

Hisn al-Mu'min

"The Fortification of the Believer"

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Terminology used in this Book

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

2. ***Deen***: The word translated as religion is '*Deen*', which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

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





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

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

The Prophet (p) clarified its merit and virtue, saying:

"Shall I tell you of a deed which is beloved to Allah, and would elevate one's ranks, and would be better for its doer than expending gold and silver for the sake of Allah, and better than fighting for the sake of Allah? They said: 'What is that, O Messenger of Allah?' The Messenger of Allah ε said: 'The remembrance of Allah, the Exalted.'" (Haakim #1825)

Remembrance of Allah is the 'fortress' that would safeguard the believer, his family and his wealth. This world is a

transitory stage, wherein a person would be tried and tested. Allah (I) says:

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

Allah (I) says:

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

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

(And your Rubb said: 'Invoke Me, I will respond to your invocation. Verily, those who scorn My worship, they will surely enter Hell in humiliation!') (40:60)

Allah (I) says:

(And when My slaves ask you (O Muhammad) concerning Me, then answer them, I am indeed near to them by My knowledge. I respond to the invocations of the supplicant when he calls on Me without any mediator or intercessor. So let them obey Me and believe in Me, so that they may be led aright.) (2:186)

The Prophet (ﷺ) said:

"Whoever does not ask Allah, Allah would be angry with him. Indeed Allah would be angry with him who does not ask Him...and this would not anger anyone else." (Hakim #1807)

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

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Calamities from a *Shari'ah* Perspective

Calamities are not an evil omen as some perceive; rather a person may be tested with good things. Allah (I) says:

(Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.) (21:35)

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

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

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

(One with whom was the knowledge of the Scripture said: 'I will bring it to you within the twinkling of an eye!' Then when he saw it placed before him, he said: 'This is by the Grace of my *Rubb* to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for the good of his ownself; and whoever is ungrateful. Certainly my *Rubb* is rich and bountiful.) (27:40)

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

(Verily, Qaroon was of Musa's people, but he behaved arrogantly towards them. And We gave him of the

treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not exult with riches, being ungrateful to Allah. Verily, Allah likes not those who exult. But seek, with that wealth which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not those who commit great crimes and are corruptors. He said: 'This has been given to me only because of the knowledge I possess.' Did he not know that Allah had destroyed before him generations; men who were stronger than him in might and greater in the amount of riches they had collected? But the criminals will not be questioned of their sins because Allah knows them well, so they will be punished without being called to account. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qaroon has been given! Verily, he is the owner of a great fortune.' But those who had been given knowledge said: 'Woe to you! The reward of Allah in the Hereafter is better for those who believe and do righteous good deeds, and this no one shall attain except those who are patient. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.' (28:76-81)

Sahl b. Sa'd τ said that the Messenger of Allah ρ passed by Dhul-Hulaifah and saw a decaying bloated sheep whose leg was raised, and he ρ said:

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

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

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

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

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

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

"Allah wants good for you, for if Allah wants good for a slave, he would punish him in this life for the sins that he committed. But if he wants evil for a slave, he would delay the punishment of his sins till the Hereafter."

(Hakim #8133)

The Prophet ε said:

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

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

Imam Ibn al-Qayyim, may Allah have mercy on him, said¹: 'A person would be considered from a category of six categories, if he dislikes something which is preordained for him.

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

¹ *Fawaa'id* pg. 32

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

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

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

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

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



Reasons Calamities Befall Man

1. **Committing sins.** Allah (I) says:

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

A'ishah τ said that the Messenger of Allah ε said:

'Towards the end of time some lands would disappear, strong winds would strike (and earthquakes would occur).'² She said: 'O Messenger of Allah! Would we be destroyed, and among us are the pious?' He said: 'Yes, if evil becomes widespread.' (Tirmidhi)

Abu Musa τ said that the Messenger of Allah ε said:

'Allah I would give the oppressor many chances to stop his oppression; but when He punishes him [for his oppression] He I would not waive it. The Messenger of Allah ε then recited:

(Such is the chastisement of your *Rubb* when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.)

(Bukhari)

Ali τ said: 'Every affliction which befalls (the *Ummah*) is due to a sin, and it would not be waived unless (people) repent (to Allah).'

The Poet said:

Sins make one heedless, and if one continuously sins; he would be humiliated.

² 'and earthquakes would occur' is taken from the narration of Abu Dawood.

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

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

The Prophet ﷺ said:

'Whoever desires and seeks the adornment of the Hereafter, Allah would suffice him with what he has, and gather for him his affairs, and whatever Allah has willed for him of this *Dunya* (worldly matters) he would attain in an easy manner. Whoever desires and seeks the adornments of this life, Allah would make him in need of it, and would not gather for him his affairs, and he would only attain of this *Dunya* what Allah has ordained.' (Tirmidhi)

3. Devouring *Riba* (usury), and facilitating it. Allah (I) says:

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

Devouring *Riba* would wipe out the goodness of the wealth. The Prophet ﷺ said:

'No one devours *Riba*, except that he would become needy.' (Ibn Majah)

The one who devours *Riba*, would be cast away from the mercy of Allah. Jabir τ said that the Messenger of Allah ϵ said:

'Allah curses the one who takes *Riba*, and the one who gives it, and the one who writes (the contract) and the two witnesses who attest to it.' (Muslim)

Another proof which proves its evil is the words of the Prophet ϵ :

'*Riba* has seventy three levels, the least of which is similar to fornicating with one's [own] mother; and the gravest is [to invade] a Believer's [protected privacy].'

(Hakim)

4. Sinning in public, beautifying it and hoping that it would spread among the people. Allah (I) says:

(Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.)

(24:19)

The Prophet ϵ said:

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

Abdullah b. Umar τ said that the Messenger of Allah ε said to them:

'O *Muhaajireen*, I seek refuge with Allah that you be afflicted with five things or that you witness them. Fornication would not become apparent amongst a people until plague, and diseases which were not known previously would become widespread. People would not cheat in weight and measure, except that they would be struck with famine and insufficient supplies, and a ruler who wrongs them. They would not prevent Zakah, except that they would be prevented the rain, and had it not been for the animals, they would not receive rain. They would not break the pledge of Allah and His Messenger except that their enemy (from outside) would gain the upper-hand over them, and they would take some of their possessions. Their rulers would not rule by the Book of Allah, except that civil strife would break out amongst them.' (Hakim)

5. Forsaking and abandoning ordering with the good and forbidding the evil. This indeed would safeguard the Ummah. Allah (I) says:

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

and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.) (5:78-81)

Abu Bakr τ said: 'O people you read this verse: **(O you who believe, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.)** and I have heard the Messenger of Allah ε say: **'If people see the oppressor oppressing others, and do not stop him, the punishment of Allah would encompass him.'** (Tirmidhi)

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

'One of the first sins [of the] Children of Israel, was that a person would meet a person and he would say: 'O so and so, fear Allah and stop doing whatever you are doing! For it is not lawful for you.' He would then meet him the next day, and [the fact that he was sinning the previous day would not prevent him from] eating, drinking and sitting with him. When they did this Allah hardened their hearts (those who sinned and those who did not). He then recited:

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

become angry with them, and in the punishment they will abide eternally. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.)

He then said: 'Nay, by Allah you will order with the good and forbid the evil and prevent the oppressor from his oppression and make him abide by the truth.'

(Abu Dawood)

7. Ridiculing the believers, spreading animosity against them, particularly the pious among them. Allah (I) says:

(Indeed Allah defends those who have believed. Indeed, Allah does not like the treacherous and ungrateful.)

(22:38)

Abu Hurairah τ said that the Messenger of Allah ϵ said that Allah (I) says:

'Whoever harms a *wali* (pious man) of mine, I have declared war against him.' (Bukhari)

Ridiculing believers, would possibly lead one to ridiculing the *Deen* of Allah, which would cast a person out of the folds of Islam. Allah (I) says:

(And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved [i.e. rejected faith] after your belief. If We pardon one faction of you – We will punish another faction because they were criminals.)

(9:65-66)

8. Showing contempt to people, belittling and mocking them. Allah (I) says:

(Those who defame the believers who give charity (in Allah's cause) voluntarily, and such who could not find to give charity (in Allah's cause) except what is available to them – so they mock at them (believers); Allah shall requite them for their mockery, and for them is a grievous punishment.) (9:79)

The Messenger of Allah ﷺ said:

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

9. Plotting against the slaves of Allah, by tricking them or behaving treacherously towards them. Allah (I) says:

(But the evil plot encompasses only him who makes it.)

(35:43)

The Messenger of Allah ﷺ said that Allah (I) says:

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

10. Enjoying the bounties of Allah, and not showing any gratitude to Him, or showing gratitude to other than Him on account of that. Allah (I) says:

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

people said to him: 'Do not exult (with riches, being ungrateful to Allah). Verily, Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily Allah likes not the *Mufsidun* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corruptors). He said: 'This has been given to me only because of the knowledge I possess. Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimun* (criminals) will not be questioned of their sins (because Allah knows them well, so they will be punished without being called to account.) So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune! But those who had been given (religious) knowledge said: 'Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sabirun* (the patient). So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help against him against Allah, nor was he one of those who could save themselves.) (28:79-81)

Allah (I) says:

(So which of the favors of your *Rubb* would you deny?)

(55:25)

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



How to Preserve the Favors of Allah

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

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

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

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

The Messenger of Allah ﷺ said:

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

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

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

He should also know that there are other rights in one's wealth besides the Zakah (poor-due). So he should feed a poor and hungry person, clothe him who has no clothing, and treat

the sickly, help others, and pay off debts. The Messenger of Allah ﷺ said:

"The most beloved to Allah is the most beneficial (to his brothers). The most beloved deed with Allah is the deed which brings happiness to a Muslim, or that which would relieve him from his problems, repay his debts, or suffice his hunger. Helping a person in need is more beloved to me than making *I'tikaaf* in a Masjid for a month. Whoever suppresses his anger, Allah would safeguard him, and whoever suppresses his anger and he can avenge himself but does not; Allah would fill his heart with happiness on the Day of Resurrection. Whoever helps his Muslim brother in need, Allah would make firm his stepping on the Day people will slip (i.e. the Day of Resurrection on the *Siraat* [bridge]). Indeed bad manners would spoil one's good deeds, just as vinegar spoils honey." (Tabrani)

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

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

One can show gratitude to Allah for the perfect shape in which He has created us and the health He has bestowed upon us by obeying Allah. Therefore, a person should safeguard his

sight from looking at anything unlawful; and safeguard his hearing from listening to anything unlawful, and safeguard his tongue from backbiting, spreading rumors, lying, and other evil talk. He should not use his feet to walk to an unlawful thing; he should not use his hands to do unlawful things, nor should he fall short in doing good works with them. Allah (I) says:

(Indeed, the hearing, the sight and the heart about all those [one] will be questioned.) (17:36)

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

"Support your brother whether he is oppressing or oppressed." A man said: 'O Messenger of Allah: 'I would support him if he is oppressed...but how do I support him if he is oppressing?' He said: 'By preventing him from oppressing others...this is how you support him.'"

