque before praying two units.⁹⁴

Say after praying the two units of the sunnah of *Fajr*:

اللَّهُمَّ رَبَّ جِبْرِيلَ وَإِسْرَافِيلَ وَمِيكَائِيلَ
وَمُحَمَّدٍ النَّبِيِّ ﷺ أَعُوذُ بِكَ مِنَ النَّارِ

O Allah, Lord of Jibrīl and Isrāfil and Mikā'il and Muhammad the Prophet ﷺ, I seek refuge with You from the Hellfire. (3 times)⁹⁵

* The Prophet ﷺ informed us that these two units are better than the material world and everything that is in it (Muslim) and that by praying them you gain everything that you desire (al-Tabarānī).

If it is Friday morning then say three times before the prayer:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek the forgiveness of Allah, alongside Whom there is no deity; the Living, the Sustainer, and I repent to Him. *⁹⁶

If you performed the sunnah of *Fajr* at home, then perform the prayer of greeting the mosque.

It has been related that the Prophet ﷺ would say one hundred times at this point:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ

Transcendent is Allah, and praise be to Him as He praises Himself; transcendent is Allah the Almighty; I seek the forgiveness of Allah.**

Then say after praying the two units:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا شَمْلِي، وَتُلْمَ بِهَا شَعْبِي، وَتَرُدُّ بِهَا أَلْفَتِي، وَتُصَلِّحُ بِهَا دِينِي، وَتَحْفَظُ بِهَا عَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُنزِّي بِهَا عَمَلِي، وَتُبَيِّضُ بِهَا وَجْهِي، وَتُلْهَمْنِي بِهَا رُشْدِي، وَتَعْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ،

اللَّهُمَّ أَعْطِنِي إِيمَانًا صَادِقًا، وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالَ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ

* Whoever says this will be forgiven his sins, even if they are as numerous as the foam on the top of the sea.

** This is a means of opening the doors of Allah's provision. It is best to say this before praying the *sunnah* of *Fajr*.

إِنِّي أَسْأَلُكَ الْفَوْزَ عِنْدَ الْقَضَاءِ، وَنُزْلَ الشُّهَدَاءِ، وَعَيْشَ
السُّعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ، وَالتَّصَرَّعَ عَلَى الْأَعْدَاءِ، اللَّهُمَّ
أَنْزِلْ بِكَ حَاجَتِي وَإِنْ قَصَرَ رَأْيِي، وَضَعُفَ عَمَلِي، وَافْتَقَرْتُ
إِلَى رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، يَا شَافِيَ الصُّدُورِ
كَمَا تُجِيرُ بَيْنَ الْبُحُورِ أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ
دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ،

اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي، وَضَعُفَ عَنْهُ عَمَلِي، وَلَمْ تَبْلُغْهُ
نِيَّتِي مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ عِبَادِكَ، أَوْ خَيْرٍ أَنْتَ
مُعْطِيهِ أَحَدًا مِنْ خَلْقِكَ، فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ، وَأَسْأَلُكَ
يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اجْعَلْنَا هُدَاةً مُهْتَدِينَ، غَيْرَ ضَالِّينَ
وَلَا مُضِلِّينَ، حَرْبًا لِأَعْدَائِكَ، سَلْمًا لِأَوْلِيَائِكَ، مُحِبًّا
بِحُبِّكَ النَّاسَ، وَنُعَادِي بَعْدَاوَتِكَ مَنْ خَالَفَكَ،

اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ، وَهَذَا الْجُهْدُ، وَعَلَيْكَ
التُّكْلَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ ذَا الْحَبْلِ
الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ،
وَالْحِجَّةَ يَوْمَ الْخُلُودِ، مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَّعِ السُّجُودِ
الْمُوفِينَ بِالْعَهْدِ، إِنَّكَ رَحِيمٌ وَدُودٌ، وَأَنْتَ تَفْعَلُ مَا تُرِيدُ،
سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ
الْمَجْدُ وَتَكْرَمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا
لَهُ، سُبْحَانَ الَّذِي أَحْصَى كُلَّ شَيْءٍ فَعَلِمَهُ، سُبْحَانَ ذِي
الْفَضْلِ وَالنَّعَمِ، سُبْحَانَ ذِي الْقُدْرَةِ وَالْكَرَمِ،

اللَّهُمَّ اجْعَلْ لِي نُوراً فِي قَلْبِي، وَنُوراً فِي قَبْرِي، وَنُوراً فِي سَمْعِي، وَنُوراً فِي بَصَرِي، وَنُوراً فِي شَعْرِي، وَنُوراً فِي بَشْرِي، وَنُوراً فِي لَحْمِي، وَنُوراً فِي دَمِي، وَنُوراً فِي عِظَامِي، وَنُوراً بَيْنَ يَدَيَّ، وَنُوراً مِنْ خَلْفِي، وَنُوراً عَنْ يَمِينِي، وَنُوراً عَنْ شِمَالِي، وَنُوراً مِنْ فَوْقِي، وَنُوراً مِنْ تَحْتِي، اللَّهُمَّ زِدْنِي نُوراً، وَأَعْطِنِي نُوراً، وَاجْعَلْ لِي نُوراً

O Allah, I ask You for mercy from Your presence by which You guide my heart, gather together and straighten out my muddled affairs, return to me the pleasant things to which I am accustomed, rectify my religion, protect my inner state and raise my outer state, purify my actions, brighten my face (on the Day of Judgement), and inspire through it my guidance, and protect me through it from all evil.

O Allah, grant me true faith, and certainty after which there is no disbelief, and mercy by which I will gain the gift of Your grace in this life and the next. O Allah, I ask You for success at the time of Judgement, for the ranks of the martyrs, the life of the felicitous, companionship of the Prophets, and victory over my enemies. O Allah, I give up my needs to You, even if my understanding is deficient, and my actions are weak and I am dependent upon Your Mercy. I ask You, O Director of affairs, and O Healer of the hearts, as You keep the seas separate, so too separate me from the punishment of the Hellfire, and from the calling of destruction, and the test in the grave.

O Allah, however much my understanding is deficient, and my actions are weak, and my intention and desire have not reached the good that You have promised any one of Your slaves, or any good You will give to any of Your creation, I desire that good from You and ask You for it, O Lord of the Worlds. O Allah, make us guides who are guided, not misguided nor those who misguide others; at war with Your enemies and at peace with Your friends. Make us love people

through Your love, and take as enemies those who disobey You.

O Allah, this is my supplication, and from You is the response. This is my effort, and upon You I rely. There is no strength or power save by Allah. O Allah, Possessor of the firm rope, and the rightly guided matter, I ask you security on the Day of Punishment, and Paradise on the Day of Eternity, with those who are brought near, looking upon Your countenance, those who are constantly bowing and prostrating and those who fulfil their covenants. Truly You are All Merciful, Loving, and You do that which You wish. Transcendent is the One Who possesses might and overcomes others with it; transcendent is the One Who possesses glory and bestows people with it; transcendent is the One Who alone is worthy of praise; transcendent is the One Who encompasses everything and thus knows it; transcendent is the Possessor of bounty and blessings; transcendent is the Possessor of power and generosity.

O Allah, place light in my heart, light in my grave, light in my hearing, light in my vision, light in my hair, light in my skin, light in my flesh, light in my blood, light in my bones, light in front of me, light behind me, light on my right, light on my left, light above me and light below me. O Allah, increase me in light, give me light and make light for me.⁹⁷

Then repeat the following ten times each before every prayer*⁹⁸:

سُبْحَانَ اللَّهِ

Transcendent is Allah

لَا إِلَهَ إِلَّا اللَّهُ

There is no deity save Allah

* Allah says in response to each word of glorification: "This is Mine," and when the person seeks forgiveness: "I have done so", i.e., "I have forgiven that person."

الْحَمْدُ لِلَّهِ

All praise belongs to Allah

اللَّهُ أَكْبَرُ

Allah is most great

أَسْتَغْفِرُ اللَّهَ

I seek Allah's forgiveness

Preparation for Prayer

Prayer is one of the greatest things which Allah has made sacrosanct. To venerate the prayer is to venerate Allah.

When the time for prayer approaches, seek to be in the first row, acting on the ḥadīth: “Truly Allah and His angels bestow prayers upon (those in) the first row.”⁹⁹ The Prophet ﷺ used to pray for forgiveness three times for those in the first row, and once for those in the second row.¹⁰⁰ He also said ﷺ: “If people knew what was in the call to prayer and the first row and if the only way for them to be in the front row was by drawing lots they would do so.”¹⁰¹ Another ḥadīth states: “The best row for the men is the first, and the worst is the last. The best row for the women is the last, and the worst is the first.”¹⁰² It is best for you to be on the right side of the imām, on the basis of the ḥadīth: “Truly Allah and His angels bestow prayers upon those who are in the rows on the right side.”¹⁰³

If you find a space in the row then fill it, because it has been related in a ḥadīth: “Whoever fills a space, Allah will raise him a degree. There is no step more beloved to Allah than a step that the slave makes to complete a row.”^{** 104}

Strive to complete the row, leave no gaps in it and make it straight. The Prophet ﷺ said: “Do not be in disarray, for your hearts will then be in disarray. Truly Allah and His Angels bestow prayers upon those who complete the rows.”¹⁰⁵ He also said ﷺ: “Whenever a slave completes a row, Allah raises him a degree and the angels scatter gifts upon him,”¹⁰⁶ and: “Allah will connect to anyone who completes a row. Allah will cut off anyone who breaks a row.”¹⁰⁷

* This is in a situation where women are praying behind men with no barrier between them. If the congregation is made up only of women or there is a barrier between the women and the men then the best row for them is the first row.

** Other narrations state: “He will be forgiven” and “A house will be built for him in Paradise.”

Be keen to catch the opening takbīr with the imām, for the Prophet ﷺ said: “Everything has a choice part, and the choice part of the prayer is the first takbīr.”¹⁰⁸

When you stand ready for prayer say:

اللَّهُمَّ ائْتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ

O Allah grant me the best of that which You grant Your pious slaves.*¹⁰⁹

* The Prophet ﷺ said to the Companion who made this supplication: “Your horse will be wounded and you will be martyred in the path of Allah.”

Etiquettes of the Prayer

What is required from you is not merely to perform the prayer, but rather to establish it. Establishment of the prayer can only be achieved by implementing the following:

Knowing the legal rulings of the prayer, including its integrals, conditions, recommended acts and everything connected to those things. You should learn these things according to the school of a recognised Imām, at the hands of a scholar or a student who is firm in knowledge. Allah says: *Do not pursue that of which you have no knowledge.*¹¹⁰ The Messenger of Allah ﷺ said: “Seeking knowledge is obligatory for every Muslim.”¹¹¹

Striving to achieve humbleness (khushū‘) in the prayer, which is presence of the heart and tranquillity of the limbs. If you have not attained this state, strive and force yourself to do so. Allah says: *Verily the Believers have attained success, those who are humble in their prayers.*¹¹² The Prophet ﷺ said: “The prayer is two units, followed by two. Perform the tashahhud in every two units. Have humility and presence and manifest your neediness, and raise your hands to your Lord, with your palms facing your face and say: “O Lord, O Lord!” The prayer of the one who does not do this is deficient.”¹¹³ He is also recorded as saying ﷺ: “Some of you pray a complete prayer; and some of you only pray half a prayer, or a third, or a quarter, or a fifth,” and he continued until he reached “a tenth.”¹¹⁴

Beware of glancing around in your prayer, for we are informed in the ḥadīth that the glance is something the devil steals from the prayer of the slave.¹¹⁵ If you get dust on your forehead when you prostrate, do not wipe it off, because you are receiving mercy from in front of you. If you need to, however, then do so once, as mentioned in the ḥadīth.¹¹⁶ Avoid having pictures and symbols in front of you in your place of prayer because they are a distraction.¹¹⁷ Beware of

raising your eyes to the sky,* ¹¹⁸ prevent yourself from yawning,** ¹¹⁹ and do not pray whilst your mind is occupied with something else such as needing to eat or answer the call of nature.¹²⁰

Be constant in your sincerity to Allah in your prayer. Sincerity is performing actions for the sake of Allah. Allah says: *They were only commanded to worship Allah, offering Him sincere devotion.*¹²¹ It has been narrated in a ḥadīth qudsī that Allah says: “I am completely independent of sharing in someone’s actions. Whoever performs an action in which anyone other than I has a share, I leave that person and his associate.”¹²² If a desire for other than Allah comes to your heart then drive it away and seek refuge in Allah from it, for it will not harm you, Allah willing.

* Doing so exposes a person to having their eyesight being taken away, as the ḥadīth mentions.

** Since yawning is from the devil, as the ḥadīth mentions.

Section Three

THE TIME BETWEEN FAJR AND DUHA
INCLUDING ADHKAR, RECITATION OF THE
QUR'AN AND BESTOWING PRAYERS UPON THE
PROPHET



When you complete the *Fajr* Prayer (and also the *Maghrib* Prayer) remain seated in your place of prayer and say ten times before changing your position:

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

There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He gives life and death and He has power over all things.* ¹²³

After this say seven times:

* Whoever reads this will receive the following reward: “Allah will record for him ten good deeds, wipe out ten of his bad deeds and raise him ten degrees. That person will be protected for the whole day (or night) from anything unpleasant befalling him. He will be protected from the Devil and any sin he commits will be forgiven except associating partners with Allah (*shirk*).” (Nasā’i and al-Tirmidhī) In al-Ṭabarānī’s narration: “He will be amongst the best in action from amongst all the people of the Earth except for those who say the same thing and more.”

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

O Allah, protect me from the Fire.*¹²⁴

Then say three times:

أَسْتَغْفِرُ اللَّهَ

I seek Allah's forgiveness.

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 اللَّهُمَّ لَا مَانِعَ لِمَا
أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجُدُّ

O Allah, You are Peace, and from You is peace. Transcendent are You, O Possessor of Majesty and Nobility.¹²⁵ There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He has power over all things. O Allah, no-one may prevent You from giving, and no-one may give if You wish to prevent them. A man's wealth is of no benefit to him in front of You.¹²⁶

Then recite *Āyat al-Kursi*** and then say 33 times each:

سُبْحَانَ اللَّهِ

Transcendent is Allah

* Whoever reads this before speaking will be given protection from the fire if he dies during that day or night, as the ḥadīth mentions.

** Al-Nasā'ī narrates: "Whoever recites *Āyat al-Kursi* (*Al-Baqarah* 2.255) after every compulsory prayer then the only thing between him and entering Paradise is his death."

الْحَمْدُ لِلَّهِ

All praise belongs to Allah

اللَّهُ أَكْبَرُ

Allah is most great

Then say:

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

There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He has power over all things.* ¹²⁷

Then supplicate, for supplications are answered after the prayer.** Some of the supplications that the Prophet ﷺ would make are as follows:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah, help me to remember You, be grateful to You, and perfect my worship of You.*** ¹²⁸

* Al-Bukhārī and Muslim narrate that: “Whoever says this will catch up with those who have gone ahead and no-one will outstrip him and no-one will be better than him except someone who does what he has done.” Muslim also narrates that these are words which “follow (the prayer) and whoever reads them will not be disappointed” and that the sins of the one who reads them “will be forgiven even if they are as numerous as the foam on the top of the sea.”

** The Prophet ﷺ was asked: “Which supplication is most likely to be answered?” He replied: “(The one made) In the last portion of the night and after the obligatory prayers.”

*** This is the supplication that the Prophet ﷺ advised Mu‘ādh رضي الله عنه to read, saying: “Truly I love you, so do not leave making (the following supplication) after every prayer.”

رَبِّ زِدْنِي عِلْمًا وَوَسِّعْ لِي فِي رِزْقِي وَبَارِكْ لِي فِي مَا رَزَقْتَنِي
 وَاجْعَلْنِي مَحْبُوبًا فِي قُلُوبِ عِبَادِكَ وَعَزِيزًا فِي عُيُونِهِمْ
 وَاجْعَلْنِي وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ يَا كَثِيرَ
 النِّوَالِ يَا حَسَنَ الْفِعَالِ يَا قَائِمًا بِلَا زَوَالٍ يَا مُبْدِيًا بِلَا
 مِثَالٍ فَلَكَ الْحَمْدُ وَلَكَ الْمِنَّةُ وَلَكَ الشَّرْفُ عَلَى كُلِّ حَالٍ

O Allah, increase me in knowledge, and expand my provision, and bless me in what You have provided for me. Make me beloved in the hearts of Your slaves, and dear in their eyes, and make me honoured in this life and the next, and make me amongst those who are brought near. O Bounteous in Gifts, O Perfect in Action, O Self-Subsistent with no ending, You are the One Who creates without any prior existence; to You belongs all praise, all gratitude and all nobility in every state.* 129

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

O Allah, I ask of You beneficial knowledge, pure provision, and acceptable actions.** 130

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَايَ كُلَّهَا، اللَّهُمَّ أَنْعِشْنِي
 وَاجْبُرْنِي وَاهْدِنِي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ إِنَّهُ لَا
 يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئِهَا إِلَّا أَنْتَ. اللَّهُمَّ اجْعَلْ
 خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَاجْعَلْ خَيْرَ
 أَيَّامِي يَوْمَ الْقَاكَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

* The Messenger of Allah ﷺ informed us that whoever reads this consistently will certainly become someone firm in knowledge.

