AN INTRODUCTION TO

ISLAMIC FINANCE

By
Justice Muhammad Taqi Usmani

- An easy explanation of basic principles and issues of Islamic finance.
- A comprehensive account of Islamic modes of financing.
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Maktaba Ma'ariful Qur'an
Karachi - Pakistan
RADIANT PRAYERS

A Collection of Easy Prayers from the Qur'an, Sunnah and from Sahabah and Tabi'in

By
Mufti Muhammad Taqi Usmani

Translated By
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MAKTABA MA'ARIFUL QURAN
Karachi, Pakistan
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Preface

Praying to Allah Ta’ala is a unique act which operates in two simultaneous dimensions. On the one hand, it fulfills the needs of a servant of Allah while on the other it is, in itself, a great act of worship which brings return and reward. A human being who does not face a lot of needs every day would certainly be hard to find. But, engrossed in materials and means, human beings when faced with these needs rely on material means only. In doing so, they keep the entire fund of their thought and effort focused on nothing but these material means. As such, if a person himself, or some relative of his, gets sick, more concern is shown these days about the treatment. But, it occurs to very few people that no treatment can work without the permission and will of Allah Ta’ala. So, along with the treatment, health and recovery should be asked of Allah Ta’ala alone.

Similarly, if someone is out of job or in debt,
all conceivable worldly means are employed with due urgency to find a job or pay off a debt. But, not many people would find it urgent and important enough to raise their hands of prayer for this purpose, of course, along with the means being employed.

However, people who have been blessed with insight by Allah Ta'ala know that no particle in this universe can move without the permission and will of our Creator and Master. Therefore, they do employ means as necessary, but place their trust in Allah and, along with resources and means, take time to turn to Allah and make prayers before Allah Ta'ala in their words.

Allah Ta'ala is so Merciful and so Benevolent that He, not only listens to the prayers made by His servants, but the more He is prayed to the more He blesses His supplicating servant with His pleasure. Allah Ta'ala bestows on each prayer the reward of an act of worship and He is displeased with His servant who will not make a prayer to Him.

Allah Ta'ala has not fixed any particular words for making a prayer. In fact, He has made it easy on human beings that they can ask for any of their permissible needs from their Creator in their language and in their way. Fixed for this, there are no particular words, nor any particular time. Instead of that, Allah Ta'ala has made the act of calling on Him so easy that servants of His can, at will and directly, present their needs before Allah Ta'ala in their words.

But, everyone does not know the very etiquette of asking, nor is one mindful enough most of the time as to what are the things that have to be asked of Allah Ta'ala.

Therefore, for every purpose relating to a person's material and spiritual life, the best of prayers have been already taught in the Qur'an and Hadith so that one could use them as and when needed to seek for personal correction and betterment in life. Certainly great are things which have been asked through these prayers, but the words in which they have been asked have, in themselves, great effectiveness and a lot of light. And experience proves that an abundant engagement in continuing to recite these prayers with the attitude of honestly heart-felt entreaty will help one move through the stages of spiritual realization so quickly as would not come from major strivings and exercises.

Therefore, many respected scholars and elders have compiled these prayers into brief treatises so that Muslims could memorize these prayers within a short time, or could make use of such treatises and benefit by these prayers from time to time.
It is at the request of some friends that this humble writer is also compiling this collection of brief prayers which could be memorized easily and which everyone could include in the schedule of daily doings. My objective is to acquire good from it like others. May Allah Ta'ala accept this effort of mine and make it a handy treasure of Akhirah for this humble writer, the publisher and for all readers.

**English Version of Pur Nur Du'ain**

Radiant Prayers is the English version of my book published in 1997. In view of the paucity of authentic books of prayer in English and their acute need felt by Muslims in English-speaking areas of the world, the present version was prepared by my learned brother Professor Muhammad Shameem and includes suggestions for improvement made by me.

I pray to Allah for the best of returns to him, and his family, and to all Muslim men, women and children who benefit by this presentation. Amin.

**Muhammad Taqi Usmani**

28 Rabi‘-al-thani 1419 A.H.

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**PRAYERS FROM THE QUR’AN**

Given first are prayers which find mention in the Holy Qur'an itself:

**Most comprehensive prayer**

For all purposes in this world or the Hereafter, perhaps this is the most comprehensive Du’a:


\[
\text{رَبِّنَا اَتِمْنَا فِى الْدُنْيَا حَسَنَةً ۖ وَفِي الْآخِرَةِ حَسَنَةً ۖ وَفِي الْعَذَابِ الْتَارِثِ}
\]

Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of Fire. [Al-Baqarah, 2:201]

**The prayer for forgiveness**

Whenever an error gets to be committed, the following prayer should be recited. This is the prayer taught by Allah Ta’ala Himself to Sayyid-
na Adam (عليه السلام) to seek forgiveness for his error, and because of which his repentance was accepted:

Our Lord, we have wronged ourselves and if You were not to forgive us and have mercy on us, we shall certainly become among the losers. [Surah Al-A'raf, 7:23]

Similarly, Allah Ta'ala taught the following short prayer to the Holy Prophet (ﷺ) when seeking forgiveness for himself:

O my Lord, forgive and have mercy, and You are the best of those who have mercy. [Al-Mu'minun, 23:118]

The prayers appearing below are also for the same purpose:

And pardon us. And grant us forgiveness. And have mercy on us. You are our Lord. Help us, then, against disbeliefing people. [Al-Baqarah, 2:286]

Our Lord, forgive us, then, our sins, and write off our evil deeds, and take us unto You with the righteous. [Al-Imran, 3:193]

You are our Protector. So, forgive us, and have mercy on us, and You are the best of those who forgive. [Al-A'raf, 7:155]

Prayer for guidance
It is good to keep praying to Allah for personal guidance as well, so that one can stay safe against any errors in belief and deed. Therefore, the following prayers from the Qur'an should become a recurring recital for such a seeker:

Our Lord, bless us with mercy from Your own and bless us with right guidance in all our matters. [Al-Kahf, 18:10]

The prayer given above should also be said on every occasion when one is in a dilemma and unable to take the right decision.
Our Lord, do not let our heart go crooked after You have given us guidance, and bestow upon us mercy from Your own. Surely You, and You alone, are the Bestower. [Al-Imran, 3:8]

**Prayer for deliverance from disease**

When suffering from a serious disease, one should be saying the following prayer abundantly. Allāh Ta’āla had removed the pain hurting Sayyidna Ayyūb (عليه السلام) by the barakah of this very prayer:

(О Allah) Pain has befallen me and You are the Most Merciful of those who have mercy. [Al-Anbiya', 21:83]

**When invited by sin**

When the heart is motivated to commit some sin, the following prayer should be made:

Our Lord, pour out patience over us and let death come to us while in submission to You. [Al-Baqarah, 2:250]

This prayer should also be said when shocked by something causing the heart to be agitated, or when confronted by a powerful enemy.

**To become personally regular in Salah and to make children and family do the same**

In order to become personally regular in Salah, and to have children and family members become equally punctual with it, the following prayer should be made, repeatedly and abundantly:

My Lord, make me steadfast in Salah, and from among my children as well. And, our Lord, grant my prayer. [Ibrahim, 14:40]

**Prayer to have children**

A person who does not have children, or does not have male children, should make the following prayer abundantly:

O my Lord, do not let me remain alone (heirless) while You are the best of inheritors. [Al-Anbiya', 21:89]

**Prayer to have a blessed family**

To have a good and pleasant relationship among husband, wife and children, the prayer
When ready to ride a conveyance

The Holy Qur'an teaches the saying of the following words at the time one is ready to get on a conveyance:


When the conveyance is about to stop at some stage

When the conveyance is about to stop at a place where one has to get down, whether for some time, or more, that is the time when the following prayer should be made:


O my Lord, make my descent at a place full of blessings and You are the best of those who causes one to descend. [Al-Mu'minun, 23:29]

It is said in the Holy Qur'an that this prayer was made by the blessed Prophet Nuh (عليه السلام) when his ark was about to anchor by the land. In our time also, specially while disembarking from
a flight, this prayer should be said.

**For protection against the evil of someone wicked**

When in danger of being harmed by a wicked person, the following prayer should be made in order to stay safe from his evil:

1. Our Lord, do not make us a target of tyranny by wicked people. [Yunus, 10:85]

2. My Lord, help me against people who practice corruption and spread disorder [Al-Ankabut, 29:30]

**To have peace of heart and to make a task easy**

When not sure about the solution of some problem, or when a student cannot handle his or her assignment satisfactorily, it is good to make the following prayer:

1. My Lord, let my heart be open (to what is right) and make my task easy for me. [Taha, 20:25-26]

If someone has to make a speech, or deliver a classroom lecture, or write an article, the following words may also be added to the prayer appearing above:

2. Remove the impediment from my tongue so that they understand my speech. [Taha, 20:27-28]

**For the acquisition of knowledge**

To acquire knowledge and to keep it increasing, the Holy Qur'an has taught the following prayer:

My Lord, increase me in knowledge. [Taha, 20:114]

**For protection against satanic thoughts**

Everyone experienced all sorts of scruples and evil thoughts in personal life. So far as they do not push one into some sin, there is no need to be scared of them. However, it is good to make the following prayer abundantly:

O my Lord, I seek Your protection from the instigations of Shaitans and
my Lord, I also seek Your protection from that they (ever) come to me. [Al-Mu'minun, 23:97]

For deliverance from all difficulties and anxieties
When surrounded by some difficulty, or faced with some disturbing problem, or when one becomes helpless with nothing to fall back on, let someone make this prayer:

O my Lord, I am in need of every good sent to me by You. [Al-Qasas, 28:24]

It appears in the Holy Qur'an that the blessed Prophet Musa عليه السلام had made this prayer at a time when he had escaped from the tyranny of the Pharaoh and his officials in Egypt and had arrived at Madyan where there was obviously no one who would receive him sympathetically. It was the barakah of this prayer that Allah Ta'ala had him meet Prophet Shu'ayb عليه السلام and thus began his happy life.

When enjoying some blessing
When blessed, and prosperous, one should make the following prayer:

When being overpowered
When a person happens to be losing ground against some enemy or self and Satan or the effects of surrounding conditions, let him or her make the following prayer:

O my Lord, give me the ability to thank You for the blessing You have bestowed upon me and my parents, and to do good which pleases You, and admit me, with Your mercy, among Your righteous servants. [Al-Ahqaf, 46:15]

I am being overpowered, so help me (my Lord). [Al-Qamar, 54:10]
PRAYERS
OF
THE HOLY PROPHET

Even a casual study of the prayers reported from the Holy Prophet (ﷺ) in Ḥadīth would inevitably lead one to arrive at the conclusion that these prayers have been put into his blessed heart as a special favour. The reason is that no human being can make such effective and comprehensive prayers without the guidance and tau/iq of Allāh Ta’ālā.

There are two kinds of these prayers. First come prayers which the Holy Prophet (ﷺ) has made on particular occasions as appropriate to them. Then, there are other prayers which are general in nature and are not related to any particular event or occasion. The first kind of prayers are a tested prescription of establishing a strong bond of communion for a person with his or her Creator and Master - and it is very easy
too. It is for our good that Allah Ta'ala has commanded us to remember Him profusely. But, it happens fairly often that man, being tied down to the fulfillment of his economic needs, gets so bogged down by worldly engagements that he remains deprived of the blessing of remembering Allah. To see that he does not remain so deprived, the Holy Prophet (ﷺ) has taught particular acts of Dhikr and Du'a (remembrance and prayer) suitable for different things done in the morning and the evening. These prayers are the best of prayers which help one achieve all objectives of the mortal world and of the world to come. In addition to that, these prayers bring the best of benefits when one keeps doing what has to be done according to normal worldly schedule without having to stop any ongoing work, yet one finds himself being showered by the blessing of remembering Allah. When this is done, the relationship thus established with Allah keeps improving to higher ranks while that which is done as a worldly chore turns into an act of worship. Therefore, one should make special effort to memorize these prayers and make them an integral part of one’s daily doings. As for children, they should be initiated into the habit of memorizing and making these prayers on relevant timings and occasions.