(Bukhari)

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

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

A person should safeguard his private parts, from doing anything unlawful. He should not relieve his sexual anxiety except with his wife or his female slave. Allah (I) says:

(And they who guard their private parts...except from their wives or those, their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors.) (23:5-7)

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

(And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of crops], each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. And he had fruit, so he said to his companion while he was conversing with him, 'I am greater than you in wealth and mightier in [numbers of] men.'" And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish – ever. And I do not think the Hour will occur. And even if I should be brought back to my *Rubb*, I will surely find better than this as a return. His companion said to him while he was conversing with him, 'Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my *Rubb* and I do not associate with my *Rubb* anyone. And why did you, when you entered your garden, not

say, 'What Allah willed [has occurred]; there is no power except in Allah? Although you see me less than you in wealth and children. It may be that my *Rubb* will give me [something] better than your garden and wills end upon it a calamity from the sky and it will become a smooth, dusty ground. Or its water will become sunken [into the earth], so you would never be able to seek it. And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my *Rubb* anyone.) (18:31-42)

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

(And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my *Rubb* is free of need and generous.) (27:40)

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

a. Being mindful and observant of Allah I at all times. This is the level of *Ihsaan* on which the Messenger of Allah ε said:

"*Ihsaan* is to worship Allah as though you see Him; although you cannot see Him, He sees you." (Bukhari)

Ibn Ab'bas ψ said:

'I was sitting behind the Messenger of Allah ε on his camel, and he said to me: 'Young man!' I said: 'Here I am O Messenger of Allah!' He then said: 'Be mindful of Allah (i.e. by not transgressing His limits) and Allah will preserve you. Be mindful of Allah and Allah will guide you. Remember Allah during times of ease, and Allah

will help you in times of difficulty. If you ask...ask Allah alone, and if you beseech...beseech Allah alone. Everything has been preordained in this life. So if people try their best to benefit you with something which Allah has not preordained for you, they would not be able to do so. If people try their best to harm you with something that Allah has not preordained, they would not be able to do so. If you can bear patiently with certainty do so. But if you cannot, then bear patiently; for indeed goodness is in bearing patiently in things that you hate. Know that victory is the outcome of patience and that relief is the outcome of anguish and agony and know that with hardship there is ease. (Hakim)

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

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

A person should be mindful of the *Dhikr* (remembrance) which is said after the prayers and between them. Upon completing his prayer he should say:

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Astaghfirullah, Astaghfirullah, Astaghfirullah

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

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Al'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhul-jalaalee wal-Ikraam. Laa ilaha il'la Allah wahdahu laa shareeka lahu, lahul mulk wa lahul hamd wa who'wa ala kul'lee shai'in qadeer. Laa hawla wa laa quwata il'laa bil'laah, laa ilaahah Il'laa Allah wa laa na'bo-du il'laa e'yaah lahun'ni'matu wa'lahul fadhl, wa lahuth-thanaa ol-hasan. Laa ilaahah il'lalaah Mukhliseen lahod-deen wa low karee'hal kaa'firoon. Allahum'ma laa maa'ni'a le'maa a'tait wa laa mu'tiya le ma ma'nat' wa laa yan'faoo dhul-judd min'kal judd. Allahum'ma a'in'ni ala dhikre-ka wa shukre'ka wa husni e'baadatik.

Meaning: O Allah! You are the *Salaam*, from You comes the *Salaam* and blessed You be. All Honor and Dignity is Yours. There is no god but You. You have no partner. There is neither might nor power except with You. There is no god but Allah and we worship no one else but Him. To Allah belongs all Grace, Favor and beautiful Praise. There is no god but Allah. We are sincerely worship Him, even if the disbelievers detest it. O Allah! No one can prevent what You give. O Allah! No

one can give what You prevent. O Allah! Aide me in order to remember You, appreciate Your Grace and worship in the best manner.

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

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

Meaning: There is no god worthy of being worshipped except Allah alone, who has no partners. To Him belongs the dominion and all praises and he is capable of all things.

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

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

Meaning: Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursi* [footstool] extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.'

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

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

Meaning: Say, 'He is Allah, [who is] One. Allah – upon whom all creation depends on. He neither begets nor is born, nor is there to Him any equivalent.

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

Surah al-Falaq:

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

Meaning: Say, "I seek refuge in the *Rubb* of daybreak. From the evil of that which He created, And from the evil of

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

Surah an-Naas:

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

Meaning: Say, "I seek refuge in the *Rubb* of mankind. The sovereign of mankind, the god of mankind, from the evil of the retreating whisperer, who whispers [evil] into the breasts of mankind. From among the jinn and mankind.

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

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Al'laahum'ma antas salaam wa minkas-salaam tabaarakta yaa dhul-jalaalee wal-Ikraam. It was said to Imam al-O'zaee, who was one of the narrators of this Hadeeth: 'How did the Prophet ρ seek forgiveness?' He said: 'By saying '**Astaghfirullah, Astaghfirullah**'.

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

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

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

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

Abu Hurairah ψ said that the Prophet ε said:

'Whoever says, upon completing prayers, *Subhanallah* thirty three times, *Alhamdulillah* thirty three times, and *Allah Akbar* thirty three times –and this is ninety nine– and then completes the hundred by saying:

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'Laa ilaha il'la Allah wahdahu laa shareeka lahu, lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer' his sins would be effaced even if they are as much as the foam of the sea.' (Muslim)

Abu Umaamah ψ said that the Prophet ε said:

"Whoever recites *ayah al-Kursi* after every prayer, nothing would prevent him (thereafter) from entering Jannah (Heavenly Gardens), except death." (Baihaqi)

Uqbah b. Aamir ψ said: 'The Messenger of Allah ε told me to recite the *Mu'o'widthaat* (*Surah Ikhlaas – Falaq – Naas*).'

(Ibn Khuzaimah)

Muaadth b. Jabal ψ said that the Prophet ε took his hand one day and said: 'O Muaadth, I love you (for the sake of Allah).' Muaadth answered: 'I ransom you with my father and my mother, I love you (for the sake of Allah).' He then said: 'O Muaadth, do not miss saying:

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'Allahum'ma a'in'ni ala dhikrika wa shukrika wa husni e'baadatik' after every prayer.' (Ibn Hib'ban)

One should observe supererogatory acts of worship, especially the Sunnah ar-Raatibah, which is to observe two rakah (unit) prayer before Fajr, four before Dhuhr and two after Dhuhr, two after Maghrib prayer, and two after Isha prayer. There is great reward in observing these

supererogatory prayers. Umm Habeebah ψ the daughter of Abu Sufyan that the Prophet ϵ said:

"Whoever observes twelve rakah (units) in a day Allah would build for him a house in Jannah...four rakah before Dhuhur and two after it, two rakah before Asr, two rakah after Maghrib, and two rakah before Fajr."

(Ibn Khuzaimah)

One should also observe *Duha* prayer; there is great reward in observing it. The Prophet ϵ said:

'When one of you gets up in the morning he has to give charity for each bone in his body; saying 'Subhanallah' is a charity, saying 'Alhamdulillah' is a charity, and saying 'Allah Akbar' is a charity. Ordering with the good is a charity, and forbidding evil is a charity. It would be sufficient for a person to perform two rak'ah of *Duha* prayer (morning, just after the sun has risen).' (Muslim)

One should perform *Witr* prayer. The Prophet ϵ would keenly observe *Witr* prayer, and would even observe it while he was traveling, even though one would face numerous hardships while traveling. The least it can be performed is one rak'ah (unit). The Prophet ϵ said:

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

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

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

The best type of fasting is the fasting of Dawood v. Abdullah b. Amr ψ said that the Prophet ε was informed that I said: 'By Allah, I will fast throughout the days, and perform prayer throughout the nights as long as I live.' I said to him: 'I ransom you with my father and mother, I have pledged to do it!' He p said:

'You will not be able to fulfill that, so fast (some days) and do not fast others, perform prayers and go to sleep, and fast three days from every month; for indeed the good deed is multiplied by ten fold...and (if you fast three days every month) this would be similar to fasting a whole year.'

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

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

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

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

If the Muslim only attains the love of Allah by observing the supererogatory acts of worship, that would be sufficient. The Messenger of Allah ε said:

'I declare war upon him who harms a *wali* (pious man). A slave would not seek nearness to Me through a thing more beloved to me than compulsory acts of worship. My slave would seek nearness to Me through supererogatory acts of worship, until I love him. If I love him, he would only hear things which please Me, look at things that please Me, take things that please Me, and

walk to things that please Me. If He asks me I would give him what he asks, and if he seeks refuge with Me, I would grant it to him.' (Bukhari)



Ways to prevent calamities and how to lessen their effects after they strike

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

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

The Messenger of Allah ﷺ said:

"The strong believer³ is better and more beloved to Allah than the weak believer; and in both there is goodness⁴. Be keen on acquiring things which would benefit you, and seek the help of Allah, and do not become lazy in doing acts of worship. If something harms you, do not say: 'Had I done this, this would not have happened'...but say: 'Allah has willed, and whatever He

³ "Strong" in this Hadeeth refers to the persistence of the believer in acquiring things which would benefit him in the Hereafter.

⁴ Since both are believers, so there is goodness in them.

wills will come to pass; indeed 'if'⁵ would open the doors to Satan." (Muslim)

The believer must be content with what his *Rubb* has ordained in every instance; whether he is healthy or sick, rich or poor. If he is content with his *Rubb* while he is healthy, rich and in a good state of affairs only, and displeased with Him while he is in a state of poverty or sickness; for such Allah Ψ describes in His words:

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

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

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

If the slave knows this with certainty and strengthens his Iman, and depends solely upon Allah, and seeks refuge with Him while fearing His punishment, and hoping for His

⁵ This is in regards to one who says, 'if' while believing with certainty that he could have changed the state of affairs.

reward, and bounties and graces (in this life) while doing necessary (and appropriate) things to attain the bounties of Allah. Allah Ψ says:

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

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

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

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

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

The Messenger of Allah ε said:

"No slave says:

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'In'naa lil'laahee wa in'naa ilai'hee ra'jioon. Allahum'ma-jurnee fee mo'seeba-tee wukh-luf'lee khairan minhaa'⁶

⁶ Meaning: Indeed we belong to Allah, and to Him we shall return. O Allah reward me in this calamity, and replace it with better.

when he is afflicted or hit with a calamity, except that Allah would reward him, and replace it (i.e. what he lost) with better.'

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

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

The second: The slave will finally return to Allah, and he would –without doubt- leave this world behind him. He would be brought forth before Allah alone, as he was created, without any family, money or supporters. He would stand before Allah with his good and bad deeds. Therefore, if this is the beginning of the slave and his end...how can one rejoice over something he attains, or despair over something he loses. When a person ponders his beginning and his end...this indeed is a great remedy for this affliction.'⁷



⁷ Zad al-Ma'ad vol. 4, pg.188-195

Other Remedies

1. Performing Salah (i.e. prayers). Allah ﷻ says:

(And seek help through patience and prayer.) (2:45)

Whenever a situation that concerned the Prophet ﷺ befell him, he would rush to perform prayers. He would say:

'O Bilal call the Iqamah for prayer, and relieve us with it.'

(Abu Dawood)

2. Thinking well of Allah, and not showing discontent. Abu Hurairah τ said that the Messenger of Allah ϵ said:

"Indeed Allah says: 'I am capable of doing with my slave what he thinks of Me; if he wishes good, he would have that...and if he wishes bad, he would have that.'"

(Ibn Hib'ban)

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

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

4. Supplicating Allah excessively. Allah ﷻ says:

(Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.) (27:62)

Allah ﷻ says:

(And your *Rubb* says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell.) (27:62)

5. To believe that calamities are accompanied with relief, and that hardships are accompanied with ease. Allah Ψ says:

(Indeed, with hardship [will be] ease.) (94:6)

A poet said:

In a dire situation, everything closed in around me

(Suddenly) I was relieved and I thought no relief would come to me

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

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

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

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

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

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

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

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

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

Allah Ψ says:

(If you are afflicted with a wound, a wound like it has also afflicted the unbelievers.) (3:140)

Abdullah b. Masood τ said:

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

The Poet said:

I know that no calamity befalls me

Except that someone before me was also hit by it

2. One should ponder the calamity that has befallen him, and be grateful to Allah and praise Him that it was not greater than what it is, and that it was not in his *Deen*. Anything a man loses from the materialistic things in this life would not cause sorrow, except if the calamity is in his *Deen*. He should also be grateful to Allah for all other graces he has been given. The leg of Urwah b. az-Zubair τ was amputated and his son was killed on the same day, and he said:

'O Allah all the praise belongs to You alone...if you have taken from Me (a thing), indeed You have given me...if You have afflicted me with a calamity, You certainly have healed me...You have granted me four limbs, and You have taken one away, and You have granted me four children and have taken one away.'