** To be read after *Fajr*

وَعَذَابِ الْقَبْرِ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah, forgive all my sins and errors. O Allah, revive me and support me and guide me to righteous actions and character traits, for verily none guides to good actions nor removes evil ones except You. O Allah, make the best of my life its end, and the best of my actions their endings. Make the best of my days the day on which I meet You. O Allah, I seek refuge in You from disbelief, poverty and the punishment of the grave. Transcendent is your Lord, the Lord of Might, above that which they claim, and peace be upon the Messengers and all praise belongs to Allah, the Lord of the Worlds.¹³¹

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek the forgiveness of Allah, alongside Whom there is no deity; the Living, the Sustainer, and I repent to Him (three times).¹³²

Making Use of the Time Between Fajr and Duḥā

The most noble time during the day for the remembrance of Allah is after the *Fajr* Prayer until sunrise. At sunrise you should perform the *Duḥā* prayer, as mentioned below. The scholars mention that this time can be used in different ways, which vary in merit:

The first (and best) degree: sitting in your place of prayer, busy in remembrance, recitation of the Qur’ān, and bestowing prayers upon the Prophet ﷺ until the sun rises.

The second degree: staying in the mosque even if you move from one area to another, as long as you remain in a state of remembrance.

The third degree: remaining in a state of remembrance, even if you leave the mosque out of necessity.

It has been narrated that once the Prophet ﷺ had prayed *Fajr*, he would remain sitting cross-legged until the sun rose clearly.¹³³ Another narration states: “He would sit remembering Allah until the sun rose.”¹³⁴ He said ﷺ: “To sit with a group of people remembering Allah from the morning prayer until sunrise is more beloved to me than to free four slaves from the descendants of Ismā‘īl.”¹³⁵ He also said ﷺ: “If someone prays *Fajr* in congregation and then sits remembering Allah until sunrise, and then performs two units of prayer, he will have the reward of a Ḥajj and an ‘Umrah, completely, completely, completely.”¹³⁶ ‘Umar ؓ narrates that the Prophet ﷺ sent out a raiding party in the direction of Najd. They obtained a large amount of booty and returned quickly, prompting one man who had not been on the expedition to say: “We have not seen a raiding party take more booty and return quicker than this one.”

* Imām al-Nawawī mentions in *Kitāb al-Adhkār* that ‘Alqamah bin Qays said: “We have heard that the Earth cries out in complaint to Allah Exalted about a scholar sleeping after the *Subh* (*Fajr*) prayer.”

The Prophet ﷺ replied: “Shall I not inform you of a group of people who take more booty and return quicker? Those who attend the Ṣubḥ (*Fajr*) prayer and then sit and remember Allah until the sun rises. These people take more booty and return quicker.”¹³⁷

Adhkār of the Morning and Evening

Know that these adhkār have special qualities and benefits both religious and worldly. The one ﷺ who did not speak from his own caprice informed us of them. So be consistent in reciting them and do not allow your lower self to leave them, for they are the protecting fortress from the evil of humans, jinn and all of creation. There are many adhkār to recite at this time. If someone is given the ability to recite them all, then this is a blessing and bounty from Allah. He who is incapable of reciting them all may restrict himself to a shortened version according to his capability, even if he only reads one invocation.

The time for the adhkār of the morning begins at midnight and some scholars prefer that they be read after the *Fajr* prayer.

The time for the adhkār of the evening begins at midday and some scholars prefer that they be read a short time before the *Maghrib* prayer.

I have chosen the adhkār from al-Wird al-Laṭīf containing the adhkār of the morning and the evening as narrated in the Prophetic Ḥadīth, compiled by al-Sayyid al-Imām ‘Abdullāh ibn ‘Alawī al-Haddād, may Allah have mercy upon him.

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

*In the Name of Allah, the Most Merciful, the Compassionate.
Say: He, Allah, is One. Allah is the Eternally Besought. He
has not begotten, nor been begotten, and equal to Him there
is none.¹³⁸ (3 times)*

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ، مِنْ شَرِّ
مَا خَلَقَ ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ، وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

In the Name of Allah, the Most Merciful, the Compassionate.

Say: I seek refuge with the Lord of the daybreak; from the evil of what He has created; from the evil of darkness when it gathers; from the evil of the women who blow on knots; and from the evil of an envier when he envies.¹³⁹ (3 times)

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ، مَلِكِ
النَّاسِ ، إِلَهَ النَّاسِ ، مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ، الَّذِي
يُوسَسُ فِي صُدُورِ النَّاسِ ، مِنَ الْخِتَّةِ وَ النَّاسِ﴾

In the Name of Allah, the Most Merciful, the Compassionate. Say: I seek refuge with the Lord of men; the King of men; the God of men; from the evil of the withdrawing whisperer; who whispers in the breasts of men; of jinn and men.¹⁴⁰ (3 times)¹⁴¹

﴿رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

My Lord! I seek refuge in You from the insinuations of the devils and I take refuge in You, my Lord, against their approaching me.¹⁴² (3 times)

* It has been narrated that these three chapters protect the one who reads them from every (harmful) thing

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ، فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ، وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ، وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

*Did you think that We created you in vain, and that to Us you will not be returned? Exalted is Allah, the King, the Real. There is no deity save Him, the Lord of the Noble Throne. Whosoever calls upon another deity alongside Allah, of which he has no proof, his reckoning is with his Lord; the disbelievers never succeed. Say: My Lord! Forgive and have mercy, for You are the Best of those who show mercy.*¹⁴³

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

*So glory be to Allah when evening comes upon you and when morning comes upon you. To Him be praise in the heavens and the earth and in the evening and at noon. He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after it is dead; and likewise you shall be brought forth.*¹⁴⁴

* The Prophet ﷺ sent a party out on an expedition and ordered them to read these verses in the morning and the evening. They did so and they returned safely carrying booty.

** The Prophet ﷺ said that whoever reads these verses in the morning will attain anything he may have missed out on that day and whoever reads them in the evening will attain anything he may have missed out on that night.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah, the All-Hearer, the All-Knower, from the accursed Devil. (3 times)

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدَّعًا
مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ، هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ، هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ، هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

*Had We sent down this Qur'an upon a mountain, you would have seen it humbled, split asunder out of the fear of Allah. Such examples We strike for people that they may reflect. He is Allah; there is no deity save Him. He is the Knower of the unseen and the visible; He is the All-Merciful, the Compassionate. He is Allah; there is no deity save Him. He is the King, the Transcendent, the Flawless, the Faithful, the Guardian, the Eminent, the Compeller, the Proud. Transcendent is Allah beyond what they associate (with Him). He is Allah, the Creator, the Fashioner, the Shaper. To Him belong the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise.*¹⁴⁵*

* The Messenger of Allah ﷺ informed us that if someone recites these verses and the invocation of seeking protection that precedes it in the morning, Allah will appoint for him seventy thousand angels who shall pray for him until the evening, and if he dies that day he will die as a martyr. If he does the same in the evening, the angels will pray over him until morning and if he dies during that night he will die as a martyr.

﴿سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾

Peace be upon Nūḥ among all beings. This is how We reward those who excel, he is one of Our believing slaves. 146*

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the complete words of Allah from the evil of what He has created. (3 times)** 147

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

In the Name of Allah. Nothing in the heavens and earth may harm the one who mentions His name. He is the All-Hearing, the All-Knowing. (3 times)*** 148

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

O Allah, as morning comes upon me I am experiencing Your blessings, well-being, and protection, so complete Your blessings upon me, Your well-being and Your protection, in this world and the next! (3 times)**** 149

* If someone reads these verses in the evening no scorpion will sting him that night.

** If someone reads this three times in the morning and evening, no harm will come to him.

*** If someone reads this three times no harm will come to him and no sudden calamity will befall him.

**** If someone reads this, Allah will take it upon Himself to complete His blessings upon that person.

[In the evening say:

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

O Allah, as evening comes upon me..]

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ
وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
وَحَدَّكَ لَا شَرِيكَ لَكَ وَأَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allah, as morning comes upon me, I bear witness before You and before the Carriers of Your Throne, and Your angels, and all Your creation, that You are Allah, that there is no diety but You, alone, with no partners, and that our Master Muhammad is Your Slave and Messenger. (4 times)*

150

[In the evening say:

اللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ
وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
وَحَدَّكَ لَا شَرِيكَ لَكَ وَأَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allah, as evening comes upon me..]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
حَمْدًا يُؤْتِي نِعْمَهُ وَيُكَافِيهِ مَزِيدَهُ

* Whoever says this four times will be released from the punishment of the Hellfire. Another narration states that Allah will forgive him for any wrongs he has committed that day.

All praise belongs to Allah, Lord of the Worlds, a praise that is in accordance with His blessings and matches His increase (of those blessings). (3 times)* ¹⁵¹

آمَنْتُ بِاللَّهِ الْعَظِيمِ وَكَفَرْتُ بِالْحَبِيتِ وَالطَّاغُوتِ
وَأَسْتَمْسِكُ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ

I believe in Allah the Almighty, and I denounce idols and false gods. I hold fast to the firmest handhold, that which does not break, and Allah is All-Hearing, All-Knowing. (3 times)** ¹⁵²

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا،
وَبِسَيِّدِنَا مُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا

I am content with Allah as a Lord, with Islam as a religion, and with our Master Muhammad, may Allah's prayers and peace be upon him, as a Prophet and Messenger. (3 times)*** ¹⁵³

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

*Allah is sufficient for me. There is no deity save Him. In Him I place my trust and He is the Lord of the Mighty Throne. (7 times)**** ¹⁵⁴*

* It has been narrated that Allah taught this to Sayyidunā Ādam ﷺ and told him that it encompasses all praise and glorification.

** The Jinn have no power over the one who reads this.

*** Allah takes it upon himself to make the person who reads this content.

**** If someone reads this, Allah will remove his worries whether they be connected with this world or the next, and whether he is truthful in saying it or not.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah, bestow prayers and peace upon our Master Muhammad and his Family and Companions. (10 times)¹⁵⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ
وَأَعُوذُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ

O Allah, I ask You for unexpected good and seek refuge in You from unexpected evil.¹⁵⁶

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

O Allah, You are my Lord, there is no deity save You. You created me and I am Your slave; I seek to honour the pledge and covenant I have made with You as best I can; I seek Your protection from the evil that I have done; I acknowledge Your favours upon me and I acknowledge my sins, so forgive me, for no-one forgives sins except You.*¹⁵⁷

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيَّ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ

* The Prophet ﷺ called this invocation *Sayyid al-Istighfār* (the 'Master Formula' of seeking forgiveness). Whoever says it with certainty and dies on that day or on that night will enter Paradise.

عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ
أَخِذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Allah, You are my Lord; there is no deity save You; upon You do I rely, and You are the Lord of the Awesome Throne.

That which Allah wills comes to pass and that which He does not will does not come to pass; there is no strength or power save by Allah, the Most High, the Almighty.

I know that Allah has power over all things and that Allah encompasses all things in His knowledge.

O Allah, I seek refuge in You from the evil of my soul and the evil of every creature on earth which You have taken by the forelock; truly my Lord is on a straight path.* ¹⁵⁸

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ وَمِنْ عَذَابِكَ أَسْتَجِيْرُ
أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي وَلَا إِلَى أَحَدٍ
مِنْ خَلْقِكَ طَرْفَةَ عَيْنٍ

O Living! O Sustainer! I call upon Your Mercy for assistance, and from Your chastisement I seek refuge! Make good all my affairs and do not entrust me to myself or any of Your creation for the blink of an eye.** ¹⁵⁹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ
الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ
بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

* The Prophet ﷺ informed us that the one who reads this and then dies will enter Paradise. Also nothing which he dislikes will befall him, his family or his possessions.

** The Prophet ﷺ counselled his beloved daughter al-Sayyidah Fāṭimah ؑ to read this in the morning and evening, so act upon this Prophetic counsel.

O Allah, I seek refuge in You from worry and grief, and I seek refuge in You from incapacity and laziness, and I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being overcome by debts and from the tyranny of men.* 160

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

O Allah, I ask You for well-being in this life and the next.

O Allah, I ask of You pardon, well-being, and constant safety in my religion, worldly life, family, and possessions.

O Allah, cover my shameful things and assuage my fears.

O Allah, protect me from [the evil that comes from] in front of me, from behind my back, my right, my left, and from above me and I take refuge in Your greatness from unexpected harm from below me.** 161

اللَّهُمَّ أَنْتَ خَلَقْتَنِي وَأَنْتَ تَهْدِينِي وَأَنْتَ تُطْعِمُنِي وَأَنْتَ
 تَسْقِينِي وَأَنْتَ تُمِيتُنِي وَأَنْتَ تُحْيِينِي وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah, You created me and You continue to guide me, and You provide me with food and drink; You cause me to die and You give me life, and You have power over all things.*** 162

* The Prophet ﷺ taught this saying: “Shall I not teach you words which if you say them Allah removes your worries and relieves you of your debts?”

** The Prophet ﷺ never neglected to read these invocations.

*** Allah will give the one who reads this whatever he asks for.

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى
 دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا
 وَمَا كَانَ مِنَ الْمُشْرِكِينَ

We have risen this morning on the natural disposition of Islam, believing in Allah's oneness, on the religion of our Prophet Muhammad, may Allah bless him and his family and grant them peace, and upon the religion of our father Ibrāhīm, who was upright, a Muslim, and not a polytheist.¹⁶³

[In the evening say instead:

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى
 دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا
 وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Evening has fallen upon us and we are on the natural disposition of Islam..]

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
 وَعَلَيْكَ نَتَوَكَّلُ وَإِلَيْكَ التُّشُورُ

O Allah, by You we have reached this morning and by You we have reached this evening. By You we live and by You we die, in You we place our trust and to You is the arising.¹⁶⁴

[In the evening say instead:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
 وَعَلَيْكَ نَتَوَكَّلُ وَإِلَيْكَ الْمَصِيرُ

O Allah, by You we have reached this evening and by You we have reached this morning. By You we live and by You we die, in You we place our trust and to You is the final end.]

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصَرَهُ وَنُورَهُ
وَبَرَكَتَهُ وَهُدَاهُ

Morning has come upon us and to Allah belongs all sovereignty, and all praise belongs to Allah, Lord of the Worlds.

O Allah, I ask You for the good of this day, its openings, victories, enlightenment, blessings, and guidance.¹⁶⁵

[In the evening say:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ فَتَحَهَا وَنَصَرَهَا وَنُورَهَا
وَبَرَكَتَهَا وَهُدَاهَا

Evening has come upon us and to Allah belongs all sovereignty, and all praise belongs to Allah, Lord of the Worlds.

O Allah, I ask You for the good of this night, its openings, victories, enlightenment, blessings, and guidance.]

اللَّهُمَّ أَنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَخَيْرَ مَا فِيهِ وَخَيْرَ مَا
قَبْلَهُ وَخَيْرَ مَا بَعْدَهُ وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ
مَا فِيهِ وَشَرِّ مَا قَبْلَهُ وَشَرِّ مَا بَعْدَهُ

O Allah, I ask You for the good of this day, the good of what is in it, and the good of what came before it and the good of what comes after it.

I seek Your protection from the evil of this day, the evil of what is in it, the evil of what came before it and the evil of what comes after it.¹⁶⁶

[In the evening say:

اللَّهُمَّ أَنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا فِيهَا وَخَيْرَ
مَا قَبْلَهَا وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ
وَشَرِّ مَا فِيهَا وَشَرِّ مَا قَبْلَهَا وَشَرِّ مَا بَعْدَهَا

O Allah, I ask You for the good of this night..]

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ
وَحَدِّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذَلِكَ

O Allah, whatever favours I, or any of Your creation receive this morning, they come only from You; You have no associates, so to You is all praise and thanks for them all.*¹⁶⁷

* Whoever reads this has showed Allah the gratitude which is due to Him for that day or that night.

[In the evening say:

اللَّهُمَّ مَا أَمَسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ
فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذَلِكَ

O Allah! Whatever favours I, or any of Your creatures receive this evening.. etc]

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ
وَرِضَاءِ نَفْسِهِ وَزِنَةِ عَرْشِهِ وَمِدَادِ كَلِمَاتِهِ

Transcendent is Allah and praise be to Him as He praises Himself, a praise equal to the number of His created things, to His satisfaction, to the weight of His throne and the ink of His words. (3 times)* ¹⁶⁸

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ
وَرِضَاءِ نَفْسِهِ وَزِنَةِ عَرْشِهِ وَمِدَادِ كَلِمَاتِهِ

Transcendent is Allah the Almighty and praise be to Him as He praises Himself, a praise equal to the number of His created things, to His satisfaction, to the weight of His throne and the ink of His words.” (3 times)

* The Prophet ﷺ left the house of Umm al-Mu'minin Juwayriyyah ؓ while she was sitting glorifying Allah. He returned some time later and found her in the same state, so he said to her: “I said after you some words three times that would outweigh all that you have been saying today: “Transcendent is Allah...””