Most of these prayers stand proved as coming from the Holy Prophet (ﷺ) himself, but also being included here are some prayers which have been reported from some noble Sahābah and Tabi’in. These prayers are being given below:

**When rising from sleep**

When the Holy Prophet (ﷺ) rose from sleep, he would say:

\[
\text{اَلْحَمْدُ لِلٰلِّ الَّذِيٓ أَحْيَانَا بَعْدًا مَا أَفْتَنَا وَرَحَمَنَُّ}
\]

All praises belong to Allah who gave us life after death and to Him we are to return.

**When rising for Tahajjud**

When you rise from your bed to perform the Salāh of Tahajjud, recite the following prayer:

\[
\text{أَلْلَهُمَّ لَكَ الْحَمْدُ وَلَكَ الْقُبُولُ وَلَكَ الْأَرْضُ وَلَكَ الْإِنْشَاهُ وَلَكَ الْأَخْلَاقُ}
\]

When rising from sleep

When the Holy Prophet (ﷺ) rose from sleep, he would say:

\[
\text{الْحَمْدُ لِلٰلِّ الَّذِيٓ أَحْيَانَا بَعْدًا مَا أَفْتَنَا وَرَحَمَنَُّ}
\]

All praises belong to Allah who gave us life after death and to Him we are to return.
O Allah, for You alone praise is due. You are the One Who looks after the heavens and the earth and all those therein and for You alone praise is due. You are the light of the heavens and the earth and of all those therein and for You alone praise is due. You are the Sovereign of the heavens and the earth and of all those therein and for You alone praise is due. You are the Truth and Your promise is the Truth and Your meeting is Truth and Your Word is Truth and the Paradise is Truth and the Hell is Truth and the prophets are Truth and Muhammad (ﷺ) is Truth and the Hour is Truth. O Allah, before You I have submitted and in You I have believed and in You I have placed my trust and to You I have turned and with Your help I have confronted (my enemies) and with You I have entrusted my case. So, forgive me my sins, the ones I did before and the ones I did after and the ones I did secretly and the ones I did openly and the ones You know better than I do. You are the One who makes people go ahead and You are the One who lets them remain behind. There is no god but You. There is no god other than You. (Bukhari and Muslim)
3. Praised is Allah who retained for me what was good for me and removed from me what was to hurt me. [Darqutni]

**During Wuḍū**

When making Wuḍū, first say Bismillah, then recite the following prayer during Wuḍū:

اللهِ اغفرلي ذني وَوسْئِعْ لي فِي دَارِي
وَبَارِك لِي فِي رَزْقِي

O Allah, forgive me my sin and make my home roomy enough for me and bless me with increase in my livelihood.

**After Wuḍū**

Raising face towards the sky after Wuḍū, the following words should be said:

أَشِهِدُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَحَدَّةُ لَاتَشْرَكُوا

1. I testify that there is no god (worthy of worship) but Allah. He is One by Himself. There is no partner in Him and I testify that Muḥammad (ﷺ) is His servant and His messenger. [Muslim]

After that, recite the following prayer:

2. O Allah, make me of those who turn to You and repent much and make me of those who stay very clean and very pure. [Tirmidhi]

It appears in some Ḥadīth narrations that the Holy Prophet (ﷺ), after having made his Wuḍū, used to say the following words of prayer:

سُبْحَانَكَ اللَّهُ وَبِحَمْدِكَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ

إِلاَّ أَنَّ أَشْتَغِفْتُكَ وَأَتَوبُ إِلَيْكَ

3. Pure are You, O Allah, and with Your praise I testify that there is no god but You. I seek forgiveness from You and I turn to You in repentance. [Mustadrak Hakim]

**Before taking a bath**

When you enter the bathroom with the intention of taking a shower, make the following prayer before you actually do:

اللَّهِ اسْتَغْفَرْلِي ثُمَّ أَسْتَغْفَرْلِي وَأَعْفُوْ بِمِنَ النَّارِ

O Allah, I ask You of Paradise and I seek Your protection against Hell. [Amal al-yown wa al-lailah, Ibn al-Suni, p. 85]

**When dawn breaks**

When morning comes, the prayer given below
should be recited. If a person happens to rise after the break of dawn, one can say this prayer whenever one wakes up:

1. O Allah, with Your will we had this morning and with Your will we would have had the evening and it is with Your power that we live and it is with Your power that we shall die and it is to You that we are to return. [Tirmidhi]

In addition to that, another prayer relevant for the time of morning which appears below stands proved as being from the Holy Prophet ﷺ:

2. Morning has dawned upon us and morning has dawned upon the kingdom of Allah, the Lord of all the worlds. O Allah, I ask You for the good of this day and the good of what is after that and I seek Your protection against the evil of it and the evil of what is after that. O Allah, I ask from

You the good of this day and its victory and its success and its blessing and its guidance.

In addition to that, the following prayer also stands proved as being from the Holy Prophet ﷺ:

3. O Allah, make the initial part of this day good, and the middle part of it a betterment, and the latter part of it a success. I ask from You the good of this world and the Hereafter, O the Foremost in Mercy of all who are merciful. [Hisn Hašin]

While entering Masjid

While entering Masjid, enter with your right foot first and recite the following prayer:

With the name of Allah, and blessings and greetings for the Messenger of Allah, ٰ使者الله ُالنَّبَيُّ َالمُؤَمِّنُ َالقَلِيلِ َعَلَيْهِ وَغَفَّ يَا أَيُّوبُ رَحْمَتَكَ

When the sun rises

When the sun rises, the following words
should be said:

\[ \text{أَحْمَدَلَّهُ الَّذِي أَقَلَناً يَوْمًا هَذَا وَلَمَّا } \]

Praised is Allah who has given us back this day and did not eliminate us because of our sins. [Muslim]

When coming out of Masjid
Say:

1. With the name of Allah, and blessings and greetings for the Messenger of Allah, ﷺ. O Allah, I ask You of Your favour.

In addition to that, recite the following prayer:

2. O Allah, protect me from the Shaitan. [Hisn Hasin]

On hearing the call of Adhan
After hearing the call of Adhan, the words being called out by the Mu'adhdhin should also be repeated after him by the listener. However, in response to one should say:

At the conclusion of the Adhan, the following prayer should be recited:

Given below is yet another prayer which can be made after hearing the Adhan and which comes to us as proved from the Holy Prophet ﷺ:

1. O Allah, Lord of this perfect call and of the Salah being established, bless Sayyidna Muḥammad (ﷺ) with nearness and honour and make him have the praised station which You have promised to him. Surely, You do not go back on Your word. [Al-Bukhari & Baihaqi]

2. I testify that there is no god but Allah. He is One by Himself. There is no partner of Him, and I testify that Muḥammad (ﷺ) is His servant, and His Messenger. I am pleased with Allah as Lord, and with Muḥammad
(as Messenger, and with Islam as religion. [Sahih Muslim]

While going for the Salah of Fajr
When leaving home with the intention of performing the Salah of Fajr, the following prayer should be recited:

O Allah, create light in my heart, and light in my eyes, and light in my hearing, and light on my right, and light on my left, and light above me, and light beneath me, and light in front of me, and light behind me, and appoint light for me, and magnify light for me. O Allah, bestow light upon me. [Sahih Muslim]

While sitting in Masjid
If one has to sit in the Masjid while waiting for the Salah to begin, to keep saying the well-known combination of words cited below is a significant self-occupation. The Hadith has equated it with the eating of the fruits of Jannah:

Pure is Allah and to Allah belong all praises and there is no god but Allah and Allah is the greatest.

After turning for Salām in Fard Salah
After having turned for Salām in Fard (obligatory) Salah (prayer), the words: «استغفر الله» (may Allah forgive me) should be said three times. Then, before having said anything, with the right hand placed on the forehead, the recitation of the following prayer has also been mentioned in the Hadith:

1. With the name of Allah (I have completed my Salah) who is All-Merciful, Very-Merciful. O Allah! Remove worry and sorrow from me. [Hisn Hasin, with reference to Bazzar and Tabarani]

In addition to this, there are several prayers said after Fard Salahs which stand proved as being from the Holy Prophet صلى الله عليه وسلم. Some of them are being given below:
2. O Allah, You are (the eternal) Peace and from You comes peace (for everyone). Great are Your blessings, O Lord of Glory and Honour.

3. There is no god but Allah. He is One by Himself. There is no partner in Him. To Him belongs all authority and to Him belongs all praise. And He is powerful over everything.

O Allah! There is none to stop what You give and there is none to give what You hold back and the office of a ranking person can bring no benefit to him against You.

4. O Allah! Help me to remember You and be grateful to You and worship You at its best.

5. O Allah! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from the worst part of (old) age, and I seek refuge with You from the trials of the (mortal) world and (from) the punishment of the grave. [Hisn Hašin]

**Prayers of the evening**

When the time for evening comes and the time for sunset draws close, one should say the following prayer:

1. Evening has come for us and and evening has come upon the kingdom of Allah and praised be Allah. I seek the protection of Allah, who is holding the sky from falling except with His permission, against the evil of everything He created and made to exist. [Hisn Hašin]

Also, when the Maghrib Adhān is called, the
following prayer may be recited:

2. O Allah! This is the time for Your night to come and Your day to go and (rising) there are voices of Your heralds (Muazzins). So, forgive me.

When entering home
At the time one enters his or her home, the following prayer should be said:

1. O Allah! I ask from You the good of entry and the good of exit. With the name of Allah we entered and with the name of Allah we went out and in Allah alone who is our Lord we have placed our trust.

Likewise, it is also good to say the following prayer when one enters home:

1. That is, for this occasion particularly, this prayer is not proved from the Holy Prophet (ﷺ). But, it is, no doubt, a traditionally-transmitted (Ma'thirah) prayer and suitable for this time, so it is better to get into the habit of making it - Muhammad Taqi Usmani.

2. O Allah! I seek from You pardon and well-being in matters of my religion, my worldly life, my family and my property.

When food is served
When food is before you, it is better to say the words given below:

1. Praised is Allah who blessed me with this without my having any might and power.

Similarly, it is good to recite the following prayer:

2. O Allah! bless us in this (food) and bestow upon us the best of it.

Then, before partaking of the food, say: (with the name of Allah and with the blessing of Allah) and eat. If you do not remember saying it before you begin to eat, say: (with the name of Allah in the beginning and at the end) whenever you do.
At the time of Iftar
When it is time to break your fast, make the following prayer:

أَلْهَمَّ أَلْهٗيُّ كَسَمَتْ وَبَكَّ امْنَتْ وَعَلِيَّةَ
توَكَّلْتْ وَعَلَى رَزْقِكَ أَفْتَرْتُ

O Allah! for You I have fasted and in You I have believed and in You I have placed my trust and with what You have provided I have broken my fast.

After having finished eating
After eating, the following words should be said:

الْحَمْدُ لِلَّهِ الْبَارِيِّ الْعَظِيمِ الْجَعَلُ وَالْكَافِنُ
وَالَّذِينَ أَطْعَمْتَ وَسَتقَانِيَ وَكَفَانِي

Praised be Allah who gave us food and drink and took care of our needs and housed us and blessed us amply and made us to be among Muslims.

