Daily and Nightly Supplications

Dr. Khaled Ibn Abdul-Rahman Al-Jeraisy

Introduction by Shaikh Abdullah Ibn Abdurrahman Al-Jibreen
Daily and Nightly Supplications

How Best To Start and End your Day

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Praise and thanks be to Allah. I do exalt Him and seek His forgiveness. I testify that there is no God but Allah. He is the only Lord. We worship none but Him. I testify that Muhammad is Allah’s slave and Messenger - may Allah’s peace and blessings be unto him, his kin and his sahaabah (companions).

I have read this wîrd of Daily and Nightly Supplications, selected by Khaled Ibn Abdul-Rahman Al-Jeraisy from Prophet Muhammad’s established prayers. Though brief, the wîrd is as beneficial as a detailed one. May Allah reward the writer for choosing the wîrd contents and bless his efforts and works. May Allah’s peace and blessings be unto Prophet Muhammad, his kin and his sahaabah.

Abdullah Ibn Abdul-Rahman Al-Jibreen
1/9/1421 H.
Praise be to Allah, Who makes the dawn break, has designated night for rest, and grants His slaves their provisions from His bounty. None can do without Him, but He is in no need at all. He is immortal, but we are not. To Him belongs perfection, but to us imperfection belongs. I do praise Him in private and in public. I testify that there is no God, but Allah, alone without partners. I testify to His absolute oneness, a testimony most valued on the Day when oneness matters most. I also testify that Muhammad is His slave and Messenger, master of the trustworthy elite, who says, “Vie for doing good deeds before you are tried.”\(^{(1)}\) He is the best at remembering His Lord at all times. It is with him that Allah has perfected the Light of Islam, and has removed the darkness of polytheism. May Allah’s peace and blessings be unto him, his kin, his sahaabah (who are like the brightness of
daylight and the shining stars at night) and his genuine followers.
If constantly done, deeds generally increase in value, and the earlier and more properly concluded the better. Remembrance of Allah by day and night has great value and special reward. Therefore, I have compiled in this booklet a selection of adhkaar (remembrance supplications) from the Prophet’s established prayers. In the Arabic text, the adhkaar are properly marked with inflection signs to facilitate reading and learning. Also, the adhkaar are arranged in the order of their respective times in accordance with the Muslim’s usual daily and nightly activities. Special attention is given to supplications for early morning and evening sessions. The adhkaar are arranged in such a way as to be - by Allah’s Grace - learnable and accessible at all times. In order to facilitate learning the adhkaar by heart, we have made a voice recording of the wîrd - thanks be to Allah.
This booklet consists of two chapters: Chapter 1 is concerned with the supplications concomitant with the
Muslim's usual activities in one day and night; Chapter 2 is concerned with the early morning and evening adhkaar. The Arabic edition is supplemented by a card on which is recorded the early morning and evening adhkaar. It is easy to carry, so its benefit can spread widely, and those who do not easily learn by heart can make good use of it. This is considered a response to Allah's command: "(125) Call unto the way of thy Lord with wisdom and fair exhortation...." [Surat An-Nahl, Ayah 125]. By it I am seeking reward from Allah, as promised in the Hadith: "If one directs others to a good deed, one is entitled to a reward (from Allah) equal to that of those who do it (following his direction)."(2) I pray to Allah, the Exalted, to accept my effort in the production of this booklet, and to make it well received in this world.

I hope that whoever benefits from this booklet will pray for me and my parents at the most opportune times for prayer. However, I hope that whoever finds faults with the booklet will be so kind as to have
them corrected, if possible, in a manner indicative of knowledge and good intention. Whatever power or strength I may have is from Allah, the Magnificent; He suffices me, on Him I rely, and from His Bounty comes my provision. May Allah’s peace and blessings be unto His Prophet Muhammad, his kin, his sahaabah and those who follow his Sunnah and guidance.

Khaled Al-Jeraisy
In this text, each supplication appears in this format: an English transliteration (in italics) of the Arabic original, followed by a translation of the meaning in English (in parentheses), then by the Arabic original. Below is a Pronunciation Guide, which aims to facilitate reading the transliteration of the Arabic original. It avoids technical terms and provides a simplified approximation of Arabic pronunciation. At the bottom of each two pages, there are words representing, to a great extent, the pronunciation symbols.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Arabic Letters</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/th/</td>
<td>ث</td>
<td><em>Thick, health</em></td>
</tr>
<tr>
<td>/d/</td>
<td>ذ</td>
<td><em>That, with</em> - the tongue tip is between the teeth.</td>
</tr>
<tr>
<td>/h/</td>
<td>ح</td>
<td><em>hamada (praised)</em>, <em>fataha (opened)</em>; it sounds like the ‘h’ in ‘hat’, but the air scrapes through the throat.*</td>
</tr>
<tr>
<td>Sound</td>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>/h/</td>
<td>ه</td>
<td>Home</td>
</tr>
<tr>
<td>/s/</td>
<td>س</td>
<td>see, miss [the tip of the tongue is closer to the upper and lower teeth as in S].</td>
</tr>
<tr>
<td>/S/</td>
<td>ص</td>
<td>Sounds like the letter ‘s’, as in ‘sun’ and ‘son’, but fuller; the front of the tongue touches the front of the roof of the mouth.</td>
</tr>
<tr>
<td>/z/</td>
<td>ز</td>
<td>Zero, please</td>
</tr>
<tr>
<td>/ð/</td>
<td>ظ</td>
<td>Sounds like the letters ‘th’, as in ‘thus’, but fuller. The tongue tip touches the upper teeth from inside.</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ش</td>
<td>Shout, push</td>
</tr>
<tr>
<td>/d/</td>
<td>د</td>
<td>dad [the tip of the tongue is closer to the teeth ridge as in D].</td>
</tr>
<tr>
<td>/ð/</td>
<td>ض</td>
<td>Sounds like the letter ‘d’, as in ‘dug’ and ‘mud’, but the front of the tongue, rather than the tip itself, touches the front of the roof of the mouth. It sounds fuller than /d/.</td>
</tr>
<tr>
<td>/ɣ/</td>
<td>غ</td>
<td>Paris (as pronounced by the French), ghaadara (Arabic ‘left’). The back of the tongue touches the roof of the mouth.</td>
</tr>
<tr>
<td>/w/</td>
<td>و</td>
<td><em>Week</em>, <em>cow</em></td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>---------------</td>
</tr>
<tr>
<td>/kh/</td>
<td>خ</td>
<td>Loughness, <em>Kh</em>alid (name) - the back of the tongue touches the roof of the mouth, with air passing through them causing a friction.</td>
</tr>
<tr>
<td>/z/</td>
<td>ع</td>
<td>′arafat (name), ′ud (come back), ′ifreet (ghost)</td>
</tr>
<tr>
<td>/n/</td>
<td>ن</td>
<td>Ring, tank, monk - it sounds like the letter ′n′, but less obvious, and air is diverted towards the nose.</td>
</tr>
<tr>
<td>/T/</td>
<td>ط</td>
<td>Sounds like the letter ′t′, but fuller, as in ′butter′ and ′Qatar′. The front of the tongue, rather than the tip, touches the front of the roof of the mouth.</td>
</tr>
<tr>
<td>/u/</td>
<td></td>
<td>Should, could, put</td>
</tr>
<tr>
<td>/uu/</td>
<td></td>
<td>Moon, group, fruit</td>
</tr>
<tr>
<td>/i/</td>
<td></td>
<td>in, sin.</td>
</tr>
<tr>
<td>/ee/</td>
<td></td>
<td>Deal, feel.</td>
</tr>
<tr>
<td>/a/</td>
<td></td>
<td>Admire, happy</td>
</tr>
<tr>
<td>/aa/</td>
<td></td>
<td>dam, mad - Arabic words: maata (died); aaba (returned).</td>
</tr>
<tr>
<td>/aa/</td>
<td></td>
<td>star, car - Arabic words: qaala (said); Sama (fasted).</td>
</tr>
<tr>
<td>/ay/</td>
<td>ice, find</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>()</td>
<td>Pronounce the symbols inside the brackets if you read on. Do not read them if you pause or stop.</td>
<td></td>
</tr>
<tr>
<td>ٌ</td>
<td>It means: May Allah's prayers and peace be upon him. Read it as: /Sallal-laahu ُCa layhi wa-sallam/.</td>
<td></td>
</tr>
<tr>
<td>ٍ</td>
<td>It means: Honor and majesty be to Allah. Read it as: /Azza wa jalla/.</td>
<td></td>
</tr>
</tbody>
</table>
Supplications for Typical Situations

1. Supplication on Waking up
On waking up, one should pray:

/alḥamdu-lil-laahil-laḍee aḥyaanaa baḍda maa amaataanaa, wa-ilayhin-nushuur/

"Praise be to Allah, Who has given us life after death (sleep), and unto Him is the Resurrection."(3)

الحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بِعَدَّ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

One can also pray:

/alḥamdu-lil-laahil-laḍee ẓaafaanee fee jasadee, wa-radda ẓalayya ruūki, wa-aḍīna lee bi-dikrih/

\( |h| = \text{hit}; |s| = \text{tank} / \text{ring}; |t| = \text{set}; |S| = \text{sum}; |sh| = \text{she}; \\
|th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |uu| = \text{food}; |w| = \text{cow}; \\
|z| = \text{zero}; |ʔ| = \text{Thus} \)
Supplications for Typical Situations

"Praise be to Allah, Who has made my body sound, returned my soul into my body and permitted me to remember Him."(4)

الْحَمْدُ لِلَّهِ الَّذِي غَافِقَانِي فِي جَسَدِي وَرَدَّ عَلَيْ زُوْجِي
وَأَذِنَّ لِي لِي بِذَكْرِهِ.