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ سُبْحَانَ اللَّهِ عَدَدَ
مَا خَلَقَ فِي الْأَرْضِ سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ
سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

Transcendent is Allah, equal to that which He has created on the Earth; transcendent is Allah equal to that which He has created in the heavens; transcendent is Allah equal to that which He has created between the heavens and the earth; transcendent is Allah equal to that which He will create. (3 times)

الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ الْحَمْدُ لِلَّهِ عَدَدَ مَا
خَلَقَ فِي الْأَرْضِ الْحَمْدُ لِلَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ الْحَمْدُ لِلَّهِ
عَدَدَ مَا هُوَ خَالِقٌ

All praise belongs to Allah, equal to that which He has created on the Earth; all praise belongs to Allah equal to that which He has created in the heavens; all praise belongs to Allah equal to that which He has created between the heavens and the earth; all praise belongs to Allah equal to that He which He will create. (3 times)

لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ لَا إِلَهَ إِلَّا اللَّهُ
عَدَدَ مَا خَلَقَ فِي الْأَرْضِ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا بَيْنَ
ذَلِكَ لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا هُوَ خَالِقٌ

There is no deity save Allah, equal to that which He has created on the Earth; there is no deity save Allah equal to that which He has created in the heavens; there is no deity save Allah equal to that which He has created between the heavens and the earth; there is no deity save Allah equal to that which He will create. (3 times)

اللَّهُ أَكْبَرُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ اللَّهُ أَكْبَرُ عَدَدَ مَا
خَلَقَ فِي الْأَرْضِ اللَّهُ أَكْبَرُ عَدَدَ مَا بَيْنَ ذَلِكَ اللَّهُ أَكْبَرُ
عَدَدَ مَا هُوَ خَالِقٌ

Allah is most great, equal to that which He has created on the Earth; Allah is most great equal to that which He has created in the heavens; Allah is most great equal to that which He has created between the heavens and the earth; Allah is most great equal to that which He will create. (3 times)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ مَا خَلَقَ فِي
السَّمَاءِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ مَا
خَلَقَ فِي الْأَرْضِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
عَدَدَ مَا بَيْنَ ذَلِكَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
عَدَدَ مَا هُوَ خَالِقٌ

There is no strength or power save by Allah, the Most High, the Almighty equal to that which He has created on the Earth; there is no strength or power save by Allah, the Most High, the Almighty equal to that which He has created in the heavens; there is no strength or power save by Allah, the Most High, the Almighty equal to that which He has created between the heavens and the earth; there is no strength or power save by Allah, the Most High, the Almighty equal to that which He will create. (3 times)*¹⁶⁹

* In a different narration the Prophet ﷺ mentioned these words to Umm al-Mu'minin Juwayriyyah ؓ (see footnote above).

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [عَدَدَ كُلِّ ذَرَّةٍ أَلْفَ
مَرَّةٍ]

There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He gives life and death and He has power over all things, the number of every atom a thousand times over. (3 times)¹⁷⁰

If time permits, add the following adhkār:

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ
بَيْنَ ذَلِكَ سَبِيلًا، وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَاوِيٌّ مِنَ الذُّلِّ
وَكَبَّرَهُ تَكْبِيرًا﴾

Say: “Call upon Allah or call upon the Most Compassionate: by whatever name you call upon Him, (it is well), for to Him belong the most beautiful names.” And do not pray too loudly or too softly, but seek a middle course between. Say: “Praise be to Allah, who has not begotten a son, and has no partner in His dominion, and needs no protector from abasement, and greatly magnify Him.” * ¹⁷¹

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سَبْحَانَ اللَّهِ الْعَظِيمِ

Transcendent is Allah and praise be to Him as He praises Himself, transcendent is Allah the Almighty.** ¹⁷²

* The heart of the the one who reads these verses in the morning or the evening will not die during that day or night.

** The Messenger of Allah ﷺ described these words as being: “Two words that are

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Transcendent is Allah, and praise be to Allah, and there is no deity save Allah, and Allah is most great.* ¹⁷³

light on the tongue, heavy on the Scales (on the Day of Judgement) and beloved to the Compassionate.”

* The Prophet ﷺ found a woman praising Allah and using date stones to count with. He said to her: “Shall I not inform you of something which is easier for you to do or better?” Then he taught her these words.

The Etiquettes and Merits of Reciting the Qur'ān

The first etiquette of recitation is to do so sincerely for Allah's sake, and not to seek anything else through your recitation. You must have reverence for Allah when you recite, and an awareness that you are communing with Him. You should read as if you see Allah, and even if you do not see Him, know surely that He sees you.

First use the siwāk, humble yourself and contemplate what you are reciting. Force yourself to cry if you are not brought to tears by what you are reciting. Intend to act on what you are commanded to do and to leave that which you are prohibited from doing. Desire the reward which you are promised and fear the punishment with which you are threatened.¹⁷⁴

When you recite, bear in mind the following ḥadīth: “This Qur'ān is Allah's feast, so accept His generosity as much as you can. Verily this Qur'ān is the rope of Allah and a clear light and a beneficial cure, protection for the one who holds fast to it, and salvation for the one who follows it. It does not go astray and so is not in need of guidance and it does not become crooked so it is not in need of straightening. Its wonders are never-ending and it does not become worn out from constant repetition. Recite it, for Allah rewards you for doing so, giving you ten good deeds for every letter. I do not say that Alif Lām Mīm is one letter, rather Alif is a letter, and so are Lām and Mīm.”¹⁷⁵ The Prophet ﷺ said: “The believer who recites the Qur'ān is like the citron: its fragrance is pleasant, and its taste is pleasant.”¹⁷⁶ He also said ﷺ: “Which of you would like to go out every day to Baṭḥā' or al-Aqīq* and come back with two of the finest camels without committing any sin or cutting any kinship ties?”

“We would all like that,” we said.

* Two valleys close to al-Madinah

“For one of you to go to the mosque to learn (or read) two verses from the speech of Allah the Exalted is better for him than two camels, and three verses are better than three camels, and four are better for him than four and so on.”¹⁷⁷

If you excel in reciting the Qur’ān while observing its etiquettes then hear the glad tidings: “Truly the one who excels in the recitation of the Qur’ān is with the noble and pious angels.” If you find it difficult then have patience: “The one who recites the Qur’ān and stutters and finds difficulty in it has two rewards.”¹⁷⁸

When you have finished reciting, say the following:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Transcendent is Allah and praise be to Him as He praises Himself, transcendent are You, O Allah and praise be to You as You praise Yourself, I bear witness that there is no deity save You. I seek Your forgiveness and I repent to You.¹⁷⁹

* This is like a seal on the recitation of the one who reads it.

The Excellence of Bestowing Prayers Upon the Prophet Muhammad ﷺ

Do not forget to bestow prayers upon your Prophet, our Master Muhammad ﷺ, who said: “Whoever bestows one prayer upon me, Allah bestows ten prayers upon him.”¹⁸⁰ So bestow one prayer upon him, or ten, or one hundred – the more you bestow the better it is for you.

There are many forms of prayer upon the Prophet Muhammad ﷺ. One is the al-Ṣalāt al-Ibrāhīmiyyah:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, bestow Your prayers upon our Master Muhammad and the Family of our Master Muhammad just as You have bestowed prayers upon Ibrāhīm and the Family of Ibrāhīm, truly You are the Praiseworthy, the Glorious. O Allah, bestow blessings upon our Master Muhammad and the Family of our Master Muhammad just as You have bestowed blessings upon Ibrāhīm and the Family of Ibrāhīm, truly You are the Praiseworthy, the Glorious.¹⁸¹

Other forms are:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ
الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah bestow prayers upon Muhammad and grant him the station of proximity to You on the Day of Resurrection.* ¹⁸²

جَزَا اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

May Allah reward Muhammad on our behalf as he is worthy of being rewarded.** ¹⁸³

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah bestow prayers upon Muhammad, Your slave and Messenger; and bestow prayers upon the believers, male and female, and the Muslims, male and female.*** ¹⁸⁴

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى صَلَاةٌ, وَبَارِكْ عَلَى
مُحَمَّدٍ حَتَّى لَا تَبْقَى بَرَكَةٌ, اللَّهُمَّ وَسَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا
يَبْقَى سَلَامٌ, اللَّهُمَّ وَارْحَمْ مُحَمَّدًا حَتَّى لَا تَبْقَى رَحْمَةٌ

O Allah bestow prayers upon Muhammad until no prayers remain, and bestow blessings upon Muhammad until no blessings remain, and bestow peace upon Muhammad until no peace remains, and show mercy to Muhammad until no mercy remains.¹⁸⁵

* The one who reads this will be guaranteed the intercession of the Prophet ﷺ

** The one who reads this will tire out seventy recording angels for a thousand days (recording the reward of these words).

*** Any Muslim who has no charity to give may say this during his supplication and at the end of his supplication and it will be considered as charity.

The Duḥā Prayer

Round off the time you have spent between fajr and sunrise by performing two units with the intention of praying the Duḥā Prayer. The Prophet ﷺ said: “As each morning comes, every one of you must give charity for every limb of their body. Saying ‘Subḥānallāh’ is an act of charity, saying ‘Alḥamdulillāh’ is an act of charity, saying ‘Lā ilāha ill’Allāh’ is an act of charity, and saying ‘Allāhu Akbar’ is an act of charity. Commanding people to do good is an act of charity and forbidding evil is an act of charity. To pray two units at the time of Duḥā suffices you all this.”¹⁸⁶ It has been narrated that Duḥā is the prayer of the Awwābūn, those who constantly return to Allah in repentance.¹⁸⁷

It is better to pray four units of Duḥā, due to the ḥadīth: “Whoever prays *Fajr* and then sits in his place and does not speak about the affairs of the world and remembers Allah until he prays four units of Duḥā leaves behind his sins and becomes as pure as the day his mother gave birth to him.”¹⁸⁸ It has been narrated that Allah says: “O son of Adam, pray four units for My sake at the beginning of the day and I will suffice for you the end of the day.”¹⁸⁹

The best is to pray six or eight units, as these numbers have been related in the ḥadīth.¹⁹⁰

The Etiquettes of Leaving the Mosque

When you intend to leave the house of Allah, the place where mercy descends and prayers are answered and the place beloved to Him, then leave with the desire to return to it at the first opportunity. Amongst those whom Allah will shade with His Throne on the day when there will be no shade except His is a man whose heart was attached to the mosque.¹⁹¹

Exit with your left foot and say:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ اللَّهُمَّ اغْفِرْ
 لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ إِبْلِيسَ وَجُنُودِهِ

In the name of Allah. O Allah, bestow prayers upon our Master Muhammad and his family. O Allah, forgive me my sins and open for me the doors of Your bounty.

O Allah, I seek refuge in You from the Devil and his forces.*

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* It has been narrated that when someone leaves the mosque the devils gather together like bees gather around their leader. If the person says this they will not harm him.

Section Four

ENTERING THE HOME, EATING AND THE OBJECTIVES OF A MUSLIM



Etiquettes on Entering the Home

Enter your house with your right foot and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ
بِسْمِ اللَّهِ وَجِئْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allah, I ask You for the best entrance and the best exit. In the name of Allah we enter and in the name of Allah we leave and in our Lord, Allah, we place our trust.*¹⁹³

* The Prophet ﷺ said that if someone remembers Allah upon entering the house and upon eating, the devils say to each other: “There is no shelter and no food for you tonight.” (Narrated by Muslim).

Give greetings of salām to your family* and then say:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَالْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي
وَسَقَانِي وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ،
أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ

Praise be to Allah, Who has protected me and sheltered me;
praise be to Allah, Who has fed me and given me to drink
and praise be to Allah Who has bestowed blessings upon me.
I ask You to save me from the fire.¹⁹⁴

* The Prophet ﷺ said that the one who gives greetings will be guaranteed paradise if he dies after entering the house. (Narrated by Abū Dāwūd)

The Etiquettes of Eating

Eating and drinking are a manifestation of your weakness. They expose your need for someone other than yourself and are a beautiful means to remind yourself Allah's blessings, which in turn lead one to love Him. The beauty of a Muslim's character is also manifested when he eats according to the Prophetic etiquettes.

When food is placed before you say:

اللَّهُمَّ بَارِكْ لَنَا فِي مَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ، بِسْمِ اللَّهِ

O Allah, bless us in what You have provided us with and save us from the fire. In the name of Allah.¹⁹⁵

If you forget to mention Allah before eating, say:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

In the name of Allah in its beginning and its end.¹⁹⁶

If you remember after finishing, recite Sūrat al-Iklhāṣ.¹⁹⁷

The Sunnah teaches you to do the following when eating: to mention Allah's name; to eat with the right hand; to eat from what is in front of you and not to complain about the food: if you desire it, eat it, and if you dislike it, leave it and remain silent. Speak about good things during the meal and prefer others over yourself.

When drinking: sit down to drink and mention Allah's name. Do not drink in one gulp, but rather take two or three sips and breathe in between.¹⁹⁸

As for the amount you should eat, the greatest of doctors ﷺ gave us the following advice: "There is no container that is worse for a

person to fill than his stomach. A few morsels are sufficient for the son of Adam to keep his back straight but if his desire gets the better of him, then a third of his stomach should be reserved for food, a third for water and a third should be space for him to breathe.”¹⁹⁹

When you have finished eating say:

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

Praise be to Allah who fed me this and provided me with it without any ability or power on my part.²⁰⁰

Likewise say:

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ
وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

All praise be to Allah, abundant, good and blessed praise, recognising, our Lord, that we are in need of it (the food), in need of requesting it from You and that we cannot do without it.²⁰¹

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

O Allah, bless us in it and give us food that is better than it.

If it is milk say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

O Allah bless us in it and increase it for us.²⁰²

* Whoever says this will be forgiven his previous sins

The Objectives of a Muslim

These are the three objectives which every Muslim should strive to obtain. Their actions, their dealings with people, their speech and their concerns should all be directed to obtaining these objectives, which are the manifestation of their representation of Allah on the Earth.²⁰³

1. Freeing people from the worship of created and material things.

The motivating force behind many people's actions is the desire for material things. This is expressed in the ḥadīth: "Wretched is the slave of the *dīnār*, the slave of the *dirham* and the slave of the *khamīṣah*.* If he is given (something) he becomes content and if he is not given (anything) he becomes angry. Wretched and abased is he!" So our duty is to bring these people to the worship of the Lord of Creation so that they aspire only to Him, and their anger and contentment be purely for His sake. The Messenger of Allah ﷺ said: "If someone gives for the sake of Allah and refrains from giving for the sake of Allah, and loves for the sake of Allah and hates for the sake of Allah and marries for the sake of Allah his faith is complete."²⁰⁴

2. Freeing people from the oppression of religions other than Islam.

We must seek to free people from the oppression of other religions, from the dominance of customary practices and the blind following of traditions that contradict the methodology of Allah and His Messenger ﷺ. Having achieved this, we must present to them the justice of Islam and the expansiveness of faith.

* A *dīnār* is a gold coin, a *dirham* is a silver coin and a *khamīṣah* is a fine garment of silk or wool

Allah says: *So if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice you against them, and He is the All-Hearing, the All-Knowing. (Hold fast to) the way of Allah: and what way is better than that of Allah? And it is He Whom we worship.*²⁰⁵

3. Bringing people out of the constriction of this worldly life and into the expanse of the next life.

We must strive to release people from being restricted to desiring this world and being deluded by its adornment. We must make them aware of the expansiveness of the hereafter and instill in them a longing to meet Allah and to be in the companionship of the Prophet Muhammad ﷺ. The Messenger of Allah ﷺ once recited: *So whosoever Allah wishes to guide He opens his heart to Islam.*²⁰⁶ Then he said: “Truly when light enters the heart, it becomes tranquil.”

It was said to him: “O Messenger of Allah, is there a sign by which that may be recognised?”

“Yes. Such a person will distance himself from the Abode of Illusion and busy himself with the return to the Abode of Eternity, and prepare for death before it comes to him.”²⁰⁷

Section Five

A DESCRIPTION OF THE MESSENGER OF ALLAH



What follows is a description of the Messenger of Allah ﷺ: his dress and appearance, how he walked, his speech and his comportment at home and outside. Studying the blessed attributes of the Prophet ﷺ can be a means of achieving the afore-mentioned objectives. Allah said to Him ﷺ: *Truly Our gaze is upon you*²⁰⁸ and *Truly you stand on an exalted standard of character*,²⁰⁹ and He said to us : *In the Messenger of Allah you certainly have the best example for whoever hopes for (the reward of) Allah and fears the Last Day and who makes much remembrance of Allah.*²¹⁰

His Appearance ❁

The Messenger of Allah ﷺ was awe-inspiring and majestic. His face shone like the full moon. He was somewhat taller than medium stature and shorter than what could be described as tall. His head was large and his hair was neither curly nor straight. He did not part his hair deliberately, but if it parted of its own accord he would leave it parted. His hair would extend over his ear lobes when he let it grow long. He was fair-skinned with a wide brow and had full but fine eyebrows that did not join. Between his eyebrows was a vein which throbbed when he was angry. He had a slightly long nose with a line of light over it which someone might mistakenly think was his nose. He had a thick beard, jet black eyes, smooth cheeks, a wide mouth and brilliant white teeth with gaps between them. The hair of his chest formed a fine line. His neck was like that of a statue made of pure silver.

His physique was finely balanced. His body was firm and full. His belly and chest were equal in size. His chest was broad and the space between his shoulders was wide. He had large bones. His body was illuminated. Between his neck and his navel there was a line of hair, but the rest of his torso was free of any. He had hair on his forearms and shoulders and the uppermost part of his chest. He had long forearms, wide palms, fine sinews, large hands and feet and large limbs. He had high insteps and feet that were so smooth that water ran off them.

His Walk ﷺ

When he walked, he would raise his feet powerfully and lean forward. He walked easily and in a dignified manner. He walked swiftly but gently. He walked as though he were heading down a slope. When he turned to address somebody, he would turn his whole body (to face them). He lowered his gaze, glancing down at the earth more than up at the sky. Most of his gaze was out of the corner of his eye.* He would walk behind his Companions and whenever he met someone he would be the first to greet them with salām.

* When he was not addressing anybody.

His Speech ﷺ

The Messenger of Allah ﷺ was continuously in a state of sorrow,* and was always in reflection. He had no rest and he only spoke when necessary. He spent long periods in silence. He would open and close his speech with the name of Allah. His speech was concise and all-encompassing, neither superfluous nor inadequate. He had a mild temperament, was not harsh and did not show contempt for those around him. He had veneration for every blessing of Allah, however small it was. He did not find fault with any blessing. He did not find fault with food or drink, nor did he praise them. Nothing from this world would cause him to become angry. If someone's rights were abused it was as if he knew no-one** and nothing would calm his anger until he had helped that person. He would not get angry for his own sake and he would not stand up for his own rights.