When left overs are being removed
When everyone has finished eating and the service set-up is being removed, recite the following prayer:

الْحَمْدُ لِلَّهِ الَّذِي حَمَدَهُ كَبِيرًا طَيِّبًا مُبَارَكًا فِيهِ
عَيْبَةٌ مُكَافِئٌ وَلَا مُقْدِرٌ وَلَا مُسْتَغْفِرٌ عَنْهُ
رَضِيتْ (بِكَارُ)

When washing hands after eating
That is the time to say:

الْحَمْدُ لِلَّهِ الْبَارِيِّ الْعَظِيمِ
وَالَّذِينَ أَطْعَمْتَ وَسَتقَانِيَ وَكَفَانِي
فَأَكُنْتَ أَطْعَبْتُمْ وَأَطْبَتْ تَزْيِنُكَ

O Allah! You fed us and You quenched our thirst. So, make this (eating and drinking) pleasing (and easy to digest) for us. And the provision You made for us was abundant and good. So, bless us with more. [Hisn Hasin, p. 112]

The prayer given above has been reported from Sayyidnā Sa‘īd ibn Jubayr رحمه الله تعالى.

If fed by someone else
If someone entertains with food, for example, in a feast; or, if someone brings it home, then, after eating it, praying for him in the manner given below is the blessed practice of the Holy Prophet (صلى الله عليه وسلم):

1- اللَّهُمَّ أَطْعِمْ مِنْ أَطْعَمْتِي وَأَسِقْ مِنْ
سنِقَائِي
1. O Allah! feed him who fed me and give him to drink who gave me to drink. [Sahih Muslim]

Also, address the host and pray for him in the following manner:

2. (May Allah so bless you that) your food is eaten by righteous people, and angels pray for you, and fasting people break their fast with you.

When eating with someone sick
If one happens to eat with a sick person, then, before he does, let him say:

(I begin) with the name of Allah, relying on Him and placing my trust in Him. ['Amal al-yowm wa al-lailah, Ibn al-Sunni, p. 124]

When changing
When one changes into another set of clothes, the following words should be said:

Praised be Allah who gave me this to wear and provided it for me without any might and power of mine. [Hisn Hasin]

At the time of wearing a new dress
When the dress is new, make the following prayer:

With the name of Allah other than Whom there is no god.
While going out of the house
When you go out of the house, say:

1. I have my belief in Allah, and I have come under the protection of Allah, and I have placed my trust in Allah, and there is no might and there is no power except that given by Allah. [Ibn al-Sunni, p. 131]

While looking into the mirror
When you look at yourself into the mirror, pray:

اللهمَّ أَخَسِّسْنَا خَلْقِيَّ فَاحْسَنْ خَلْقِيَّ

O Allah! You made me good in physique so, make me good in morals (too).

When you see someone in a new dress
When you see a man in new dress, make the following prayer for him:

اللَّهُمَّ إِنِّي أَعْتَذَرْ مِنْ أَنْ أُضَلِّ أَوْ أُفْتَلِمْ أَوْ أُجَهَّلْ أَوْ أُجَهَّلْ عَلَيْنِ (حسن حسين)

O Allah! I seek refuge with You in that I go astray or be made to go astray, or I falter or be made to falter, and from that I inflict injustice on someone, or someone inflicts injustice on me, or that I act ignorantly or face someone's ignorance. [Hisn Hasin]

Note: Though, it is not proved from Ahadith that the Holy Prophet (ﷺ) used to say the prayers appearing below, yet these prayers have been generally reported from him. Since, once one goes out of the house, he is surrounded by all sorts of impulses, compulsions and agitations, therefore, it is better to say the following prayers:

2. O Allah! I seek refuge with You in that I go astray or be made to go astray, or I falter or be made to falter, and from that I inflict injustice on someone, or someone inflicts injustice on me, or that I act ignorantly or face someone's ignorance. [Hisn Hasin]
4. O Allah! make things made lawful by You so sufficient for me that I abstain from things made unlawful by You and, with Your generosity, make me need none but You.

5. O Allah! I seek refuge with You from trials, the ones outside and the ones inside.

On entering a bazaar

When you enter a bazaar (market, shopping area), say:

1. There is no god but Allah. He is One by Himself. There is no partner in Him. For Him is the Kingdom and; for Him the Praise. He gives life and He brings death and He is Alive never to die. In His hands lies all good and He is Powerful over everything. [Hijaan Hašin]

And if you have to buy or sell something in the bazaar, say the following prayer:

1. There is no god but Allah. He is One by Himself. There is no partner in Him. For Him is the Kingdom and; for Him the Praise. He gives life and He brings death and He is Alive never to die. In His hands lies all good and He is Powerful over everything. [Hijaan Hašin]
2. With the name of Allah (I enter). O Allah! I seek from You the good of this bazar and the good of what is there in it; and I seek protection from You against its evil and the evil of what is there in it. O Allah! I seek Your protection from that I happen to utter a sinful oath in it, or strike a bad bargain. [Hisn Hasin]

When riding

When riding by any mode of travel (through land, sea or air), one should recite the following prayer:

1. Pure is He who made this subservient for us and we were not competent enough for it and surely to our Lord we are to return.

When the boat or ship starts to sail off, say the following words:

Allah is the greatest, Allah is the greatest. O Allah! You are our companion in this journey, and the protector of our family, property and children in our absence.
O Allah! we ask from You in this jour-ney of ours the ability to adhere to righteousness and piety, and of con-duct which pleases You.

O Allah! I seek refuge with You from the rigours of the journey, and sad sights and from returning to family, property and children in a bad condition.

O Allah! make this journey easy on us and roll up its distance for us.

When the ride is not smooth
When the ride is unsteady or bumpy, one should say: (with the name of Allah); and should it be that the ride is not moving right or that it be difficult to set it right, then, one should recite the following Āyah of the Qur’ān:

1. O Allah! I pray that I receive from You the good of this habitation, and the good of its inhabitants and the good of what is there in it; and I seek refuge with You from its evil and that of its inhabitant and that of whatever there is in this.

This prayer has been reported in the following words as well:

2. O Allah! Lord of the seven heavens and whatever they cast their shade on, and Lord of the seven earths and whatever they carry, and Lord of the satans and whosoever they mislead, and Lord of the winds and what they
When there is no option but to stay in a wilderness

If during the course of journey, night falls in an uninhabited wilderness and one is left with no choice but to stay there, then, addressing the desolate land there, say:

O earth! Allah is both your Lord and my Lord. I seek the protection of Allah from your evil and the evil of what He has created in you and from the evil of Allah from the lion, the black cobra and every other snake and scorpion, and from the inhabitants of the dwellers of the city and from every father and from his son. [Hisn Hašin]

During the journey

When climbing some height during the journey, say: 

阿拉ه أكبر (Allahu Akbar: Allah is Great) and

when descending, say: 

سُبْحَانَ الَّهِ (subhanallah: Allah is Pure) [Ibn al-Sunni, p. 138]. When the time is morning during the journey, say:

O earth! Allah is both your Lord and my Lord. I seek the protection of Allah from your evil and the evil of what He has created in you and from the evil of Allah from the lion, the black cobra and every other snake and scorpion, and from the inhabitants of the dwellers of the city and from every father and from his son. [Hisn Hašin]
The hearer heard about the praise of Allah and His good reward for us. Our Lord, be our companion and shower Your grace on us. We are seeking refuge with Allah from the Fire. [Ibn al-Sunni, p. 137]

On returning from journey
When one returns from journey and starts seeing the familiar signs of his home country, he should say:

We have returned from the journey. We repent from sins. We are obedient and worshipful (under all conditions), and praise and glorify our Lord.

In fact, it is better still if one keeps saying these words continuously until entry into the house.

When entering the house
So, following the return from journey, when one is about to enter his house, he should say:

1. May Allah bless you with the provision of Taqwa (fear of Allah) and may
He forgive your sins and may He keep you turned towards what is good wherever you go. [Ibn al-Sunni, p. 134]

After that, when you bid farewell to him, say:

أَعْمَالِكَ

أَسْتُوِعُ اللَّهَ وَأَمَانِعُكَ وَخُوَارِيمُ

2. I place your faith, trust, honesty and the finale of your deeds in the safe custody of Allah.

Further on, say:

3. I place you in the safe custody of Allah who does not let His entrustments be wasted. [Ibn al-Sunni, p. 134]

When retiring for bed

When on your bed ready to sleep at night, you should recite the following prayer:

1. My Lord, with Your name alone, I have rested my side on the bed, and with Your name alone I shall raise it. If You withhold my self (that is, take away my soul while asleep), then, forgive it; and if you send it back (that is,

make me rise in the state of life), then, keep it protected as You keep Your righteous servants protected.

After that, the following prayer should be recited:

۲- اللَّهُمَّ بِسْمِكَ أَمْوَتْ وَأَحْيَيْتِ

2. O Allah! I shall die with Your name and (with Your name) I am alive.

Then, at the end, the prayer given below should be recited and nothing should be said after that:

۳- بِسْمِ اللَّهِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَجَهِيتُ وَجَهِيتِ إِلَيْكَ وَقَوْضَتْ أَمْرِي إِلَيْكَ

And the states of Your mercy and temporary departure (before returning to You).

3. With the name of Allah (I sleep). O Allah! I have surrendered myself to You and I have turned my face towards You and entrusted my matters with You and made You my protector, longing (for Your mercy) and fearing (Your punishment), and there is no refuge nor a place to escape from You except to (turn to) You (by becoming attached to nothing but Your mercy). I have believed in the Book You have re-
vealed and I have believed in the prophet You have sent.

Also proved from Sunnah is the following Istighfar (prayer for forgiveness) which should be said three times before this final prayer:

4. I ask for forgiveness from Allah other than whom there is no god, the One who is eternally Alive, the One who is the Self-Sustaining Sustainer of all, and to Him I turn in repentance.

If you cannot sleep after lying down
Should you be unable to sleep after you are in bed, recite the following prayer:

O Allah! stars have sunk and eyes have turned tranquil and You are eternally Alive, the Self-Sustaining Sustainer of all. To You comes no doze or sleep, Ya Haiyyu, Ya Qayyüm! Make my night peaceful and bless my eyes with sleep.

[Hisn Ḥašin]
I seek protection with the perfect words of Allah against His wrath and anger and punishment, and the evil of some servant of His, and from the scruples planted by the Shaitans, and from that they (even) come to me. [Hisn Hasin]

**Congratulations on marriage**

The person who gets married, whether a man or woman, should be wished well in the words of prayer given below:

**When a daughter given in marriage leaves parents**

At the time parents marry their daughter and when she is ready to leave for her husband's home, they should either go to her, or call her to them, and make the following prayer:

**When you marry a son**

When someone marries his son, let him ask his son to come and sit before him while he prays for him in the words given below:

**After seeing one's wife for the first time**

When a person gets married, and meets his wife for the first time, let him place his hand on her forehead and recite the following prayer:
1. O Allah! I ask from You the good of her own and the good of the traits with which You have created her, and I seek refuge with You from the evil of her own and the evil of the traits with which You have created her.

A wife can also make the same prayer when she sees her husband for the first time, however, her words will be as given below:

2. O Allah! I ask from You the good of his own and the good of the traits with which You have created him, and I seek refuge with You from the evil of his own and the evil of the traits with which You have created him.

In privacy
When intending intercourse, recite the following prayer:

With the name of Allah. O Allah! keep the Shaitan far removed from us and keep the Shaitan far removed from that which (children) You bless us with.

While ejaculating
At the time of ejaculation, say the prayer given below in your heart:

O Allah! do not fix for the Shaitan a share in what (children) You bless me with.

From these two prayers it can be guessed that exactly at the time when one is busy gratifying his carnal desires engaged in an act even the mention of which is considered a matter of shame, he has been taught to keep his relationship with Allah Ta'ala present foremost in his mind and not to hesitate supplicating before Him. Thus, what was a sensual act has been turned into an act of worship.