2. Supplications on Going into and Coming out of the Lavatory
When one is about to step into the lavatory, one should supplicate:

/allahumma innee a'uu'du bika minal-khubuthi wal-khabaa-Ith/

"O Allah! I seek refuge in You from male and female devils."(5)

اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنَ الْخَبِيثِ وَالْخَبَائِثِ.

After one gets out of the lavatory, one should say:

/ghufraanak/

\[ a \] = happy; \[ aal \] = lamb; \[ aa \] = star; \[ ay \] = find; \[ d \] = bad; \\
\[ d \] = this; \[ D \] = dumb; \[ eee \] = meat; \[ gh \] = Paris; \[ h \] = has; \\
\[ h \] = hilm (Arabic dream);
"Grant me Your forgiveness"(6).

3. Supplication after waking up at Night and Doing Wudu' 
After one wakes up during the night, does wudu' (washes for salaah) and brushes one's teeth, one should recite / read the following Ayahs(7):

/(190) inna fee-khalqis-samaawaati wal-arDi wa-khtilaafil-layli wan-nahaari la-aayaat(îl) li-ulilalbaab(i) (191) allâheena yaâkuruunal- laâha qiyaamaw-wa qu'û mundial-wa-âlalaa junuubihim, wa yatasfakkaruna fee-khalqissamaawaati wal-arD(i), rabbanaa maa khalaqta hađaa baaTîla(η) subâaanak(a), faqinnaâ aâdâaban-naaâr (192) rabbanaa innaka maâq tudkhilin-naara faqad akhzáyta(u), wa-maa liّZ-âalimeena min ârSaar (193) rabbanaa innanaa saâmi'naa munaadi-yay-yunaadee lil-eemaani an

Supplications for Typical Situations

aaminuu bi-rabbikum fa-aamannaan, rabbanaa faghfir lanaa duunuubannaan, wa-kaffir zaanaa sayyi-aatinaa, wa-tawaffanaa ma'al-abraar,
(194) rabbanaa wa-aatina maa wa'attana zalaa rusulik(a), wa-laaj tukhzinaa yawmaa giiyama(ti), innaka laaj tukhliiful-meelzaad/

(195) fastajaaba lahum rabbuhum annee laa uDeezu zaamala zaamilim-mi'kum mi' dakarin aw w?thee ba'ZD Dukum-mimba?D, falla?eeena haajaruwa u ukhrijuu mi? diyaaarihim 
wa niinjaa fee sabeeli wa-qataaluwa wa-qutiluu la-ukaffiranna zaanhum sayyi-aatihim, wa-la-
udkhiilannahum jannaatu? tajree mi? tahtihal-
anhaar(u), thawaabam-min za?dillaah(i), 
wa-la'agu za?dahu husnuth-thawaab (196) laa yaghurrannkal-la?eeena kafaruu fil-bilaad 
(197) mataa?uy qaleel?u? thumma ma'waahum jahannam(u) wabi'sal-mihaaad 
(198) laakinil-la?eenat-taqaw rabbahum 
laahum jannaatu? tajree mi? tahtihal-anhaaru 
kaalideena feeha, nuzulammin za?dillaah, wa

|a|  = happy; |aa|  = lamb; |aw|  = star; |ay|  = find; |d|  = bad;
|d|  = this; |D|  = dumb; |ee|  = meat; |gh|  = Paris); |h|  = has;
|h|  = hulm (Arabic dream);
ma ġiḍdallāghi khayrul-lil-abraar (199) wa-immin ahlīkitaabi lamī-yu’minu billaahi wa maa unzila ilaykum wa maa unzila ilayhim khaashī‘eenā lillaahi, laa yashtruuna bi-aayaatil-laahi thamanār qaleelāa, ulaa-ika lahum ajruhum ġinda rabbihim, innal-laahi saree’ul hisaab (200) yaa ayyuhal-‘āmeena aamanuSbiru waa Saabiru waraabīTuu wattaqul-laaha laļallakum tuflikkun/

"(190) Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding, (191) Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire (192) Our Lord! Whom You caused to enter the Fire; him indeed You have confounded. For evil doers there will be no helpers. (193) Our Lord! Lo! We have heard a crier calling unto Faith: ‘Believe you in your
Lord!’ So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. (194) Our Lord! And give us that which You have promised to us by Your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the tryst. (195) And their Lord has heard them (and He says): Lo! I suffer not the work of any worker, male or female, to be lost. You proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them, and verily I shall bring them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards. (196) Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive you (O Muhammad). (197) It is but a brief comfort. And afterward their habitation will be hell, an
ill abode. (198) But those who keep *taqwa* of their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah has in store is better for the righteous. (199) And Lo! Of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord, and Lo! Allah is swift to take account. (200) O you who believe! Endure, outdo all others in endurance, be ready, and observe *taqwa* of Allah, in order that you may succeed." [Surat Al-Imraan / Ayahs 190-200].

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|/s| = *sit*; |t| = *tank* / *ring*; |s| = *set*; |S| = *sum*; |sh| = *she*;  
|th| = *think*; |T| = *tub*; |u| = *could*; |uI| = *food*; |w| = *cow*;  
|z| = *zero*; |Z| = *Thus*
حلفت هذا بِنُؤْلِكَ مِن سُكُونِكَ قَفِّنَا عَدَّابَ الْأَلَّامَةِ رَبّنا إِنَّكَ مِن تَدْخِل الْأَلَّامَةِ فَقَدْ أَخَذْتُهُ. وَمَا لِلْفَتَرِينِ مِن أَنْصَارِكَ رَبّنا إِنَّا سَيِّمْنَا مِنْهُ بِيَدَائِهِ لِلْإِمَّامِ أَنْ نَعَمُّنَا يَرْكُبُونَ قَامَتُوا رَبّنا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَحَصْرُنَا عَنْ سِيَانَا إِنَّا سُكُونِنا وَتَفَقَّمْنَا مَعَ الْأَلَّامَةِ رَبّنا وَكَانَ مَعَنَا صَدْرًا وَعَمَّنَا عَلَى رَسُلِهِ وَلَا تَحْزَنْ نَجْلَتَكَ إِلَّا نَحْيَ آيَةً عُلَّمَتُ عِلْمًا فَأَسْجَابْنَاهُ لَهُمْ رُكْمَهُمْ آيَةً لَا أَضْسَعْ عَلَّمَ عِلْمًا فِي نَمْطُكَ مِن ذُكَّرَ أَوْ أَقْرَ بَعْضُكَ مِنْ بَعْضٍ قَالُوْنَا هَاجِرُوا وَأَخْرُوْنَاهُمْ وَأَوْدُوْنَ فِي سُكُونِ وَقُطَّنُوا وَقَتَلُوا لَا كَفَرُنَّ عَنْهُمْ سِيَانَا وَأَذَلُّكُمْ جَنَّتُ لَكُمْ ثُقَرُى مِنْ تَحْبُسَةِ الْأَلَّامَةِ قَوْاْنِي عَنْ يَدَّ الْلَّهِ وَاللَّهُ وَيَدَّ بَعْضُ الْكُافِرِينَ حَسَنَ الْكَوَارِبِ مَتَّعَ الْقَلِيلُ نَإَمْ مَؤْنَظَنِينَ جَهَنَّمَ وَبِيَنَّ الْإِلَهَ (٧٥) إِنَّ لَكُمْ قُرُوْنَا فِي الْيَلِينِ (٧٤) لِكِنَّ الْيَلِينَ أَنْقَرْنَاهُمْ لَقَدْ جَنَّتُ خَيْرَى مِنْ تَحْبُسَةِ الْأَلَّامَةِ خَلَيْبَةً إِنَّهَا نِزلًا مِنْ يَدَّ الْلَّهِ وَمَا يَنْتَلِخُ الْأَلَّامَةُ إِلَّا بِالْأَلَّامَةِ (٨٦) وَإِنَّ مِنْ أَهْلِ الْحِكْمَةِ لَمْ تَصْنَعُنَّ بِاللَّهِ وَمَا أَنْزَلْ إِلَيْكُمْ وَمَا أَنْزُلْ إِلَيْهِمْ خَشِيَّةَ اللَّهِ لَا يَشْتَرُونَ وَقَادِبَ الْلَّهُ حَتَّى قَلِيلًا أَوْ تَأْتِيَكُ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

[a] = happy; [aa] = lamb; [aa] = star; [ay] = find; [ad] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris); [h] = has;
[h] = hilm (Arabic dream);
4. Supplication after *Wudhūʿ*

As soon as one finishes *wudhūʿ*, (washing for *salaah*) one should supplicate:

/ash-hadu allaa ilaaha illal-лаа, wakahdu laa shareeka lah(u), wa ash-hadu anna muhammadan ḥabduhu wa-rasuuluh/

"I testify that there is no God but Allah, alone without partners, and that Muhammad is His slave and Messenger."(8)

5. Starting Voluntary *Salaah* at Night, one should supplicate:

/allahumma rabba jibraa-eel(a) wa-meekaa-

\[i\] = is; \[t\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she;
\[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow;
\[z\] = zero; \[١\] = Thus
eel(a) wa-israafeel(a), faaTiras-samaawaati
wal-arD(i), ḥaalimal-ghaybi wash-
shahaada(ti), aṣṭa tahkumu bayna ḥibaadinaka
feemaa kaanuu feehi yakhtalifuun(a), ihdinee
lima-khtulifa feehi minal-haqqi bi-idni(a),
innaka tahdee maṣṣ tashaa-u ilaa SiraTtim-
mustaqeem/

"O Allah, Lord of Gabriel, Mikhail and
Israfil, Creator of the heavens and the earth,
Knower of the Unseen and the Seen. You will
judge between Your slaves concerning
matters wherein they differ. Guide me to the
truth in those matters wherein they differ by
Your permission, for You guide whom You
will to the straight path."(9)

اللَّهِ رَبُّ جِبَرِيلِ وَمِيكَائِلِ وَإِسْرَائِيلِ، فَأَطِيرُ
السَّمَاوَاتِ وَالأَرْضِ، عَالِمُ الْغَيبِ وَالْشَّهَادَةِ، أُنتَ
تَحْكُمُ بَيْنِ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَتَخَلَّفُونَ، اهْنَئُي لَمَا
الخَلِفُ فِيهِ مِنَ الْحَقِّ بِذَٰلِكَ، إِنِّكَ تَهْدِي مَنْ تَشَاءُ إِلَى
صِبْرَاتِ مُسْتَقِيمِ.