If he pointed, he did so with his entire hand. When he was surprised he would turn over his hand. When he spoke, he would move his hands for emphasis, striking his left thumb with the palm of the right hand. When he became angry he would turn away and avert his face. When he was happy he lowered his gaze. Generally his laughter was a smile, which would reveal teeth as white as hailstones.

* His sorrow was due to his concern for his nation after his departure and due to his fear of Allah stemming from his knowledge of His majesty.

** In other words his personal relationships would not prevent him from being just

His Time at Home ﷺ

He did not require permission to enter any of his apartments. When he retired to his house he divided his time into three portions: a portion for Allah,* a portion for his family** and a portion for himself.*** Then he would divide his portion between himself and the people, preferring the elite of his Companions, who would then spread his teaching to the common people. He did not hide anything from them. He would show preference to the people of merit in allowing them to enter his home, and would divide his time according to their excellence in the religion. Some people needed one thing, some needed two and some had many needs. He would busy himself with them and engage them in what rectified them and the community by questioning them and informing them what was appropriate for them to do. He would say to them: “Let those who are present inform those who are absent. Inform me of the needs of those who cannot inform me personally, because if a person informs a ruler of the need of someone who is unable to inform him himself, Allah will make firm his feet on the Day of Judgement.” This was all that was mentioned in his presence and he would not accept anything else from people. People would enter seeking knowledge, his company or the fulfillment of their needs and they always left satisfied,**** ready to guide people to Allah.

* In which his time would be spent in ritual purification, prayer and recitation of the Qur’ān

** In which he would find out how they were, listen to what they had to say and check on their behaviour in the house

*** In which he would attend to any personal needs whether they be connected to this world or the next.

**** Meaning that their needs would be answered and in most cases he ﷺ would also feed them.

His Comportment ﷺ Outside His Home

The Messenger of Allah ﷺ held his tongue and only spoke regarding that which concerned him.* He brought people together and did nothing to divide them or drive them away. He honoured the nobles of every tribe and appointed them as leaders of their people. He was cautious about people and was on his guard against them without losing his smile and his courtesy. He asked about his Companions** and asked people about how other people were.***

He praised what was good and encouraged it, and disliked what was unpleasant and discouraged it. He took a balanced and moderate course. He was not neglectful of people's states,**** fearing that people would become neglectful or would incline towards worldly things. He was prepared for every situation.***** He would not fall short of fulfilling his obligations, nor would he go to an excess. The people closest to him were the best of people, and the best people in his sight were the most beneficial to others. Those he most esteemed were those who most supported and helped others.

* That which did not concern him was: things that if he did not speak about them, they did not harm him and things that if he did speak about them, they did not benefit him.

** He would visit the sick amongst them, pray for those travelling and seek forgiveness for those who had died.

*** He would ask if good or bad things had happened to them, in order to rectify any injustice. He did not spy on them or seek out their faults.

**** He would thus remind and guide them.

***** Meaning that if an issue came up he would give the ruling on it and the evidence for it.

How He sat ﷺ With His Companions

The Messenger of Allah ﷺ would not stand nor sit without mentioning Allah. He would not reserve a special place for himself and he forbade others from doing so. When he came to a group of people, he would sit at the edge of the gathering and he instructed others to do the same. He gave everyone he sat with their due, and no-one that sat with him thought that anyone else was more honoured than himself. If anyone sat or stood with him to ask for something, he remained patient until that person left.

When someone asked him for something, he either gave it to him or sent him away with a kind word. He treated people with such kindness and noble character that he was like a father to them. They were all equal to him with respect to their rights. His assembly was one of forbearance, modesty, patience and trust. In it no voices were raised, no ugly things mentioned and people's lapses were not exposed. No-one saw himself as better than anyone else, and they varied in merit according to their degree of godfearingness. They were humble and showed respect to the old and mercy to the young. They gave preference to those with needs and protected and cared for strangers.

His Comportment ﷺ With His Companions

The Messenger of Allah ﷺ was always cheerful, easy-tempered and mild. He was neither rough nor coarse. He did not shout or utter obscenities. He did not find fault with people and he did not joke excessively. He ignored that which he found distasteful. He never allowed those who put their hopes in him to go away disappointed. He abandoned three things in respect to himself: argumentation, excessive speech and that which did not concern him. He abandoned three things in respect to other people: he did not censure anyone, he did not rebuke them and he did not try to seek out their faults.

He only spoke about things for which he hoped a reward from Allah. When he spoke, the people sitting with him lowered their heads and were as still as if birds were sitting on them. When he spoke they were silent, and when he was silent they spoke, and they did not quarrel in his presence. When someone talked in his presence, everyone listened intently until he had finished. Their conversation was about the first topic broached. He laughed at what they laughed at and he was surprised by what surprised them. He would be patient with strangers who were rude in their speech and questioning, such that the Companions would wish to correct their speech. He would say: "If you see someone asking for something he needs, help him." He did not accept praise except in recognition for some good that he had done. He would only interrupt someone's speech when they had overstepped the boundaries, and he would do so by correcting that person or standing up from where he was sitting.

His Silence ﷺ

The Prophet ﷺ was silent for four reasons: forbearance, caution, appraisal and reflection. His appraisal lay in careful observation and listening to people. His reflection was upon what would endure and what would vanish. He ﷺ had been given both forbearance and patience, and nothing would anger or agitate him. He was given caution in four things: in adopting a good thing in which he would be followed; in abandoning a bad thing which would be abandoned; in striving to determine what would be most beneficial for his nation; and in performing that which would benefit them in this world and the next.²¹¹

Section Six

ETIQUETTES AT WORK, THE ZUHR PRAYER AND SOCIAL RELATIONS



Etiquettes at Work

In your work take into account three things: your intentions, your duties, and things to beware of and avoid.

Intentions

- ∞ Obtaining enough money to be independent of others.
- ∞ Obeying Allah's command to provide enough for your dependants, such as your wife, your children and your parents.
- ∞ Obtaining the rewards that the Prophet ﷺ promised to those who work. They include:
 - That what they spend on their families will be considered charity²¹²
 - That they will obtain Allah's forgiveness. The Prophet ﷺ said: "Whoever finds himself tired in the evening from his work will be forgiven."²¹³

- That they will obtain Allah’s love. The Prophet ﷺ said: “Truly Allah loves the believer who has a profession;”²¹⁴
- That they will reach a high station in the Hereafter. The Prophet ﷺ said: “The honest and trustworthy trader will be resurrected with the Prophets, the Şiddiqūn and the Martyrs.”²¹⁵

Work can also be considered struggling in the path of Allah, as is demonstrated in the ḥadīth narrated by Kaʿb ibn ʿUjrah ؓ who said: “A man passed by the Prophet ﷺ, and his Companions were impressed by his strength and energy. They said: “O Messenger of Allah, if only he was expending this energy for the sake of Allah!”

The Messenger of Allah ﷺ replied: “If he is striving to provide for his young children then he has gone out for the sake of Allah; if he is striving to provide for his aged parents then he has gone out for the sake of Allah; and if he is striving to provide for himself to avoid being dependant on someone else then he has gone out for the sake of Allah. However, if he is making these efforts to show off and boast to others then he is acting for the sake of the Devil.”²¹⁶

Your Duties

Excelling in your work by expending your effort to constantly improve and develop whatever it is you are involved in. In doing so you should seek to benefit from people of experience and expertise. You must be concerned with punctuality and honouring the terms of your contract. The Messenger of Allah ﷺ said: “Allah has decreed *ihsān* (excellence) for everything.”²¹⁷ Allah rebukes those who fall short of fulfilling their duties in the Qurʾān: *Woe to the fraudulent, who demand full measure when they receive from people but when they measure or weigh for them, they give them less than their due. Do they not believe they will be resurrected on a Mighty Day, a day when mankind will stand before the Lord of the Worlds?*²¹⁸

Many products, such as electrical appliances, clothing, foodstuffs or other things are produced by non-Muslims. Some of

these products may not conform to the Sacred Law and the Prophetic Sunnah so Muslims should attempt to create alternatives to such products or make alterations to them. They should attempt to do business with fellow Muslims and import products from Muslim countries. They should also do business with companies which have the most ethical policies. The basis for them doing so is that when the Prophet ﷺ first arrived in al-Madinah, he ordered the Muslims to establish a market of their own, independent of the existent market.²¹⁹

Showing good character to your colleagues and clients. Your must show excellence in your dealings, communicate well and have good organisation skills. Be concerned with the wellbeing of your colleagues and do not disparage any of them. Give sincere advice to those who make mistakes and help those who are lazy.

Work according to the following principles:

1. Do not seek to deflect blame from yourself by accusing others.
2. Do not attempt to gain promotion at the expense of your colleagues.
3. Beware of showing preferential treatment to those who subscribe to the same belief, school of thought or opinion as you.

Many ḥadīth have been related on the merit of good character. Here we will mention a few of them.

“The best of you are the most beautiful in character.”²²⁰

“Rudeness and obscene speech have nothing to do with Islam, and the best person in Islam is the one who has the most beautiful character.”²²¹

“The most beloved of you to me and the closest to me on the Day of Judgement are those with the most beautiful character.”²²²

“The most beloved of you to me are those with the most beautiful character, the humble, who get on well with others and are easy to get on with. Those who are most disliked amongst you are those who spread slander and cause division between those who love each other, and those who seek to find fault with people who do not possess those faults.”²²³

“The believer may reach through his good character the ranks of those who fast in the day and stand in prayer at night.”²²⁴

Things to Avoid

Professions can be divided into three categories according to the ruling of the Sacred Law:

1. Professions which are legal and permissible according to the textual evidence of the Qur’ān and the ḥadīth. They could even be required to be undertaken either on the basis of being recommended (*mandūb*) or communally obligatory (*farḍ kifāyah*). Examples of this are teaching beneficial knowledge, agriculture, trade and certain types of beneficial industries and professions. The scholars are in agreement that the believer should enter into one of these fields to attempt to earn his provision, in the knowledge and belief that *Allah is the true Provider, the Possessor of all Power, the Steadfast*.²²⁵ In his work he should also observe the duties previously mentioned. He must observe the rulings of the Sacred Law and study them if he has not done so previously. Allah says: *Do not pursue that of which you have no knowledge. The hearing, vision and the heart: truly (man) will be accountable for all of them*.²²⁶

2. Professions which are either unlawful or to be avoided, according to the textual evidence of the Qur’ān and the ḥadīth. This is because of their detrimental effect on religious and worldly affairs. Examples of these types of profession are working in banks which deal with usury, or working with illegal taxes; selling that which is forbidden in the Sacred Law such as drugs, alcohol or pornography. It is obligatory for Muslims to avoid these types of work. They may believe or imagine that they have no other option but to work in these areas, but in reality people’s provision is in the hands of Allah alone. That which Allah

possesses cannot be sought through disobedience to Him. Allah demonstrates in the following verses the best means of obtaining His provision: *He who fears Allah, Allah will give him a way out, and He will provide for him from where he does not expect. Whoever trusts in Allah, Allah is sufficient for him. Allah will surely accomplish His purpose. Allah has given every thing a certain measure... He who fears Allah, Allah will give him ease in his affair. This is the decree of Allah, which He has sent down to you. And he who fears Allah, Allah will wipe out his sins and make for him a great reward.*²²⁷

3. Professions which are both harmful and beneficial for the Muslims. They may be in the sphere of the good and the lawful, or the evil and the unlawful. An example is the sale of technological appliances and the like, the reality of which is clear to any Muslim. If the vendor knows or believes that the purchaser will use these appliances in a way that is more harmful than beneficial, then it is unlawful for him to sell them to him. This is clarified in the ḥadīth: “Whoever sets aside grapes at the time of picking in order to sell them to someone who will make wine from them has knowingly thrown himself into the fire.”²²⁸ However, if the vendor knows or believes that the purchaser will use these appliances for a good purpose, then it is permissible for him to sell them to him. If there is doubt over how they will be used, then it is permissible for someone to deal in them, but it is disliked (*makrūh*).

The best thing is for a Muslim to seek out that which benefits his fellow Muslims, and then to busy himself with that thing, leaving that which is dubious, acting on the ḥadīth of the Prophet ﷺ: “Leave that which causes you doubt for that which does not cause you doubt.”²²⁹ As they say: ‘you will not miss something which you left for the sake of Allah.’

The Muslim Woman at Work

As for a Muslim woman, it is best for her to reflect upon Allah's address to the believing women: *Stay (quietly) in your homes*,²³⁰ and upon the statement of al-Sayyidah Fāṭimah al-Batūl ؓ: "It is best for a woman never to see a man and for no man to see her."²³¹ She should busy herself with strengthening her faith, being obedient to her Lord, obtaining that which establishes in her heart veneration for Allah and His Messenger ﷺ, learning the rulings of the Sacred Law and preparing herself to be of benefit to the Muslims. She should defend the honour and the rights that Islam accords her on the basis of firm knowledge and insight. She should take care of the affairs of her parents and her husband and the affairs of the household. She should also be concerned with the upbringing of her children and her siblings, because in doing so she is preparing the future generation of upright Muslims.

There is no harm in a woman working if there is a need or a necessity, as demonstrated in the story of Sayyidunā Mūsā and Sayyidunā Shu'ayb and his daughters in the Qur'ān.²³² Allah says: *He (Mūsā) found at a distance from them two women keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks), and our father is an elderly man."* In the statement "our father is an elderly man" is an indication that there was a need or a necessity for the women to work. In this situation a woman may work, provided the following points are taken into account:

1. That she dresses modestly and covers herself appropriately when she goes to work. Allah says: *Then one of them (the daughters of Shu'ayb) came to him, walking shyly.* He also says: *Do not show off (your beauty) in public, as was done in the times of jāhiliyyah*²³³ He says to the Prophet ﷺ: *O Prophet, tell your wives and your daughters and the believing women to draw their cloaks close around them.*

*That will be better, that they be known and not molested, and Allah is Oft-Forgiving, Most Merciful.*²³⁴

2. That she does not speak softly or provocatively to men: *Do not be soft in speech, lest one in whose heart is a disease should be moved with desire, and speak justly.*²³⁵
3. That she does not work in an environment where she is forced to be alone with a man, even if that man is her manager. It has been related in a ḥadīth: “Let none of you ever be alone with a woman, except in the presence of a man whom it is impermissible for her to marry (*maḥram*).”²³⁶
4. That she avoids mixing with men. The Prophet ﷺ said: “Beware of entering the women’s quarters.”

“What about the wife’s male in-laws?” asked a man from the *Anṣār*.

“They are akin to death,” replied the Prophet ﷺ.²³⁷

Thus our religion does not prevent women from working. Rather it establishes firm principles and regulations which prevent women from the likelihood of being harmed, and teaches them to avoid being the cause of provocation or anything unlawful taking place.

* Meaning it is potentially fatal for a woman’s religion for her to be alone with her husband’s male relatives

The Zuhr Prayer

When you hear the call to the *Zuhr* Prayer, then prepare for it. Pray it in the mosque if you are able, observing the previously mentioned etiquettes concerning the call to prayer and entering the mosque.

Pray four units before *Zuhr*, acting on the ḥadīth: “If someone consistently prays four units before and after *Zuhr*, Allah will not allow him to enter the Fire.”²³⁸ It has been related that the Prophet ﷺ used to pray four units before *Zuhr*, after the sun begins to decline from its zenith, and he said: “This is a time when the gates of the heavens are opened, and I love for a righteous deed of mine to ascend at this time.”²³⁹ He also said ﷺ: “If someone prays four units before *Zuhr*, it is as if he prayed them as part of the night vigil prayer.”²⁴⁰ If you are able to recite *Sūrat Yā Sīn* in these four units then it is good to do so.*

When the time of the prayer comes, do not neglect the etiquettes just before the prayer, the etiquettes within the prayer, and the *adhkār* after it.

Then pray four units after the prayer, as indicated in the previously mentioned ḥadīth.

When you return home from your place of work or study, do not neglect the etiquettes of entering the house and the etiquettes of eating. If you did not take a nap before *Zuhr*, then there is no harm in taking one at this time, as it will help you to wake up and pray in the night, and it will give you new energy. As the ḥadīth says: “Take a midday nap because the devils do not do so.”²⁴¹

* Imām Mālik narrates in *al-Muwattaʿa* that whoever reads *Sūrat Yā Sīn* after the sun has declined from its zenith will have seventy of his needs fulfilled.

A Definition of Social Relations According to the Sacred Law

It is important to know that the Sacred Law has laid down principles for interaction with everyone that you come across. It is appropriate here that we define the principles of interaction with people, whether they be your parents, your spouse, your children, your relatives, other Muslims or non-Muslims. This definition will mean that the boundaries are clear, whatever the circumstances may be. Al-Sayyidah ‘Ā’ishah رضي الله عنها said: “Taqwā* does not permit someone who has been angered to take retribution.” The believer is someone who stops at the boundaries, and the foundation of a person’s religion is their transactions.

Your Parents

The basis of your relationship with your parents should be Allah’s saying: *Treat your parents in the best way.*²⁴² This entails treating them well, meaning to obey them and not to harm them in any way, regardless of whether they respect your rights and treat you well or not. Treating them well is an independent act of worship. It is not nullified by injustice on the part of your mother or father. You have been promised a great reward for it on the tongue of the Prophet ﷺ, who was asked: “Which is the most beloved of actions to Allah?”

He said ﷺ, “Performing the prayer in its time.”

“And (what is the most beloved of actions) after that?”

“Treating your parents well.”²⁴³

Treating them well is a form of struggle. This is demonstrated when

* Taqwā is to obey Allah’s orders and avoid His prohibitions in a state of fearful awareness of Him.

one of the Companions asked the Prophet's permission to go on an expedition. The Prophet ﷺ asked him: "Are your parents alive?"