On buying a new conveyance
One who buys a new conveyance should put his hand on it and recite the prayer given below:
O Allah! I ask from You of its good and the good of its features You have created it with and I seek Your protection from its evils and the evil of the features You have created it with.

On hiring a new servant
Whenever someone appoints a new servant, let him pray:

O Allah! make me be blessed with him, and make him live long and well-provided.

When Sayyidnā 'Abdullāh ibn Mas'ūd, may Allah be pleased with him, bought a slave, he used to recite the prayer cited above. [Hisn Hisnīn]

Prayers of Nafl Ẓalāts

Prayers of Nafl Ẓalāts

Many prayers which are usually not recited in Farḍ and Wajib Ẓalāts can be recited in Nafl Ẓalāts. These are given below:

After Takbīr Tahrimah

Usually, Thana' (ءَاذَّنَناَّ الْقَطْرَ) is recited after Takbīr Tahrimah. The following prayers may also be recited additionally in Nafl Ẓalāts:

1. Allah is great, the greatest of all. And the praises for Allah are many in number and extent. And we proclaim His purity morning and evening.

2. And we declare the praise of the Most High, and that: 'Allāh' is the Lord of the worlds. And the praise of the Most High, and that: 'Allāh' is the Lord of the worlds.
2. I, being upright (not crooked) and Muslim (the submitting one), have turned my face towards Him who created the heavens and the earth; and I am not one of those who ascribe partners to Him. Of course, my Salāh (prescribed prayers), my 'Ibadah (acts of worship) and my living and my dying are all for Allah who is the Lord of all the worlds and has no partner in His divinity. And this is what I have been commanded with and I am from among those who are obedient.

3. O Allah! You are Sovereign. There is no god but You. You are my Lord and I am Your servant. I have been unjust to myself. I confess to my sin. So, forgive me my sins, all of them, because no one can forgive sins but You. And guide me to good morals, (because) no one can give guidance to good morals but You. And keep bad morals away from me, (because) no one can make bad morals go away but You. Here I am fortunate to be present before You while all good lies in Your hands, and evil cannot show its face before You. On You alone I depend and to You alone I turn. Great are Your blessings and high is Your station. I seek Your forgiveness and turn to You in repentance.

4. O Allah! create a distance between me and my mistakes like the distance You created between the East and the West. O Allah! cleanse me from my sins as the white cloth is cleansed from impurities, O Allah! wash off my sins from me with ice and water and hail.

All these prayers have been taken from Kitāb al-Adhkār by 'Allāmah Nuwawī (p.55). All these, or any one, or some of them can be recited before
Qira‘ah in Nafl Šalats.

**Before Surah Al-Fatihah**

While beginning Surah Al-Fatihah, Ta‘awwudh (To recite: I seek the protection of Allah) is Masnun (a blessed practice of the Holy Prophet صلى الله عليه وسلم). The famous sentence recited there is: أَنْتَ لَا إِلَهَ إِلَىٰ الَّذِي خَلَقْنَا مُثْلَهُ وَلَنَزَعَنَّها (I seek the protection of the Holy Prophet صلى الله عليه وسلم). The famous sentence recited there is: أَنْتَ لَا إِلَهَ إِلَىٰ الَّذِي خَلَقْنَا مُثْلَهُ وَلَنَزَعَنَّها but, the sentence given below also has its proof of being from the Holy Prophet صلى الله عليه وسلم. Therefore, this too can be recited. In fact, once in a while, it should be:

أَعَمِّدُ بِاللَّهِ السَّمِيعُ الْعَلِيمُ مِنَ الشَّيَاطِينَ

I seek the protection of the All-Hearing and All-Seeing Allah from the rejected Shaitan, from his goading, and from the blowing of his breath and spittle (to cause evil). [Tirmidhi, Abu Dawud]

**During Qira‘ah**

When you come to some Ayah promising mercy during your recitation of a Ġayh after the Surah Al-Fatihah, stop and wish (in your heart) to be blessed with Allah’s mercy, and when there comes some Ayah warning of punishment, stop and wish (in your heart) to be kept protected from it.

**In the state of Ruku’**

The well-known Dhikr made in the state of Ruku’ is: اللهُ بِعَزْوَاتِهِ الْعَظِيمِ (Pure is my Great Lord). That should definitely be recited in Ruku’, but the Adhkār and prayers given below could also be recited in Nafl Šalats because they provenly come from the Holy Prophet صلى الله عليه وسلم:

1. Allah is Pure, Allah is Holy, Lord of the angels and the spirit. [Sahih Muslim]

2. Sibxhun Qudūs, Rabbul malikīyyah al-rwjūj (صحيح مسلم)

3. O Allah, our Lord, You are Pure and I praise You. O Allah! forgive me. [Bukhari and Muslim]

4. O Allah! for You I made Ruku’ and in
You I believed, and before you I surrendered in obedience. And before You become humble my hearing and my sight and my bone and my marrow and my sinews, everything. [Muslim]

After rising from Ruku
After having risen from Ruku (our Lord, all praises belong to You) is said following the saying of: (Allah has heard whoever has praised Him). Along with it, the following words could also be said:

1. Our Lord, all praise belong to You, praise which is abundant, pure and blessed. [Bukhari]

2. O Allah, our Lord! to You belongs as much praise as would fill the heavens and the earth and filled after that is everything which falls under Your will and pleasure. O the One deserving of all adoration and greatness! of what a servant can say - and all of us are Your servants - the foremost truth is: O Allah! there is no one to stop that which You give and there is no one to give that which You stop. And no one's status can bring him any benefit against Your decree. [Sahih Muslim]

In the state of Sajdah
In addition to: (Pure is my exalted Lord) said in the state of Sajdah, the first three Adhkar mentioned earlier under the heading: 'In the state of Ruku' (numbered 1, 2 and 3 on page 64) can also be recited. Other than these, the reciting of Adhkār and prayers given below in the state of Sajdah has its proof from the Holy Prophet (ﷺ):

1. O Allah! I prostrate in Sajdah before You only and in You alone I believe and to You alone I submit in obedience. My face has bowed down in Sajdah for Him who created it and fash-
ioned it and made slits in it for hearing and seeing. Allah Almighty, the best of creators, is the One from whom blessings come abundantly. [Sahih Muslim]

Allah Almighty, the best of creators, is the One from whom blessings come abundantly. [Sahih Muslim]

My Lord! forgive me, and have mercy on me, and keep me well and give me guidance and bless me with provisions and change my shortcomings for the better and elevate me (in rank). [Abu Dawud]

Before Salam
When you have finished reciting 'At-Tahiyyat' and 'Durūd' in the last Raka'ah, making the prayers given below before Salam is proved from the Holy Prophet (ﷺ):

1. O Allah! I seek refuge with You from the punishment of Jahannam and from the punishment of the grave and from the trial of life and death and from the evil of the trial of Al-Masih Ad-Dajjāl (Anti-Christ, the Imposter). [Muslim]

2. O Allah! I seek from You the protection of Your pleasure against Your displeasure, and the protection of Your pardon against Your punishment, and I seek refuge with You alone from You (Yourself, the irresistible Subduer). I cannot cover (all aspects) of Your glory while praising You. You are (I am certain) as You have described Yourself to be. [Muslim]

3. O Allah! forgive me all my sins, minor or major, first or last, open or secret. [Muslim]

Between two Sajdahs
When, after having made one Sajdah, we sit before we make the other, it is called: جلسه Jalsa:
2. O Allah! I seek Your protection against (falling in) sin and (being in) debt.¹ (Bukhari)

3. O Allah! forgive me every sin of mine which I may have committed earlier or later, which I may have committed secretly or openly, and every excess or sin of mine about which You know better than me. You are the One who puts (people) ahead and You are the One who lets (them) remain behind. There is no god (worthy of worship) but You.

4. O Allah! I have been very unjust to myself, and since sins cannot be forgiven by anyone but You, therefore, forgive me, forgiving from the very source of forgiveness with You, and have mercy on me. Surely, You alone are the Most-Forgiving, the Very-Merciful. [Bukhari and Muslim]

In the Sajdah of Tilāwah
After having recited, or heard, an Āyah of Sajdah, one becomes duty-bound to make a Sajdah. This is called: 'Sajdah of Tilāwah.' When making this Sajdah, one must say: مَعْلُوْبًا رَبّي الْأَنْعَمِ (Pure is our exalted Lord) as usual. However, in addition to it, the prayers which appear below are proved to be from the Holy Prophet (ﷺ) and particular to the occasion. Making these prayers in this Sajdah is also better:

1. My face made Sajdah for Him who had created it and who, with His (intrinsic) Power and Strength, made slits for ears and eyes in it. [Tirmidhi, Abu Dawud]

2. O Allah! write for me in return for this Sajdah a reward with You and,

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¹. Here, included under 'being in debt' is every situation wherein someone's right is left out as due against you.
through it, forgive my sin, and for me make this Sajdah a treasure with You, and accept this Sajdah from me as You accepted it from Your servant, Dawud, may peace be upon him. [Tirmidhi]

Prayers relating to Ḥajj and ‘Umra

Talbiyah (تلیی : Saying: 'Here I am at Your command.')

The state of Ḫāram begins when Talbiyah is recited after having entered into the Ḫāram. To keep reciting Talbiyah repeatedly during the state of Ḫāram brings rewards. Keep doing it while you walk, stand or sit, after every Salah, and when you shift from one state to the other.

The words of Talbiyah are:

Here I am at Your call, O Allah, here I am at Your call. Here I am at Your call. Here I am at Your call. In Your divinity there is no partner - at Your call here I am. Most certainly, all praises and all blessings belong to You, and (so does) authority over whatever there is. There is no partner in You.
After the Talbiyah

Make the following prayer after the Talbiyah:

أَلْهَمُ رَّبِّي أَنْ سَأَلَّكَ غَفْرَانِكَ وَرَضِوْانِكَ اللَّهُمَّ

أَعْفَقْيَنِي مِنَ النَّارِ (حَسن حَسِين)

O Allah! I seek from You Your forgiveness and Your pleasure. O Allah! grant me freedom from the Fire. [Hisn Hasin]

When you see the Haram

After reaching Makkah al-Mukarramah when you see the Haram, recite the following prayer:

أَلْهَمَ رَّبِّي أَنْ سَأَلَّكَ غَفْرَانِكَ وَرَضِوْانِكَ اللَّهُمَّ

أَعْفَقْيَنِي مِنَ النَّارِ (حَسن حَسِين)

O Allah! increase the greatness, honour and awe of this House of Yours, and increase the honour and respect and righteousness of whoever pays homage to its dignified status from among those who perform Hajj or 'Umra. [Hisn Hasin]

When ready to begin Tawaf

At the beginning of Tawaf, after you have done the Istilam of Al-Hajar Al-Aswad and start for Tawaf, say the following words:

أَلْهَمُ رَّبِّي أَنْ سَأَلَّكَ غَفْرَانِكَ وَرَضِوْانِكَ اللَّهُمَّ

أَعْفَقْيَنِي مِنَ النَّارِ (حَسن حَسِين)

O Allah! increase the greatness, honour and awe of this House of Yours, and increase the honour and respect and righteousness of whoever pays homage to its dignified status from among those who perform Hajj or 'Umra. [Hisn Hasin]

When on al-Rukn al-Yamānī

During the Tawaf, no particular prayer has been prescribed. Make any prayer you wish to make. You can make Dhikr, Tasbih, or Tilawah as well. However, when you reach al-Rukn al-

After having seen the Baytullah

When, after having entered Al-Masjid Al-Haram, when your eyes see the Baytullah, the sacred Ka'bah, make the following prayer:

After the Talbiyah

Make the following prayer after the Talbiyah:

أَلْهَمُ رَّبِّي أَنْ سَأَلَّكَ غَفْرَانِكَ وَرَضِوْانِكَ اللَّهُمَّ

أَعْفَقْيَنِي مِنَ النَّارِ (حَسن حَسِين)

O Allah! I seek from You Your forgiveness and Your pleasure. O Allah! grant me freedom from the Fire. [Hisn Hasin]
Yamānī, reciting the following prayer is Masnūn, that is, it was the practice of the Holy Prophet (ﷺ):

Our Lord, give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire. [Al-Baqarah, 2:201]

During Tawāf

During the course of Tawāf, or in between Al-Hajar Al-Aswad and Maqām Ibrāhīm, it is better to recite the following prayer as well:

1. O Allah! make me remain content with what You have bestowed upon me, and make it full of blessings for me, and replace everything not with me with what is good.