[|a| = happy; |aa| = lamb; |aα| = star; |ay| = find; |d| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|h| = hulm (Arabic dream);]
6. Ayahs to Recite in the *Witr Salaah*
According to the Hadith, "The Prophet used to recite Surat Al-A’laa in the 1\textsuperscript{st} rak’ah, Surat Al-Kaafiruun in the 2\textsuperscript{nd} and Surat Al-Ikhlaas in the 3\textsuperscript{rd} ...." The *witr salaah*/ salaatul-*witr* is voluntary prayer with odd-numbered rak’ahs\(^{(10)}\).

7. *Qunuut* in the *Witr* and in the *Fajr Salaah*\(^{(11)}\)
If one does *qunuut* (supplication in *salaah*), for example, in the *witr* and in the *fajr salaah*, one can say:

\[\text{\textit{allahumma-hdinee feeman hadayt(a), wa-}}
\begin{align*}
\text{\textit{aafinee feeman aafayt(a), wa-tawallanee}}
\end{align*}
\begin{align*}
\text{\textit{feemay tawallayt(a), wa-baarik lee feemaa a’Tayt(a), wa-qinee sharra maa qaDayt(a),}}
\end{align*}
\begin{align*}
\text{\textit{fa-innaka taqDee wa-laay yuqDaay a’layk(a),}}
\end{align*}
\begin{align*}
\text{\textit{wa-innah(u) laay ya’dillu maw-waalayt(a), wa-}}
\end{align*}
\begin{align*}
\text{\textit{laay ya’izzu man a’adayt(a), tabaarakta}}
\end{align*}
\begin{align*}
\text{\textit{rabbanaa wa-ta’alayt/}}
\end{align*}

"O Allah, guide me among those You guide. Grant me safety among those You grant

---

\(\text{\textit{i}}\) = sit; \(\text{\textit{a}}\) = tank / ring; \(\text{\textit{s}}\) = set; \(\text{\textit{S}}\) = sum; \(\text{\textit{sh}}\) = she; \\
\(\text{\textit{th}}\) = think; \(\text{\textit{T}}\) = tub; \(\text{\textit{u}}\) = could; \(\text{\textit{uu}}\) = food; \(\text{\textit{w}}\) = cow; \\
\(\text{\textit{z}}\) = zero; \(\text{\textit{Z}}\) = Thus
safety. Take me into Your care among those You take into Your care. Bless what You give me. Protect me from the evil You have decreed. Verily, You decree, but nothing is decreed for You; whomever You take care of is never humiliated, and whomever You take as an enemy is never honoured. Blessed be You, our Lord, and exalted be You."\(^{(12)}\)

«لَهُمُ الْهُدَيْنِ فيَمَنْ هَذَايْتَ، وَعَافِيَنِي فيَمَنْ عَايَتَ، وَتَوْلِينِي فيَمَنْ تَوْلَيْتَ، وَبَارِكْ لَيْ فِيَمَا أَغْطِيْتَ، وَقَنَى شَرَّ ما قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يَقْضَى عَلَيْكَ، وَإِنَّهُ لا يَذَلُّ مَنْ وَالِيَتْ، وَلَا يَعْرُ مَنْ عَايَتْ، بَارِكْ لَيْ رَيْبَا وَتَعَالَيْتَ».

8. Supplication after the *Witr Salaah*
When one finishes the *witr salaah*, one should say three times:\(^{(13)}\)

/subhaan-al-malikil-quddus/

"Exalted be the Holy King."\(^{(14)}\)
The third time should be prolonged and said more loudly.

9. Supplication during Adhaan (Call for Salaah)
As soon as the call for salaah starts, one should follow the muezzin (caller for prayer), repeating the words after him, except at
/hayyi ζalaS-Salaah/ (Come for prayer) and
/hayyi ζalal-falaah/ (Come for success), one should say:

/laa-hawla walaa quwwata illaa bil-laah/

"There is neither might nor power except with Allah". (15)

لا حول ولا قوة إلا بالله.

10. Supplication after Adhaan
Having followed the call for Salaah the way mentioned above, one should say:

/ash-hadu allaa ilaaha illal-laah(u), wakdahu laa shareeka laah(u), wa-anna muhammadan ζabdahu wa-rasuluh(u), allaahumma Salli

ṣ = sit; ṣ = tank / ring; s = set; S = sum; sh = she;
ths = think; T = tub; u = could; uu = food; w = cow;
z = zero; Z = Thus
wa-sallim ḥalaa ḥabdika wa-rasuulika muḥammad, raDeetu bil-laahi rabba(w), wa-bi-muḥammadir-rasuula(w), wa-bil-islami deenaa/

/allahumma rabba haadhih-id-da'awat-taamma(ti), waS-Salaatil-qaa-ima(ti), aati muḥammadan al-waseelata wal-faDeela(ta), wa-bQathhu maqaaamam mahmuudan-il-laďee waQattah/

"I testify that there is no God but Allah, alone without partners, and Muhammad is His slave and Messenger. O Allah! May Your prayers and peace be upon Your slave and Messenger, Muhammad. I am pleased to accept Allah as my Lord, Muhammad as His Messenger and Islam as my religion."**(16)**

"O Allah! Lord of this perfect call and the established prayer! Grant Muhammad the privilege of intercession (on the Day of Judgment) and superiority, and take him to the exalted place You have promised him."**(17)**

|a| = happy; |aa| = lamb; |aa| = star; |ay| = find; |ad| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|H| = hulum (Arabic dream);
11. Supplication on Getting Dressed
Putting on clothes, one should say:

/alhamdu-lil-laahil-laadeem kasaani haadath-thawb(a), wa-razaqaneeh(i) min ghayri
hawlil-minnee wa-laa quwwah/

"Praise be to Allah, Who has clothed me and
given me this garment even though I have no
power or strength." (18)

\(\text{الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَهُ مِنْ غَيْرِ
خَوَلِي مَثْنِي وَلَا قُوَّةَ}.\)

\(\text{\textit{$[i]$ = sit; $[e]$ = tank / ring; $[s]$ = set; $[S]$ = sum; $[sh]$ = she;}
$\text{[th]} = \text{think; } [T] = \text{tub; } [u] = \text{could; } [uu] = \text{food; } [w] = \text{cow;}
$\text{[z] = zero; } [\text{Z}] = \text{Thus}}\)
12. Supplication on Wearing New Clothes
On wearing new clothes, one should supplicate:

/allaahumma lakal-hammad(u), ayya kasawtineeh(i), as-aluka khayrah(u) wa-
khayra maa Suniqa lahu(u), wa-aqwuudu bika
miy sharrih(i) wa sharri maa Suniqa lahu/

"O Allah, praise be to You. You have clothed me with this garment. Give me its good and the good it is made for. Protect me from its evil and the evil it is made for."(19)

"اللهُمَّ لَكَ الحَمْدُ أَنتَ كَسُوْئِهِ، أَسْأَلُكَ خَيْرَةً وَخَيْرَ مَا
صِنَعَ لَهُ، وَأَعُودُ بِكَ مِنْ شَرٍّ وَشَرُّ مَا صِنَعَ لَهُ".

13. Supplication on Going out of the House
On going out of the house, one should pray:

/bismil-laah(i), tawakkaltu zalallaah(i), laa
hawla wa-laa quwwata illaa bil-laah/

"In the name of Allah, I have put my trust in Allah. There is neither might nor power except with Allah."(20)

/a/ = happy; /aa/ = lamb; /ao/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hilm (Arabic dream);
One can add:

/allahumma innee a'uzu bika an aDilla aw-uDall(a), aw-azilla aw-uzall(a), aw-aZlima aw-UZlam(a), aw-ajhala aw-yujhala kazalay

"O Allah, I seek refuge in you from going astray or leading others astray, from slipping (into sin) or causing others to slip, from doing wrong or being wronged, and from behaving with ignorance or being treated with ignorance."(21)

14. Supplication on Going to the Mosque(22)
On going to the mosque for Salaah, one should pray:

/allahumma-j'al fee qalbee nuura(w), wa-fee baSaree nuura(w), wa-fee sam'ee nuura(w),

| i | = sit; | a | = tank / ring; | s | = set; | S | = sum; | sh | = she; |
| th | = think; | T | = tub; | u | = could; | uu | = food; | w | = cow; |
| z | = zero; | Z | = Thus

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لا حَوْلَ وَلا قُوَّةَ إلَّا بِاللَّهِ.