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

4. He should consider the calamities that befall him an opportunity to accumulate good deeds, if he bears patiently and seeks the reward of Allah. Abu Musa al-Ash'ari τ said that the Messenger of Allah ρ said:

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

Abu Sa'eed al-Khudri τ said that the Prophet ρ said:

'No Muslim is afflicted with exhaustion, sicknesses, worry, sorrow, harm or pain...even a prick which harms him, except Allah would expiate his sins on account of that.' (Bukhari)

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

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

Ibn Abbas τ said that he said to some of his companions: 'Shall I not show you a woman from the women of Jannah?' They said: 'Certainly!' He said: 'This black woman came to the Prophet ρ and said to him: 'I have epileptic seizures, and I may become uncovered on account of it...so supplicate Allah for me (i.e. to relieve me from this disease).' The Prophet ρ said:

'If you wish, bear patiently, and you would be granted Jannah. And if you wish, I will supplicate Allah (to relieve you from this disease).' She then said: 'I will bear

patiently, but I would become uncovered, so supplicate Allah that I do not become uncovered (on account of epileptic seizures).' So the Messenger of Allah ρ supplicated Allah for her.' (Bukhari)

Suhaib τ said that the Messenger of Allah ρ said:

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

6. One should keep in mind that even if despondency overcomes him...he will have to bear patiently anyways. This type of patience is not praiseworthy, and its bearer would not be rewarded on account of it. Mahmud b. Labeed τ reported that the Messenger of Allah ρ said:

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

7. He should keep in mind that the One Who is testing and afflicting him is the Most Merciful. He did not cause the affliction to befall him in order to destruct him, nor to punish Him; rather, He is testing his patience, happiness in obeying Allah, and belief in Him. He also wants to hear His slave call unto Him, and seek His help and beseech Him. Umar b. al-Khattab τ approached the Prophet ρ while the booty from a battle was brought forth...and among them was a woman who was breast-feeding her child. The Prophet ρ said:

'Do you think that this woman will toss her child into the fire?' The companions said: 'How can she, when she cannot let go of him?' The Prophet ρ said: 'Indeed Allah is more merciful to His slaves than this woman is to her child.' (Bukhari)

8. He should keep in mind that the misery in this life, would in fact lead him to living a life of happiness in the Hereafter. And Happiness in this life would lead him to misery in the Hereafter. Therefore to move from a stage of temporary misery to a permanent state of joy and happiness is better than the opposite. The Prophet ρ said:

'Jannah (heavenly abode) has been surrounded by hardships, and Hell-Fire has been surrounded by lusts and desires.' (Muslim)

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

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

pleases our Rubb, and we are saddened by your departure O Ibraheem.' (Bukhari)

Usaamah b. Zaid τ said:

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

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

A poet said:

Let the days pass by as they please.

Be happy with fate and predestination

Once something happens which has been decreed.

There is no way of stopping it.



Means of protecting and safeguarding one's self

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

Abu Hurairah τ said that the Messenger of Allah ρ said:

'Do not make your houses graveyards. Indeed Satan flees from the house in which the chapter of *Al-Baqarah* is recited.' (Muslim)

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

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

*Supplicate Allah for goodness when he sees himself, his family or children excelling in goodness; such as to say, 'O Allah grant him of Your bounty, and protect him from harm' or to say: 'Mashallah tabarakal-laah' i.e.

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

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

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'*A'oodthu bi kalimaatil'laahit-taam'maat min shar'ree maa khalaq.'*

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

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

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

Abdullah b. Yasr τ said that a Bedouin said to the Messenger of Allah ρ: 'The Shari'ah laws are many, so inform me of something which I can adhere to!' The Messenger of Allah ρ said:

'Keep the remembrance of Allah on your tongue.' (Haakim)

Allah remembers he who is mindful of Him. Allah says:

'I am just as My slave thinks I am⁸, and I am with him if he remembers Me⁹. If he remembers Me in himself, I too remember him; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' (Bukhari)

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

(And Yunus was also one of the Messengers; When he fled to the laden ship; And he cast lots and lost; Then the whale swallowed him, and he was blameworthy; Had he

⁸ i.e. if he seeks forgiveness, Allah will forgive Him, if hopes for Allah's mercy, Allah will grant it to him.

⁹ Allah would bestow upon him mercy, success and guidance when he mentions Allah.

not been of those who glorify God; He would certainly have stayed in its belly.) (37:139-144)

Continuously remembering Allah is a cause for one's supplication to be accepted by Allah, and it too is a fortification which would safeguard the slave. The Prophet p said:

'Indeed Allah inspired Yahya b. Zakariyyah with five words which He ordered him with and the children of Israel; it seemed that he had delayed conveying this message to them, so Eesa said to him: 'Allah has ordered you to convey to your people five words which you should apply...so either you convey it to them, or I will convey it to them!' He said: 'O Eesa, do not, for I fear that if you convey them, Allah will punish me, and I will be punished. So he gathered the children of Israel in the Masjid in Jerusalem, and it became packed, until they sat in the window sills, he then addressed them saying: 'Indeed Allah has ordered me to convey to you five words which you should apply; first of all...do not associate any partners with Allah, for the example of the one who associates partners with Allah is like a man who bought a slave with his own money (gold and silver), and then housed him in his house...and said to him: 'work and bring me the proceeds; so he was working and giving the proceeds to someone other than his master...so who of you would be pleased with his slave if he does this? Allah, has created you, and provided you so do not associate any partners with him. When you perform prayers, do not look about, for Allah would look at His slave as long as he does not turn about in his prayer. I command you to fast, and the example of that is like a man in a group who has a pouch of musk,

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

The Prophet ﷺ then said:

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

Whoever deviates from the general assembly of Muslims the distance of a cubit, would have exited the folds of Iman and Islam, and whoever calls with the Da'wah of Jaahiliyah he is from the fuel of the Fire. It was said O Messenger of Allah, even if he fasts, and prays...he said: 'even if he fasts and prays...' So call people to the path of Allah, Who has called you believers and Muslims, slaves of Allah.' (Tirmidhi)

Remembrance of Allah would suffice if one cannot recite the Qur'an. Abdullah b. Abi O'faa, may Allah be pleased with him, said: 'a man came to the Prophet of Allah ﷺ and said: 'O

Messenger of Allah, I cannot memorize the Qur'an, so teach me something which would suffice me. He said:

'Say: Subhanaalah (Far removed is Allah from every imperfection), Alhadmulilah (All praise is due to Allah), Laa ilaaha il'laa Allah (There is no god worthy of being worshipped except Allah alone), Allahu Akbar (Allah is the greatest) and Laa hawla wa laa quwata il'laa bil'laah (No situation will change to a better one unless without the will of Allah).'

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

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

The Messenger of Allah ρ said: 'His hands were filled with goodness.'

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

Abu Hurairah τ said that the Messenger of Allah ρ said:

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

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

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



The Best Dhikr

1. The Messenger of Allah ﷺ said: 'Two words, which are easy to say and hefty in the scale:

Subhanallah wa bi hamdihi 0 ^ 01=^? 0 ^ »

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

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

2. The Messenger of Allah ﷺ said: 'Whoever says: **'Subhanallah wa bi'hamdihi'** 100 times his sins would be expiated even if they were as much as the foam of the sea.
(Bukhari)

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

Subhanallah wa bi hamdihi 012 34.56 »
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'Laa ilaahah il'laa Allah wahadahu laa shareeka lahu lahul mulk wa lahul hamd wa huwa ala kul'lee shai'in qadeer. Alhamdulillah wa subhanal'laah wa laa ilaahah il'lal'laah wal'laaho akbar wa laa hawla wa laa quwata il'laa bil'laah' and he then says: **'Al'laahum'ma ighfir'lee'** or he asks Allah whatever he wants, Allah would accept his supplication, and if he performs wudhu and prays, his prayer would be accepted.' (Bukhari)

Meaning: There is no god worthy of being worshipped except Allah, who has no partner, to Him belongs the Dominion and Praise and He is all capable over all things. All praise is due to Allah, far removed is He from every imperfection, there is no god worthy of being worshipped except Allah, and Allah is the Greatest, and no change from a condition to another condition can be achieved except by Allah...O Allah forgive me.

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

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

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

7. The Prophet ﷺ said: 'Cleanliness is equal to half the Iman, saying **Alhamdulillah** would fill the scale, (saying) **Subhanallah** would fill the space between the heavens and earth. Prayer is a noor (light) and charity is an evidence (of one's true faith), patience is diyaa (light with heat to purify one from his sins) and the Qur'an is a witness for you or against you, and all people are going to go, therefore a person would either free himself from the Fire, or doom himself therein.' (Muslim)

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

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

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

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

Meaning: I declare Allah as being far removed from every imperfection as many creatures there are, until He is pleased, the weight of his Throne and the number of His words.'

ΣΣΣΣ

Methods by which one would please Allah

1. To be mindful of Allah and seek his forgiveness. For most of the calamities which befall man are from the sins that he does.

Allah ﷻ says:

(And whatever distress may afflict you is for what your own hands have earned, and there is much that He pardons.) (30:30)

The Prophet ﷺ clarified the importance of seeking forgiveness continuously. He ﷺ said:

'Whoever continuously seeks forgiveness, Allah would grant him relief from every worry, and respite from every tension and provide him from places he expects least.'

(Haakim)

Allah has informed us that continuous repentance is a cause for receiving provision, reward and waiving punishment.

Allah ﷻ says:

(And I have said: 'ask for forgiveness from your Rubb, indeed He is the Most forgiving. And He will send rain to you in abundance. And He will bestow on you wealth and sons, and provide for you gardens, and will make for you rivers.) (71:10-12)

Allah has made confession and recognition of these sins and repenting to Allah among the causes that would waive calamities. Recognizing alone (by uttering) is not enough. This should be supplemented with a firm determination and belief, which would cause one to leave the sin, feel sorrowful for doing it, and a sure determination not to return to it. Allah ﷻ says:

(And Yunus, when he departed enraged thinking that We would have no power over him, then he called out in the darkness: 'There is no god but You. Far removed are

you from every imperfection! I was indeed wrong. So We listened to him, and rescued him from distress; thus do We rescue the believers.) (21:87)

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

Abu Hurairah τ said that the Messenger of Allah ρ said:

'Whoever wishes to be answered while in distress, should excessively supplicate Allah in times of ease.'

The Prophet ρ said in the Hadeeth that is narrated by Ibn Abbas τ :

'Be mindful of Allah in times of ease, and Allah will aid you in times of hardship.'

*Helping Muslims while they are in hardships. Abdullah b. Umar τ said that the Messenger of Allah ρ said:

'Whoever wants his supplication to be accepted, and his hardship eased, let him help one who is in debt.'

The Messenger of Allah ρ said:

'Whoever helps a believer who is in hardships, Allah would aid him through the hardships of the Hereafter. Whoever aids a person in debt, Allah would aid him in this life and the hereafter. Whoever conceals a believer's faults in this world, Allah would conceal his faults in this world and in the Hereafter. Allah would aid the slave, as long as he aids his brother. Whoever seeks a path in which he would gain knowledge, Allah would make easy for him a path to Jannah (Heavenly Abode).