In addition to that, it is also better to make the following Dhikr during Tawāf:

2. O Allah, at this place we are, leave no sin of ours remain unforgiven, and no anxiety undispelled, and no need out of the many needs of this world and the world-to-come unfulfilled and unmitigated, O the One who is the Most-Merciful of all those merciful!

On Maqām Ibrāhīm

After Tawāf, when you come to offer the Wajib of Tawaf at Maqām Ibrāhīm, you should say the following verse of the Qur'ān:

1. And make from the Station of Ibrāhīm a place of prayer. [Al-Baqarah, 2:125]

Then, make two raka'āt in a manner that Maqām Ibrāhīm comes in between you and the Holy Ka'bah. After these raka'āt, make the prayer given below:
And then make the prayer given below:

3. O Allah! I am Your servant and a son of Your servant. I have come to You with major sins and evil deeds - and this is the place for seekers of Your protection against the Fire. So, forgive me. Surely, You are the Most-Forgiving, the Very-Merciful. [Kitāb al-Adhkār]

At the time of Śa'y
After Tawāf, you go for Śa'y. When you reach close to Safa, recite the following Āyah:

1. Indeed, Safa and Marwah are among the marks from Allah. [Al-Baqarah, 2:158]  

Then, before beginning the Sa'y, say:

2. I begin (Sa'y) from here (the mount of Safa) which Allah Ta'āla has mentioned first (in the Qur'an).

Then, climbing up a little on the mount of Safa, it is better to stand at a spot from where Baytullah becomes visible. There, one should say:

3. There is no god but Allah and Allah is the greatest of all.

Then, say:

4. There is no god but Allah. He is One. There is no partner in Him. For Him is the kingdom and for Him is the praise. He gives life and death, and He is the One who is powerful over everything. There is no god but Allah. He is One. He fulfilled His promise. He helped His servant, and it was He who defeated hordes (of disbelievers) all by Himself.

After that, you can make whatever prayer you wish to make. However, it is better to recite the following prayer particularly:
5. O Allah! You have said: Pray to Me, I shall answer Your prayer - and You do not go back on Your promise. So I pray to You that once You have given me the guidance of Islam, please do not deprive me of it until You take me unto You while I am a Muslim. [Kitāb al-Adhkār, Al-Nuwawi, p. 250]

In addition to that, it is also proved that Sayyidna 'Abdullah ibn 'Umar recited the following prayer on Safa:

After that, make the following prayer while running the stretch where you must run between Safa and Marwah:

6. O Allah! protect us while devoted to Your religion, and obedient to You, and obedient to Your Messenger (ﷺ); and make us stay away from (crossing) Limits set by You. O Allah! make us (a people who) love You and love Your angels and prophets and messengers and love Your righteous servants. O Allah! make us dear to Yourself and to Your angels and to Your prophets and to Your messengers and to Your righteous servants. O Allah! make things easy and better for us, and keep things difficult and worse away from us; and forgive us in the Hereafter and in the present world and make us be among the leaders of the God-fearing. [Kitāb al-Adhkār]

7. My Lord, forgive and have mercy and forgo what You are aware of. Surely, You are the One Most-Mighty, Most-Generous.

Further on after that, recite: ... [Adhkār]. Then, after reaching Marwah, one
should say the same words of Dhikr and Du‘ā which have been mentioned immediately earlier in relation to Ṣafā.

In ‘Arafāt

The recitation of words given below has been considered 'good' in Ḥadīth even during the stay in ‘Arafāt:

1. There is no god but Allah. He is One. There is no partner in Him. To Him belong all kingdoms and to Him belong all praises and He is powerful over everything. [Kitāb al-Adhkār]

This statement has also appeared on page 75 under 'During Tawāf (2) with the same text and translation. Likewise, it is also better to say the following prayer in ‘Arafāt:

2. O Allah! create light in my heart, and light in my hearing, and light in my sight. O Allah, open for me the knots on my heart and make my matters easy on me. And I ask for Your protection from the scruples of the heart, and from disorganization of matters, and from the trial of the grave. O Allah! I ask for Your protection from the evil of things which show up during the night and from the evil of things which show up during the day and from the evil of things with which the winds start blowing.

[Hisn Ḥašīn, with reference to Ibn Abī Shaibah]

According to a narration from Sayyidnā ‘Alī رضي الله عنه, the Holy Prophet صلى الله عليه وسلم used to make the following prayer abundantly during the stay of ‘Arafāt:
3. O Allah! Praise be to You as You say, and certainly far better than what we would say. O Allah! for You alone is my prayer, and my sacrifice, and my life and my death, and to You alone is my return, and my Lord, for You remains what I leave behind. O Allah! I seek Your protection from the punishment of the grave and scruples of the heart and disorganization of matters. O Allah! I seek Your protection from the evil of what the wind brings along.

[Kitab al-Adhkar, with reference to Tirmidhi]

Likewise, it has been reported from Sayyidnā ‘Abdullāh ibn ‘Umar (رضي الله عنه) that the following words should be said first after the Salah of ‘Asr in ‘Arafat:

4. Allah is the greatest and all praises belong to Allah. Allah is the greatest and all praises belong to Allah. Allah is the greatest and all praises belong to Allah. There is no god but Allah. He is One. There is no partner in Him. To Him belong all kingdoms and to Him belong all praises.

Then, the following prayer should be made:

5. O Allah! bless me with the path of Guidance, and make me pure with (the quality of) Taqwa (fear of Allah), and grant me forgiveness in the world and the Hereafter. [Hisn Hasin]

Other than this, Talbiyah should be recited abundantly while in ‘Arafat - and make it a point to pray for whatever needs you may have in your own language as well. Yet another prayer which respected elders have recommended that it be made in ‘Arafat is being given below:
6. O Allah! give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire. O Allah! I have been very unjust to myself and, surely, no one can forgive sins but You, so, forgive me with forgiveness from Your own, and have mercy on me. Surely, You are the Most-Forgiving, the Very-Merciful. O Allah! forgive me in a way You would make things better for me in both worlds (here and hereafter). And have mercy on me, a mercy through which I am blessed with good fortune in both the worlds. And give me the ability of coming up with the kind of genuine repentance which I should never be able to break. And make me stick to the path of fortitude for ever so that I should never be able to stray to crooked ways. O Allah! shift me from the disgrace of disobedience to the honour of obedience, and through things made Ḥalāl by You make me need nothing of what is Ḥarām, and through Your grace and favour make me need no one but You. And fill my heart and my grave with light and protect me from every evil and let everything good converge on me.

When someone returns from Ḥajj
Address the person who returns after having performed Ḥajj and make the following prayer for him:

قِيلَ اللَّهُ حَجَّكَ وَغَفَّرَ ذَنْبَكَ وَأَخْفَفَ نَفَقَتَكَ

May Allah accept your Ḥajj, and forgive your sins, and bless you with the best of return for what you have spent.

[Ibn al-Suni, p. 143]
PRAYERS FOR OTHER OCCASIONS

When ears become numb
When someone finds his ears benumbed, let him think of the Holy Prophet (ﷺ), offer Durūd for him, then utter the following sentence:

ذَكَرَ اللَّهُ بِحَيْبِرِ مِنْ ذَكَرْتِي

Whoever has remembered me, may Allah remember him with what is good.

['Amal al-yowm wa-al-lailah, Ibn al-Sunni, p. 46]

When someone likes something
When someone shows his liking for something such as one's beauty, health, home, children or personal conveyance etc., he should say:

۱ - مَا أَشَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

1. (Allah made) as He willed. There is no power except with Allah (with which this thing could be made as it is).

And one should also say:

۲ - أَلْهَمْ بَارِكْ فِيهِ

2. O Allah! bless it.
Inshallah, by saying so, one will stay protected against the evil eye. ['Amal al-yowm wa al-laiyah, Ibn al-Sunni, p.58]

When someone does some favour
When you see that a favour or good grace has come from a person, say:

May Allah bless you with the best of rewards.

In Hadith, it has been identified as appreciation and gratitude as its best. [Ibn al-Sunni]

When someone advances loan
If someone has allowed you to borrow something, or has given you money on loan, you should say:

May Allah bless you, and your family, and your belongings. [Ibn al-Sunni, p. 76]

When worried about the payment of a loan
When someone comes under debt and is anxious to pay it back, let him make the prayer given below:

O Allah! I seek refuge with You from anxiety and grief, and I seek refuge with You from weakness and lethargy, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being defeated by debt and subdued by people. [Abû Dawûd]

In fact, this prayer should be said morning and evening.

When plucking the first fruit from a tree
When you see, or pluck fruit from a tree for the first time, say the prayer given below:

O Allah! bless our fruit and bless our city. [Ibn al-Sunni, p. 76]

When a person removes something harmful from the body
If touched by some impurity on the body, or a crawling insect in the presence of someone else who removes it, let the affected person pray for him by saying:
May Allah remove from you what you dislike. [Ibn al-Sunni]

When you forget something
It appears in a Hadith narration that the Holy Prophet ﷺ said:

If a person forgets what he wishes to say or tell, let him recite Durūd on me because Durūd will stand for what he forgot - and it is not unlikely that he may remember that too. [‘Amal al-yowm wa al-lailah, p. 78]

When someone gives good news
When someone announces good news before you, pray for him by saying:

May Allah have you hear good news both in this world and in the Hereafter. [Ibid]

When the thought of ill-omen crosses the heart
To take something as ill-omened is not permissible according to Islamic legal norms. Ill-omens and evil portents are practices in superstition which have been prohibited by the Shari‘ah. But, should there be a time when the thought of an ill-omen crosses someone’s heart, or there be a person who happens to commit the mistake of doing something on the basis of an imaginary ill-omen, then, the following prayer should be said:

O Allah! there is no 'bad' luck except the destiny made by You and there is no 'good' luck except the good destined by You and there is no god other than You. [Ibid]

When you see something on fire
If fire is raging somewhere and you happen to look at it, you should say: (Allahu Akbar: Allah is Great). The Holy Prophet (ﷺ) has instructed us to do so. [Ibn al-Sunni, p. 80 & Hisn Hasin, p. 173]

When winds blow
When winds blow or storms rage, the prayer given below should be recited:

O Allah! we seek from You the good of this wind and the good of what it has been commanded with and we seek Your protection from the evil of this
wind and the evil of what is in it and the evil of what it has been commanded with. [Ibid]

When thunder and lightening increase

When the sky is overhung with thunder and lightening, the following prayer should be recited:

La ilaha illallah. How hot is this day. O Allah! protect me from the heat of Hell.

When it is very cold

When it is very cold, one should say:

La ilaha illallah. How cold is this day. O Allah! protect me from the bitter cold section of Hell. [Amal al-yowm wa al-lailah, p. 83]

On seeing someone looking sick, or someone hit by misfortune

When you see a sick person, or see someone caught in trouble, you should say:

All praise belongs to Allah who kept me safe from what you are suffering
from, and made me fare better as compared to a lot of those whom He created. [Tirmidhi]

But, these words should be said in a tone so hushed that the other person would not hear them. If one sees a person involved in sin, even then, he could say these words.