اللَّهُمَّ إِنِّي أُعْوَدُ بِكَ أَنْ أُهْلِلَ أَوْ أَضْلَلْ، أَوْ أُلَّفْ أَوْ أُزْلَفْ، أَوْ أَظْلَمْ أَوْ أُجْهَلْ أَوْ يُنْجَلِلَ عَلَيْ.
Supplications for Typical Situations

wa-ṣay-yameenee nuura(w), wa-ṣay-yaasaaree nuura(w), wa-fawqee nuura(w), wa-tahtee nuura(w), wa-amamaee nuura(w), wakhalfee nuura(w), waṣaAℓZim lee nuuraa/

"O Allah! Let there be light in my heart, light in my eye-sight, light in my hearing, light on my right, light on my left, light above me, light under me, light in front of me and light behind me, and grant me great light."(23)

اللَّهَمَّ اجْعَلْ في قَلْبِي نُورًا، وَفي بَصَري نُورًا، وَفي سَمَعي نُورًا، وَعَن نَحْلي نُورًا وَعَن يَسَاري نُورًا، وَفَنوْقي نُورًا وَتَحْتِي نُورًا، وَأَمامي نُورًا وَخَلْفي نُورًا، وَعَظُّمْ لي نُورًا.

15. Supplication on Riding a Means of Transport
On riding a means of transport, one should pray:

|bismillaah(i), alhamdu lillaah(i), subhaanalladhee sakh-khara lanaa hadhaa, wamaa kunnaa

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = hulm (Arabic dream);
lahu muqrineen, wa-innaa ilaa rabbinaa lamun'alibuun, alhamdu lillaah(i), alhamdu lillaah(i), alhamdu lillaah, aallahu-akbar(u), allaahu-akbar(u), allaahu-akbar, subhaanak(a), innee qad Zalamtu nafsee, faghfir lee, fa innahu laa yaghfiru addunuuba illaa ant."/

"In the name of Allah. Praise be to Allah. Glorified be He Who has subdued these unto us, and we were not capable (of subduing them); And lo! Unto our Lord we are returning." Praise be to Allah, praise be to Allah, praise be to Allah. Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. Exalted be You. I have wronged myself; forgive me. None can forgive sins but You."(24)

[|j| = sit; |ŋ| = tank / ring; |s| = set; |S| = sum; |ʃ| = she; |th| = think; |T| = tub; |ŋ| = could; |u| = food; |w| = cow; |z| = zero; |ʔ| = Thus]
سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؛ فَإِنَّهُ لا يُغْفِرُ
الذَّنُوبُ إِلَّا أَنْتَ».

16. On Experiencing Difficulty with a Means of Transport

If it is difficult to get on the means of transport, one is not to curse it in the first place. According to the Hadith, when a woman on a trip cursed her donkey, the Prophet said, "Take the load off the donkey and let it go, for it has been cursed."(25)

Having refrained from cursing, one should say the following prayer, which is said for easing encountered difficulties:

/allaahumma laa sahla illaa maa ja’altahu sahlaa, wa-ar’ta taj'ul-hazna id’aa shi’ta sahlaa/

"O Allah! Nothing is easy except that which You make easy. It is only You Who can, if You will, turn the big mountain into a plain [i.e. make the hard easy]."(26)

/a/ = happy; /aa/ = lamb; /aaj/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
17. Supplication on Entering the Mosque
On entering the mosque, one should pray:

\[\text{bismillaah(i) waS-Salaatu was-salaamu} \]
\[\text{zalaat rasuulillaah(i)} / \text{allaahumma-ftah lee} \]
\[\text{abwaaba ra\\'matik} / \]

"In the name of Allah; may His prayers and peace be upon Allah's Messenger. O Allah! Open for me the gates of Your mercy." (27)

18. Supplication on Opening Salaah
Having said takbeer, marking entry into salaah, one can say this Qur'anic supplication:

\[\text{wajjahtu wajhiya lil-la\\'dee faTaraas-samaawaati wal-arDa kaneefa(w), wa-maa} \]
\[\text{ana minal-mushrikeen(a), inna Salaatee wa-} \]

\[|\text{i| = sit; } |\text{g| = tank / ring; } |\text{s| = set; } |\text{S| = sum; } |\text{sh| = she;} \]
\[|\text{th| = think; } |\text{T| = tub; } |\text{u| = could; } |\text{uu| = food; } |\text{w| = cow;} \]
\[|\text{z| = zero; } |\text{Z| = Thus} \]
"I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters. My worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He has no partner. This am I commanded, and I am first of those who surrender (unto Him)."\(^{(28)}\)

One can also say his prayer:

\[
\text{subhaanakal-laahumma wa-bihamdik(a), wa-tabaaraka-smuk(a), wa-ta'ala}
\]

\(\text{[a]} = \text{happy} \); \(\text{[aa]} = \text{lamb} \); \(\text{[aa]} = \text{star} \); \(\text{[aay]} = \text{find} \); \(\text{[ad]} = \text{bad} \);

\(\text{[d]} = \text{this} \); \(\text{[D]} = \text{dumb} \); \(\text{[ee]} = \text{meat} \); \(\text{[gh]} = \text{Paris} \); \(\text{[hi]} = \text{has} \);

\(\text{[h]} = \text{hulm} \) (Arabic dream);
jadduk(а), wa-laa ilaaha ghayruk/

"O Allah! Glory and praise be to You. Blessed be Your name, and Supreme be Your Fortune. There is no God but You."(29)

سبحانك اللَّهُمَّ وَبِحَمْليكَ، وَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُوكَ، وَلَا إِلَّةَ غَيْرَكَ.

19. Supplication in Ruku‘ and Sujud
Having said tasbeeh 3 times in ruku‘ (bending) or sujuud (prostrating), one can add these prayers:

/subhaanakal-laahumma wa-bi-hamdi(a), allaahumma-ghfir lee/

"O Allah, our Lord! Glory be to You, and all praise be to You. O Allah! Forgive me."(30)

سبحانك اللَّهُمَّ وَبِحَمْليكَ، اللَّهُمَّ اغْفِر ليِّ.

You can also say:

/subbuukur qudduus, rabbul-malaa-ikati war-ruuh/

|ṭ| = sit; |ṣ| = talk / ring; |s| = set; |S| = sum; |š| = she; |ṭh| = think; |T| = tub; |u| = could; |w| = food; |w| = cow; |z| = zero; |Z| = Thus
"You are the Ever-Exalted, the All-Holy, You are the Lord of angels and the Soul [Jibreel]." (31)

 HOWEVER, one is not to recite the Qur'an in the rukuu' and sujuud positions (32). Ali Ibn Abi Taalib said, "Allah's Messenger instructed me not to recite the Qur'an in rukuu' or sujuud." (33)

20. Supplication after Rukuu'
Having straightened up from Rukuu', one should say:

/allahumma rabbanaa wa-lakal-hamd/

"O Allah, our Lord! All praise be to You." (34)

One can also say:

/allahumma rabbanaa wa-lakal-hamd(u),

|a| = happy; |aal| = lamb; |aat| = star; |ay| = find; |ad| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|h| = hulm (Arabic dream);
"O Allah, our Lord! To You belongs all praise that is abundant, good and blessed."(35)

"اللَّهُمَّ رَبّتَنَا وَلَكَ الحَمْدُ، حَمْدًا كِبَيرًا طَلِيبًا مُّبَارَكًا فيه«.

Adding to the above, one can, then, say:

| allahumma rabbanaa wa-lakal-ḥamdu, ḥamdu katheera Tayyibam-mubaarakah feeh, mil-as-samaawaati wal-arD(i), wa-mila maa shi’ta miy shayimba’d, ahluth-thanaa-i-wal-majd(i), ahaqqu maa qaalal-Ẓabd(u), wa-kulluna laka Ẓabd, allahumma laa manaza limaa aẒ Tayta, wa-laa muẒ Tiya limaa manaẒ(ta), wa-laa yanfa’u ḍal-jaddi minkal-jadd|  

"O Allah, our Lord! To You belongs all praise that is abundant, good and blessed, as much as the fill of the heavens, the earth, and everything else You wish. You are worthy of

| t | = sit; h | = tank / ring; l | = set; S | = sum; sh | = she; th | = think; T | = tub; u | = could; uu | = food; w | = cow; |  
| z | = zero; Z | = Thus |
praise, glory and the most truthful words a slave can ever say, and we are all Your slaves. O Allah! None can prevent what You bestow, nor can anyone bestow what You prevent. No fortune can be of benefit to its possessor against Allah’s Fortune.”(36)

اللَّهُمَّ رَبِّتَا وَلَكَ الْحَمْدُ، حَمْدًا كَبِيرًا طَيِّبًا مُبَارَكًا فيهِ، مَلِئَ السَّمَآوَاتِ، وَمِلَّةُ الْأَرْضِ، وَمِلَّةُ مَا شَيْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلَ الْجَنَّةِ وَالْمَجْدِ، أَحْقَ مَا قَالَ الْعَبْدُ، وَكَلِّنَا أَلَّكَ عَبْدُ - اللَّهُمَّ لَا مَّانِعٌ لِمَا أَغْفَلْتُ، وَلَا مُغْفِي لِمَا مَنَغَتْ، وَلَا يُنْفِقُ ذَٰلِكَ الْجَدُّ مِنكَ الْجَدُّ».  