A people would not gather in a house of the houses of Allah and recite and study the Qur'an, except that they would be tranquil, and the mercy of Allah would

descend upon them, and Allah would praise them (in the presence of the angels) and reward them. Whosoever does not put forth good deeds, his lineage would be of no avail to him.' (Muslim)

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

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

Mu'adh b. Jabal τ said I accompanied the Prophet ρ on a trip, and I was close to him and while we were traveling, I asked him:

'O Messenger of Allah ρ inform me of a deed that would admit me into Jannah and safeguard me from the Fire.' He said: **'You have asked about a great thing! And it is easy for one who Allah makes it easy for. Worship Allah, and do not associate any partners with him. Perform prayers, give out the Zakat, fast Ramadhan and perform Hajj.'** He then said: **'Shall I not inform you of the 'gates of goodness'? Fasting would safeguard one from the Fire and charity would efface one's sins just as water would extinguish fire and a man's prayer during the night. He then recited the words of Allah:**

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

He then said: 'Shall I inform you of the most important aspect of the Deen, its pillar and its highest point?' Mu'adh said: 'Certainly O Messenger of Allah!' He said: 'The most important aspect of the Deen is Islam (i.e. the

two testimonies of Faith), and its pillar is prayer and its highest point is Jihad.' The Prophet ﷺ then said: 'Shall I inform you of a thing which would secure for you all of this?' Mu'adh said: 'Certainly O Messenger of Allah!' He said: 'Be mindful, and protect your tongue.' (i.e. do not talk for no reason). Mu'adh said: 'Would we be held accountable for what we say?' He said: 'May your mother lose you! Would people only be tossed into Hell on their faces, or their noses on account of what they say!?'

(Tirmidhi)

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

(Would you then, if you held authority, work corruption in the land and sever your ties of kinship? Those are they whom Allah has cursed and made deaf, and blinded their eyes. Why do they not contemplate the Qur'an? Or are there locks on their hearts.) (47:22-24)

The Messenger of Allah ﷺ said:

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

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

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

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

'Allah gives respite to an oppressor, but when He seizes him, He never releases him.' Then he recited:

(Such is the seizure of your *Rubb* when He seizes the population of towns while they are doing wrong. Verily His seizure is painful and severe.)

*Seeking refuge with Allah, by continuously supplicating him and humbling himself before Him. Allah Ψ says:

(And your *Rubb* says: 'Call upon Me and I shall answer you. Surely those who arrogantly disdain to worship me shall enter Hell utterly disgraced.) (40:60)

The Prophet ρ said:

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

Thobaan τ said that the Messenger of Allah ρ said:

'Man would be receive limited provisions due to a sin which he commits, and nothing would prevent a calamity from befalling except *Du'aa* (supplication), and the goodness in one's life would not exceed except if one does deeds of righteousness.' (Ibn Majah)

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

'If it is said, what is the benefit of *Du'aa* (supplication) when the preordained cannot be prevented? Know that among the preordained things is the prevention of calamities through supplication. *Du'aa* is a cause for the prevention of calamities, and is a source of mercy. Similarly the seed is a cause for the growth of vegetation

from the earth, as armor safeguards its wearer from arrows. Thus does *Du'aa* prevent calamities.'

Ibn al-Qayyim, may Allah have mercy on him, said:

'Were their *madth'hab* (method) consistent, they would have to reject all causes. In response to this, one can say: 'If quench from thirst and satisfaction after eating have been preordained for you, it would happen no matter what...and if they are not preordained for you they would not happen no matter what. If Allah has ordained for you a child, you will receive that child, whether or not you are married, and if He does not will it, then you would not be granted a child no matter what! So there is no need to get married, and so on.'

The *Du'aa* is the weapon of the believer. With it, he would be granted goodness in his provisions. With it he would prevent calamities from befalling him before they occur, or lighten their effect after they have occurred, or completely remove it. A'ishah τ said that the Messenger of Allah ρ said:

'Carefulness and precaution would not safeguard one from what is preordained. *Du'aa* is beneficial in preventing calamities from befalling him, and even after they have befallen him. The preordained would descend and would be countered by the *Du'aa* until the Day of Resurrection.'



Mannerisms of Du'aa

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

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

1. **Consuming only the lawful**, such that he eats, drinks, wears, and rides lawful things only. Abu Hurairah τ said that the Messenger of Allah ρ said:

'O people, Allah is far removed from every imperfection, and only accepts pure deeds. Indeed Allah has commanded the believers with what He commanded the Messengers. He Ψ says:

(O Messengers, eat of the good things and do righteous deeds, surely I am All-Knowing of what you do.)

And He Ψ says:

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

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

Ibn Abbas τ said that Sa'd b. Abi Waq'qaas τ said: 'O Messenger of Allah, ask Allah to make me among those whom He answers their supplications!' The Messenger of Allah ρ said:

'O Sa'd eat from the pure (lawful) things, and Allah would answer your supplications. By Allah, a person would eat a morsel from the Haram and his *Du'aa* would be rejected for forty days! The Fire is more deserving of a person who is nurtured and who consumes the unlawful.'

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

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

Al-Muhaajir b. Qunfudth τ said: 'I passed by the Prophet ρ while he was urinating, and I greeted him, but he did not respond to me, until he performed ablution. He then excused himself saying:

'I disliked mentioning the name of Allah while I was not in a state of purity.' (Ibn Khuzaimah)

3. A person should supplicate while his voice is not too loud, nor too quiet. Allah Ψ says:

(And utter not their prayer aloud, nor utter it too low, but seek a way between.) (17:110)

Abu Musa al-Ash'ari τ said: 'We were with the Messenger of Allah ρ and whenever we went down a valley, we would utter *Tahleel* (i.e. to say: *La'ilaaha il'la Allah*) and *Takbeer* (i.e. to say:

Allah Akbar) and we would raise our voices while doing so. The Prophet ρ said:

'O people! Do not raise your voices, for you are not calling unto One who is deaf or not present, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things with His knowledge).' (Bukhari)

4. To begin supplication by praising Allah and exalting the mention of the Prophet ρ. A person should then humbly repent to Allah, and he should end the supplication with this as well. Allah Ψ says:

(There prayer therein shall be 'Far removed are you O Allah from every imperfection!' and their greeting there in shall be 'Salaam.' And the conclusion of their prayer shall be 'All praise is due to Allah, the *Rubb* of the worlds.') (10:11)

Fudaalah b. Ubaid al-Ansaari τ said that the Prophet ρ saw a man who supplicated during his prayer...he did not praise Allah, nor did he exalt the mention of the Prophet ρ and thereupon he left. The Prophet ρ said: 'This man has rushed!' He then called him and said to him:

'If one of you supplicates, let him begin by praising his *Rubb* and then exalt the mention of the Prophet ρ and then supplicate for whatever you wish.' (Ibn Khuzaimah)

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

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

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

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

Meaning: 'O Allah I bear witness that You are Allah, Who has no partner. The One...the One upon whom creation depends on...He begets not, nor is He begotten; and there is none like unto Him.'

The Prophet ﷺ said:

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

6. The person supplicating Allah should be devout, fearful of His punishment, and hopeful for His reward. Allah ﷻ says:

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

7. Do not wait impatiently for the response of your supplication. Abu Hurairah τ said that the Messenger of Allah ﷺ said:

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

8. One should not transgress in his Du'aa. Abdullah b. Mugahf'fal τ said that he heard his son saying: 'O Allah, I ask You to grant me the white palace on the right side of Jannah!' He said: 'O son, if you ask Allah, ask Him for Jannah, and seek refuge from Hell-Fire, for I have heard the Prophet ρ say:

'Towards the end of time there will be a people who transgress in their supplication and ablution.' (Ibn Hibban)

9. One should not make Du'aa to sever the relations of kinship or to seek sinful things. The Prophet ρ said:

'No Muslim would supplicate Allah while that supplication does not comprise severing relations of kinship or sinful things, except that Allah would grant him one of three things...Allah would either answer his Du'aa, or ward away evil which is equal to what he asked for, or He would store the reward for him.'

The Companions ψ said: 'O Messenger of Allah ρ, we shall then excessively ask Allah!' He said:

'Ask Him, for He loves that!' (Hakim)

10. Supplicating Allah in honorable and noble times and places. The Prophet ρ said:

'The best supplication is the supplication on the Day of Arafah. The best thing I and the Prophets before me said is 'Laa ilaahah il'lal-laah' (i.e. there is no god worthy of being worshipped except Allah alone).' (Baihaqi)

It is praiseworthy to ask Allah on the Day of Jum'ah, as in the Hadeeth of Abu Hurairah τ that the Prophet ρ said:

'In it is an hour in which no slave asks Allah while he is praying for something, except that Allah would grant him what he asked for.' (Bukhari)

It is also praiseworthy to ask Allah during the Month of Ramadhan, the Prophet ρ said:

'In the month of Ramadhan, the Gates of the Heaven are opened, and the Gates of Hell are closed and the Satans are chained.' (Bukhari)

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

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

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

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

Abu Hurairah τ said that the Messenger of Allah ρ said:

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

One should ask Allah during *Sujood* (prostration); Ibn Abbas τ said that the Prophet ρ moved the curtain and saw people praying behind Abu Bakr τ and he said:

'No glad tidings of prophethood remain except for a true dream which one sees himself or others see for him. It has been forbidden to recite Qur'an during Rukoo (bowing) and Sujood (prostration). As for Rukoo, glorify your *Rubb* therein, as for Sujood supplicate Allah for your supplications would be answered.'(Muslim)

Du'aa would be accepted when it rains or armies face each other; Imam ash-Sha'fī, may Allah have mercy on him, said that the Prophet ﷺ said:

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

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

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

'I heard the Messenger of Allah ρ saying: 'Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing can save you from this rock but to invoke Allah by giving reference to the righteous deeds which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had elderly parents (whom I used to provide milk first) and I never provided my family with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the

milk to them, but I found them sleeping. I disliked providing my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your sake only, please relieve us from our critical situation caused by this rock. So the rock shifted a little but they could not get out.' The Prophet ﷺ added, 'The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her on hundred and twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: 'It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all people to me, and also I left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So the rock shifted a little more but still they could not get out from there. The Prophet ﷺ added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: 'O slave of Allah! Pay me my wages. I said to him: All the camels, cows, sheep, and slaves you see are yours. He said: 'O slave of Allah! Don't mock at me!' I said: I am not mocking you. So, he took the entire herd and drove them away and left nothing. O Allah! If I did that for your

sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.' (Bukhari)

13. When supplicating one should do so certainly and ask Allah determinedly, and humble himself before Allah. The Prophet ﷺ said:

'If you supplicate Allah, ask Him determinedly and do not say: 'if you wish, grant me...' for no one can force Allah to do anything.' (Bukhari)

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

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

15. To supplicate Allah with the supplications which are mentioned in the Qur'an and authentic Sunnah. A'ishah τ said that the Messenger of Allah ﷺ preferred concise supplications¹⁰, and forsook wordy, inconcise supplications. (Abu Dawood)

16. Sins that a person does should not discourage him from supplicating. Iblees, may Allah curse him, who is the worst of

¹⁰ These are supplications whose meanings are great, but their words are few.

all creation, supplicated Allah and Allah answered him. Allah Ψ says:

(He said, 'Grant me respite till the day when they will be raised up. Allah said, you shall be of those who are given respite.) (7:14-15)

Abu Hurairah said: 'I heard the Prophet saying,

'If somebody commits a sin and then says, 'O my *Rubb!* I have sinned, please forgive me! And his *Rubb* says, 'My slave has known that he has a *Rubb* who forgives sins and punishes for it? I therefore have forgiven my slave (his sins). Then he remains without committing any sin for a while and then again commits another sin and says, 'O My *Rubb*, I have committed another sin please forgive me,' and Allah says: 'My slave has known that he has a *Rubb* who forgives sins and punishes for it? I therefore have forgiven my slave (his sin). Then he remains without committing any other sin for awhile and then commits another sin (for the third time) and says, 'O My *Rubb!*, I have committed another sin, please forgive me,' And Allah says, 'My slave has known that he has a *Rubb* Who forgives sins and punishes for it? I therefore have forgiven My slave his sin, he can do whatever he likes.'