"Yes," he replied.

"Then your struggle is with them."²⁴⁴

He also made the following statements regarding the rights of one's parents:

"They (your parents) are either your heaven or your hellfire."²⁴⁵

"The pleasure of Allah is in the pleasure of one's parents and the displeasure of Allah is in the displeasure of one's parents."²⁴⁶

"Whoever wishes to live longer and have an increase in his provision, let him treat his parents well and honour his kinship ties."²⁴⁷

"Wretched and abased is the one who accompanies either or both of his parents in their old age and then does not enter Paradise."²⁴⁸

Your Spouse

The basis of your relationship with your spouse should be Allah's saying: *Live with them on a footing of kindness and equity.*²⁴⁹ Allah also says: *Either keep the marriage amicably or dissolve it charitably.*²⁵⁰ The Prophet ﷺ said: "Fear Allah concerning your women because you took them as a trust from Allah, and they were made legal for you on the basis of Allah's word. Your right over them is that they not allow anyone that you dislike to enter your home, and if they do this strike them in a way that causes no pain.* Their right over you is that you give them food and clothing equitably."²⁵¹

The meaning of living together on a footing of equity and kindness is for them to give each other their rights with a smile and to be pleasant to deal with. Both should be concerned with trying to please the other. They should work together to do that which will ensure their union in Paradise.

* This measure may only be used by the husband as a last resort on condition that he knows that it will be of benefit in disciplining his wife. The admonishing may not cause pain and may only be with something small like a pen. It is better for the husband never to resort to this, in emulation of the Messenger of Allah ﷺ who "never struck anyone with his hand except when he was (in battle) in the path of Allah." (al-Bukhārī and Muslim).

It has been narrated in a ḥadīth: “If a man wakes up in the night and wakes up his wife and then they both pray two units they will be written amongst those who remember Allah much.”²⁵² Because of the great reward that a woman is promised for being a good wife, she is obliged to obey her husband in all that is not disobedience to Allah, as has been clarified in the Sacred Law.

Your Children

The basis of your relationship with your children should be the ḥadīth of the Prophet ﷺ: “Every child is born on the *fiṭrah* * and it is his parents who turn him into a Jew, a Christian or a Magian.”²⁵³ Your responsibility towards them is giving them a good upbringing, disciplining them, refining their character, instilling in them veneration of their Lord and connecting them to their religion. It has been narrated in a ḥadīth: “A father can give his son nothing better than good manners.”²⁵⁴ You should not seek provision or support from your children, for these are things you seek from Allah. You should beware of your children being a cause of you falling into disobedience or heedlessness of Allah, or forgetting the duties prescribed by the Sacred Law. Allah says: *O you who believe, do not let your wealth or children distract you from the remembrance of Allah, and those who do this will be the losers.*²⁵⁵ The ḥadīth says: “Children are the dearest thing to the heart and they are the cause of cowardice, miserliness and sorrow.”²⁵⁶

Your Relatives

The basis of your relationship with your relatives is honouring the ties of kinship, as this will result in a connection with Allah. The Prophet ﷺ said: “Allah connects to the one who honours these ties, and cuts off the one who cuts them.”²⁵⁷ You must honour these ties whether your relatives do so or not. It has been narrated in a ḥadīth: “The one who honours the ties of kinship is not the one who only

* The *fiṭrah* is the primordial state in which man is born, which is a state of Islām, or submission to Allah.

does so because the other party does so. Rather he is the one who honours the ties even when his relatives cut off ties.”²⁵⁸ Thus even if a person’s relatives cut off ties with him, show him disrespect and treat him badly, this does not make it permissible for him to cut off ties with them. On the contrary, the duty of honouring these ties remains obligatory.

It has been narrated that a man said: “O Messenger of Allah, I have relatives with whom I maintain ties, but they have cut off ties with me. I treat them well and they treat me badly. I am patient with them, and they abuse me.”

The Prophet ﷺ said: “If you are doing what you say, it is as if you are forcing them to eat hot ashes,^{*} and Allah will assist you as long as you continue in this way.”²⁵⁹

Muslims

Your relationship with Muslims is based upon mercy in all its manifestations: helping the oppressed and preventing the oppressor from transgressing as mentioned in the ḥadīth;²⁶⁰ returning the greeting of salām; visiting the sick; attending the funeral prayer; responding to invitations; saying ‘Allah have mercy upon you’ when someone sneezes and subsequently praises Allah; giving sincere advice; not seeking out people’s faults; guarding your tongue; fulfilling people’s needs; reconciling between people when they fall out with each other; showing mercy to the weak and helping those in need; honouring the elderly; showing compassion to the young; showing respect to the pious and so forth.²⁶¹

The Prophet ﷺ said: “Allah the exalted shows mercy to those that show mercy to others. Show mercy to those on earth and the One in the heavens will show mercy to you.”²⁶²

He also said ﷺ: “The believers in the love, mercy and compassion they show one another are like the body. If one part of it suffers from an ailment the rest of the body complains of insomnia and fever.”²⁶³

* Imām al-Nawawī says in *Riyāḍ al-Ṣālihīn* that the pain involved in eating hot ashes is a metaphor for the greatness of the sin which they are committing in abusing the rights of their relative.

Non-Muslims

Your relationship with non-Muslims should also be based upon mercy, as the Messenger of Allah ﷺ was sent as a mercy for all of creation. You should wish that every non-Muslim be guided to the light of Islam and you should do what you are able to facilitate that. As long as they are not directly involved in fighting against the Muslims, and are not preventing the call of Islam from reaching people, non-Muslims should be treated with kindness and justice, as mentioned in the following verse: *Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.*²⁶⁴

The Sacred Law upholds the rights of non-Muslims over their Muslim relatives. When the Messenger of Allah ﷺ was asked how Asmā' the daughter of Abū Bakr should treat her non-Muslim mother he replied: "She should bring her into her house, accept presents from her, honour her and treat her with excellence."²⁶⁵ In another narration he said ﷺ to her: "Honour the ties between you."²⁶⁶

Section Seven

FROM ʿAṢR UNTIL THE TIME YOU SLEEP



The ʿAṣr Prayer

When you hear the call to the ʿAṣr Prayer answer the muʿadhin and prepare for the prayer. Follow the previously mentioned etiquettes when using the toilet and getting dressed if you need to do so, as well as the etiquettes when leaving the house, on the way to the mosque, and when entering it.

By praying four units before the obligatory prayer you will be amongst those to whom the Prophet ﷺ asked Allah to show mercy. He said ﷺ: “May Allah have mercy upon a person who prays four units before ʿAṣr.”²⁶⁷ He also said: “The Fire will not touch the one who consistently prays four units before ʿAṣr.”²⁶⁸

When the time for prayer comes, observe the etiquettes and adhkār just before the prayer, the etiquettes within the prayer, and the adhkār after it.

Making Use of the Time Between ʿAṣr and Maghrib

The time between ʿAṣr and *Maghrib* is a time of great merit which should be spent doing good deeds, as is shown by the verse: *Celebrate the praises of your Lord before sunrise and before sunset,*²⁶⁹ and the ḥadīth: “It is more beloved to me to sit with a group of people remembering Allah from after the ʿAṣr prayer until the sun sets than to set free eight slaves from the descendants of Ismāʿīl.”²⁷⁰ If you are working then observe the etiquettes mentioned concerning work and if you are elsewhere, then base your dealings upon what has been mentioned concerning social relations according to the Sacred Law.

It is only appropriate that a Muslim spends this time in doing good and not in amusing himself or fooling around, for he will be taken to account on the Day of Judgement for how he spent his life. As Allah says: *The one who does an atom’s weight of good will see it, and the one who does an atom’s weight of evil will see it.*²⁷¹

Just before sunset you should read the adhkār of the evening which are the same as those of the morning, except for a few slight differences.*

Finish off by reading:

أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

I seek forgiveness for the believers, male and female.**²⁷² (27 times)

* See above “Adhkār of the Morning and Evening.”

** The Prophet ﷺ informed us that whoever says this twenty-seven times a day will be amongst those whose prayers are answered and those through whom the people of the Earth are given provision.

The Maghrib Prayer

When you hear the call to the *Maghrib* Prayer answer the mu’adhin and add:

اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ
وَأَصْوَاتُ دُعَاتِكَ فَاعْفِرْ لِي

Oh Allah, this is the coming of Your night, and the end of Your day and these are the voices of Your callers (to the prayer), so forgive me.²⁷³

Then prepare for the prayer, following the previously mentioned etiquettes throughout.

Read the adhkār after it, which are the same as those after *Fajr*.

Making Use of the Time Between Maghrib and ‘Ishā’

Know that this is a noble time. Allah says: *Their sides shun their beds as they call upon their Lord in fear and in hope, and they spend from what We have provided them. No soul knows what delights of the eye are kept hidden for them as a reward for what they have done.*²⁷⁴

Sayyidunā Anas ؓ said that the verses were revealed concerning the Companions who “used to pray supererogatory prayers between *Maghrib* and ‘*Ishā*’.”²⁷⁵ Sayyidunā Hudhayfah ؓ also narrates: “I came to the Prophet and prayed *Maghrib* with him and then he prayed’ until ‘*Ishā*’.”²⁷⁶ So fill this time with acts of obedience to Allah such as prayer, reciting the Qur’ān, remembering Allah and learning.

The Prophet ﷺ said: “If someone prays six units after *Maghrib* and does not say anything evil between them, they will be equal to twelve years of worship.”²⁷⁷ He also said ﷺ: “If someone prays six units after *Maghrib*, his sins will be forgiven even if they are like the foam on top of the sea.”^{*** 278}

If you wish to wander in the ‘Garden of the Knowers of Allah,’ the Book of Allah, then follow the etiquettes pertaining to its recital.

Try to recite Sūrat Yā Sīn at least once in every twenty four hours for it is the heart of the Qur’ān²⁷⁹ and contains many benefits. The Prophet ﷺ said that whoever recites it at night seeking Allah’s countenance will be forgiven.²⁸⁰ Try also to recite Sūrat al-Wāqī‘ah, for the Prophet ﷺ said that whoever recites it every night will not be afflicted by poverty.²⁸¹

* Meaning he performed supererogatory prayers

** The Prophet ﷺ said: “Allah will build a house in Paradise for whoever prays twenty rakats after *Maghrib*.” (Ibn Mājah)

The Merits of Gathering Together for the Remembrance of Allah

Know that the greatest of rewards has been promised in the Qur’an and the ḥadīth for those who gather together to remember Allah. Remembering Allah in a group is superior to a person remembering Allah alone, as the following ḥadīth testify. The Prophet ﷺ said in a ḥadīth qudsī: “Allah Most High states: I am as My slave considers Me to be, and I am with him when he makes mention of Me. If he makes mention of Me to himself, I mention him to Myself and if he makes mention of Me in a gathering, I mention him in a superior gathering.* If he draws near to Me a handspan, I draw near to him an arm’s length, and if he draws near to Me an arm’s length, I draw near to him a fathom’s** length. If he comes to Me walking, I come to him running.”²⁸²

Ya‘lā ibn Shaddād ؓ said: “We were with the Prophet ﷺ when he asked: ‘Is there a stranger amongst you?’ He meant from the People of the Book, (the Jews and the Christians).

We said: ‘No, O Messenger of Allah.’

He ordered for the door to be shut and said: ‘Raise your hands and say: There is no deity save Allah.’ So we raised our hands (and said it) for a time.

Then he said: ‘Praise be to Allah. O Allah, You sent me with this word and promised me Paradise through it and truly You do not break Your promise.’ Then he said: ‘Rejoice, for Allah has forgiven you’.”²⁸³

He also said ﷺ: “Whenever a group of people gathers in one of the houses of Allah to recite the Book of Allah and to read it amongst themselves tranquility descends upon them, mercy envelopes them,

* Imām al-Suyūṭī said: “Group remembrance can only be with raised voices.”

** The span of the outspread arms

the angels surround them and Allah mentions them to those in His company.”²⁸⁴

The Messenger of Allah ﷺ informed us that there are angels that roam the earth seeking out gatherings of remembrance.²⁸⁵

The ‘Ishā’ Prayer

When you hear the call to the ‘*Ishā*’ prayer, answer the mu’adhin and then prepare for the prayer, perform it and read the adhkār after it, following the previously mentioned etiquettes throughout.

Then pray four units, acting on the ḥadīth: “If someone prays ‘*Ishā*’ in congregation and then prays four units before leaving (the mosque), this will be equal to praying four units on Laylat al-Qadr.”*²⁸⁶

Recite Sūrat al-Mulk and Sūrat al-Sajdah if you are able to, for the Prophet ﷺ would not sleep before reciting them both.²⁸⁷ Whoever recites Sūrat al-Mulk every night will be protected from the punishment of the grave.²⁸⁸

Try to return home after that and to only busy yourself with the remembrance of Allah, keeping a guest company, and keeping your parents, your wife or children happy. The Prophet ﷺ disliked sleep before ‘*Ishā*’ and conversation after it.²⁸⁹

Remember the etiquettes of eating, drinking and of using the toilet, and do not forget what has been mentioned about your dealings in your household.

* The Night of Power

The Witr Prayer

The Prophet ﷺ said: “O people of the Qur’ān, perform the Witr Prayer, because Allah is one and He loves uneven numbers.”²⁹⁰

He also said ﷺ: “If someone fears not being able to wake up in the last portion of the night, then let him pray Witr in the first part of the night. If someone hopes to wake up in the last portion of the night, then let him pray Witr at that time, because prayer at that time is witnessed and attended (by the angels), and it is of more merit.”²⁹¹ It has also been narrated: “Allah has aided you with a prayer which is better for you than red camels* – it is the Witr prayer and He has prescribed it for you between ‘*Ishā*’ and dawn.”²⁹²

* Red camels were the most precious livestock that the Arabs possessed.

Preparing for sleep

The need to sleep is a manifestation of man's weakness. It is a good means to increase in love for Allah by remembering His blessings. The beauty of a Muslim is manifested when he sleeps according to the etiquettes of the Prophet ﷺ.

Repent to Allah and seek His forgiveness. Do not sleep with any rancour or hatred in your heart for anyone. Say three times:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek the forgiveness of Allah, alongside Whom there is no deity; the Living, the Self-Existing, and I repent to Him.*²⁹³

The last thing you should do before you sleep should be to remember Allah. The Prophet ﷺ said: "If someone goes to his bed remembering Allah until sleep overcomes him and then awakes in the night and asks Allah for any good thing of this world or the next, Allah will surely give it to him."²⁹⁴

Say:

بِسْمِكَ اللَّهُمَّ أَحْيَى وَأَمُوتُ

In the name of Allah I live and die.²⁹⁵

Say:

سُبْحَانَ اللَّهِ

Transcendent is Allah (33 times)

* The one who reads this will be forgiven all his sins.

الْحَمْدُ لِلَّهِ

All praise belongs to Allah (33 times)

اللَّهُ أَكْبَرُ

Allah is most great (34 times).^{* 296}

Cup your hands and blow into them while reading Sūrat al-Ikhlās, al-Falaq and al-Nās and then wipe over your body as much as you are able, beginning from your head and the front of your body. Repeat this three times.²⁹⁷

Recite Āyat al-Kursī^{** 298} and the last two verses of Sūrat al-Baqarah.^{*** 299}

Say:

بِسْمِكَ رَبِّي وَضَعْتُ جَنِي، وَبِسْمِكَ أَرْفَعُهُ، فَاعْفُرْ لِي
 دُنْيِي، اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا
 فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name, my Lord, I rest my side and by You I raise it. If You decide to take my soul then have mercy upon it, and if You decide to release it, then protect it in the way that You protect the souls of Your righteous servants.

* The Prophet ﷺ taught this to Sayyidunā ʿAlī ؑ and al-Sayyidah Fātimah ؑ.

** The one who does so will be protected until morning.

*** The Prophet ﷺ said that these will suffice for the one who recites them at night, meaning they protect him from misfortune or they suffice for him in place of prayer at night.

Brush your bed three times with the edge of your garment.* ³⁰⁰

Say:

اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَتَوَقَّأَهَا لَكَ مَمَاتُهَا
وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا اللَّهُمَّ
إِنِّي أَسْأَلُكَ الْعَافِيَةَ

O Allah You created my soul, and You will take it from me. Its death and its life are in Your hands. If You wish for it to continue living then protect it, and if You wish to end its life, then forgive it. O Allah, I ask you for well-being.³⁰¹

Always sleep in a state of purity. The Messenger of Allah ﷺ said: “When you wish to go to bed, make wuḍū’ as you would for prayer and then lie on your right side and say:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ،
وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا
مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ
وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

O Allah, I have surrendered to You my soul, and I have entrusted to You my affair. In You I place my reliance, out of fear of You and hope in You, and there is no means of refuge or salvation except in You. I believe in the Book which You have revealed and in the Prophet whom You have sent.

If you die (that night) then you will die in a state of Islam, and make this the last thing you say.”³⁰²

The Prophet ﷺ said: “If a Muslim reads a sūrah from the Book of Allah when he goes to sleep, Allah will send to him an angel to protect him from anything which might harm him until he awakes.”³⁰³

* In order to remove anything harmful, such as insects or scorpions.

He also said ﷺ: “Read Sūrat al-Kāfirūn and then sleep straight after it because it is protection from shirk (idolatory).”³⁰⁴

Section Eight

PROPHETIC INVOCATIONS AND ETIQUETTES FOR VARIOUS TIMES



What follows is a selection of invocations and etiquettes from the Sunnah of the Prophet ﷺ for specific times, taken from *Kitāb al-Adhkār* of Imām al-Nawawī.