21. Supplication in the Sitting Position between the 2 Prostrations
In this sitting position, one can say:

/rabbi-ghfir lee, wa-rhamnee, wa-zaafinee wa-jburnee, wa-hdinee, wa-rzuqnee wa-rfa'nee/

"O my Lord! Forgive me, have mercy on me, make me healthy, help me, guide me, and provide for me and raise me in rank.”(37)

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad; /di/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has; /h/ = kalm (Arabic dream);
One may wish to say only this prayer:

/rabbi-ghfir lee, rabbi-ghfir lee/

"O my Lord! Forgive me. O my Lord! Forgive me." (38)

\[\text{ربَّ اغْفِر لِي وَارْضَعْنِي وَعَافِنِي وَاجْبَرْنِي وَاهْدِنِي}
 وَارْضَعْنِي وَارْضَعْنِي\]°

22. Tashahhud
In the tashahhud position, one is to say:

/lattakiyatu lil-laah(i), waS-Salawaat(u) waT-Tayyibaat(u)/ assalaamu ẓalaika ayyuhan-nabiyy-yu wa-raḥmatul-laahi wa-barakaatuh/ assalaamu ẓalaynaa wa-ẓalaa ẓibaadil-laahiS-Saaliheen/ ash-hadū allaa ilaaha illal-laah, wa-ash-hadū anna muḥammadan abduhu wa-rasuuluh/

"Salutations be to Allah, and the prayers, and
the good deeds. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's sincere slaves. I bear witness that there is no God but Allah. I bear witness that Muhammad is His slave and Messenger."

23. How to Pray for the Prophet
After one finishes the above tashahhud, one prays for the Prophet, saying the following, which is considered the best at all times:

\textit{allaahumma Salli 'alaa muhammad(\textit{w})}, \textit{wa-'alaa aali muhammad(\textit{i}y)}, \textit{kamaa Sallayta 'alaa ibraaheem(\textit{a})}, \textit{wa-'alaa aali ibraaheem(\textit{a})}, \textit{innaka khameedum-majeed, allaahumma baarik 'alaa muhammad(\textit{i}w)},

\textit{a} = \textit{happy}; \textit{aaa} = \textit{lamb}; \textit{aar} = \textit{star}; \textit{ay} = \textit{find}; \textit{ad} = \textit{bad};
\textit{d} = \textit{this}; \textit{D} = \textit{dumb}; \textit{ee} = \textit{meat}; \textit{gh} = \textit{Paris}; \textit{h} = \textit{has};
\textit{h} = \textit{hulm (Arabic dream)};
wa-ذلاا اال اال مُحَامَّم(ال)، كامَا باراكَا ذلاا ابَراهىْم(ال)، وَذلاا اال ابَراهىْم(ال)، اف-ذلاا اال إبَراهىْم(ال)، ينَاكَ اكَمَيدُم-مَجِيد١

"O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy."(40)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إبَراهىْمَ وَعَلَى آلِ إبَراهىْمِ إِنَّكَ حَمِيدٌ مَجِيدٍ، اللَّهُمَّ بَارِكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إبَراهىْمَ وَعَلَى آلِ إبَراهىْمِ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٍ.

24. What to Say after *Tashahhud*, and before *Tasleem*

After you finish the last *tashahhud*, and before *Tasleem*

/š/ = *sh* = sink; /z/ = *z* = zero; / ž/ = *zh* = Thus
you do *tasleem* (saying: /assalaamu 'alaikum/ to end *salaah*), one can say one's favourite supplications.\(^{(41)}\) For example, one can pray:

\['allaahumma innee a'uu'du bika min 'aadabi jahannam(a), wa-min 'aadabil-qabr(i), wa-min fitantil-mahyaa wal-mamaat(i), wa-min sharri fitnatil-maseehid-dajjal/\]

"O Allah! I seek refuge in You from the torment of the Hellfire, from the torment of the grave, from the trial of life and death, and from the affliction of Al-Maseeh Ad-Dajjal [Anti-Christ]."\(^{(42)}\)

\[اللَّهُمَّ إِنِي أَعُوذُ بِكِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فَتَنَةِ الْمَخَيِّيْنِ وَالْمَمَاتِ، وَمِنْ شَرِّ فَتَنَةِ الْمُسَيْبِ الدَّجَالِلِ.\]

One can also say the following prayers for seeking the good of this world and the Hereafter.

[1] /rabbanaa aatinaa fid-dunyaa hasanah, wa-

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*Note: The pronunciation symbols indicate the phonetic transcription of the Arabic text.*
"O our Lord! Give us good in this world, and good in the Hereafter, and protect us from the torment of fire." [Surat Al-Baqarah, Ayah 102].

"Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us mercy from Your Presence. Lo! You, only You are the Bestower." [Surat Ala-Imran, Ayah 8].

[3] /allaahumma-ghfir lee maa qaddamt(u),

\[\text{si} = \text{sit}; \text{tk} = \text{tank} / \text{ring}; \text{s} = \text{set}; \text{S} = \text{sum}; \text{sh} = \text{she};
\text{th} = \text{think}; \text{T} = \text{tub}; \text{u} = \text{could}; \text{uu} = \text{food}; \text{w} = \text{cow};
\text{z} = \text{zero}; \text{Z} = \text{Thus}\]
wa-maa akhkhart(u), wa-maa asrart(u), wa-
mee a'laart(u), wa-maa asrfa(u), wa-maa
anta a'lamu bihee minnee, a'ntal-
muqaddim(u) wa-a'ntal-mu-akhkhir(u), laa
ilaha illa a'nt/

"O Allah! Forgive my sins, the earlier and the
later ones, the secret and the declared thereof,
what I have done excessively and what You
know, but I do not. You are the One Who
puts things forward, and the One Who delays
them, and there is no God but You."(43)

اللَّهُمَّ اغْفِرْ لي مَا قَدَّمْتُ وَمَا أَخْرَجْتُ، وَمَا أَسْرَزْتُ وَمَا أَغْلَّنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمْ ۚ يَا وَٰمِي، أَنْتَ
المُقْدِمُ، وَأَنْتَ النَّمَّامُ، لَا إِلَهَ إِلَّا أَنْتَ

katheera(w), wa-laay yaghfiru-d-deenuba illaa
a'nt(a), faghfir lee maghfiratam-min
liindik(a), war-hannee, innaka a'ntal-
ghafuurur-raheem/

[a] = happy; [aa] = lamb; [ae] = star; [ay] = find; [ad] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris); [h] = has;
[h] = hulm (Arabic dream);
"O Allah! I have wronged myself considerably. None can forgive sins but You, so grant me Your forgiveness. You are the Ever-Forgiving, the Merciful." (44)

«اللَّهُمَّ إِنِّي طَلَّمْتُ نَفْسِي طَلَّمًا كَبِيرًا، وَلَا يُغْفِرُ الْذُّنُوبُ إِلَّا أَنتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عَنْدِكَ، وَازْرَحْمِنِي إِنْكَ أَنتَ الْعَفُوُّ الرَّجِيمُ».

25. Supplications in Sujuud in Response to a Qur’anic Recitation
If one does sujuud in response to an Ayah that mentions prostration to Allah, be it during or outside salaah, one can say this prayer three times (45):

- /subhaana rabbiyal-azzaa/

"Glory be to my Lord, the most High".

/ṣabahannarabbialaâl/)

You can add or say:

/sajada wajhee lil-laddeex khalaqahu wa-

|t| = sit; |q| = tank / ring; |s| = set; |S| = sum; |sh| = she; |th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; |z| = zero; |Z| = Thus
Supplications for Typical Situations

Sawwarah(u), wa-shaqq saamizahu wa-baSrah(u), tabaaraka laahu ahsanul-khaaliqueen/

"My face is prostrating for the One Who has created it, formed it and provided its hearing and eyesight. Blessed be Allah, the best Creator." *(46)*

سْجَدَ وَجَهِي لِلَّذِي خَلَقَهُ، وَصَوْرَهُ، وَشَقّ سَمَعَهُ وَبصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الخَالِقِينَ.

You can also add or say:

/allaahumma-ktub lee bihaa qindaka ajraa, wa-Dalq bihaa qannee wizraa, wa-jalhaa lee qindaka dakhraa, wa-taqabbalhaa minnee, kamaa taqabballahaa min qabdika daawuud/

"O Allah! With this (prostration), record for me a reward from You; remove one of my sins; save it for me for time of need; and accept it from me, as you accepted it from Your slave Daawuud." *(47)*

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*a* = happy; *aan* = lamb; *aan* = star; *ay* = find; *d* = bad; 
*d* = this; *D* = dumb; *ee* = meat; *gh* = Paris; *h* = has; 
*h* = hulm (Arabic dream);
26. Dhikr (Remembrance) after *Salāh*\(^{(48)}\)
Once one finishes *salāh*, one should do the following:

[A] Say three times:

/astaghfirul-laah/

"I seek Allah’s forgiveness."

[B] Say:

/allaahumma antas-saalaamu wa-minkas-salaam(u), tabaarakta yaa dāl-jalaali wal-ikraam/

"O Allah! You are Peace, and peace is from You. Blessed be You, the possessor of

\(|i| = \text{sit}; |a| = \text{tank} / \text{ring}; |s| = \text{set}; |S| = \text{sum}; |sh| = \text{she};
\(|th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |uu| = \text{food}; |w| = \text{cow};
\(|z| = \text{zero}; |Z| = \text{Thus} \)
Majesty and Honour."

اللهُمَّ أنتُ السَّلامُ وَمَنْكَ السَّلامُ تَبارَكَتْ عَلَيْكَ دَا الجَلَالِ
وَالإِكْرَامِ.