**On visiting a sick person**
When you go to visit someone sick, address him and say:

1. (May this sickness bring you) no harm. God willing, it will be (for you) a source of purification (from sins). [Bukhari]

In addition to that, pray for him saying the following words seven times:

2. I pray to Allah who is Himself great and is also the Sovereign of the great Throne that He cures you of your sickness.

The Holy Prophet (ﷺ) said: Unless that a person is fated to die, Allah Ta'ala would make this person get well with the benedictory power (barakah) of this prayer. [Abū Dāwūd, Kitāb al-Jana'iz; and

Tirmidhi, Kitāb al-Ṭibb]

In addition to that, the following prayer, which is recited by putting one's right hand on the body of the sick person, has also been reported from the Holy Prophet (ﷺ):

3. O Lord of humankind! send suffering away and restore health. You are the healer. There is no healing other than the healing You would bless someone with, a healing which would leave no trace of sickness behind. [Bukhari]

Likewise, the following prayer also stands proved as being from the Holy Prophet (ﷺ):

4. With the name of Allah, I blow on you (the prayer of deliverance) from everything which hurts you, and from the evil of every living being, and from the evil eye of the envier. May Allah bless you with cure and recovery. With the name of Allah, I blow on you (the
When you feel some kind of pain
When you have a pain in any part of the body, locate the seat of pain, place your own right hand on it, recite Bismillah (بسم الله الرحمن الرحيم) three times, and then say the following prayer seven times:

أَعُوذُ بِعَرَاءَ الْلَّهِ وَقُدُرَةِ رَبِّي مِنْ شَرِّكُمْ أُحِدُّ

I come under the protection of the honour and power of Allah from the evil of what I feel and fear. [Muslim, Mu'atta Malik]

When bothered by a wound or abscess on the body
If a person has a wound or abscess on his body, he should moisten his index finger with his saliva, put it on the ground, then, while raising it, the following words should be said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ

With the name of Allah who is Great, I come under the protection of Allah who is Mighty from the evil of every agitated artery and from the evil of the heat of the Fire. [Hakim and Ibn Abi Shaibah]

I have also heard from my teachers that a person who visits someone suffering from fever, he too can say this prayer by putting his hand on the forehead of the sick person.

When eyes hurt
When eyes hurt, the following prayer should be made:

أَلْهَمْنِي مَعَهْدَةً وَيَسَعَى وَيَصِبُّ وَيَجِدُ وَالْوَاَتِرَةُ ضِيْعَانِاءَ فِي الْمَعْدَةِ نَأَرِيَ

With the name of Allah, the soil of our land mingled with someone's saliva shall become the cause of curing our sick (with the command of Allah).

[Muslim, Hisn Hasin inclusive of marginal notes]
by my hearing and my sight, and let this be until death, and let me see my revenge on my enemy (within my life time), and help me against whoever inflicts injustice on me. [Ibn al-Sunni, p. 152, Hisn Hasin, p. 175]

When urine does not pass
If someone suffers when urine does not pass, or hurts from bladder stone ailment, recite the prayer given below and blow on him:

When fed up with life
If someone is fed up with the world and its pains, he or she should not long for death or ask for death. Instead, the following prayer should be made:

When urine does not pass

When fed up with life

Before the time of death
When signs of death show up, recite the Kalimah Taiyyibah and say the following prayer:

Before the time of death

Also, pray as given below:

When fed up with life

When urine does not pass

Before the time of death
death and in the agony of death (the time of unprecedented torment and torpor). [Tirmidhi]

When a friend or relative is in this condition, this last prayer can be recited by changing (help me) into (help him), that is, 'O Allah! help him.'

**When a near relative dies**

When one's own friend or relative is seen close to death, Kalimah Taiyyibah should be recited before him in a voice which he would hear, and when he dies, one should close his eyes and make the prayer given below:

\[
\text{اللَّهُمَّ أَعْفَفِيَ حِبَّةَ حَبِّ أَصِيبَتُهُ وَأَعْفَفِي عِيْبِيَ حَبَّةَ حَبِّ أَصِيبَتُهُ وَأَعْفَفِي مَا أَتَهُ مِنْ ذَنْبٍ وَأَعْفَفِي مَا أَتَهُ مِنْ حَيْثُ كَانَ مَوَاضِعُ وَأَعْفَفِي مَا أَتَهُ مِنْ ذَنْبٍ وَأَعْفَفِي مَا أَتَهُ مِنْ حَيْثُ كَانَ مَوَاضِعُ}
\]

O Allah! forgive him, and raise his rank among the guided, and become for his survivors, in Your Ownself, the best of replacement, and forgive us too and him too. O Lord of all worlds, make room for him in his grave and make light for him in it. [Muslim, Abū Dāwūd, Nasa'ī, Ḥiṣn Ḥaṣīn]

**When in distress**

When one faces an unfortunate situation (either due to the death of a relative or for some other reason), let him first say: ْجَعَلْتُكُمْ بَيْناً وَأَطْمَعُ أَمْرُكُمَا (For Allah we are and to Him we are to return) and then recite the following prayer:

\[
\text{اللَّهُمَّ أَعْفَفِيَ حِبَّةَ حَبِّ أَصِيبَتُهُ وَأَعْفَفِي عِيْبِيَ حَبَّةَ حَبِّ أَصِيبَتُهُ}
\]

O Allah! bless me with a reward in this misfortune of mine and replace it with something better for me. [Muslim]

**When making condolences**

When offering condolences to the family of the deceased, the following words should be said:

\[
\text{إِنَّ لِلَّهِ مَا أُحَدَّ وَلَهُ مَا أُغْطِيُّ وَكُلُّ شَيْءٍ عِنْدَهُ}
\]

Surely, for Allah was what He took, and for Him is what He gave, and with Him there is a time appointed for everyone. So, be patient and be rewarded. [Bukhari and Muslim]

**On hearing the news about someone's death**

When you hear the news about the death of a Muslim you knew, pray:
Allah! do not leave us deprived of the reward for him and let us not go astray after him. [Abu Dawud, Tirmidhi]

On lowering the deceased into the grave
When the deceased is being put inside the grave, the following words should be said:

1. With the name of Allah, and adhering to the (practice of the) Community of the Messenger of Allah (we put this deceased person in the grave). [Tirmidhi, Abu Dawud]

In addition to that, the recitation of the following Ayah of the Qur'an is also proved as authentic for this very occasion:

2. From it (earth) We created you and in it We shall put you back and from it We shall take you out once again. [Taha, 20:55]

When visiting graves
When you make a visit to the graveyard, or go to visit only some graves, say the following words:

1. Peace on you, O people of the home of believers, and we too, Inshallah, are to join up with you. [Abu Dawud]

The following words also appear in some other narrations:

2. Peace on you, O people of the graves. May Allah forgive us and you both. You are our predecessors and we are to follow you. [Tirmidhi]

When you fear an enemy
When you apprehend being hurt by an enemy, pray:

1. O Allah! we make You (our defence) against their aggression and seek Your protection from their evil (designs). [Ibn al-Sunni, p. 89]

Also, if you are on notice from an enemy that
he is going to cause harm to you, then, the recitation of the following prayer is proved from the Holy Prophet (ﷺ):

2. O Allah! suffice me against him as You will. [Hisn Hasin, p. 148]

In addition to that, the following prayer also stands proved for such occasions and should be recited three times:

4. O Allah, God of Jišrāl and Mika‘īl and Isrāfīl, and God of Ibrāhīm and Išāq, bless me with well-being and let no one from among Your creation succeed in overpowering me with something which I may not have the strength to ward off. [Ibid.]

Every prayer given here can be made on this occasion and all of them can also be made at the same time.

When scared of the man in power

When you apprehend some danger from the government or someone in power, say the following words:
There is no god but Allah, the Forbearing, the Merciful, the sanctified Lord of the seven heavens and the Lord of the Great Throne, there is no god but You, mighty is Your protection, and great is Your praise, and there is no god other than You. [Ibn al-Sunni, p. 93]

When scared of Jinn or Satan
If you have the fear of some Jinn, Satan or beast, say the prayer given below:

1. I seek protection with the presence of Allah, the Merciful One, the dispenser of all benefits. And I seek the protection of the most perfect and comprehensive Words of Allah (Books, Names and Attributes) from the penetrative effects of which no one can escape, neither the righteous nor the vicious. (I seek the protection of Allah) from the evil of everything He made or created or caused to exist, and also from the evil of everything which descends from the heavens and from the evil of everything which ascends towards it and from the evil of everything which comes out from the earth, and from the evil of all night callers except the one who knocks at the door with good news. Ya Raḥmān! (O the All-Merciful!) [Ḥisn Ḥaṣin]

In addition to that, should there be the danger of any evil coming from anything created by Allah, the prayer given below is very effective and very beneficial. The Holy Prophet (ﷺ) had taught this prayer to Sayyidna Anas:

name of Allah I begin and in Allah I place my trust. Allah: Allah is my Lord - I do not ascribe anyone as a partner to Him. O Allah! I ask You for a certain good (created by You) out of the choicest (mercy) from You, something which no one can bestow other than You. Mighty is Your protection. Great is Your glory, and there is no god other than You. Take me under Your protection from every evil and from the accursed Satan. O Allah! I come under Your protection from the evil of every doer of evil created by You, and I guard against them with the strength given by You, and I keep before me ... (Bismillahir Rahmanir Rahim': With the name of Allah, the All-Merciful, the Very-Merciful) (Qul hu-wallahu ahd Allahus Samad lam yald wa lam yulad wa lam yakullahu kufuwan ahd': Say: He is Allah (He is the) One, Allah is Independent, He begets not and was not begotten, nor is there anyone equal to (or, like) Him - 112: 1-4) --- and behind me like that, and on my right like that, and on my left like that, and above me like that. [Ibn al-Sunni, pp. 93, 94]

When scared of the unknown
If one fears an unknown enemy or apprehends harm coming from someone, the following prayer should be made:
1. O Allah! hide our faults and pacify our fears.

For this occasion, also useful is the following prayer:

2. O Allah! guard us with Your eye which never sleeps, and become sufficient for us with Your support against which no one can dare throw a challenge.

When doing something appears to be difficult

When faced with a job on hand which poses difficulties, pray:

O Allah! nothing comes easy unless You make it easy while You make the difficult easy when You wish to. [Hujj Ha-sin]

When something is lost

If something belonging to someone is lost, or a relative cannot be traced, he should make the

prayer given below:

O Allah, returner of the lost and guide of the stray, You are the One who will show the right way out of error, make my lost property return to me with Your power and command because it is from Your gift and favour (to me).

On sighting the first moon of the month

When you see the new moon of the month, make the prayer given below (without raising your hands):

1. O Allah! make this moon rise on us with blessing, and faith, and peace, and Islam, and with the ability to do what You like, and are pleased with. (O Moon) Allah is my Lord and your Lord. [Tirmidhi]

In addition to that, the following prayer
should also be made three times:

2. 

May this be a new moon bringing good and guidance. O Allah, I seek from You the good of this month, and the best of what is determined in it, and I seek Your protection against its evils. [Hisn Hasin, with reference to Al-Tabarani]

When afflicted by some shock, unrest or anxiety

When a person is hit by grief, or anxiety, he should pray by saying:

1. 

Proved from the Holy Prophet (ﷺ) there is yet another prayer which is suitable on such occasions:

2. 