The Prayer of Seeking Guidance (Istikhārah)

Sayyidunā Jābir رضي الله عنه said: “The Prophet ﷺ used to teach us to seek guidance in all our affairs, just as he would teach us a sūrah of the Qur’ān. He said: ‘If one of you intends to do something then that person should perform two units of (supererogatory) prayer and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ،
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ،
وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ

اللَّهُمَّ إِن كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، وَعَاجِلِهِ وَأَجَلِهِ، فَأَقْدِرْهُ لِي وَيَسِّرْهُ
لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِن كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، وَعَاجِلِهِ وَأَجَلِهِ،
فَاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ، ثُمَّ اقْدِرْ لِي الْخَيْرَ حَيْثُ
كَانَ، ثُمَّ رَضِّنِي بِهِ

O Allah, I seek guidance from You through Your knowledge, and I seek strength in Your strength, and I ask You from Your immense bounty, for You alone have power and I have no power and You alone have knowledge and I have no knowledge, and You are the Knower of the unseen.

O Allah, if You know this matter (the person mentions the matter) to be good for me in my religion and my livelihood and my ultimate destiny and good for me in the short term and the long term, then facilitate it for me. If, however, You know this matter to be bad for me in my religion and my livelihood and my ultimate destiny and bad for me in the short term and the long term, then turn it away from me and turn me away from it, and decree good for me wherever it may be and make me content with it.*³⁰⁵

* In this version the variant narrations of the supplication are combined together.

The Prayer of Need

The Messenger of Allah ﷺ said: “Whoever has need of anything from Allah or from any human being should perform wuḍū’ and perfect it. Then he should perform two units of prayer. Next he should praise Allah (mighty and majestic is He) and bestow prayers upon the Prophet ﷺ. Then he should say:

لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ
 الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اَللَّهُمَّ إِنِّي
 أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ
 مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدَعْ لِي ذَنْبًا إِلَّا
 غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضَى إِلَّا
 قَضَيْتَهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

There is no deity save You, the Forbearing, the Generous.
 There is no deity save You, the Lord of the Mighty Throne.
 All praise belongs to Allah, Lord of the Worlds. O Allah, I
 ask You for that which brings forth Your mercy, for Your
 forgiveness which erases my wrongdoings, for the ability to
 benefit from every act of piety and for protection from every
 sin. Do not leave with me any sin unforgiven, any worry not
 removed by You or any need that is pleasing to You without
 fulfilling it, by Your mercy, O Most Merciful.

Uthmān bin Hunayf ؓ narrates that a blind man came to the Prophet ﷺ and said: “Supplicate to Allah to cure me.”

He replied: “If you wish, I will supplicate and if you wish, you can be patient and it will be better for you.”

The man said: “Supplicate.”

The Prophet ﷺ commanded him to perform wuḍū’ and perfect it and then to make the following supplication:

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

O Allah, I ask You and I turn to You through Your Prophet Muhammad ﷺ, the Prophet of mercy. O Muhammad, through you I turn to my Lord concerning this need of mine that it may be fulfilled for me. O Allah, let him intercede for me.

‘Uthmān bin Hunayf said: “By Allah, we had not yet dispersed and we had not talked for long before the man entered and it was if nothing had been wrong with him whatsoever.”

The person in need should thus perform wuḍū’ as best they can, perform two units of prayer and then make either of both these supplications for whatever need they have.

What to Say in Times of Trouble

The Messenger of Allah ﷺ used to say in times of trouble:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ،
وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is no deity save Allah, the Almighty, the Forbearing;
there is no deity save Allah, the Lord of the Mighty Throne,
there is no deity save Allah the Lord of the heavens and the
earth and the Noble Throne.³⁰⁶

What to Say in Times of Fear

The Messenger of Allah ﷺ used to teach his Companions to say these words in times of fear:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ ،
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

I take refuge in the complete words of Allah from His anger and the evil of His slaves and from the insinuations of the devils, and I seek Your protection against their approaching me.

‘Abdullāh bin ‘Amr ؓ used to teach these words to his older children, and he used to write them and attach them like an amulet to his younger children.³⁰⁷

What to Say in Times of Worry or Grief

The Messenger of Allah ﷺ said that if someone utters the following words when he is afflicted with worry or grief, Allah will remove his worry and replace his grief with joy:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ،
 مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ
 هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ
 أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ،
 أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ بَصَرِي، وَجَلَاءَ حُزْنِي،
 وَذَهَابَ هَمِّي

O Allah I am Your slave, the son of Your male and female slave. My forelock is in Your hand. Your order will be implemented, and Your decree concerning me will be just. I ask You by every name You possess, of the names which You have called Yourself, or revealed in Your Book, or taught to any of Your creation or kept to Yourself in the unseen realm, to make the Qur'an as a garden for my heart (to wander in), and to make it the light of my vision, and the cause for the removal of my sorrow and my worry.

The Companions said: “O Messenger of Allah, should we learn these words?”

“Of course,” he said ﷺ. “The one who hears them should learn them.”³⁰⁸

What to Say When Tribulation Befalls You

The Messenger of Allah ﷺ said: “The strong believer is better and more beloved to Allah than the weak believer, although there is good in both. Only concern yourself with that which benefits you. Seek Allah’s assistance and do not give up, and if something befalls you do not say: ‘had I only done such-and-such a thing it would have been like this,’ but rather say:

قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ

Allah has decreed, and He has done what He wished to do

Saying: ‘if only...’ opens the door to the Devil.”³⁰⁹

What to Say When Confronted With a Difficult Matter

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

O Allah, there is nothing easy except that which You have made easy. If You wish, You make difficult things easy.³¹⁰

What to Say in Times of Financial Difficulty

The Prophet ﷺ said: “If any of you are having financial difficulty, then nothing prevents that person from saying when he leaves his house:

بِسْمِ اللَّهِ عَلَى نَفْسِي وَمَالِي وَدِينِي، اللَّهُمَّ رَضِّنِي بِقَضَائِكَ
وَبَارِكْ لِي فِيمَا قُدِّرَ لِي حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ
وَلَا تَأْخِيرَ مَا عَجَّلْتَ

(I recite) the name of Allah upon myself, my wealth and my religion. O Allah, make me content with Your decree and bless and increase me in what has been apportioned to me so that I do not wish for that which You have delayed for me to be given to me now, and I do not wish for that which You have apportioned for me now to be delayed.”³¹¹

What to Say When You Are Unable to Pay Back a Debt

A slave who was attempting to buy his freedom came to Sayyidunā ʿAlī ؑ and said: ‘I am unable to pay the amount that I have agreed to buy my freedom so help me.’

He replied: ‘Shall I not teach you some words that the Messenger of Allah ﷺ taught me. Even if you had a debt the size of a mountain Allah (by these words) would settle it for you?’

Say:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ
وَأَعْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah, make that which You have made lawful sufficient for me, so that I do not resort to that which You have made unlawful, and make me, by Your grace, independent of other than You.”³¹²

Words of Protection for Young Children

Ibn ‘Abbās ؓ narrates: ‘The Prophet ﷺ used certain words to protect al-Ḥasan and al-Ḥusayn and he would say: “Your father (Ibrāhīm) used these words to protect Ismā‘īl and Ishāq:

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

‘I seek refuge for you in the complete words of Allah from every devil and every creature and from the evil eye.’”³¹³

What to Say if You See a Fire

The Messenger of Allah ﷺ said: “If you see a fire then say:

اللَّهُ أَكْبَرُ

Allah is most great

because this will extinguish it.”³¹⁴

What to Say at the End of a Gathering

The Messenger of Allah ﷺ said: “If someone sits in a gathering and indulges in much idle speech but then says (the following) before he stands up, Allah forgives him for whatever he did in that gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Transcendent are You, O Allah, and praise be to You as You praise Yourself. I bear witness that there is no deity save You. I seek Your forgiveness and I repent to You.”³¹⁵

What to Say on the Road

The Messenger of Allah ﷺ said: “If someone travels along a road without remembering Allah, it will be a cause of regret for him.”³¹⁶

What to Say When Angry

The Companion Sulaymān ibn Ṣard ؓ said: ‘I was sitting with the Prophet ﷺ while two men were insulting each other. One of the men had become furious and his face had become red. The Messenger of Allah ﷺ said: “Truly I know a word that if he said it, it would remove what he has. If he said (this), his anger would leave him:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from the accursed Devil³¹⁷

The Prophet ﷺ also taught al-Sayyidah ‘Ā’ishah ؓ to make the following supplication when she became angry:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَذْهِبْ
عَيْظَ قَلْبِي وَأَجْرِنِي مِنَ الشَّيْطَانِ

O Allah, forgive me my sins, remove the anger from my heart and protect me from the Devil.³¹⁸

What to Say When You Love Someone

The Prophet ﷺ said: “If a man loves his brother then let him inform him that he loves him.”³¹⁹ A man was once with the Prophet ﷺ when another man passed. He said: “O Messenger of Allah, truly I love this man.”

“Have you informed him of this?” the Prophet asked.

“No,” he replied.

“Inform him,” said the Prophet.

So he caught up with the man and said to him: “Truly I love you for the sake of Allah*.”

“May He for whose sake you love me, love you,” he replied.**³²⁰

* إِيَّيَّ أَجِبُّكَ فِي اللَّهِ

** أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ

*What to Say if You See Someone
Afflicted by Misfortune*

The Prophet ﷺ said: “If someone see a person afflicted by misfortune and then says (the following words), that affliction will not befall him:

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

Praise be to Allah who has spared me what He has afflicted you with, and greatly preferred me over much of His creation”³²¹

Another narration adds that: “He will be spared that affliction whatever it may be as long as he lives.”³²²

What to Say on Entering the Marketplace

The Messenger of Allah ﷺ said: “If someone enters the marketplace and says (the following words), Allah writes for him one million good deeds, erases for him one million bad deeds, and raises him one million stations:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

There is no deity save Allah alone. He has no partners. To Him belongs the dominion and all praise. He gives life and death and He is the Living who never dies. In His hand is all good and He has power over all things.”³²³

The Prophet ﷺ would also say when he entered the marketplace:

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

In the name of Allah. O Allah, I ask You for the good of this marketplace and the good which is in it, and I take refuge with You from its evil and the evil which is in it. O Allah, I seek refuge in You from the tribulation of making a false oath or from making a loss in my transactions.”³²⁴

What Someone Who has a Foul Mouth Should Say

The Messenger of Allah ﷺ said to someone who complained of a foul mouth: “Are you seeking Allah’s ﷻ forgiveness? Truly I seek the forgiveness of Allah Almighty one hundred times a day.”³²⁵

What to Say If Your Vehicle Encounters Problems

One of the Companions said: ‘I was riding behind the Prophet ﷺ when his camel stumbled, so I said: “Wretched is the Devil!”

“Do not say ‘wretched is the Devil,’” said the Prophet ﷺ, “because if you say such a thing, the Devil will become inflated with pride until he becomes as big as a house. Rather say:

بِسْمِ اللَّهِ

‘In the name of Allah,’

If you say this he will shrink until he becomes as small as a fly.”³²⁶ This can be applied when any modern vehicle encounters problems such as a puncture or engine failure.

What to Say When Someone Does Good to You

The Messenger of Allah ﷺ said: “If someone does good to a person and that person says to him (the following) then he has thanked him profusely:

جَزَاكَ اللهُ خَيْرًا

May Allah reward you well³²⁷

What to Say if Someone Gives You a Gift

Sayyidah ‘Ā’ishah ؓ said: “The Messenger of Allah ﷺ was given a sheep. He said to her: ‘Divide it up.’ When her servant returned from distributing the meat ‘Ā’ishah asked: ‘What did they (the people to whom the meat was given) say?’ The servant would say: ‘May Allah bless you.’ ‘Ā’ishah would say: ‘And may Allah bless them.’ We would repeat what they said, and our reward (for the gift) would remain.”³²⁸

* By repeating the same supplication that those who had been given the meat made for her, she was returning the favour and thus nothing was detracted from the reward of giving the meat.

What to Say to Someone Who Prevents Harm From Afflicting You

Abū Ayyūb al-Anṣārī رضي الله عنه removed something unpleasant from the beard of the Messenger of Allah صلى الله عليه وسلم, so he said to him: “May Allah remove from you that which you dislike, O Abū Ayyūb’.” Another narration states that that he said: “Let no evil befall you, O Abū Ayyūb, let no evil befall you.”³²⁹

What to Say if You Fear Giving Something the Evil Eye

If the Prophet صلى الله عليه وسلم feared giving something the Evil Eye he would say:

اللَّهُمَّ بَارِكْ فِيهِ وَلَا تَضُرَّهُ

O Allah, bless this thing and do not harm it.

The Prophet صلى الله عليه وسلم also said: “Whoever sees something which pleases him and then says (the following) he will not harm it (with his eye):

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

What Allah wishes (will be). There is no strength or power save by Allah.”³³⁰

* مَسَحَ اللَّهُ عَنْكَ مَا تَكْرَهُ

** لَا يَكُنْ بِكَ السُّوءُ

What to Say if You See Something That Pleases You or Displeases You

Sayyidah ʿĀʾishah ؓ said: “When the Messenger of Allah ﷺ saw something that pleased him he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Praise be to Allah through Whose bounty all good things are perfected.

If he saw something that displeased him he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Praise be to Allah in all circumstances.”³³¹

*What to Say if You Perceive
an Evil Omen in Something*

The Prophet ﷺ taught that if someone perceives an evil omen in something they should say:

اللَّهُمَّ لَا يَأْتِي بِالْحُسْنَاتِ إِلَّا أَنْتَ، وَلَا يُذْهِبُ السَّيِّئَاتِ
إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah, You alone bring good things, and You alone remove bad things. There is no strength or power save by Allah.”³³²

What to Say When Visiting a Sick Person

When visiting a sick person you should make your visit short unless the sick person wishes that you stay longer. You should not inform the sick person of anything that would sadden or worry him.³³³ You should supplicate for the sick person. The Prophet ﷺ said: “If someone visits a sick person whose appointed time has not come and says (the following) in his presence seven times, Allah Exalted will cure that person of his sickness:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask Allah the Almighty,
Lord of the Mighty Throne to heal you.”³³⁴

The Prophet ﷺ would say upon visiting a sick person:

لَا بَأْسَ ظَهْرٌ إِنْ شَاءَ اللَّهُ

(There is) no harm, (this is source of)
purification if Allah wills.³³⁵

Requesting Supplications from a Sick Person

Sayyidunā ‘Umar ؓ narrated that the Prophet ﷺ said to him: “If you enter upon a sick person request that he supplicate for you, for his supplication is like the supplication of the angels.”³³⁶

The Ruling on Wishing for Death

Sayyidunā ʿUmar ؓ narrated that the Prophet ﷺ said: “Let none of you wish for death because of harm which has befallen you, but if you cannot avoid doing so, then say:

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

O Allah, make me live as long as life is better for me, and make me die if death is better for me.³³⁷

The Supplication to Make When Someone Else Dies

Al-Sayyidah Umm Salamah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم, narrates that she heard the Messenger of Allah صلى الله عليه وسلم say: “If a slave suffers a calamity and then says (the following) Allah will reward that person in their calamity and replace it with something better:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾
اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

We belong to Allah and to Him we shall return.

O Allah, reward me in this calamity of mine and replace it with something better for me.”

She said: “When Abū Salamah died I said what the Messenger of Allah صلى الله عليه وسلم had commanded me to say, and surely enough Allah replaced him with someone better than him: the Messenger of Allah صلى الله عليه وسلم.”³³⁸

What to Say Upon Hearing of a Friend's Death

The Messenger of Allah ﷺ said: "Death comes as a shock so if any of you is informed of the death of his brother let him say:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

﴿ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴾

اللَّهُمَّ اكْتُبْهُ عِنْدَكَ فِي الْمُحْسِنِينَ وَاجْعَلْ كِتَابَهُ فِي
عَلِيِّنَ وَآخُلْفُهُ فِي أَهْلِهِ فِي الْغَابِرِينَ وَلَا تَحْرِمْنَا أَجْرَهُ
وَلَا تَفْتِنَّا بَعْدَهُ

We belong to Allah and to Him we shall return.

Truly to our Lord we shall return.

O Allah record him in Your sight as being one of the people of excellence, and make his book (of actions) to be in 'Illiyūn (the highest heaven) and send someone to succeed him amongst his remaining family members. Do not deprive us of his reward and do not test us after he has gone."³³⁹

The Permissibility of Crying and the Impermissibility of Excessive Lamentation

Excessive lamentation is forbidden by the Sacred Law. The Messenger of Allah ﷺ said: “Those who slap their cheeks, tear their clothes and cry out with the laments of the Days of Ignorance are not from us.”³⁴⁰

Crying, however, is permissible. Anas bin Mālik ؓ narrates that the the Messenger of Allah ﷺ entered upon his son Ibrāhīm ؑ who was in the throes of death and he began to cry. ‘Abd al-Raḥmān bin ‘Auf ؓ said: “Even you, O Messenger of Allah?”

“O Ibn ‘Auf,” he replied, “this is mercy.”

He asked him again and the Messenger of Allah replied: “Truly the eye sheds tears and there is sadness in the heart but we only say that which pleases our Lord. We are truly grieved by your departure, O Ibrāhīm.”³⁴¹

* The actions mentioned were manifestations of excessive lamentation in the time of the Prophet ﷺ. Any display of excessive lamentation and refusal to accept the decree of Allah is likewise prohibited.