[C] Say:

/laa ilaaha illal-laah(u) wakidahu laa shareeka
lah(u), lahul-mulk(u), wa-lahul-kamd(u),
wa-huwa zaalaa kulli shay-in j qadeer, laa
kaawla wa-laam quwwata illaa bil-laah(i), laa
ilaaha illal-laah(u), wa-laam na'budu illaa
iyyaah(u), laah-ni'zaam(tu), wa-lahul-
faDl(u), wa-lahuth-thanaa-ul-hassan(u), laa
ilaaha illal-laah(u), mukhliSeena laahud-
deena, wa-law karihala-kaafirun/

"There is no God but Allah, alone without
partners. To Him belongs the dominion, and
to all praise is due. He has power over all
things. There is no might or power except with
Him. There is no God but Allah. We worship
none but Him. To Him belong all blessings,
sovereignty and good praise. There is no God
but Allah, in Whom we have pure faith in
spite of the disbelievers."(50)

لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لا شَرِيكَ لَهُ، لَهُ الْمَلَكُ، وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لا حَوْلٌ وَلا قُوَّةٌ إِلَّا
بِاللَّهِ، لا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبَدُ إِلَّا إِيَّاهُ، لَهُ النُّعُمَةُ، وَلَهُ
الْفَضْلُ، وَلَهُ الْإِبْتِغَاءُ الحَسَنُ، لا إِلَهَ إِلَّا اللَّهُ، مَخْلِصَيْنَ لَهُ
الْدِّينُ، وَلَوْ كَرِهَ الْكَافِرُونَ۔

[D] Say:

/lāa ʾillaḥa illal-lāḥ(u), wahdahu laa
shareeka lah(u), lahul-mulk(u), wa-lahul-
ḥamd(u), wa-huwa ʿalaa kulli shay-in
qadeer/ allaḥumma laa maniẓa limaa
āʿ ṭayt(a), wa-laɑ muʿTiya limaa
manāʾt(a), wa-laɑ yaʃfaʿu ḏal-jaddi min kal-
jadd(u)/

"There is no God but Allah, alone without
partners. To Him belongs the dominion, and

/ʃ/ = sh; /s/ = sank; /r/ = ring; /ɔ/ = set; /ʃɔ/ = sum; /ʃe/ = she;
/th/ = think; /t/ = tub; /u/ = could; /uʃ/ = food; /w/ = cow;
/z/ = zero; /ʃɔ/ = Thus
to him all praise is due. He has power over all things. O Allah! None can prevent what You bestow, nor can anyone bestow what You prevent. No fortune can be of benefit to its possessor against Allah’s Fortune."

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا
مُطْلِبَ لِمَا مُنَّتَ وَلَا يَنْفَعُ ذَٰلِكَ الْجَدُّ مِنكَ الْجَدُّ،

[E] In addition to what has been mentioned above, one can say the following prayer ten times, particularly after the Fajr (dawn) and the Maghrib (sunset) obligatory prayers:

/laa ilaaha illal-laah(u), wak’dahu laa shareeka lah(u), lahul-mulk(u), wa-lahul-
hamd(u), yuhyee wa-yumeet(u), wa-huwa 
’ala kulli shay-in qadeer/

"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hulm (Arabic dream);
things. He gives life and death, and He has power over all things."(52)

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، يُحْبِبُ وَيُحِبُّ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[F] Say 33 times: /subhanallaah/ (Glory be to Allah);
Say 33 times: /alhamdu-lil-laah/ (Praise be to Allah)
Say 33 times: /allaahu akbar/ (Allah is the Greatest).

Then, top up the above-mentioned 99 adhkaar to one hundred by saying:

/laa ilaaha illal-laah(u), wahdahu laa shareeka lah(u), lahal-mulku walahul-hamad(u), wa-huwa alaa kulli shay-in qadeer/

"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things."(53)

|ʃ| = s∫t; ʃ = tank / ring; s = set; S = sum; sh = she;
|θ| = think; T = tub; u = could; uu = food; w = cow;
|z| = zero; Z = Thus
"Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind

/alpha/ = happy; /alpha/ = lamb; /alpha/ = star; /alpha/ = find; /delta/ = bad;
/delta/ = this; /delta/ = dumb; /alpha/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous."

"الله لا إله إلا هو النعيم القوم لا تأخذهم سنة ولا توم لئما في السموات وما في الأرض من ذا الؤذ يشعع عنده إلا بإذن له يعلم ما بين أبين ينير وما خلقهم ولا يستغبون يكون من علمه إلا ما شاء وسع كرسيه السماوات والأرض ولا يقوده حفظهما وهو العلي العظيم" [سورة البقرة: الآية 255].

[H] Conclude with the Suras of Al-Ikhlaas, Al-Falaq and An-Naas(55):

Surat Al-Ikhlaas

/(1) qul huw-allaahu aḥad, (2) allaahuS-Samad, (3) lam yalid wa-lam yuulad, (4) wa-lam yakul-lahu kufuwan aḥad/

"(1) Say: He is Allah, the One! (2) Allah, the eternally besought of all! (3) He begets not,
nor was begotten. (4) And there is none comparable unto Him."

Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of Daybreak (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."
Surat An-Naas

Supplications for Typical Situations

After one says the above-mentioned established prayers after the Fajr (dawn) and Asr (afternoon) salaahs, one can say more adhkaar recommended for the mornings and the evenings, in line with the Prophet’s traditions. Chapter 2 is devoted to these adhkaar.

27. Supplication on Going out of the Mosque
On going out of the mosque, one should say:

\[
\text{/bismil-laah(i) waS-Salaatu was-salaamu \varepsilon alaa rasuulil-laah(i)/ allaahumma innee as-aluka miy faDlik/}
\]

"In the name of Allah, and may His blessings and peace be upon Allah’s Messenger. O Allah! I am asking You to give me from Your Bounty."

\[
\text{بسم اللهو والصلاة والسلام على رسول اللهو اللهم }
\]
\[
\text{إني أسألك من فضلك.}
\]

[\text{a} = \text{happy}; \text{aa} = \text{lamb}; \text{ae} = \text{star}; \text{ay} = \text{find}; \text{d} = \text{bad};
\text{d} = \text{this}; \text{D} = \text{dumb}; \text{ee} = \text{meat}; \text{gh} = \text{Paris}; \text{h} = \text{has};\]
\text{h} = \text{hulm (Arabic dream)};\]
28. Supplication on Entering One's House
On entering one's house, one should pray:

/allahumma innee as-aluk(a) khayral-mawlij(i), wa-khayral-makhraj(i), bismillaahi walajnnaa, wa-bismil-laahi kharajnnaa, wa-alaal-laahi rabbinaa tawakkalnaa/

"O Allah! I am asking You for the best entry and the best exit. In the name of Allah we enter, and in the name of Allah we go out, and we put our trust in Allah, our Lord."(57)

«للّهُمَّ إِنَّي آسَأَلُكَ خَيْرَ المَوْلِيِّ وَخَيْرَ المَخْرَجِ، يُسْمَى اللّهُ وَلَجَنَا، وَيُسْمَى اللّهُ مَخْرَجًا، وَعَلَى اللّهِ رَبّنَا تَوَكَّلْنَا.»

Having entered the house, one should greet one's family [with /assalaamu alaykum/].

29. Supplication on Eating / Drinking
[A] When one wants to start to eat or drink, one should pray:

/bismillaah/ (In the name of Allah)(58).

/i/ = sit; /a/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /Z/ = Thus
However, if one forgets to say that at the start, he should, as soon as he remembers while eating/drinking, say:

\[\text{/bismil-laahi awwalahu wa-akhirah(u)/}\]

"In the name of Allah in its beginning and end."\(^{(59)}\)

[B] As soon as one finishes (eating / drinking), one should pray:

\[\text{/al-hamdu-lil-laah(i), hamdaan katheeraan Tayyiba-mubaarakah feeh(i), ghayra makfiyyiw-wa-laа muwaddaа(z(iw), wa-laа mustaghnan ٪anh, rabbanaа/}\]

"Abundant, good and blessed praise be to Allah. His favours cannot be replaced, nor can they be left or dispensed with. O Allah."\(^{(60)}\)

---

\(/a/ = \text{happy}; /aa/ = \text{lamb}; /aa/ = \text{star}; /ay/ = \text{find}; /d/ = \text{bad}; \)

\(/d/ = \text{this}; /D/ = \text{dumb}; /ee/ = \text{meat}; /gh/ = \text{Paris}; /h/ = \text{has}; \)

\(/h/ = \text{kulum (Arabic dream)}; \)
30. Supplication on Going to Bed
On going to bed, one should do the following:

[A] Recite Ayat Al-Kursi\(^{(61)}\):

\[\text{اللهُ لاَ إِلَهَ إِلَّا هُوَ الْحَكِيمُ الْبَارِيُّ}
\text{وَلَا مَوْعِدٌ}
\text{وَلاَ مُستَفْتَنٌ عَنْهُ رَبِّنَا.}\]

"(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtures Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth."

\[^{(61)}\text{ اللهُ لاَ إِلَهَ إِلَّا هُوَ الْحَكِيمُ الْبَارِيُّ}
\text{وَلَا مَوْعِدٌ}
\text{وَلاَ مُستَفْتَنٌ عَنْهُ رَبِّنَا.}\]
is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous."