(Bukhari)

A poet said:

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

Du'aa mentioned in the Qur'an

1. Allah Ψ says:

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

2. Allah Ψ says:

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(Our *Rubb* let not our hearts become perverse after You have guided us; and bestow on us mercy from Yourself; surely You alone are the Bestower.) (7:14-15)

3. Allah Ψ says:

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(Our *Rubb*, forgive us our sins and remove from us our evils, and in death number us with the righteous.) (3:193)

4. Allah Ψ says:

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(Our *Rubb*, make us not a trial for the wrongdoing people.) (10:85)

5. Allah Ψ says:

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

6. Allah Ψ says:

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(And say, 'O my *Rubb*, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Yourself a helping power.) (17:80)

7. Allah Ψ says:

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(Our *Rubb*, pour forth upon us steadfastness and cause us to die as Muslims.) (7:126)

8. Allah Ψ says:

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(My *Rubb*, relieve my mind and ease my task for me.) (20:25-26)

9. Allah Ψ says:

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(My *Rubb*, make me observe Prayer, and my children too. Our *Rubb*! Bestow Your grace on me and accept my prayer.) (14:40)

10. Allah Ψ says:

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(And say, 'My *Rubb*, I seek refuge in You from the incitements of the evil ones. And I seek refuge in You, my *Rubb* lest they come near me.) (23:94-95)

11. Allah Ψ says:

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

12. Allah Ψ says:

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(My *Rubb*, bestow wisdom on me and join me with the righteous; and give me a true reputation among posterity; and make me one of the inheritors of the Garden of Bliss; and forgive my father, for he is one of the erring; and disgrace me not on the day when they will be raised up. The day when wealth and sons shall not avail; But he alone will be saved who brings to a Allah a sound heart...) (26:83-89)

13. Allah Ψ says:

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

14. Allah Ψ says:

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

15. Allah Ψ says:

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

16. Allah Ψ says:

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(And those who say, 'Our *Rubb*, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.) (25:74)

17. Allah Ψ says:

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(Our *Rubb* forgive us and our brothers who preceded us in faith, and leave not in our hearts any rancor against those who believe. Our *Rubb*! You are indeed Compassionate, Merciful.) (59:10)

18. Allah Ψ says:

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

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Du'aa mentioned in the Sunnah

1. The Prophet ﷺ said:

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'O Allah, I ask You to grant me guidance, piety, chastity and self-contentment...' (Muslim)

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

2. The Prophet ﷺ said:

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

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

3. The Prophet ﷺ said:

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'O Allah I seek refuge with You from cowardice, and seek refuge with You from being brought back to senile

antal moqad'dim wa antal mo'akhir wa anta ala kol'lee shai'in qadeer.'

5. The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ وَأَنْتَ أَعْلَمُ بِالْمُؤْمِنِينَ
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'O Allah I seek refuge with you from losing your graces and bounties and losing wellness in all things and from your sudden anger and all Your wrath.' (Muslim)

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

6. The Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ وَأَنْتَ أَعْلَمُ بِالْمُؤْمِنِينَ
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'O Allah I seek refuge with You from cowardice, and miserliness, and I seek refuge with You from being brought back to senile old age and seek refuge with You from the trials and afflictions of this world, and seek refuge with You from the punishment in the grave. O Allah grant my soul piety and purify it and make it upright and You are the only One who can do so. You are its Supporter and Master. O Allah I seek refuge with You from useless knowledge, and a heart which does not

heed, and from a soul which does not become satisfied, and from a supplication which is not answered.' (Muslim)
Arabic wording: 'Al'laahum'ma in'nee a'oodthu be'ka min nal aj'zee wal-kasal wal jub'nee wal bukh'lee wal harum, wa a'oodthu be'ka min a'dthaabal qabar, wa a'oodthu be'ka min fitnatil mahya wal mamaat. Al'laahum'ma aa'tee naf'see taqwaa'haa wa zak'ke haa an'ta khair man zak'kaa'haa anta wa'lee-you haa wa mo'laaha. Al'laahum'ma in'nee a'oodthu-be'ka min ilmin laa yan'fa wa min qalbin laa takh'sha' wa min naf'sin laa tash'ba wa min da'wa'tin laa yus-ta'jaabo laha.'

7. The Prophet p said:

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'O Allah make me observant of my *Deen* with which all my affairs would be preserved, and better for me my worldly life within which my necessities are preserved and maintained. Take care of my affairs in the Hereafter (wherein I will be resurrected and) to which I will return. Make my life a source for excelling in all good things, and my death a source of relief from all evil.' (Muslim)

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

8. The Prophet p said:

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'O Allah I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the *Fitnah* (trial and affliction) of the Fire, and the *Fitnah* of the grave, the punishment in the grave, and the evil of the *Fitnah* of wealth, the evil of the *Fitnah* caused by *al-Maseeh ad-Daj'jaal* (Pseudo-Christ). O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other.' (Bukhari)

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

9. The Prophet ﷺ said:

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

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

10. The Prophet ﷺ said:

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'O Allah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made in public, and where I have exceeded all bounds as well

as those things about which You are more knowledgeable. You are al-Muqad'dim and al-Mu'akhhir.¹¹ None has the right to be worshipped except You.' (Muslim)

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

11. The Prophet p said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْوَسْوَاسِ الْخَسِيسِ
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'O Allah safeguard me with Islam while I stand, and safeguard me with Islam while I sit, and safeguard me with Islam while I lay down. Do not let an envious enemy rejoice over my misfortune. O Allah I ask of the goodness of all the treasures that belong to You, and seek refuge from all evil.' (Muslim)

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

¹¹ It means, that Allah puts forward and favors whom He wills from amongst His creation just as He defers and holds back whom he wills in accordance to His wisdom. e.g. favoring man over the rest of mankind, favoring Muhammad over all the prophets and messengers.

12. The Prophet ﷺ said:

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'O Allah save me from evil manners, evil inclinations, evil conditions and diseases.' (Ibn Hibban)

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

13. The Prophet ﷺ said:

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'O Allah by Your knowledge of the unseen, and power over creation, keep me alive as long as my life is beneficial and good for me, and cause me to die if my death is better for me. O Allah make me fearful of You when I am alone or in public. (I ask You to) make me utter truth and justice in times of anger and happiness. I ask You to grant me moderateness in times of wealth and poverty. I ask You for everlasting bliss and happiness which would never cease. I ask you to make me pleased with what You have decreed and for an easy life after

death and the grace of looking at Your face and desire to meet You in a state of goodness and security. O Allah beautify us with Iman and make us among those who guide and are rightly guided.

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

14. The Prophet p said:

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'O Allah I seek refuge with You from cowardice, and miserliness, and I seek refuge with You from being brought back to senile old age and I seek refuge with You from cruelty, inattentiveness, humiliation, poverty, disbelief, polytheism, and poverty. I seek refuge with You from poverty, disbelief, polytheism, hypocrisy and boasting. I seek refuge with You from deafness,

muteness, insanity, leperesy, pestilence, and all diseases.'

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

15. The Prophet p said:

ف' %? , ; : PRfE\$ " ,? .LMC ; , F' %? , ; : 7(A)*+\$
B(Q\$ #,? *LMB(Rr

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

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

16. The Prophet p said:

N=! w N' 7+: H& y H(7+: FC! 7B: j
7&Cu j 7+: 9 ?F' 9+: y H(w •1; # 7(1< 7+:
j H& kT hI' %\$ h ;Q' %\$ kT %\$ h %\$ h / %\$
7 +A 1< 7 J2 D 7! ;:U ku 7 ?;2 8#m 7 ?;! 8N!
7 +A B=RI 8+ y # \$UO

'My Rubb help and support me against the enemies and do not aid them against me. Grant me victory and do not grant (my enemy) victory. Afflict my enemy with

calamities and do not afflict me with calamities. Guide me, and make the path of guidance easy for me. Grant me victory over him who oppresses me. Make me a grateful slave, who remembers You and who repents to You and obeys You. Make me a humble slave and one who supplicates a lot. O Allah accept my repentance, forgive me my sins, answer my Du'aa, and strengthen my arguments (against my enemies in this life) guide me, and make me utter the truth, and safeguard me from envy.'

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

17. The Prophet p said:

%&U 9+: & ;#A D j ;#A\$ K H'

'O Allah make me steadfast upon the Deen.'

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

18. The Prophet p said:

7&z y1< xM: 7&=2 w m J*+\$

'O Allah forgive me and have mercy on me...safeguard me and guide me and provide me sustenance.'

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

19. The Prophet ﷺ said:

ب, ف' ب' # \$ % ! ') ء : % = 2 e u ; ' % \$ # (4) * + \$
\$ F' % (€ ? @ f \$ B & ? z ; \$? B, F' B = R & \$) 04

'O Allah we ask You (to make us among those who practice) utterances, actions and deeds which would make us legible for Your mercy and forgiveness and safeguard us from every sinful act, and make us among those who practice goodness, and those who are successful by attaining Jannah and who are safeguarded from the Fire.'

Arabic wording: *'Al'laahum'ma in'naa nas'a'loo'ka mo'je'baa-to rah'ma'tik wa a'zaa'ima magh-fe-ra'tik was salaamata min ko'lee ithm wal gha'neemata min kol'lee bir wal fo'za bil jan'nah wan najaata me'nan'naar.'*

20. The Prophet ﷺ said:

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)+:)\$ ' .& =+ : ' .+uŠ .+u : .t, D` \$ F' %? , ; :)+:
' \$ F' %? , ; : 8=: ; A F' * R4 j TA ' B & %\$
%\$; S1 : %\$ ' RZ %\$ 8=: ; A F' * R4 j TA
1F^' %\$; S1 : .& %? C ' D/ F' %? , ; : 1^
. A : 8Cf! 0 I' F' w REA ' %\$)+ .R: 9+S

1/

'O Allah I ask you to grant me all the goodness in this life and the Hereafter that I know and that I know not. I

seek refuge with you from all evil in this life and in the Hereafter. I ask You to grant me Jannah, and all (deeds) that would draw me closer to it. I ask you the best of what Your slave and Messenger, Muhammad, may Allah exalt his mention has asked of You, and I seek refuge from that which he sought refuge from. I ask You (O Allah) to make the end matter of anything you grant me a means of goodness.'

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

21. The Prophet ﷺ said:

اللَّهُمَّ : فَكُنْ لِي سَعَةً وَسِعَةً وَتَرَكْتُكَ بِرَأْسِي

'O Allah aide me to remember You, be grateful to You and perform worship appropriately.'

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

22. The Prophet ﷺ said:

أَلْبَسْتَنِي كِسْفَ لَيْلٍ مُبِينٍ وَأَلْبَسْتَنِي كِسْفَ لَيْلٍ مُبِينٍ
وَأَلْبَسْتَنِي كِسْفَ لَيْلٍ مُبِينٍ وَأَلْبَسْتَنِي كِسْفَ لَيْلٍ مُبِينٍ

ك2 %"^ F' ك2 %"2 %\$ J)*+\$ 0; ' Rm *&' %R\$
%"2 47&D\ B=:

'O Allah I ask You to grant me good things. (I ask You) to make me forsake all evil, love the poor and to forgive me and have mercy on me. And if you try your slaves with a calamity render me safe. O Allah I ask You to make me love You, and love him who loves You and love deeds which bring me closer to Your love.'

Arabic wording: 'Al'laahum'ma in'nee as'a'lo-ka at-tay'ye'baat wa tark al-mon'karaat wa hob al-masa'keen wa an ta'tooba alai'ya wa tagh'fir-lee wa tar'ham'nee wa e'dthaa arad'ta fee khalqe'ka fitnatin fa'naj'e'nee ilaika min'haa ghaira maftoon. Al'laahum'ma wa as'a-lo'ka hob'baka wa hob man you'hob-be'ka wa hob'ba a'ma-lin you'qar're'bo'nee ilaa hob'bika.'

23. The Prophet p said:

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6 \$ 1 * u F' 6 1 : d

'O Allah I seek refuge with You from evil destiny and death, and that my enemy rejoice over my downfall and from intense tribulations.'

Arabic wording: 'Al'laahum'ma in'nee a'oodtho be'ka min soo'il qa'daa wa min darakish'sha'qaa wa min shamaa'ta'til a'daa wa min jah'dil ba'laa.'