Consoling the Family of the Dead Person

It is recommended to console the relatives of the deceased for three days after the burial. What is meant by consoling is enjoining steadfastness and encouraging it by mentioning the reward in the afterlife for doing so, warning against excessive grief, and praying for forgiveness for the deceased and relief for those who have suffered misfortune.³⁴² The Prophet ﷺ said: “If a believer consoles his brother in a time of misfortune, Allah will clothe him with garments of nobility on the Day of Judgement.”³⁴³

Usāmah bin Zayd ؓ narrates that one of the daughters of the Prophet ﷺ sent a message to him telling him that her young son was about to die and requesting him to come. The Prophet ﷺ said to the messenger: “Return to her and inform her that what Allah gives and takes belongs to Him and everything has an appointed time. Command her to be patient and seek Allah’s reward.”³⁴⁴

Visiting Graves

Sayyidah ʿĀʾishah ﷺ narrates that on the nights which the Messenger of Allah ﷺ would spend with her he would visit Baqī^{c345} in the last portion of the night and say:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا
تُوعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ،
اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ الْعَرَقَادِ

Peace be upon you, O abode of believers. What you were promised has come to you. We are granted respite until tomorrow, and we will, Allah willing, be joining you. O Allah, forgive the people of Baqī^c al-Gharqad.

The Prophet ﷺ also instructed her to say:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ
اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَمِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِن
شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ

Peace be upon the people of these abodes from the believers and the Muslims. May Allah show mercy to those who have gone before and those who are to come after. We will, Allah willing, be joining you.³⁴⁵

What to Say in a Strong Wind

When there was a strong wind the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ
بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

O Allah, I ask You for its good, the good that is in it and the good that it brings, and I take refuge in You from its evil, the evil that is in it and the evil that it brings.³⁴⁶

What to Say Upon Hearing Thunder

When ‘Abdullāh bin al-Zubayr ؓ heard thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ
وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

Transcendent is the One Whom the thunder praises, and likewise the angels out of fear of Him.³⁴⁷

What to Say When Rain Falls

If the Messenger of Allah ﷺ saw rain he would say:

اللَّهُمَّ صَيِّبًا نَافِعًا

O Allah, make it plentiful beneficial rain (once, twice or three times).³⁴⁸

What to Say Upon Sighting the New Moon

When the Prophet ﷺ saw the new moon he would say:

اللَّهُمَّ اجْعَلْهُ هِلَالَ يُمْنٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ
فَعَدَّلَكَ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

O Allah, make it a new moon bringing felicity and guidance. I believe in the One Who created you and fashioned you. Exalted is Allah, the best of creators.³⁴⁹

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ
وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّهُ وَتَرْضَاهُ، رَبَّنَا وَرَبُّكَ اللَّهُ

Allah is most great! O Allah bring with its appearance safety, faith, peace and Islam and the ability to do that which You love and that which pleases You. Our Lord and yours (addressing the moon) is Allah.³⁵⁰

Section Nine

ETIQUETTES OF THE FRIDAY PRAYER AND TRAVELLING



The Etiquettes of the Friday Prayer

Friday is the best day of the week. Many great things have been narrated in the ḥadīth which highlight its excellence. The Messenger of Allah ﷺ said: “The best day upon which the sun rises is Friday. On that day Adam was created, on that day he was placed in Paradise and on that day he was ejected from it.”³⁵¹ He also said ﷺ: “The Friday Prayer wipes out the sins that are committed between it and the next Friday Prayer, as long as the major sins are avoided.”³⁵²

The Prophet ﷺ warned against leaving the Friday Prayer, saying: “People had better not leave the Friday Prayer or else Allah will surely put a seal on their hearts and they will surely then be amongst the heedless.”³⁵³

You should endeavour do the following things:

Bestow abundant prayers upon the Prophet ﷺ. He said ﷺ: “Friday is amongst the best of your days. On that day Adam was created, and on it the Horn will be blown and on it death will come (to all things), so bestow abundant prayers upon me on that day, for indeed your prayers are presented to me.”

A man asked: “How will our prayers be presented to you after your body has decayed?”

The Prophet ﷺ responded: “Truly Allah has prohibited the earth from consuming the bodies of the Prophets.”³⁵⁴

He also said ﷺ: “Bestow abundant prayers upon me on Friday, for the prayers of my nation are presented to me every Friday. Those who bestow the most prayers will be the closest to me in degree.”³⁵⁵

Recite *Sūrat al-Kahf* on Thursday night and on Friday. Reading it on the day is better due to the rigorously authenticated ḥadīth which states that the one who reads it will be granted a light extending to the following Friday.³⁵⁶ It has been also narrated that the one who reads it on Thursday night will be granted a light extending to the Ancient House (the Kaʿbah).³⁵⁷

Have a bath. The Prophet ﷺ said: “Whoever comes to the Friday Prayer then let him take a bath.”³⁵⁸ He also said ﷺ: “If someone bathes thoroughly on Friday, goes early (to the mosque), walks and does not ride, draws close to the imām, listens intently and does not engage in any vain talk, he receives for every step he takes (to the mosque) the reward of a year’s worship: fasting in the day and praying at night.”³⁵⁹

Clean and oil yourself and wear perfume, acting on the ḥadīth: “If a man bathes on Friday, purifies himself as much as he is able, puts on oil or perfume from the perfume of his house, then goes out (to the mosque) and does not come between two people;* then prays as much as he wishes and then listens attentively when the imām speaks except that he is forgiven the sins he commits until the next Friday.”³⁶⁰

Go early to the prayer, on the basis of the ḥadīth: “Whoever takes a bath on Friday like the bath which he would take to remove a state of ritual impurity and then goes in the first hour (to the mosque), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is if he has sacrificed a cow. Whoever goes in the third hour, it is if he has sacrificed a ram. Whoever goes in the fourth hour, it is if he has sacrificed a chicken. Whoever goes in the fifth

* Meaning that he does not upset two people sitting next to each other either by stepping over them while passing between them or by praying or sitting between them.

hour, it is if he has offered an egg. When the imam comes out, the angels attend to listen to the sermon.”³⁶¹

Listen attentively to the sermon, on the basis of the ḥadīth: “Whoever makes good his wuḍū’ and then comes to the Friday Prayer and listens attentively will be forgiven the sins he will commit up until the next Friday with the addition of three days.”³⁶²

Supplicate in abundance, in the hope that your supplication coincides with the time when supplications are answered, on the basis of the ḥadīth: “On (that day) there is a time in which no Muslim slave stands in prayer asking Allah for something except that Allah gives him that thing.” He then made a gesture with his hand to show how short a time it was.³⁶³ The Prophet ﷺ also said that: “The time is from when the Imām sits down* until the prayer is finished.”³⁶⁴ A number of the Companions held that the time is in the last portion of the day.

* After ascending the minbar or pulpit

The Etiquettes of Travelling

If it crosses your mind to travel it is recommended to perform the prayer of *Istikhārah* and to consult the people of piety, or those who can be relied upon due to their religion, knowledge and experience. The Prophet ﷺ said: “A sign of the son of Adam’s felicity is his seeking the guidance of Allah Exalted in all his affairs, and a sign of his wretchedness is his failure to seek the guidance of Allah Exalted in all his affairs.”³⁶⁵ The Prophet ﷺ said: “If you are considering doing something then seek Allah’s guidance regarding it seven times, then look to the inclination of your heart because good is in that.” Refer to the section on *Istikhārah*.

When you are about to leave the house, pray two units, since the Prophet ﷺ said: “No-one leaves anything better with his family than two units which he prays upon setting out on his journey.”³⁶⁶

It is recommended for someone bidding farewell to a traveller to say as the Prophet ﷺ said when he bade farewell to one of his Companions:

أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

I entrust your religion, your trusts and the endings of your actions to Allah.³⁶⁷

* In other words he leaves no better protector than this prayer, because it is an expression of his resigning his affair to Allah (*Ibn ‘Allān*).

The traveller says to his family and those he is leaving behind:

أَسْتَوِدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

I place you in the trust of Allah, Who never loses that which is placed in His trust.³⁶⁸

The Prophet ﷺ said: “If something is placed in the trust of Allah, He will take care of it.”³⁶⁹

The traveller should inform his brothers that he is travelling. The Messenger of Allah ﷺ said: “If one of you wishes to travel then let him bid farewell to his brothers, for Allah will surely place blessings in their supplications for him.”³⁷⁰ Sayyidunā Ibn ‘Abbās ؓ said: “It is from the Sunnah that if a man intends to travel he goes and greets his brothers and if he returns from a journey his brothers come to him and greet him.”³⁷¹

The traveller should request the counsel of the pious before travelling. A man said: “O Messenger of Allah, I am about to travel so give me counsel.”

He said ﷺ: “Have taqwā* of Allah and say in every high place:

اللَّهُ أَكْبَرُ

Allah is most great.”

When the man turned away Prophet ﷺ said:

اللَّهُمَّ اطْوِلْهُ الْبُعْدَ ، وَهَوِّنْ عَلَيْهِ السَّفَرَ

“O Allah, fold up the distance for him and make easy his journey.”³⁷²

Another man came to the Prophet ﷺ and said: “O Messenger of Allah, I am about to travel so give me provision.”

* Taqwā is to obey Allah’s orders and avoid His prohibitions in a state of fearful awareness of Him

He responded: “May Allah provide you with taqwā.”

“Give me more,” the man said.

“And (may Allah) forgive your sins.”

“Give me more, may my father and mother be your ransom”

“May Allah facilitate good for you wherever you are.”³⁷³

Upon boarding a vehicle say three times:

اللَّهُ أَكْبَرُ

Allah is most great

and make the supplication of boarding and the supplication of travelling as the Prophet ﷺ taught us:

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

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرِّ وَالتَّقْوَىٰ، وَمِنْ
الْعَمَلِ مَا تَرْضَىٰ اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، واطْوِ عَنَّا
بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي الْأَهْلِ
وَالْمَالِ وَالْوَالِدِ اللَّهُمَّ إِنَّا نَعُودُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ،
وَكَاثِبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ

*Transcendent is He Who has subjected this** to our (use), for
we could never have accomplished this (by ourselves), and to
our Lord we will surely return.*

* The three supplications together are:

رَوَدَّكَ اللَّهُ التَّقْوَىٰ وَعَفَرَ ذَنْبَكَ وَبَسَّرَكَ الْخَيْرَ حَيْثُمَا كُنْتَ

** The du'a was originally mentioned in the Qur'an (43.13) in the context of mounting a horse or similar animal, but it can equally be applied to boarding any form of modern transport

O Allah, truly we ask You on this journey of ours for piety and taqwā and for actions which are pleasing to You. O Allah, make easy for us this journey and fold up for us its distance. O Allah, You are our Companion on our journey and the Caretaker of our families, wealth and children. O Allah, we seek refuge in You from the hardship of the journey, from seeing anything which causes distress and from returning and finding that evil has befallen our wealth, our family or our children.³⁷⁴

Then recite:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى
عَمَّا يُشْرِكُونَ﴾

*They did not venerate Allah as He deserves to be venerated.
On the Day of Judgement the whole of the earth will be in
His absolute control and the heavens will be rolled up in
subjugation to His sovereignty. Transcendent and exalted is
He above the partners they attribute to Him.*

Sayyidunā Ibn ʿAbbās ؓ said: “If someone says these words upon boarding a ship or upon mounting his riding-beast and then drowns or perishes, then I will be answerable to him on the Day of Judgement.”

Upon boarding, make the following supplications and then smile. ‘Alī bin Rabī‘ah narrates that he saw ‘Alī ibn Abī Ṭālib ؓ mounting his camel. When he put his foot in the stirrup he said:

بِسْمِ اللَّهِ

In the name of Allah

When he was seated firmly he said:

الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا
وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Praise to be to the One Who has subjected this to our (use), for we could never have accomplished this (by ourselves), and to our Lord we will surely return.

Then he said three times each:

الْحَمْدُ لِلَّهِ

All praise belongs to Allah

اللَّهُ أَكْبَرُ

Allah is most great

Then he said:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي
إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Transcendent are You. Truly I have wronged myself so forgive me, for truly none can forgive sins save You.’ Then he smiled.

It was said to him: “O Commander of the Faithful, why did you smile?”

“I saw the Messenger of Allah ﷺ doing what I just did and then he smiled so I said to him: ‘O Messenger of Allah, what made you smile?’

“Your Lord, transcendent is He, is pleased with His slave when he says ‘forgive me,’ for he knows that only I (Allah) can forgive people’s sins.”³⁷⁵

Read the following sūrahs: al-Kāfirūn, al-Naṣr, al-Ikhlās, al-Falaq, al-Nās. Jubayr bin Muṭ‘im ؓ narrates that the Messenger of Allah ﷺ said to him: “O Jubayr, when you go on a journey would you like to be the best in appearance and the person with the most provision from amongst your companions?”

“Yes, may my father and mother be your ransom,” he replied.

“Then recite these five suras.” He mentioned *al-Kāfirūn*, *al-Naṣr*, *al-Ikhlās*, *al-Falaq*, *al-Nās* and said: “Begin each sūrah with *Bismillāh al-Raḥmān al-Raḥīm*.”

Jubayr said: “I was very rich but when I went on a journey I would always be the most dishevelled person and the person with the smallest amount of provision but ever since the Messenger of Allah ﷺ taught me these sūrahs and I began reading them I became the best in appearance and the person with the most provision until I returned from my journey.”³⁷⁶

Try to find a companion on your journey. It is best if that companion is a student of sacred knowledge because his knowledge and action will prevent you from falling into the mistakes that travellers commonly fall into and relieve the boredom of the journey. He will assist you and encourage you to embody noble character. The Prophet ﷺ said: “Consider your neighbour before you consider your house; consider your companion before you consider your path and consider your provision before your journey.”³⁷⁷

Beware of travelling alone. The Messenger of Allah ﷺ said: “If people knew what I know about travelling alone, no rider would travel alone by night.”³⁷⁸

If three people or more travel together it is recommended for them to place the person with the soundest judgement in charge. They should then abide by his decisions. The Prophet ﷺ said: “If three people go on a journey then let them place one of them in charge.”³⁷⁹

It is Sunnah upon going uphill to say:

اللَّهُ أَكْبَرُ

Allah is most great

and upon going downhill to say:

سُبْحَانَ اللَّهِ

Transcendent is Allah

You should do this out loud without raising your voice excessively. Jābir ؓ narrates: “When we were going uphill we would make takbīr and when we were going downhill we would make tasbīh.”³⁸⁰

It is recommended that a traveller takes with him: a razor, scissors, nail-scissors and a staff as the ḥadīth states that the latter is “the sign of a believer, and the practice of the Prophets.”³⁸¹ He should also take sandals, a flask for carrying water, a rope for drawing water, a *madrā**, a pen, a mirror, a case for applying kohl, a siwāk (tooth stick) and a comb. Al-Sayyidah ‘Ā’ishah ؓ narrates: “There were five things which the Prophet ﷺ always carried with him whether he was on a journey or whether he was resident: a mirror, a case for applying kohl, a comb, a *madrā* and a *siwāk*.”³⁸²

It is recommended for the traveller to supplicate in abundance, due to the ḥadīth: “The supplication of the traveller is answered.”³⁸³

* A *madrā* is similar to a comb but it is longer and only has one tooth. It is used for combing knotted hair

The Messenger of Allah ﷺ said: “Three supplications are answered without any doubt: the supplication of the person who has been wronged, the supplication of the traveller and the supplication of the parent for their child.”³⁸⁴

It is recommended for every traveller to serve his companions, as this service has great merit. Sayyidunā Anas ؓ narrates that some of the Companions were travelling with the Prophet ﷺ and some were fasting and some were not. They dismounted to pitch camp on an extremely hot day. Those who were fasting collapsed while those who were not fasting took care of the animals and busied themselves arranging the camp. The Prophet ﷺ said: “Those who are not fasting have taken the reward today.”³⁸⁵

Abū Qulābah ؓ said: “Some of the Companions of the Messenger of Allah ﷺ arrived from a journey. They were greatly praising one of their travelling companions saying: ‘We have never seen anyone like so-and-so: when we were on the move he was constantly reciting the Qur’ān and when we stopped he was constantly praying.’

The Messenger of Allah ﷺ asked them: “Who was looking after his crops... and who would feed his mount?”

“We did,” they said.