[66] Recite the last 2 Ayahs of Surat Al-Baqarah(62):

/(285) aamanar-rasuulu bimaa uñzila ilayhi mir-rabbihi wal-mu’miīnuun(a), kullun aamana bil-laahi, wa-malaă-ikatihi, wa-kutubihi, wa-rusulih(i), laa nufarriqu bayna

\[a] = \text{happy}; \ [aa] = \text{lamb}; \ [a] = \text{star}; \ [ay] = \text{find}; \ [d] = \text{bad};
\[d] = \text{this}; \ [D] = \text{dumb}; \ [e] = \text{meat}; \ [gh] = \text{Paris}; \ [h] = \text{has};
\[h] = \text{hulm (Arabic dream)};
"(285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying.

(286) Allah taskes not a soul beyond its scope.
Supplications for Typical Situations

For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk."

الاثنتين يسائلاً إلينا من ربي وحسيمنا كل عام
بالله وملكوكه وكميله ورسليه لا نفر عيني أخيك أحكم من رسله
وكانا سمعنا وأطعنا عفوانا رتنا وإنك المصير
لا ليكلف الله نقسا إلا وسعها لها ما كسبت وعليها ما
أكسبت رتنا لا توادينا إن ليسنا أو أخطاكاً رتنا ولا
تحم٥ علبنا إمساكا كما حملت علبنا على الدبر من قبلياً رتنا
ولا تحملنا ما لا كفانت لنا يد وآفع لنا وأغفر لنا وأحضا لنا
أنت مولستنا فأنصراً على القوام السفاحين

البقرة: الآيات 286-287

| a | = happy; | aa | = lamb; | au | = star; | ay | = find; | d | = bad;
| d | = this; | D | = dumb; | ee | = meat; | gh | = Paris; | h | = has;
| h | = halm (Arabic dream);
Recite Surat Al-Kaafiruun

1. qul yaa ayyuhal-kaafiruun(a),
2. laa az'budu maa taaz'buduun(a),
3. wa-laa a'r tum zaabiduuna maa az'bud(u),
4. wa-laa ana zaabidum-maa zaabattum,
5. wa-laa a'r tum zaabiduuna maa az'bud(u),
6. lakum deenukum, wa-liya deeni)

"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. Unto you your religion, and unto me my religion."

Do naft (blowing slightly - without spitting - into your palms put together) after reciting Surat Al-Ikhlas, Surat Al-Falaq, and

| | = sit; | | = tank / ring; |s| = set; |S| = sum; |sh| = she;
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow;
|z| = zero; |Z| = Thus
Surat An-Naas. You should, then, rub your hands over the parts of your body you can reach, starting with your head, face, and front of your body. You can do the recitation and nafth three times.\(^{(64)}\)

**Surat Al-Ikhlaas**

\[(1) \text{qul huw-allaahu a\={f}ad}, (2) all\=aahuS-Samad, (3) lam yaid wa-lam yuulad, (4) wa-lam yakul-lahu kufuwan a\={f}ad/\]

"(1) Say: He is Allah, the One! (2) Allah, the eternally besought of all! (3) He begets not, nor was begotten. (4) And there is none comparable unto Him."

\[\text{قَل هُوَ اَللَّهُ احْدَٖ اَللَّهُ}
\[\text{الْخَلْقِ لَا يُولِدُ}
\[\text{وَلَا يَوْلُدُ}
\[\text{وَلَا يَكْبُرُ}
\[\text{وَلَا يَنْفَعُ}
\[\text{إِلَّا بَيْنَ يَدَيْهِ}[\text{سورة الإخلاص}].\]

**Surat Al-Falaq**

\[(1) \text{qul a\={c}uudu bi-rabbil-falaq(i)}, (2) mi\=n sharri maa khalaq(a), (3) wa-mi\=n sharri\]

[a] = happy; [aa] = lamb; [au] = star; [ay] = find; [d] = bad; [di] = this; [D] = dumb; [ee] = meat; [gh] = Paris; [h] = has; [hl] = hulm (Arabic dream);
"(1) Say: I seek refuge in the Lord of Daybreak (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."

Surat An-Naas

"(1) qul aţuuđu bi-rabbin-naas(i), (2) malikin-naas(i), (3) ilaahin-naas(i), (4) miğ sharril-waswaasil-khannaas(i), (5) allaadee yuwaswisu fee Suduurin-naas(i), (6) minal-jinnati wan-naas/"
"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind." (65)

سورة الناس.

[E] Say:

/subhanallaah/ (Glory be Allah) 33 times;  
/alhamdu-lil-laah/ (Praise be to Allah) 33 times; and /allaahhu akbar/ (Allah is the Greatest) 34 times. (66)

[F] Say:

/allahhumma bi-smika aliyaa wa- bi-smika ammuut(u)/

\[a\] = happy; \[aa\] = lamb; \[a\] = star; \[ay\] = find; \[d\] = bad;  
\[d\] = this; \[D\] = dumb; \[ee\] = meat; \[gh\] = Paris; \[h\] = has;  
\[h\] = hulm (Arabic dream);
"O Allah! In Your name I live, and in Your name I die."(67)

اللهُمَّ يَا شِيكَ أَحْيَا وَيَا شِيكَ أَمْوتَ

[G] Say:

/allahumma rabbas-samaawaati wa-rabbal-arD(i), wa-rabbal-żarshil-ŻaZeem, rabbanaa wa-rabba kulli shay-i(n), faalique-Rabbbi wan-nawaa, wa-munazzilat-tawraati wal-injeeli wal-furqaan(i), aţuudu bika miy sharri kulli shay-in aţta aakhiĎum-binaaSiyati(h(i) / allahumma aţtal-awwal(u) fa-laysa qablaka shay’(uw), wa-aţtal-aakhir(u) fa-laysa baţadaka shay’(uw), wa-aţtal-Ţaahir(u) fa-laysa fawqaka shay’(uw), wa-aţtal-baaTinu fa-laa duunaka shay’(un), iqDI annad-dayn(a), wa-ghninaa minal-faqr/

"O Allah, Lord of the heavens and earth and the Magnificent Throne, our Lord and Lord of all things, the Revealer of At-Tawraah, Al-Injeel, and the Qur’ân, the Splitter and

/i/ = sit; /η/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /Ż/ = Thus
Grower of the seed grain and date stone! I seek refuge in You from the evil of all things, which you hold under Your control. You are the First, nothing before You. You are the Last, nothing after You. You are the Manifest, nothing above You. You are the Innermost, nothing beyond You. Remove the burden of our debt, and save us from poverty."

اللهم زَوِّرَ السَّماوَاتِ وَزَوِّرَ الْأَرْضِ وَزَوِّرَ الْعَرْشِ الْعَظِيمِ، زَوِّرَ رَبِّنَا كُلَّ شَيْءٍ، قَالَِّقَ الْحَبِّ وَالْتَرَى، وَمُنْزِلَ الْتَوْزُّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أُغْوِدُ بِكَ مِنْ شَرِّ كُلٍّ شَيْءٍ إِنَّا أَخْذَ بِتَأْصِيبِهِ، اللَّهَمَّ أَنْتَ الْأَوَّلُ قَلِيسَ قِبَلَكَ شَيْءَ، وَأَنْتَ الْآخِرُ قَلِيسَ بَعْضَكَ شَيْءَ، وَأَنْتَ الْطَاهِرُ قَلِيسَ فَوْقَكَ شَيْءَ، وَأَنْتَ الْبَاطِنُ قَلِيسَ دُونَكَ شَيْءَ، افْقُدِ عَنَا الْذَّينَ وَأُغْنِيَانَا مِنْ ظُلُّكَ.

[H] You can add:

/bi-smika rabbi waDżatu jambi, wa-bika
"In Your name, O Lord, I lie down to sleep. And by Your leave, I wake up. If You do not return my soul [to my body], have mercy on it; if You return it [so I am still alive after sleep], protect it as You do Your righteous slaves."(69)

[1] You can conclude with this supplication:

/allaahumma aslamtu nafsee ilayk(a), wa-fawwaaDtu amree ilayk(a), wa-wajjahtu wajhee ilayk(a), wa-alja’tu Žahree ilayk(a), raghbataw-wa-rahabatan ilayk(a), laa malja-a wa-laa marjam-mi’ka illa ilayk (a), aamaaty tu bi-kitabikal-laddee aŋzalt(a); wa-nabiyyikal-laddee arsalt/

\[|i| = \text{sit}; |q| = \text{tank / ring}; |s| = \text{set}; |S| = \text{sum}; |sh| = \text{she}; |th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |u| = \text{food}; |w| = \text{cow}; |z| = \text{zero}; |Z| = \text{Thus}\]
"O Allah! I have surrendered my soul to You, entrusted You with my affair, turned my face towards You, and sought Your protection of my back. All this is in pursuit of Your pleasure and out of fear of You. There is no escape or refuge from You except in You. I believe in Your Book, which You have sent down, and in Your Prophet, whom You have sent."(70)

31. Supplication on Waking up during the Night
If one wakes up, interrupting sleep, during the night, one should pray:

/laa ilaaha illa-allaahu wak'dah(u), laa sharika lah(u), lahul-mulk(u), wa-lahul-hamad(u),

|a| = happy; |a| = lamb; |a| = star; |a| = find; |d| = bad;
|d| = this; |D| = dumb; |e| = meat; |gh| = Paris; |h| = has;
|h| = hilm (Arabic dream);
wa-huwa ḥalaa kulli shayin qadeer/ al-Hanmu-
lil-laah(i), wa-sbhaan-al-laah(i), wa-la-
ilaaha illal-laah(u), wā-laahu akbar, wa-la-
hawla wa-llaa quwwata illlaa bil-laah(i)/
allaahumma-ighfir lee/

"There is no God but Allah, alone without
partners. To Him belongs the dominion, and
to Him all praise is due. He has power over all
things. Praise be to Allah, and glory be to
Allah, and there is no God but Allah. Allah is
the greatest. There is neither power nor might,
except with Allah. O Allah! Forgive me."