24. The Prophet p said:

'O Allah I seek refuge with you from poverty, and doing few good deeds, and doing evil sins which would cause one to be disparaged. I seek refuge with you that I do not wrong anyone nor I am wronged.'

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

27. The Prophet ﷺ said:

7?;(, w !0 57/ B, C 7 \$ % = 2 ? % \$ [701) * + \$

'O Allah I ask you by Your mercy which has encompassed everything to forgive me my sins.'

Arabic wording: *'Al'laahum'ma in'nee as'a-loo'ka be rahma'te'ka al'la-tee wa se'at kol'loo shai'in an tagh-fera'lee dho'noo-be.'*

28. The Prophet ﷺ said:

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70: E S (34 * & # 2d a1* ... Zd F # 2d 7(1 <

(34 *,R E H *,R

'O Allah You are the Proprietor, there is no god but You. You are my Rubb and I am Your slave. I have wronged myself and confessed my sins...so forgive me my sins, for no one forgives the sins except You. O Allah guide me to the best of mannerisms and no one can guide to the best of these mannerisms except You. And ward away from me evil mannerisms for no one would safeguard me from them except You.'

Arabic wording: 'Al'laahum'ma anta al-ma'lik laa ilaahah il'la anta anta rab'be wa ana abdok. Dhalamto naf'se wa'ta'raf'to be-dhan'be fagh-fir'lee dho'noo'be ja'mee'an in'na'who laa yagh'firodth-dtho'nooba il'la anta. Wah de'ne le ah'sanil akhlaaq laa yah'de le'ah'sa-ne'ha il'laa anta was-rif an'nee sai'ye'e'haa laa yas'rifo sai'ye'e'haa il'laa anta.'

29. The Prophet p said:

S ; FF: %+E ?7&m %' 2 F: %\$ ^?7&)*+&

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

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

30. The Prophet p said:

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([o8Cu & Š ;\$.Cu &R2 ' &'A (H? &: = [?
&U W & RH' 8Cf! (U : F' 9+: (H(&+> F' 9+:
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'O Allah make us fear You such that we would be prevented from sinning. O Allah make us obey You so that we would enter Jannah. And make us believe in you firmly a belief which would lighten the calamities of this Dunya (world). O Allah make us benefit from our hearing eyesight and strength as long as we live. (O Allah) let these senses last till with us till we die. O

Allah avenge those who oppress us. Grant us victory over those who harbor enmity against us. Do not make our calamity (that befalls us) in our Deen, nor make this world our ultimate goal, nor the limit of our knowledge, nor grant the upperhand to those who do not have mercy on us.'

Arabic wording: *'Al'laahum'maqsim lana min khash'ya-te'ka maa ya'who'lo bai'na'na wa baina ma'se-ya-tek. Wa min ta'a-te'ka maa to'bul'le'gho'na be'he jan'natik wa me'nal yaqeen maa to'ho-we'no alaina mo'seebaatid-dunya wa mat Ti'nal-laahum'ma be'aasmaa e'na wa absaa're'na wa qowaate'na maa ahyaitana waj'al-hol waaritha min'na waj'al tha'ra'na ala man dtha'la'ma'na wan sorna ala man aa'daa'naa wa laa taj'al mo'see'baa-te'na fee dee'nee'na wa laa taj'al ad-dunya akbara ham'me'na wa laa mablgha il'me'na wa laa to'sal'lit Alain man laa yarha'mo'naa.'*

31. The Prophet p said:

7(UU y1< J)*+\$

'O Allah guide me (to the Straight Path) and affirm me (on it).'

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

32. The Prophet p said:

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9E\ 7E\!%LM REA 'T/7& RQ: =RMw S ?
R\$C! & ! R\$ F' Y .(4 %R+:

'O Allah guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You

are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abase and he whom You take as an enemy is never honored and might. O our Rubb, blessed and exalted are you.'

Arabic wording: '*Al'laahum'ma ih'de'ne fe'man ha'dait wa aa'fe'ne fe'man aa'fait wa tawal'la'nee fe'man tawal'lait wa baarik lee fe'maa a'tait wa qe'ne shar'ra maa qadait fin'naka taq'dee wa laa yoq'daa alaik wa in'nawho laa yadthil'lo man waa'lait tabaa'rak'ta rab'bana wa ta'aalait.'*

33. The Prophet p said:

ج : (ي\$ F' 7(D•)*)+\$ U \$ β - U \$ -H\$? 7(D•)*)+\$
£ ;\$ F' —Rcd j ;L\$ 9K& = Or

'O Allah purify me with snow, and hail and cold water...purify me from my sins and deeds as a white garment would be purified from filth.'

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

34. The Prophet p said:

OT . R(: 0 Z\$. \$' . 3u . AU . 3, 7(w m)*)+\$

'O Allah, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.'

*ni'mate'ka wa hus'nee e'baadate'ka wa as a'lo-ka min khair
maa ta'lam wa a'oodtho be'ka min shar'ree maa ta'lam wa us
tagh-fe'roka le'ma ta'lam in'naka anta al'laamol gho'youb.*

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

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

Allah ﷻ also says:

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

Allah ﷻ also says:

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

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



Du'aa to be said during Morning and Evening

1. The Prophet ﷺ said:

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.RM ' "/ F' %? , ; : 01< . ? 0 ;(0 H(.^ M ;R\$
01C? ' "/

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

Meaning of Du'aa: We have reached the morning and at this very time unto Allah belongs all sovereignty. O Allah I ask you to grant me the good of this day, and its triumphs and its victories. I ask you to grant me victory over the enemy, and to be blessed with gaining knowledge and application of that knowledge, and make it easy for me to acquire goodness. I seek refuge with You from the evil within it and the evil that follows after it.

2. Abdullah τ reported that the Prophet ﷺ would say the following in the evening:

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0Y< W ' RZ %\$ [J 1A 67/ B, 9+; ;< 1=^\$. \$ %0+= \$
<1C? ' "/ B+R\$ 0Y< W ' "/ F' %? , ; : <1C? ' RZ B+R\$

W j Y: F' %? , ;: J N\$ 6; 8#N\$ F' %? , ;: J
\\\$ W j Y: 8\$

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

Meaning of Du'aa: We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Rubb, I ask You for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Rubb, I take refuge in You from laziness and senility. My Rubb, I take refuge in You from torment in the Fire and punishment in the grave.'

3. Uthman b. Af'fan τ said that the Messenger of Allah ρ said:

'Whoever says:

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)RCS PR=#\$;<

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

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

Meaning of Du'aa: 'With the name of Allah with whose name nothing would be harmed on earth nor in the heavens and He is the All-Seeing and All-Hearing.'

4. Abu Hurairah τ said that a man came to the Prophet ρ and said:

'O Messenger of Allah I was stung by a scorpion yesterday...' The Messenger of Allah ρ said: 'Had you said when you went to sleep:

i+z 'D/ F' eT\$ e =+N? , ;:

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

It would not have harmed you. '

Meaning of Du'aa: 'I seek refuge with the perfect words of Allah¹² from the evil of all that is created.'

5. Anas τ said that the Messenger of Allah ρ said:

'Whoever says:

% N^m ' %/ : B+=2 1*/ , S1*/ , ^ S 7(4)* +\$

S1 : 1^u^' 0 (34.\$ (%(%\+Z PR=u

%;

*"Al'laahum'ma in'ne asbah'to osh'he'do-ka wa osh-he-do
hama'lata arshik wa malaa'eka-tik wa jamee'e khalqik*

¹² The scholars mention that the 'perfect words of Allah' is the Qur'an.

*an'naka an'tal-laah laa ilaaha il'laa anta wa an'na
moham'maden ab'do-ka wa rasooloka "*

Once a quarter of him would be freed from the Fire, and whoever says it twice half of him would be freed from the Fire, and whoever says it three times three quarters of him would be freed, and whoever says it four times, he would be completely freed from the Fire.

Meaning of Du'aa: 'O Allah verily, I have reached the morning and call on You, the bearers of Your throne, Your angels and all of Your creation to witness that You are Allah, none has the right to be worshipped except You alone, without partner and that Muhammad is Your slave and Messenger.'

6. Abu Hurairah τ said that the Messenger of Allah ρ said:
'Whoever says:

B, 9+; < 1=^\$.\\$ %+=\\$.\\$.\$% / 012 34.4

1A 67/

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

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

Meaning of Du'aa: 'I bear witness that there is no god worthy of being worshipped except Allah alone, Who has no partner , and to him belongs the Dominion and Praise and He is capable over all things.'

7. Shad'daad b. Aws τ said that the Prophet of Allah ρ said:
The best Istighfaar is:

S1*: 9+: (S1 : (7&\+Z (34.\$1 7D ()*+
7+: % =CQ %\$b;? C&S ' D/ F' %? , ;: CQ ' S1:
(4j ;(Y\$.[Mw m M7 (Y? %\$b;?

"Al'laahum'ma anta rab'be laa e'laahah il'laa anta khalaq'tanee wa ana ab'do-ka wa ana ala ah'de'ka wa wa'de'ka mastat'at. Wa'a-oodtho be'ka min shar'ree ma sa'na't a'boo'olaka be dhan'be fagh-fir'lee fin'na-who laa yagh-fir'adhdhonooba il'laa anta "

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

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

8. Abu Hurairah τ said that the Prophet of Allah ρ used to say when he got up in the morning:

;` \$ %\$ e;=(%? R^(%? &# ' %? &^ S %?))*+
Al'laahum'ma be'ka asbah'na wa be'ka am'saina wa be'ka

nahyaa wa be'ka na'moot wa ilaika an-noshoo

When he got up in the morning he would say:

؛ ٤٥ %٤١ e;=(%? R^(%? ٤٥' %?)*)*+\$

*Al'laahum'ma be'ka amsaina wa be'ka nahya wa be'ka
na'moot wa ilaika an-noshoor*

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

9. Mu'aadth b. Abdullah b. Khubaib reported that his father said: 'We sought the Messenger of Allah ﷺ during a rainy night while it was extremely dark to pray with us, and we found him. He asked us: 'Have you performed prayers?' I did not answer, and he said: 'Talk!' I did not respond and he repeated his request and I did not respond to him, and he thereafter repeated his request, and I asked him: 'O Messenger of Allah, what do I say?' He said: 'Say *Qul who'wal laa-who ahad* and the two *mo'owe'dtha'tain* when you go to sleep and when you get up three times, and would be safeguarded from everything.'

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

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"/ F' 7# (D/ F' %? , ;: (34.\$ 0 1*/ .NR#'

. / 0 QRT \$

'Al'laahum'ma aa'limol ghaib wush-sha'haadah faatir as-samaawaa'te wal ard. Rab'be kol'lee shai'in wa ma'leekah wa ash'hado an laa ilaahah il'la anta...a'oodtho be'ka min shar're nafsee wa min shar'ree ash-shaitan wa shirkaho.'

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

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

11. Abdullah b. Umar τ said that the Messenger of Allah ρ would always supplicate Allah in the morning and evening saying:

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7 ^! F' m, 0 % =fC? , ;: 7A;MF' 7\$=/ F: xR=

'Al'laahum'ma in'ne as'a'lo-ka al-afwa wal aa'fe-yah fe dee'nee wa dunya'ya wa ahlee wa maa'lee. Al'laahum'mas tor o'raa'tee wa aamin ro'aa'tee. Al'laahum'mah fidthnee bain ya'day'yah wa min khal'fee wa an ya'mee'nee wa an she'maa-lee wa min fo'qee wa a'oodtho be a'dtha'ma-te'ka an ogh-taala min tah'tee.'

Meaning of Du'aa: 'O Allah I ask You for pardon and wellbeing in this life and the next. O Allah, I ask You for pardon and wellbeing in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and

set at ease my dismay. O Allah preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'

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

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

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

Meaning of Du'aa: 'O Allah grant me wellness in my body. Grant me wellness in my hearing. Grant me wellness in my sight, there is no god worthy of being worshipped except You.'