In addition to that, the words appearing below were also taught by the Holy Prophet (ﷺ) to Sayyidna ‘Alī (رضى الله عنه) for the removal of states of intense anguish:
3. There is no god but Allah, the Compassionate, the Great, the Pure Allah, the Lord of the great Throne. Praised be Allah, the Lord of all the worlds.

Sayyidna ‘Abdullah ibn Ja’far (رضي الله عنه) used to teach the words cited above to his disciples, and would also recite these words and blow on the person running a temperature.

Other than what has been suggested above, the noble Ayah: [There is no god but You. You are Pure. I am the one from among the unjust - 21:87] should be recited abundantly and successively when in a state of intense anguish, distress or difficulty. Along with it, Ayat al-Kursii and the last verses of Surah al-Baqarah (p. 144) should (p. 143) also be recited. Thereby, Allah Ta’ala helps remove all such states of anguish. [Ibn al-Sunni, p. 92]

When angry

When someone gets angry, he should say:

1. I seek refuge with Allah from the accursed Shaitan.

2. O Allah, Lord of Muhammad ﷺ, forgive me my sins, and remove the anger of my heart, and keep me sheltered from trials which lead astray.

It appears in a Ḥadīth report that the Holy Prophet (ﷺ) would give a little rub on the nose of Sayyidah ‘A’ishah (رضي الله عنها) whenever she was in anger and advised her to make the prayer cited above. [‘Amal al-yowm wa al-laihah, p. 122]

When waiting for some news

When one is looking forward to hearing some news about something, or there be the likelihood of something new happening, one should make the following prayer:

O Allah! I ask You for the good of what comes unexpected, and I seek Your protection from the evil of what comes unexpected.
me and make me stay away from it, and destine the better (alternative) for me in whatever way it may be, and then also make me be pleased with it.

[Tirmidhi, and others]

For major concerns, it is better to do this for seven days.

When in dilemma

When someone is perplexed and is unable to opt for the right course of action, he should do Istikhārah first, the method of which has appeared immediately above. But, in the event that there be no time to make a regular Prayer of Istikhārah, or a quick decision has to be made, then, one should engage in an abundant recitation of the prayers given below:

1. O Allah! (in Your mercy) You pick and determine (the right course) for me.

2. O Allah! guide me and make me do the right thing, and keep me safe from the evil of my self.

3. O Allah! put in my heart what is good and right for me, and determine

for me that which is good and right in my case.

At the conclusion of every sitting

When people talk in a sitting till late, they should better say the words given below at the end of it. Inshallah, by doing so, any departures from the norms of proper conversation made during the sitting would stand forgiven:

1. I proclaim Your purity, Ya Allah, and I recount Your praise. There is no god but You. I seek Your forgiveness and I repent before You. [Ibn al-Sunni, p. 120]

It has also been reported from the Holy Prophet (ﷺ) that he used to make the following prayer for all those present at the end of the sitting on most of the occasions:

1. O Allah! Qism Lān Mīn Hushīṭīkh Ma Ṣabūl

2. O Bīnītīn Wābīn Muṣāṣṣībīn Wāmin Tāʿāmīk

3. Müṣalātīn Wāmin Alīqīn Mā Tāmūn Yīh

Ullūnīn Mūṣāṣṣībīn Wāmīqīn Yīh "Abū Qūfīnīn Wāfīiṭīnīn Mā Khīṣītīnīn Wajīlūnīn" Wāwārīta Wāqīfīta Mā Aṭīkhītīnīn Wajīlūnīn Wāwārīta Wāqīfīta Mā Aṭīkhītīnīn Wajīlūnīn
2. O Allah! bless us with a share from the fear for You which is enough to have You become a barrier between us and our sins, and a share from obedience to You which is enough for You to let us reach Paradise, and a belief which is enough for You to grant us relief in our hardships in the present world, and give us the opportunity to benefit by our ears and eyes and other powers as long as You keep us alive, and let these survive and serve us as long as we live, and retaliate against those who inflicted injustice on us, and help us against those hostile to us, and do not make our misfortunes fall on our faith, and do not make the mortal world the greatest of our concerns, nor make our knowledge restricted to it, nor make it the last frontier of our desires, nor set upon us someone who would have no mercy for us. [Ibn al-Suni; Ibn al-Mubarak, Kitab al-Zuhd]

It has been reported from Sayyidna ‘Ali ﷺ that he said: Whoever wishes to receive measures after measures of it (thawab : reward), he should make a habit of saying these words either at the end of his sitting or when he rises from it:

3. - سُبْحَانَ رَبِّيُّ الْعَزَّةِ عَمَّا يَصْفَوْنَ وَسَلَّمَ عَلَى الْرُّسُلِينَ وَالْعَلِيمِينَ

3. Your Lord who is the Lord of great might is pure of what these people (disbelievers and polytheists) describe about Him, and peace be upon all messengers, and all praises belong to Allah who is the Lord of all the worlds. [Kitab al-Adhkar, with reference to Abu Nu'aym, p. 382]
Main Adhkār of
Morning and Evening
which should be included in your
Daily Program

The prayers appearing earlier have been reported from the Holy Prophet (ﷺ) or from the Ṣaḥābah or revered elders of Islam. These are related to particular occasions. There are still other prayers proved from the Holy Prophet (ﷺ) which are not related to any particular occasion. In fact, he used to make these generally. These prayers have been collected in 'Al-Ḥiṣn Al-Ḥaṣīn' of 'Allāmah Ibn Al-Jazrī, an abridged version of which was compiled by Ḥaḍrat Maulānā Ashraf Alī Thanāvī under the title: 'Munājāt-e-Maqbool'. In these prayers, all conceivable needs of Dunyā and Ākhirah have been prayed for in such a comprehensive manner that no one can, no matter how hard he thinks, make such prayers by dint of one's own thinking. Therefore, it is appropriate that one Manzil (one of the seven stages) be recited from Munājāt-e-Maqbool every day. Thus, in one week, prayers in this collection will stand covered.
Furthermore, making the Adhkar given below one's regular practice will, Inshallah, prove to be the most effective prescription of well-being both in material and spiritual spheres of life. A little effort will help one get into the habit of doing it on a daily basis which is very desirable indeed.

**After the Ṣalāḥ of Fajr**

Make a practice of reciting the Adhkar given below after the Ṣalāḥ of Fajr:

1. (I begin this day) With the name of Allah, in the company of Whose name nothing in the heavens and the earth can bring harm, and He is All-Hearing, All-Knowing.

   It appears in Ḥadīth: Whoever says these words three times every morning and every evening, nothing harms him [Tirmidhī] and, according to a narration of Abū Dawūd, no sudden misfortune hits him.

2. I seek the protection of the most perfect words of Allah from the evil of every thing He has created. [Ibn al-Sunni]

3. There is no god but Allah. He is One. There is no partner in Him. For Him is the kingdom and for Him is the praise, and He is powerful over everything.

   It appears in Ḥadīth that a person who says these words in the morning gets the reward of freeing a slave from the progeny of Sayyidnā Ismā'īl (عليه السلام), ten rewards are recorded for him, ten of his sins are forgiven, ten ranks are raised for him and he stays safe against the influence of Shaitān. If he says these words in the evening, the same things keep happening right through the morning. [Abu Dawud, Ibn Majah]

   After that, Sayyidul-Istighfar (the Foremost Prayer for Forgiveness) should be recited, the words of which are:

4. O Allah! You are my Lord (my Rabb,
There is no god but You. You created me and I am Your servant, and I stand by Your covenant and Your promise to the best of what I can. I seek refuge with You from the evil of what I have done. I confess before You of Your blessings on me, and I confess my sin. So, forgive me, because no one else can forgive sins except You.

5. O Allah! Creator of the heavens and the earth, Knower of the hidden and the manifest. Lord and Master of everything, I bear witness that there is no god but You. With You I seek refuge from the evil of my own self and the evil of the Shaitan and his associates (or, 'snares').

It appears in Ḥadīth that the Holy Prophet (ﷺ) had taught the words cited above to Sayyidna Abū Bakr رضي الله عنه so that he would say it in the morning and evening, and when he was ready to sleep. [Abu Dawud, Tirmidhi]

Then recite Āyat al-Kursii (2:255) which is given below:
6B. Hä Mim. The revelation of the Book is from Allah, the All-Mighty, the All-Knowing, forgiver of sin and accepter of repentance, severe in punishment, the Master of the might. There is no god but He. To Him is the return. [Al-Ghafir/Al-Mu'min, 40:1-3]

It appears in Hadith that the person who recites these verses in the morning remains protected until evening, and the person who recites these in the evening remains protected until morning. [Narrated by Al-Tirmidhi and Ibn al-Sunni with weak chain of authority, as in Kitab al-Adhkar of Al-Nuwawi, p. 106]

After that, recite the following last three verses of Surah Al-Hashr (59:22-24):

7. He is Allah other than Whom there is no god, the Knower of the Hidden and the Manifest, He is the One, the All-Merciful, the Very-Merciful. He is Allah other than Whom there is no god, the Sovereign, the All-Pure, guarantor of security, provider of asylum, the mighty, the subduer, the magnificent master. Pure is Allah from what they attribute to Him. He is Allah, the Creator, the Originator, the Fashioner, to Him belong the Fairest of names. To Him gives glory everything there is in the heavens and the earth, and He is the Mighty One, the Wise One. [Al-Hashr, 59:22-24]

It appears in Hadith that a person who recites these verses in the morning, seventy thousand angels keep praying for that person until evening, and if the reciter dies during that day, he or she gets the rank of Shahadah (martyrdom in the way of Allah), and if these verses are recited in the evening, that too brings the same rank. [Ibn al-Sunni, p. 184, with weak chain of authority]

After that the prayers and Adhkar (8 to 15) given below should be recited in the light of accompanying instructions:
8. Allah is my Lord. In Him I have placed my trust. There is no god (worthy of worship) but Him. In Him I have placed my trust and He is the Lord of the Great Throne. There is no god but Allah, the High, the Great. What Allah willed was and what He willed not, was not. I know that Allah is powerful over everything and that Allah encompasses everything with His knowledge.

It appears in a Ḥadīth that one who recites these words morning and evening, and dies on that day, will go to Paradise. [Ibn al-Sā`ūnī]

9. O Allah! I ask from You well-being in this world and the Hereafter. O Allah, I ask from You pardon and well-being in (matters of) my faith, and my worldly life, and my family, and my wealth and property. O Allah, hide my faults and make me secure against my fears and scruples. O Allah, protect me from in front of me, and from my rear, and from my right, and from my left, and from above me, and I seek refuge in the name of Your greatness against that I be surprised to death from beneath me (that is, from an earthquake).

Sayyidna ʿAbdullāh ibn ʿUmar says that the Holy Prophet ﷺ used to make these prayers at the time of morning and evening, and he would not leave them out usually. [Abū Dawūd, Nasaʿī, Ibn Majāḥ]

10. And proclaim the purity of Allah in the evening and in the morning - and to Him belongs praise all over in the heavens and the earth - and in the night and in the day. He takes out the
living from the dead and He takes out the dead from the living and He revives the earth after its death, and like that You shall be taken out.

It appears in Ḥadīth that amends will be made for the shortcomings of a person during the day if these words are said by him or her in the morning, and a person who says these words in the evening will find that amends have been made for his or her shortcomings during the night. [Abū Dawūd]

These last three Surahs of the Qurʾān given above should be recited three times each. It appears in Ḥadīth that doing so becomes sufficient for everything one has to face. [Tirmidhi, Abu Dawūd]

12A. Allah is pure and to Him belongs all praise.

This Kalimah should be recited one hundred times in the morning and one hundred times in the evening. It appears in Ḥadīth that whoever recites this Kalimah morning and evening, no one will come up with something (Dhikr) better than it on the Day of Judgement, except the person who himself recites these words of Allah’s remembrance or adds to them.[Sahih Muslim]

After saying this Kalimah, it is still better to add on the other one which is:

12B. Pure is Allah, the Great.