“You have a greater reward than him,” he told them.³⁸⁶

Upon arriving at your destination recite the following supplication. The Prophet ﷺ would recite this supplication whenever he saw a village which he intended to enter:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ
السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَلْنَ، وَرَبَّ
الرِّيَاحِ وَمَا دَرَيْنِ نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا
وَخَيْرَ مَا فِيهَا، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْقَرْيَةِ وَشَرِّ أَهْلِهَا
وَشَرِّ مَا فِيهَا، اللَّهُمَّ ارْزُقْنَا حَيَاةَا، وَأَعِدْنَا مِنْ وَبَاةَا،
وَحَبِّبْنَا إِلَى أَهْلِهَا، وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

O Allah, Lord of the seven heavens and that which is beneath them, Lord of the seven earths and that which they carry, Lord of the devils and those whom they send astray, Lord of the winds and that which they scatter, we ask You for the good of this village, and the good of its inhabitants and the good that is in it. We take refuge in You from the evil of this village, the evil of its people and the evil that is in it.³⁸⁷

O Allah, grant us the good things of this village and protect us from its diseases. Make us beloved to its inhabitants and make its pious inhabitants beloved to us.³⁸⁸

Upon returning to your home town, say what the Messenger of Allah ﷺ said upon returning to al-Madīnah:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Here we are returning, in a state of repentance, worshipping our Lord and praising Him.³⁸⁹

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



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5. *Āl ‘Imrān*, 3:31
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9. *Al-Baqarah*, 2:152
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11. Al-Bukhārī and Muslim
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16. Al-Bukhārī
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20. Abū Dāwūd
21. Al-Bukhārī and Muslim
22. Al-Bukhārī and Muslim

23. Abū Dāwūd
24. Ibn al-Sunnī
25. Abū Dāwūd, Ibn Mājah and Nasā'ī
26. Muslim
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58. Al-Nasā'ī and al-Dāraquṭnī
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60. Abū Dāwūd, Al-Nasā'ī and al-Tirmidhī, who said it was *ḥasan*
61. Al-Tirmidhī, who said it was *ḥasan ṣaḥīḥ*. Muslim narrates several narrations conveying the same meaning
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63. *Ibrāhīm*, 14:40-41
64. *Al-Ḥaṣr*, 59:10
65. Al-Nasā'ī and Aḥmad
66. Al-Tirmidhī and Al-Nasā'ī
67. *Āl 'Imrān*, 3:17
68. Al-Bukhārī and Muslim
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70. Al-Ḥākim
71. Aḥmad and al-Ṭabarānī
72. Al-Nasā'ī, al-Bayhaqī and al-Tirmidhī
73. Abū Dāwūd and al-Tirmidhī
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77. Muslim and al-Ṭabarānī
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87. Al-Tirmidhī
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89. Muslim
90. Ibn al-Sunnī and Ibn Mājah with a chain of transmission that is *ḥasan*
91. Abū Dāwūd and al-Tirmidhī, who said it is *ṣaḥīḥ*
92. Abū Dāwūd with a chain of transmission that is *ḥasan*
93. Muslim and Ibn al-Sunnī with the addition of *Bismillāh* and *Alḥamdulillāh*
94. Al-Bukhārī and Muslim
95. Ibn al-Sunnī
96. Ibn al-Sunnī
97. Ibn Khuzaymah. Al-Tirmidhī narrates a version with some differences in wording.
98. Ibn al-Sunnī
99. Ibn Khuzaymah and Ibn Mājah with a chain of transmission that is *ṣaḥīḥ*
100. Ibn Mājah, Ibn Khuzaymah, al-Nasāʾī and others
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105. Aḥmad
106. Al-Ṭabarānī
107. Ibn Khuzaymah, al-Nasāʾī and others
108. Abū Yaʿlā and al-Bayhaqī
109. Ibn Khuzaymah, al-Nasāʾī and Ibn al-Sunnī
110. *Al-Isrāʾ*, 17:36
111. Ibn Mājah with a chain of transmission that is *ḥasan*
112. *Al-Muʾminūn*, 23:1-2
113. Al-Tirmidhī and al-Nasāʾī
114. Abū Dāwūd and al-Nasāʾī with a chain of transmission that is *ḥasan*
115. Al-Bukhārī
116. Abū Dāwūd, al-Nasāʾī, al-Tirmidhī and Ibn Mājah

117. Al-Bukhārī and Muslim
118. Al-Bukhārī and Muslim
119. Muslim
120. Al-Bukhārī and Muslim
121. *Al-Bayyinah*, 98:5
122. Muslim
123. Al-Nasā'ī, al-Ṭabarānī and al-Tirmidhī, who said it was *hasan ṣahīh*
124. Abū Dāwūd and al-Nasā'ī
125. Muslim
126. Al-Bukhārī and Muslim
127. Al-Bukhārī and Muslim
128. Abū Dāwūd and al-Nasā'ī with a chain of transmission that is *ṣahīh*
129. Al-Ḥakīm al-Tirmidhī
130. Ibn Mājah and others
131. Ibn al-Sunnī
132. Al-Ṭabarānī
133. Muslim
134. Al-Ṭabarānī
135. Abū Dāwūd
136. Al-Tirmidhī, who said it was *hasan*
137. Al-Tirmidhī, al-Bazzār and Ibn Ḥibbān
138. *Al-Ikhlās*, 112
139. *Al-Falaq*, 113
140. *Al-Nās*, 114
141. Abū Dāwūd, al-Nasā'ī and al-Tirmidhī
142. *Al-Mu'minūn*, 23:97-98
143. *Al-Mu'minūn*, 23:115-118. The ḥadīth mentioning reading these verses is narrated by Ibn al-Sunnī, Ibn Mandah and Abū Nu'aym in *al-Ma'rifah* with a chain of transmission that is *hasan*
144. *Al-Rūm*, 30:17-19
145. *Al-Ḥashr*, 59:21-24. The ḥadīth mentioning reading these verses is narrated by al-Tirmidhī and al-Dārimī.
146. *Al-Ṣāffāt*, 37:79-81. The ḥadīth is narrated by Ibn 'Asākir
147. Muslim and Ibn al-Sunnī

148. Abū Dāwūd, al-Nasā'ī, al-Tirmidhī, Ibn Mājah and others
149. Ibn al-Sunnī
150. Abū Dāwūd, al-Nasā'ī and al-Tirmidhī
151. Abu Nu'aym in *al-Hilyah* and Imām al-Nawawī in *Kitāb al-Adhkār*
152. Ibn Abī Dunyā
153. Abū Dāwūd, al-Nasā'ī, al-Tirmidhī, Ibn Mājah and others
154. *Al-Tawbah*, 9:129. Ibn al-Sunnī and Ibn 'Asākir
155. Al-Ṭabarānī
156. Ibn al-Sunnī and Abū Ya'ālā. Al-Suyūṭī said it is *ḥasan*
157. Al-Bukhārī and others
158. Ibn al-Sunnī
159. Ibn al-Sunnī, al-Nasā'ī and al-Bazzār. Al-Haythamī said it is *ṣaḥīḥ*
160. Abū Dāwūd
161. Abū Dāwūd, al-Nasā'ī, Ibn Mājah and al-Hakim, who said it is *ṣaḥīḥ*
162. Al-Ṭabarānī with a chain of transmission that is *ḥasan*
163. Aḥmad and al-Nasā'ī with a chain of transmission that is *ṣaḥīḥ*
164. Al-Ṭabarānī
165. Abū Dāwūd
166. Al-Ṭabarānī
167. Abū Dāwūd
168. Muslim
169. Muslim
170. Al-Ṭabarānī with a chain of transmission that is *ṣaḥīḥ*
171. *Al-Isrā'*, 17:110. The ḥadīth mentioning reading these verses is narrated by al-Daylamī
172. Al-Bukhārī and Muslim
173. Al-Tirmidhī, Abū Dāwūd and al-Hākim
174. See the section on Recitation of the Qur'an in *Kitāb al-Adhkār* of Imām al-Nawawī
175. Al-Hākim
176. Al-Bukhārī and Muslim
177. Muslim
178. Al-Bukhārī and Muslim
179. Al-Ṭabarānī and al-Nasā'ī

180. Muslim
181. Al-Bukhārī
182. Al-Ṭabarānī and al-Bazzār with a chain of transmission that is *ḥasan*
183. Al-Ṭabarānī
184. Ibn Ḥibbān
185. Al-Ṭabarānī
186. Muslim
187. Al-Bukhārī and Muslim
188. Abū Yaʿlā
189. Aḥmad
190. Al-Ṭabarānī
191. Al-Bukhārī and Muslim
192. Ibn al-Sunnī
193. Abū Dāwūd
194. Ibn al-Sunnī
195. Ibn al-Sunnī
196. Al-Tirmidhī
197. Ibn al-Sunnī
198. These etiquettes are mentioned in *Kitāb al-Adhkār* of Imām al-Nawawī
199. Al-Nasāʾī
200. Al-Tirmidhī, who said it is *ḥasan*
201. Al-Bukhārī
202. Al-Tirmidhī, who said it is *ḥasan*
203. Taken from the statement of Ribīʿī bin ʿĀmir to Rustum, the Persian leader. See al-Kandahlawī's *Ḥayāt al-Ṣaḥābah*
204. Al-Ḥākim. Al-Dhahabī confirmed that it is *ṣaḥīḥ*
205. *Al-Baqarah*, 2:137-8
206. *Al-Anʿām*, 6:125
207. Al-Ḥākim
208. *Al-Tūr*, 52:48
209. *Al-Qalam*, 68:4
210. *Al-Aḥzāb*, 33:21
211. Everything mentioned on the description of the Messenger of

Allah ﷻ has been taken from the *Shamā'il* of Imām al-Tirmidhī, the *Dalā'il* of Imām al-Bayhaqī and from the compilations of al-Ḥākim, Al-Ṭabarānī and Ibn ʿAsākir. Notes on the ḥadīth have been taken from al-Kandahlawī's *Ḥayāt al-Ṣaḥābah*

212. Ibn Mājah
213. Al-Ṭabarānī
214. Al-Ṭabarānī
215. Ibn Mājah and al-Tirmidhī who said it is *ḥasan*
216. Al-Ṭabarānī with a chain of transmission that is *ṣaḥīḥ*
217. Muslim
218. *Al-Mutaffifīn*, 83:1-5
219. Ibn Mājah in *Miṣbāḥ al-Zujājah*
220. Al-Bukhārī and Muslim
221. Aḥmad with a chain of transmission that is *ṣaḥīḥ*
222. Al-Tirmidhī who said it is *ḥasan*
223. Al-Ṭabarānī
224. Al-Ḥākim. There are numerous ḥadīth on this topic. See *Al-Matjar al-Rābiḥ*
225. *Al-Dhāriyāt*, 51:58
226. *Al-Isrā'*, 17:36
227. *Al-Ṭalāq*, 65:2-5
228. Al-Ṭabarānī
229. Al-Nasā'ī and al-Tirmidhī, who said it is *ḥasan ṣaḥīḥ*
230. *Al-Aḥzāb*, 33:33
231. Al-Haythamī in *Majma' al-Zawā'id*
232. *Al-Qaṣaṣ*, 28:23-28
233. *Al-Aḥzāb*, 33:33
234. *Al-Aḥzāb*, 33:59
235. *Al-Aḥzāb*, 33:32
236. Al-Bukhārī and Muslim
237. Al-Bukhārī and Muslim
238. Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī
239. Aḥmad and al-Tirmidhī, who said it is *ḥasan*
240. Al-Ṭabarānī
241. Abū Nu'aym

242. *Al-Isrā'*, 17:23
243. Al-Bukhārī and Muslim
244. Muslim
245. Ibn Mājah
246. Al-Tirmidhī
247. Aḥmad with a chain of transmission that is *ṣaḥīḥ*
248. Muslim
249. *Al-Nisā'*, 4:19
250. *Al-Baqarah*, 2:229
251. Muslim
252. Abū Dāwūd, al-Nasā'ī and Ibn Mājah
253. Al-Bukhārī and Muslim
254. Al-Ḥākim
255. *Al-Munāfiqūn*, 63:9
256. Al-Bazzār and Abū Ya'ālā. Aḥmad and al-Ḥākim have narrations of similar meaning.
257. Al-Bukhārī and Muslim
258. Al-Bukhārī
259. Muslim
260. Al-Bukhārī
261. There is great merit and reward in these actions. See *Riyāḍ al-Ṣālihīn*
262. Abū Dāwūd and al-Tirmidhī, who said it is *ḥasan ṣaḥīḥ*
263. Al-Bukhārī and Muslim
264. *Al-Mumtaḥanah*, 60:8
265. Al-Ḥākim
266. Al-Bukhārī
267. Abū Dāwūd and al-Tirmidhī and others
268. Abū Ya'ālā. Al-Ṭabarānī has a narration with a similar meaning.
269. *Tā Hā*, 20:130
270. Ibn al-Sunnī. Abū Dāwūd and Aḥmad have narrations mentioning four slaves in place of eight.
271. *Al-Zalzalah*, 99:7-8
272. Al-Ṭabarānī
273. Abū Dāwūd and al-Tirmidhī

274. *Al-Sajdah*, 32:16-17
275. Abū Dāwūd
276. Al-Nasā'ī with a train of transmission that is *ṣaḥīḥ*, as mentioned in *Al-Matjar al-Rābiḥ*
277. Ibn Mājah, Ibn Khuzaymah and al-Tirmidhī, who said it is *gharīb*
278. Al-Ṭabarānī
279. al-Ḥākim and others
280. Ibn Ḥibbān
281. Ibn al-Sunnī
282. Al-Bukhārī and Muslim
283. Aḥmad with a train of transmission that is *ḥasan*
284. Muslim
285. Al-Bukhārī and Muslim. Imam al-Suyūṭī, al-Laknawī and others have authored works dealing with the issue of group remembrance which may be referred to.
286. Both narrations are narrated by al-Ṭabarānī
287. Al-Nasā'ī, al-Tirmidhī and Aḥmad
288. Al-Nasā'ī and al-Bayhaqī
289. Al-Bukhārī and Muslim
290. Abū Dāwūd. Al-Tirmidhī has a narration of the same meaning, which is *ḥasan*
291. Muslim
292. Al-Tirmidhī, Abū Dāwūd and Ibn Mājah
293. Narrated by al-Tirmidhī
294. Al-Tirmidhī, who said it is *ḥasan*
295. Muslim
296. Al-Bukhārī and Muslim
297. Al-Bukhārī and Muslim
298. *Al-Baqarah*, 2:255. Narrated by al-Bukhārī
299. Al-Bukhārī and Muslim
300. This action and the preceding du'ā are narrated by al-Bukhārī and Muslim
301. Muslim
302. Al-Bukhārī and Muslim
303. Aḥmad with a chain of transmission that is *ṣaḥīḥ*

304. Al-Tirmidhī, Abū Dāwūd and al-Nasāʿī
305. Al-Bukhārī
306. Al-Bukhārī and Muslim
307. Al-Tirmidhī, who said it is *ḥasan*
308. Aḥmad, Abū Yaʿlā and others
309. Muslim
310. Ibn al-Sunnī and Ibn Ḥibbān
311. Ibn al-Sunnī
312. Al-Tirmidhī, who said it is *ḥasan*
313. Al-Bukhārī
314. Ibn al-Sunnī
315. Al-Tirmidhī, who said it is *ḥasan*
316. Ibn al-Sunnī
317. Al-Bukhārī and Muslim
318. Ibn al-Sunnī
319. Al-Tirmidhī, who said it is *ṣaḥīḥ*
320. Abū Dāwūd
321. Al-Tirmidhī, who said it is *ḥasan*
322. Al-Tirmidhī, who said it is *ḍaʿīf*
323. Al-Tirmidhī and Al-Ḥākim. It is *ḥasan* by virtue of other narrations which strengthen it.
324. Al-Ḥākim
325. Ibn Mājah and Ibn al-Sunnī
326. Abū Dāwūd
327. Al-Tirmidhī, who said it is *ṣaḥīḥ*
328. Ibn al-Sunnī
329. Both narrations are narrated by Ibn al-Sunnī
330. Both narrations are narrated by Ibn al-Sunnī
331. Al-Ḥākim, Ibn Mājah and Ibn al-Sunnī
332. Abū Dāwūd and Ibn al-Sunnī
333. Shaykh ʿAbd al-Fattāḥ Abū Ghuddah, *Min Adab al-Islām*
334. Abū Dāwūd and al-Tirmidhī with a chain of transmission that is *ṣaḥīḥ*
335. Al-Bukhārī

336. Al-Bukhārī and Muslim
337. Ibn Mājah and Ibn al-Sunnī with a chain of transmission that is *ṣaḥīḥ*
338. Muslim
339. Muslim
340. Al-Bukhārī and Muslim
341. Al-Bukhārī
342. Sayyid Ḥasan al-Kāf, *al-Taqrīrāt al-Sadīdah*
343. Ibn Mājah and al-Bayhaqī with a chain of transmission that is *ḥasan*
344. Al-Bukhārī and Muslim
345. Both narrations are narrated by Muslim
346. Muslim
347. Narrated by Mālik in the Muwaṭṭa' with a chain of transmission that is *ṣaḥīḥ*
348. Ibn Mājah
349. Ibn al-Sunnī
350. Al-Dārimī and Ibn Ḥibbān
351. Muslim
352. Muslim
353. Muslim
354. Ibn Mājah with a chain of transmission that is *ṣaḥīḥ*
355. Al-Bayhaqī with a chain of transmission that is *ḥasan*
356. Al-Nasā'ī and Al-Ḥākim with a chain of transmission that is *ṣaḥīḥ*
357. Al-Dārimī
358. Al-Bukhārī and Muslim
359. Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, Ibn Khuzaymah, Ibn Ḥibbān and al-Ḥākim with a chain of transmission that is *ṣaḥīḥ*
360. Al-Bukhārī
361. Al-Bukhārī and Muslim
362. Muslim
363. Al-Bukhārī and Muslim
364. Muslim
365. Al-Tirmidhī
366. Al-Ṭabarānī

367. Abū Dāwūd and al-Tirmidhī who said it is *ḥasan ṣaḥīḥ*
368. Ibn al-Sunnī
369. Aḥmad
370. Al-Kharāʾitī in *Makārim al-Akhlāq*
371. Al-Zarkashī in al-Ghurar al-Sawāfir
372. Ibn Mājah and al-Tirmidhī who said it is *ḥasan*
373. Al-Tirmidhī who said it is *ḥasan gharīb*
374. Muslim
375. Abū Dāwūd and al-Tirmidhī who said it is *ḥasan*
376. Abū Yaʿlā
377. Al-Khaṭīb al-Baghdādī
378. Al-Bukhārī
379. Abū Dāwūd with a chain of transmission that is *ḥasan*
380. Al-Bukhārī
381. Al-Daylamī
382. Al-Khaṭīb Abū Bakr in *Al-Jāmiʿ*
383. Aḥmad with a chain of transmission that is *ḥasan* and al-Ṭabarānī with a chain of transmission that is *ṣaḥīḥ*
384. Abū Dāwūd and al-Tirmidhī who said it is *ḥasan*
385. Al-Bukhārī, Muslim and al-Nasāʾī
386. Abū Dāwūd in his *Marāsīl*
387. Al-Nasāʾī and Ibn al-Sunnī
388. This is an addition to the previous supplication narrated by Ibn al-Sunnī
389. Muslim