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

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'Yaa hai'you yaa qai'yoom be'rah-ma'te'ka us'ta-gheeth aslih lee sha'nee kol'lah wa laa ta'kil'nee e'laa nafsee tarfata ain.'

Meaning of Du'aa: 'O Ever-living, O Self-Subsisting, and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'

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

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

15. Abu Dharr τ said that the Messenger of Allah ρ said: 'Whoever says upon finishing his prayer before he moves from his spot and before he speaks:

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'Laa ilaahah il'lal laah wah'da-who la shareeka lah, la'whol hamd wa'who'wa ala kol'lee shai'in qadeer'

Ten times...the reward of ten good deeds would be written for him, and ten sins would be effaced from his record, and he would be raised ten ranks, and in that day he would be protected and safeguarded from every evil and from Satan...no sin would not destruct him, except if he commits sins.'

Meaning of Du'aa: 'There is no god worthy of being worshipped except Allah, alone who has no partner. To Him belongs all praise and He is capable over all things.'

16. Abdullah b. Ghan'naam al-Bay'yaa'de τ said that the Messenger of Allah ρ said: 'Whoever says:

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*'Maa asbaha be min'ni-ma'tin fa minka wahdaka laa
shareeka lak, fa'laka al-Hamd wa lakash-shokr'*

He would have fulfilled the *Shokr* (gratitude) that he must fulfill during that day. Whoever says that during the evening, he would have fulfilled the *Shokr* (gratitude) that he must fulfill during that night.

Meaning of Du'aa: 'O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.'



Other Du'aa with which a Muslim would safeguard himself

Upon Sleeping:

1. Abu Hurairah τ narrated that the Messenger of Allah ρ deputed me to keep Sadaqat (al-Fitr) during Ramadhan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said: 'By Allah, I will take you to the Messenger of Allah ρ !' He said: 'I am needy and have many dependants, and I am in great need.' I released him, and in the morning the Messenger of Allah ρ asked me: 'what did your prisoner do yesterday?' I said, 'O Messenger of Allah, the person complained of being needy and of having many dependants, so, I pitied him and let him go.' The Messenger of Allah ρ said: 'Indeed, he told you a lie and he will be coming again.' I believed that he would show up again as the Messenger ρ had told me that he would return. So I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to the Messenger of Allah ρ !' He said, 'Leave me, for I am very needy and have many dependants. I promise I will not come back again.' I pitied him and let him go. In the morning the Messenger of Allah ρ asked me, 'What did your prisoner do?' I replied, 'O Messenger of Allah! He complained of his great need and of too many dependants, so I took pity on him and set him free.' The Messenger of Allah ρ said: 'Verily, he told you a lie and he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to the Messenger of Allah ρ as it is the third time you promise not to return, yet you break your promise and come.' He said: 'Forgive me and I will teach you some words with which

Allah will benefit you.' I asked 'What are they?' He replied: 'Whenever you go to bed, recite Ayat al-Kursi (*Al'laa'who laa e'laa'ha il'laa who'wal hai'yil-qay'youn*) till you finish the whole verse. (If you do so) Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning.' So I released him. In the morning, the Messenger of Allah ﷺ asked, 'What did you prisoner do yesterday?' I replied, 'He claimed that he would teach me some words by which Allah would benefit me, so I let him go.' The Messenger of Allah ﷺ asked, 'What were they?' I replied, 'He said to me, 'Whenever you go to bed, recite Ayat al-Kursi from the beginning to the end', He further said to me '(if you do so), Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning.' Abu Hurairah τ added that the companions were very eager to do good deeds. The Prophet ﷺ said: 'He really spoke the truth, although he is an absolute liar! Do you know whom you were talking to, these three nights, O Abu Hurairah?' Abu Hurairah said: 'No'. He said: 'It was Satan.'

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

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

Meaning: I begin with the name of my *Rubb*. I put my side over this bed and with your name I lift it up therefrom. If you

take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.'

*A'ishah τ said: 'Whenever the Messenger of Allah ρ went to bed, he used to blow on his hands while reciting the *Mu'awwidhaat* (Surah Al-Falaq and Surah an-Naas) and then pass his hands over his body, starting with his head and face, and he would do that three times.'

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ أَمَاتِنَا وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَهوَ السَّمِيعُ الْعَلِيمُ

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

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

*Abdullah b. Masood τ said that the Messenger of Allah ρ said: 'Whoever recites the last two verses of Surah al-Baqarah in a night, they would suffice him.' The scholars mentioned that the meaning of this Hadeeth is that the recitation of these two verses would suffice him such in regards to the night prayer. Other scholars mentioned that the meaning here is that these two verses would safeguard him from all harm during that night.

What one should say when he sees something he likes or dislikes in his dream:

*Abu Qatadah τ said that the Messenger of Allah ρ said: 'The good dream is from Allah and the nightmare is from Satan. So whoever sees something he dislikes should blow three times on his left side, and he should seek refuge from Satan, and he would not harm him thereafter, and whoever sees me in his dream would really see me, for Satan cannot take my shape.'

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

What one should do upon experiencing apprehensiveness during sleep

*Amr b. Shu'aib narrated that his father said that his grandfather said that Abdullah b. Amr τ said: 'I heard the Messenger of Allah ρ ordering his companions to say this upon experiencing apprehensiveness and fear:

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'A'oodtho be'ka'lee'maatil-laahit'taam'maat min gha'da'be-he wa e'qaa'be-he wa shar'ree e'baa'de'he wa min hamazaat ash-shayaateen wa an yah'do-roon.'

Meaning: I seek refuge in the perfect words of Allah from His anger and punishment, and from the evil of His slaves, and

from the whispering of the Satan and that they should be present.

What one should say when he gets up from his sleep

*Hudhaifah τ said: 'Whenever the Prophet ρ intended to go to bed, he would recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'*Bis-me'kal'laa'hom'ma amoo-to wa ah-yaa'* (With Your name, O Allah, I die, and I live).' And when he woke up from his sleep, he would say:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

'*Alhamdulillah al-ladthee ahyaa'na ba'da-maa amaa'tana wa ilaihin' noshoor'* (All the praises are due to Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.'

What one should say when entering the washroom

Anas τ said that the Messenger of Allah ρ would enter the bathroom with his left foot and would say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

What one should say when leaving the washroom

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

What one should say upon entering his house

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

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'Al'laahum'ma in'nee as'a'lo-ka khair al-molij wa khair al-makhraj. Bismillah walaj'naa wa bismillah kharajnaa wa ala Allah rab'banaa tarwak'kalnaa.' He should then greet his family.'

Meaning: With the name of Allah I enter, and with the Name of Allah I leave, and upon Allah, our Rubb, we depend.'

What one should say upon leaving his house

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

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'Bismil'laah rab'be a'oodtho be'ka an azil'la o adil'la o adthle'ma o adhlim o aj'hala o yuj'hala alai.'

Meaning: With Your name my Rubb I begin, I seek refuge with You from deviating from the truth or faltering into misguidance. (I seek refuge with You) that I oppress or wrong anyone or that anyone oppresses or wrongs me. (I seek refuge with You) that I be ignorant in the matters of Deen, or that others harm me.'

*Anas b. Malik τ reported that the Prophet ρ used to say:

بِسْمِ اللّٰهِ اَعُوْذُ بِاللّٰهِ مِنْ غَلَبَةِ الدَّاءِ وَسُلْطَةِ الرَّءِيسِ وَالْجَبْرِ الْقَوِيْرِ

'Bismil'laah tawak'kaltoalal'laah laa hawla wa laa quwata il'laa bil'laah.' It would be said to him: 'This is sufficient for you...you will be sufficed, guided and safeguarded.' A Shaitan would meet another and say to him: 'What can you do to a man who has been sufficed, guided and safeguarded?'

Meaning: I begin with the name of Allah, I depend on Allah. No condition would better nor is there power in anything unless Allah gives His leave.'

What one should say upon entering & leaving a Masjid

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

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَسُوْلِكَ

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

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَسُوْلِكَ

'Al'laahum'ma in'na nas'a'lo-ka min fad'le-ka'.

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

Meaning: O Allah have mercy on me...and when he leaves: 'O Allah I ask You for Your immense favors.'

Du'aa Kaf'faarat al-Majlis

Abu Hurairah τ said that the Messenger of Allah ρ said: 'Whoever sits in a sitting and they have talked and argued in that sitting and before leaving it say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (34. \$ S1=^? &)*\$ % (^

'Sub haa'nakal'laahum'ma rab'bana wa be'hamde'ka laa ilaahah il'laa anta astaghfe'ro'ka wa atoobo ilaika' whatever (sins) he accumulated in that sitting would be forgiven for.'

Meaning: Far removed is Allah from every imperfection, who is our Rubb and I praise Him. There is no god worthy of being worshipped except You. I seek Your forgiveness and repent to You.

Supplication for easing matters in life

Ali τ narrated that Fatimah, may Allah be pleased with her, complained about the blisters on her hand because of using a millstone. She went to ask the Prophet ρ for a servant, but she did not find him (at home) and had to inform A'ishah, may Allah be pleased with her, of her need. When he came, A'ishah informed him about it. Ali τ added: 'The Prophet ρ came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, til I felt the coolness of his feet on my chest. The Prophet ρ then said: "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say: '**Allahu Akbar**' thirty-four times, and '**Subhanallah**' thirty three times and '**Alhamdulilah**' thirty three times, for that is better for you than a servant.

Travel Supplication

Abdullah b. Umar τ said whenever the Messenger of Allah ρ sat on his riding animal to travel he would utter the *Takbeer* (i.e. to say Allahu Akbar) and he would recite:

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'Subhaanal'ladthee sakh'kha-ra'la-naa ha-dhaa wa maa kun'na la'who moq're'neen wa in'naa ilaa rab'be-na la'mon-qa'le-boon'

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

The Prophet p would then say: *'Al'laahum'ma in'naa nas'a'lo-ka fee sa'fa-re'na haa-dtha al-bir'ra wat taqwa wa me'nal a'ma-lee maa tar'da. Al'laahum'ma hoe'win alai'na safa'rana hadtha wat-we an'na bo'dah. Al'laahum'ma antas saahibo fis safar wal khaleefato fil ahl. Al'laahum'ma in'nee a'oodtho be'ka min wa'thaa as-safar wa ka'aabatal mandthar wa soo'il mon'qalab fil maal wal ahl.'*

Meaning: O Allah, We ask You for *Birr* and *Taqwa* in this journey of ours, and we ask You for deeds which please You, O Allah, facilitate our journey and let us cover it's distance quickly. O Allah you are the companion on the journey and the successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.

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

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

Meaning: We return, repent, worship, and praise our *Rubb*.

(Muslim)

*Supplication of the traveler to those whom he leaves behind.
Abu Hurairah τ said: 'The Messenger of Allah ρ bid me farewell and said:

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'Asto'dee'o'kal'laah aladthee laa ta'dee-o wa'daa'e'o'who'

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

*Ibn Omar τ used to say to those who wanted to travel: 'The Prophet ρ would bid us farewell by saying:

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

Meaning: I place your Deen your faithfulness and the ends of your deeds in the trust of Allah.

What one should say upon entering the City...

Suhaib τ said that the Messenger of Allah never entered a city unti he said:

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'Al'laahum'ma rab'bis sama'waa'te as sa'ba wa maa adh'lal'na wa rab'bil ara'deen wa maa aqlalna wa rabishshayateen wa maa adlal'na wa rabir-re'yaah wa maa

dha'rain fa-in'na nas'a'lo-ka khair ha'dhe'he alqar'yah wa khair ah'le'ha wa na'oodtho be'ka min shar're-ha wa shar're ah'le-ha wa shar're maa fee'ha.'