The reason is that both these statements are very dear to Allah Ta’ala and, on the balance of deeds, they weigh very heavy. [Sahih al-Bukhari]
13. Allah is pure and all praises belong to Allah and there is no god but Allah and Allah is the greatest.

One hundred times.

14. I seek the forgiveness of Allah, the Great, other than Whom there is no god, and to Him I turn in repentance.

One hundred times.

Then, recite the noble Durūd one hundred times. It is better to recite the Durūd Ibrāhīmī which is recited in Salah, that is:

15. O Allah! bless Muḥammad and his descendants as You blessed Ibrāhīm and the descendants of Ibrāhīm. Verily, You are Praised, Glorious. O Allah, enhance the honour of Muḥammad and the descendants of Muḥammad as You enhanced the honour of Ibrāhīm and the descendant of Ibrāhīm. Verily, You are Praised, Glorious.

And if desired, the brief Durūd given below could also be recited:

O Allah! shower blessings on Muḥammad the unlettered prophet, and on his descendants and his companions, and peace.

In addition to that, if the prayers mentioned earlier under the heading: 'When dawn breaks' (pages 24-26) have not been made, they too may be done now.

**After five daily Ṣalāts**

The Adhkar and prayers recited after having turned for Salām in the Fard Salāts have appeared earlier. Once you have completed your Sunnah Salāts, try to make a routine of saying the Adhkar given below:

1A. اللہُ الَّذِیْنَ لاَ تُحْتَمَّ (33 times), لاَ تُحْتَمَّ اللہُ الَّذِیْنَ (33 times), اللہُ الَّذِیْنَ لَاتُحْتَمَّ (34 times) or, instead of saying اللہُ الَّذِیْنَ the 34th time, say:

لاَ إِلَیْهَا الْشَّیْعَةُ وَحَدَّةٌ لَّاَ تُشْرَکَ اِلَّاْ اِنْ سَمُّ اللُّهُ الْمُلُکُ
1. There is no god but Allah. He is One. There is no partner in Him. To Him belongs the kingdom and to Him belongs all praise and He is powerful over everything. [Sahih Muslim]

2. Surah al-Fatihah (Ibn al-Sunni, p. 34)

Allah: There is no god but He, the Alive, the All-Sustaining. Neither dozes overtake Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills.

His Kursî (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And he is the High, the Supreme.

It appears in Ḥadîth that a person who recites Ayatul-Kursî after every Ṣalâh, has only death between Paradise and him or her. [Nasa’î]

And another narration reports that the status of this act is equal to the act of a person who lays down his life in Jihad while defending the blessed prophets of Allah. [Ibn al-Sunni, p. 34]

3. Ayat al-Kursî:

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very-Merciful, the Master of the Day of Judgment. You alone we worship, and from You alone we seek help. Guide us in the straight path -- the path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.

4. Verse 18 of Sūrah ‘Āl-‘Imrān:
Allah bears witness that there is no god but He; - and (so do) the angels and the men of knowledge - being the One who maintains equity. There is no god but He, the Mighty, the Wise. [3:18]

5. Verse 26 of Surah 'Al-'Imran:

Allah hears and witnesses that there is no god but He; - and (so do) the angels and the men of knowledge - being the One who maintains equity. There is no god but He, the Mighty, the Wise.

The recitation of the two verses of Surah 'Al-'Imran given above (4,5) along with Surah Al-Fātiḥah (2) and Ayatul-Kursii (3) has been highly commended in Hadith which describes the many benefits it brings. [Ibn al-Sunni, pp. 34,35]

6. Suratul-Ikhlaș, Suratul-Falaq and Sūratun-Nās:

Say: O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom from whom You will; and You bestow honour upon whom You will, and bring disgrace to whom You will. In Your hand lies the good. You are surely powerful over everything. You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will without measure. [3:26]
The three Sūrahs should be recited once each. (They also appear as recitation #11 under: After the Ṣalāh of Fajr, p.129). [Kitāb al-Adhkar with reference to Abū Dawūd]

7. Allah is pure, Allah is great, Allah is praised, and there is no power and there is no strength except with Allah, the High, the Magnificent.

Recite three times. [Ibn al-Sunni, pp. 35,36]

After the Ṣalāḥ of Maghrib

The Adhkār and prayers which have been provided for reading after the Ṣalāḥ of Fajr should be recited again after the Ṣalāḥ of Maghrib because, according to Ḥadīth, they are meant for morning and evening both.

Before sleeping at night

The prayers which should be recited before you sleep at night have appeared earlier (p.51). It is better to make a routine of reciting the Adhkār given below before doing that:

1. ĀYATUL-KURSI:

Allah: There is no god but He, the Alive, the All-Sustaining. Neither doze overtakes Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursii (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And he is the High, the Supreme.

It appears in Ḥadīth that you should recite Āyatul-Kursii when you go to bed. Thus, you will have a personal guardian appointed by Allah Ta’ala who will stay with you continuously and no Satan will come to you till morning. [Sahih Al-Bukhari]

2A. SŪRAH AL-FĀTIHAH (Bazar, Hisn Hasin, p. 62)
The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah, and His angels and His Books, and His Messengers. "We make no division between any of His Messengers," and they have said: "We have listened, and obeyed. Our Lord, Your pardon!

And to You is the return." [285]

Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred.

"Our Lord, do not hold us accountable, if we forget or make a mistake and, Our Lord, do not place on us a burden such as You have placed on those before us. And our Lord, do not make us bear that for which we have no strength. And pardon us. And grant us forgiveness. And have mercy on us. You are our Lord. Help us, then, against the disbelieving people." [286]

Sayyidna 'Ali has affirmed the reading of these verses before sleeping. [Kitāb al-Adhkār, p. 120]
Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom, [190] who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (saying): "Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire. [191] Our Lord, whomsoever You admit into the Fire, You have disgraced indeed. And for the unjust there are no supporters. Our Lord, We heard a herald calling towards Faith: 'Believe in your Lord.' And We believed. [192] Our Lord, forgive us, then, our sins, and write off our evil deeds, and take us unto You with the righteous. [193] And our Lord, give us what You have promised us through Your messengers, and do not put us to disgrace on the Day of Doom. Surely you do not go back on Your promise." [194] So, their Lord answered their prayer, 'I do not let go to waste the labour of a worker from you, male or female. You are from one another. So, those who emigrated, and
were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their evil deeds, and shall certainly admit them into Gardens beneath which rivers flow, being a reward from Allah. And it is Allah with Whom is the beauty of reward. [195] The moving of the disbelievers about the earth should not deceive you. [196] It is just a little enjoyment. After that their resort is Hell, and it is an evil abode. [197] But those who fear their Lord, for them there are Gardens beneath which rivers flow, where they shall live forever - hospitality from Allah. And what is with Allah is best for the righteous. [198] And surely, among the people of the Book there are those who believe in Allah and in what has been sent down to you and what has been sent down to them humbling themselves before Allah. They do not barter away the verses of Allah for paltry (worldly) gains. They have their reward with their Lord. Surely, Allah is swift at reckoning. [199] O those who believe, be patient, be more patient than others, and guard your frontiers, and fear Allah, so that you may be successful. [200]

Sayyidna Abū Hurairah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم used to recite these verses every night. [Ibn al-Sunni, p. 185]

4. SÛRAH Alif Lām Mîm AS-SAJDAH (32)

5. SÛRATUL-MULK (67)

It appears in Ḥadîth that this Sûrah will intercede on behalf of its reciter in the Ākhirah, and its intercession shall be accepted. [Nasâ'r & others]

The Holy Prophet ﷺ said: I wish every believer had this Sûrah in his or her heart. [Hâkim] Sayyidnâ ‘Abdullâh ibn Mas’ûd رضى الله عنه says that a person who is used to reciting this Sûrah daily shall stand protected from the punishment of grave. [Hâkim] The Holy Prophet ﷺ used to recite Sûrah Alif Lâm Mîm As-Sajdah (32) and Sûrah Al-Mulk (67) before he went to sleep. [Tirmidhî, Hisn Hasin, p. 62]

6. SÛRAH AL-KÄFİRÜN [109] [Hisn Hasin, p. 61 with reference to Tabarâni]:

Say: O disbelievers, I do not worship what you worship and you do not worship what I worship, and I am not going to worship what you have been worshiping nor are you going to worship what I worship. For you is your
faith and for me is my faith. [109:1-6]

7. Recite Suratul-Ikhlas (112), Suratul-Falaq (113) and Suratun-Nas (114) (see text on page 129 or 139), all three once each and blow your breath on your hands. After that, move both of your hands on your head, face, front of the body and up to whatever part they can reach. This should be done three times. This is how the Holy Prophet used to do it. [Al-Bukhari]

8. I seek the forgiveness of Allah except Whom there is no god but He, the Alive, the Self-Sustaining Sustainer of all, and to Him I turn in repentance.
Recite three times. [Tirmidhi]

9. There is no god but Allah. He is One. There is no partner in Him. To Him belongs the kingdom and to Him belongs the praise and He is powerful over everything. There is no power and there is no strength but with Allah. Pure is Allah and all praise belongs to Allah and there is no god but Allah

And Allah is the greatest. [Hisn Hasin, with reference to Ibn Hibban and Nasa'i]

The better choice is to recite all these Adhkar before sleeping, but in case it is not possible to do all of them, Surah Al-Zilzal (99) may be recited twice in lieu of #2, 3, 4 and 5 because it has been called equal to half Qur'an. [Tirmidhi and others]

In addition to that, recite prayers which have been mentioned earlier for recital at bed-time (pages 51, 52).

On the day of Jumu'ah

During the night of Jumu'ah (that is, after the day of Thursday is over) or during the day of Jumu'ah, Surah Al-Kahf (18) should be recited. Many merits and virtues of this recital appear in Hadith. [Nasa'i, Hakim, Darimi, Tabarani, etc.] In addition to that, it is very good to say the Salah of Tasbih (صلاة التسبيح) anytime on Friday.

The Du'a of Lailatul-Qadr

The prayer (Du'a) to be made during Lailatul-Qadr (the Night of Power) which was taught by the Holy Prophet to Sayyidah 'A'ishah رضي الله عنها is given below:

Ya Allah! You are Very-Forgiving, You like forgiveness, so, forgive me.
The most comprehensive prayer

Perhaps, the following prayer is the most comprehensive one among all authentically transmitted prayers:


Ya Allah! I ask You for everything good which was asked from You by Your servant and Your prophet, Muhammad, and I seek Your protection against everything evil from which Your protection was sought by Your servant and Your prophet, Muhammad.

Therefore, this should be included in every prayer you make - and this little book of prayers is also being concluded at this blessed and comprehensive prayer. May Allah Ta’ala accept all these prayers in the case of their compiler, publisher, and their children and families, relatives and friends, their teachers and students, and in favour of all those who read through this collection. Āmin.

Esteemed readers who benefit by this treatise are requested by this humble compiler that they remember him in their prayers during his lifetime, and after his death as well. It would be very gracious of them if they could find time to pray for his well-being in both the worlds and for success in good objectives as long as he lives, and for the forgiveness and perfect pleasure of Allah Ta’ala when he dies.

May Allah Ta’ala bless them all with the best of returns. "Pure is your Lord, the Lord of all might. He is free of all that they ascribe to Him, and peace be on His messengers, and praise be to Allah, the Lord of all the worlds", and may Allah send His blessings on our Prophet, Muhammad, and his descendants, and his companions, all of them.
The Language of the
FRIDAY KHUTBAH

Mufti Muhammad Taqi Usmani

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