Meaning: O Allah, Rubb of the seven heavens and all that is shaded by them, and the Rubb of the earth and all that stands on its surface and the Rubb of the Satans and all whom they have deviated and the Rubb of the winds and all that it carries. O Allah we ask you the best of this village, and the best hospitallity from its inhabitants and we seek refuge with You from its evil and the evil of its occupants.

What one should say upon seeing that which he likes
A'ishah τ said whenever the Prophet ρ was amused with something he would say: '*Alhamdulillah al'ladthee be'ni'mate'he to'tim'mos-saa'le'haat'*

Meaning: All praise is due to Allah Who with His graces all good things are completed.

And if something bothered him he would say:

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'Alhamdulillah a'laa kul'lee haal.'

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

What the Prophet would say when he settled somewhere

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

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

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

What one should say upon having intercourse with his wife

Ibn Ab'bas τ said that the Messenger of Allah ρ said: 'If one of you wants to approach his family, let him say:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اِنِّیْ اَسْئَلُکَ اللّٰهَ الْعَظِیْمَ الَّذِیْ لَا یُغْنِیْکَ عَنْکَ شَیْءٌ مِنْ شَیْءٍ وَّ لَا یُنْفِیْکَ عَنْکَ شَیْءٌ مِنْ شَیْءٍ

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

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

What one should say upon eating

Jabir b. Abdullah τ said: 'I heard the Prophet ρ saying if a man enters his house and he mentions Allah upon entering it, and upon eating his food, he mentions the name of Allah. The Shaytan would say: 'You have no place to stay nor do you have dinner.' But if a person does not mention the name of Allah upon entering his house Shaytan would say, you have a place to stay tonight, and if the person does not mention the name of Allah upon having dinner, Shaytan would say: 'You have a place to stay tonight and you have dinner.'

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

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'Bismillah ala awa'le'he wa aa'khe're-he'

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

What one should say upon finishing his food and drink

Abu Sa'eed al-Khudri τ said that the Prophet ρ said: 'When the Prophet ρ finished eating his food, he would say:

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'Alhamdulillah al-ladthee at'a-ma'na wa sa'qaa'na wa ja'a'la'naa me'nal mus'le'meen.'

Meaning: All praise is due to Allah Who has gave us food, drink and made us Muslims.

What one should say when he fears the enemy

Abdullah b. Qais τ said that his father told him that whenever the Prophet ρ feared a people he would say:

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

Meaning: O Allah we ask You to make them face the enemy and we seek refuge from their evil.

What one should say when he is in distress

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

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

Meaning: There is no god worthy of being worshipped except Allah, the Exalted, the generous. There is no god worthy of being worshipped except Allah the Rubb of the Great Throne. There is no true god worthy of being worshipped except Allah the Rubb of the heavens and earth, the Rubb of the Great Throne.

Abdurrahmaan b. Abi Bakrah τ said that his father said that the Prophet ρ said: 'The supplication of one who is in distress is:

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'Alla'hum'ma rahmataka arjoo fala takil'nee ilaa nafsee tafata ain wa aslih lee sha'nee kol'lah laa ilaahah il'la anta.'

Meaning: O Allah I seek Your mercy, and do not make me dependant upon myself for the flicker of an eye. And better my situation for me. There is no god worthy of being worshipped except You alone.

What one should say who is afflicted with a calamity and worries

A person should not supplicate against himself, but he should say what the Messenger of Allah ﷺ ordered. It is narrated that Anas ṭ said that the Messenger of Allah ﷺ said: 'Let not one of you wish for death on account of a calamity that befalls him. If he has no choice, then he should say:

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

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

What one should say when wearing a new thobe (clothing)

Abu Sa'eed al-Khudri ṭ said: 'Whenever the Messenger of Allah ﷺ used to wear a thobe, whether it be a thobe, turban, or other clothing he would say:

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

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

What one should say when he acquires a new thing

Amr b. Shu'aib reported that his father said that his grandfather said that the Prophet ﷺ said: 'If one of you acquires a slave girl, woman, or a riding beast, let him take it by its forelock and supplicate Allah to grace it, and let him say:

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ
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'Al'laahum'ma ini'nee as'a'lo-ka khairo'haa wa khair maa jo'be'lat alaih wa a'oodtho be'ka min shar're-ha wa shar'ree maa jo'be'lat alaih.' If the thing acquired is a riding beast he should hold it by its hump, and supplicate with this supplication.'

Meaning: O Allah I ask You to grant me its goodness and its good manners and I seek refuge with you from its evil and its evil manners.

What one should say when he is angry

Sulaiman b. So'rad τ said: 'I was sitting with the Prophet ﷺ and two men were arguing. One of them turned red and his neck puffed out (out of anger) and the Prophet ﷺ said: 'I know a word, that if he were to say it, he would not find any anger...he said: *'A'oodtho bil'laah minash'shaitan.'* They said to him that the Prophet ﷺ said to seek refuge from Shaitan...he then said: 'Am I insane?'

Meaning: I seek refuge with Allah from the Satan.



Salah of Istikhaarah¹³

Salah of *Istikhaarah* is a practice based on the Sunnah to ask Allah for guidance when one is about to make an important decision, or when he encounters difficult situation, and he does not know which option is better for him. Also, this would safeguard man from the whispering of Satan, and of that which he misses and he thinks to be good. Man does what he can in order to obtain certain things, and Allah would grant him what he seeks or not, and in any case whatever Allah wills and ordains is in the best interest of man. The one who seeks the guidance of Allah through *Istikhaarah* would certainly not be in a state of loss, and the one who seeks advice would not regret it.

Procedure of *Salatul-Istikhaarah*

A person should perform a two unit prayer (other than the obligatory prayers). In the first Rakah a person after reciting al-Fatihah, recites *Qul yaa a'you-hal kaa-fe'roon'* and in the second after reciting al-Fatihah recites *Qul who'wal'laa who-ahad'*

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

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¹³ Istikhaarah, asking guidance to take the right decision on a future project.

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

Meaning: O Allah I seek Your guidance through Your knowledge, and seek help through Your capacity, for You are capable and I am not, and You now and I do not know, for You are the Knower of the unseen. O Allah, if this decision of mine (he should name his need) according to Your knowledge, is good fro me in my Deen and livelihood, and in the consequences of my affairs, sooner or later, then make it possible, and bless it for me. And if this decision of mine (he should name his need) according to Your knowledge, is harmful for me in my deen and livelihood, and in the consequences of my affairs, sooner or later, then ward it off me, and keep me away from it, and foreordain goodness for me wherever it may be, and make me content with it.'

Jaabir τ said: 'The Prophet ρ would teach us Istikhaarah as he would teach us a chapter of the Qur'an.'

Prophetic Medicines for Physical and Psychological diseases

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

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

(And We reveal of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.) (17:82)

Allah ﷻ also says:

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

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

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

One should be aware not to seek medical treatment in unlawful things. Abu Hurairah τ said:

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

Ibn al-Qayyim, may Allah have mercy on him, said: 'There is a point here which must be seriously considered...the remembrance of Allah, verses from the Qur'an, and supplications that are used for treatment, even though they are beneficial in themselves, require that the individual (they are read upon) be strong and faithful, and that the one who reads them has esteem and strong Iman. So (when these are read and no effect is seen) this is due to weakness of the one who has administered the treatment, or due to the weakness of the one upon whom this is read, or for some other strong reason which would prevent the effectiveness of the treatment, as is the case with conventional medicines...the ineffectiveness of a medicine could be caused by it being rejected by one's nature.'¹⁴

Ibn al-Qayyim, may Allah have mercy on him, also said concerning prophetic treatment for sicknesses: 'The cure for this type (of sickness) is through two things: The first pertains to the patient, and the second to the one who administers the cure. From the patients' side it pertains to the strength of his soul and sincere return to Allah, the Creator of all, and to seek refuge with Allah truthfully. One would not be able to harm his enemy with his weapons unless two matters are present: The weapon in itself is strong and enduring, and one's forearm is strong as well. Whenever one of these two things is not present the weapon would be of no use...so what if both these two things are not present? One's heart would be far from the Tawheed (belief in the Oneness of Allah), true dependence upon him, and he would have no weapons. The second matter

¹⁴ *Al-Jawab al-Kaafi le-man sa'a'la an ad-dawaa ash-Shafee* (The complete answer for him who asks about the curing medicine.) pg. 21

is that the one who administers the treatment must also possess these two matters as well.¹⁵

¹⁵ Zaad al-Ma'aad. Vol. 4 pg. 67-68

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Treatment through *Ruqyah Shar'e'yah*¹⁶

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

*Abu Sa'eed al-Khudri τ said: 'A group of the Companions of the Prophet of Allah ﷺ traveled until they passed an Arab village and they sought to be entertained by them, but they refused. Their chief was later stung by a scorpion and they searched for one who could cure him from his ailment, but to no avail. So some of the villagers said: 'Maybe you should approach those who are passing by...maybe some of them have a means to cure him.' So they approached them and said: 'O people our chief has been stung and we have sought to cure him but to no avail...so do any of you have a cure?' One of the Companions said: 'By Allah, I administer treatments, but by Allah we sought to be entertained by you and you refused, and I will not administer the cure until you give us something...so they agreed to give them a flock of sheep. The Companion τ read (**Alhamdulillah 'laah rab'bil aa'lameen...**) and blew on him, and he was cured and he walked about as though nothing had harmed him. They then gave them the flock of sheep. Some of the companions said, 'Divide the flock among us.' But the one who administered the treatment, said: 'Do not do anything until we return to the Messenger of Allah ﷺ and we mention to him what happened, and see what he commands us.' When they mentioned what had happened to the Messenger of Allah ﷺ, he said:

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'How did you know that it is a cure?' He further said to them: 'You have done well, strike for me a share along with you.' The Prophet then smiled. (Bukhari)

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

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

Meaning: O Allah relieve him from his ailment, Rubb of the People cure him for indeed You are the One Who cures, there is no cure except Your cure.

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

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'Bismil'laah arqeeq min kol'lee shai'in yo'dheek min shar'ree kol'lee nafsin o ai'nin haasidin allah yash'feek bismillah arqeeq.'

Meaning: I begin with the name of Allah and ask Allah to cure you from everything which harms you, and from all evils and from the evil of the envious eye. O Allah cure him, I begin with the name of Allah and ask Him to cure you.'

*Uthman b. Abil Aas τ said that he complained to the Messenger of Allah ρ of a pain that he felt since he became Muslim. The Messenger of Allah ρ said to him: 'Put your hand on the spot that hurts and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

'Bismillah three times, and then say seven times: *A'oodtho bil'laah wa qudra'te'he min shar'ree maa a'je-do wa o'haadhir.'*

Meaning: I begin with the name of Allah. I seek refuge with Allah and and ask Him to cure me with his capability from my ailments.

* Obai b. Ka'b τ said that I was with the Prophet of Allah ρ and a Bedouin said: 'O Prophet of Allah, I have a brother who is suffering from a pain, so the Prophet asked him to be brought. He was brought and was made to sit in front of the Prophet...The Prophet recited surat al-Faatihah and the last four ayat from surah al-Baqarah and the following two ayat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

(wa ilaahokom ilaahon waahid laa e'laa'hah il'la who'war Rahman ar-Raheem) and ayatul Kursi and an ayat from surat aale imraan:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ ۱۰۰ ۝

(Sha'hedal laah an'nawho laa e'laahah il'la who) and an ayat from surat al-A'raaf: (in'na rab'bakomol-laa-whol'ladthee khalaqas-samawaate wal ard.) And the last ayat from surat al-

Mo'mineen: (fa'ta'aa'lal-laawhol ma-le'kol haq.) And the last ayat from sorat al-Jinn: (wa'an-nawho ta'aa'la jad'do rab'be'naa mat-takha'dtha saahebato wa laa walada.)' And the first ten ayat from surat as-saafat and the last three ayat from surat al-Hashr and the **mo'owedthatain**. The man thereafter got up as though nothing had been wrong with him.' (Haakim)



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