لا إِلَّا اللّهُ إِنَّهُ لَا شَرِيكُ لَهُ، لَهُ الْمُلْكُ، وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلّهِ وَسُبْحَانَ
اللّهِ وَلَا إِلَّا اللّهُ وَاللّهُ أَكْبَرُ وَلَا كُونَ وَلَا قُوَّةٌ إِلَّا
بِاللّهِ، اللّهُمَّ اغْفِرْ لِي".

This situation is an opportunity for
supplications to be answered, and for salaah
to be accepted\(^{(71)}\). So, one can wash for salaah

\[^{71}\]
and pray as much as one likes, then can go back to sleep.
This concludes the chapter on selected supplications to be said in one typical day and night. The next chapter is concerned with typical *adhkaar* for mornings and evenings.

---

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
[1] Recite Ayat Al-Kursi

 аллаahu laa ilaaha illaa huwal-kayyul-qayyuum(u), laa ta'khuduhn suhatul-wa-laa
 nawm(ul), lahu maa fis-samaawaati wa-maa
 fil-arD(i), man dhal-laee yashfa'ulu zindahu
 illaa bi-idnih(i), ya'lamu maa bayna
 aydeehim wa-maa khalfahum, wa-laa
 yu'keeTuuna bi-shay-im-min zilmihee illaa bi-
 maa shaa'(a), wasiqa kursiyyuhus-
 samaawaati wal-arD(a), wa-laa ya-uu'dhu
 hif Zhuhumaa, wa-huwal-Qaliiyul-Qa'zeem/

"(255) Allah! There is no God save Him, the
Alive, the Eternal. Neither slumber nor sleep
overtakes Him. Unto Him belongs
whatsoever is in the heavens and whatsoever
is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (73)

وَلَمَّا كَانَ الَّذِي يَضْعَفُ عَنْهُمْ إِلَّا مَا فِي السَّكْرَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَا الَّذِي يَضْعَفُ عَنْهُ َِّإِلَّا بِذِلَالٍ يَعْلَمُ مَا بَيْنَ أَيْدِيهِنَّ وَمَا خَلَقَهُمْ وَلَا يَحْيِطُونَ يَدَيْهِ وَبِفَضْلِهِ إِلَّا مَا شَاءَ وَسَعَ كَرِيْسَتُهُ السَّكْرَاتِ وَالْأَرْضِ وَلَا يَجْهَزُهُ حَكْمَهُمَا وَهُوَ الْخَلِيْلُ الْقِبْلِيُّ [سورة البقرة: الآية 255]

Whoever recites Ayat Al-Kursi(74) will be protected by Allah, will not be approached by any devils, and will enter Paradise if he dies as soon as he recites it; yet, nothing prevents him from going straight to Paradise except that he is not dead yet.

[a] = happy; [aa] = lamb; [aα] = star; [ay] = find; [d] = bad;
[d] = this; [D] = dumb; [eε] = meat; [gh] = Paris; [h] = has;
/h/ = hilm (Arabic dream);

One should recite these Surahs three times\(^{(75)}\) each as part of the Adhkaar following the Fajr and Asr \textit{salaahs} in particular, as part of the morning and the evening \textit{Adhkaar} and on going to bed. By Allah’s Grace, given purified intentions, doing so qualifies one for protection from evil.

It is worth mentioning that recitation of Surat Al-Ikhlaas three times equals the recitation of the whole Qur’an in reward.

**Surat Al-Ikhlaas**

\[(1) \ \text{qul huw-allaahu a\text{\textregistered}had, (2) allaahuS-Samad, (3) lam yalid wa-lam yuulad, (4) wa-lam yakul-lahu kufuwan a\text{\textregistered}had/}\]

"(1) Say: He is Allah, the One! (2) Allah, the eternally besought of all! (3) He begets not, nor was begotten. (4) And there is none comparable unto Him."
Surat Al-Falaq

(1) Qul a'budu bi-rabbil-falaq(i), (2) min sharri maa khalaq(a), (3) wa-min sharri ghaasiqin iida waqab(a), (4) wa-min sharri naffaathaati fil-7uqad(i), (5) wa-min sharri haasidin iida hasad

"(1) Say: I seek refuge in the Lord of Daybreak (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."
Surat An-Naas

/(1) qul ačuđu bi-rabbin-naas(i), (2) malikin-naas(i), (3) ilaahin-naas(i), (4) miŋ sharril-waswaasil-khannaas(i), (5) allaadee yuwaswisu fee Suduurin-naas(i), (6) minal-jinnati wan-naas/


[3] Say 10-100 times a day(76):

/laa ilaaha illal-laah(u) wakdahu laa shoreeka lah(u), lahul-mulk(u) wa-lahul-hamid(u), wa-huwa ḥalaa kulli shayin' qadeer/

/s/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow; /z/ = zero; /ʔ/ = Thus
"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things."

لا إِلَهَإِلَهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

If one says the above-mentioned supplication ten times, one gets a reward equal to freeing one person from the offspring of Isma’eeel - may Allah’s blessings be upon him. If one repeats it a hundred times, one is given a hundred rewards, a hundred of one’s sins are atoned, and one is protected from Satan all day till nightfall.

[4] Say these prayers three times:

/\textit{subhanal-laahi} wa-bi-\textit{hamdihi}(i), \textit{Zadada khalqihi}(i) wa-\textit{riDa} nafsihi(i), wa-\textit{zinat} \textit{z}arshiihi(i), wa-\textit{midada kalimaatiih}(i)/

\begin{itemize}
\item \textit{a} = happy; \textit{aa} = lamb; \textit{aa} = star; \textit{ay} = find; \textit{d} = bad;
\item \textit{d} = this; \textit{D} = dumb; \textit{ee} = meet; \textit{gh} = Paris); \textit{h} = has;
\item \textit{h} = halm (Arabic dream);
\end{itemize}
"Glory and praise be to Allah as many times as the number of His creatures, as much as He pleases, as heavy as His Throne and as lasting as the ink ever used to record His words."

سُبُحَانَ اللَّهِ وَبِحْمَدِهِ، عَدَدًا خَلْقِهِ، وَرِضَا نَفْسِهِ، وَرَزْنَةَ عُرْشِهِ، وَمَدَادَ كُلِمَاتِهِ

The above prayer is considered to be worth more than all the supplications said by Om Al-Mu’mineen (the mother of the faithful) Jwairiyah from dawn to Duha (the time starting from the brightening of the sun light and ending a little before noon).

[5] One should say:

/suβhaan-ul-laah(i) wa-bihamdih/

"Glory be to Allah, and all praise be to Him."

سُبُحَانَ اللَّهِ وَبِحْمَدِهِ

If one says the above prayer a hundred
times\(^{(78)}\) in one day, Allah will bless him by atoning all his sins, however great they might be. Only the one who says more will have done better.

[6] One should pray for the Prophet and his family by saying

\[\text{\textit{/allaahumma Salli }\z	ext{alaa mu\'hammad(\textit{iw}), wa-}}\z\text{alaa aali mu\'hammad(\textit{ir}), kamaa Sallaita }\z\text{alaa ibra\'aheem(\textit{a}), wa-}\z\text{alaa aali ibra\'aheem(\textit{a}), wa-baarik }\z\text{alaa mu\'hammad(\textit{iw}), wa-}\z\text{alaa aali mu\'hammad(\textit{ir}), kamaa baarakta }\z\text{alaa ibra\'aheem(\textit{a}), wa-}\z\text{alaa aali ibra\'aheem(\textit{a}), fil-}\z\text{aalameen(\textit{a}), innaka hameedu-m-majeed/}}\]

"O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem, and bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy."\(^{(79)}\)

$\text{\textit{a}}$ = happy; $\text{\textit{aa}}$ = lamb; $\text{\textit{aab}}$ = star; $\text{\textit{ay}}$ = find; $\text{\textit{ad}}$ = bad; $\text{\textit{d}}$ = this; $\text{\textit{D}}$ = dumb; $\text{\textit{ee}}$ = meat; $\text{\textit{gh}}$ = Paris; $\text{\textit{h}}$ = has; $\text{\textit{h}}$ = halm (Arabic dream);
It is recommended that one should say the above prayer ten times\(^{(80)}\) or as many times as he likes. The Prophet said, “If one invokes Allah’s blessings on me once, Allah blesses him ten times.”\(^{(81)}\)

One should also invoke Allah’s prayers and blessings on the Prophet on Friday in particular, for he said, “One of your best days is Friday, so invoke Allah’s peace and blessings on me that day.....”\(^{(82)}\)

[7] This supplication is considered the best for seeking Allah’s forgiveness

/\textit{allaahumma a\textit{\textdag}ta rabbee, laa ilaaha illaa a\textit{\textdag}t(a), khal\textit{\textdag}tanee wa-anaaa \textit{\textdag}abd\textit{k}(a), wa-\textit{\textdag}anaa \textit{\textdag}ala\textit{\textdag} Azerbaijan \textit{\textdag}dika wa-\textit{\textdag}dika ma-}

\(\text{|\textit{t}| = sit; \text{|\textdag| = tank / ring; \text{|s| = set; \text{|S| = sum; \text{|sh| = she;}}}
\text{|th| = think; \text{|T| = tub; \text{|u| = could; \text{|uu| = food; \text{|w| = cow;}}}
\text{|z| = zero; \text{|\textdag| = Thus}}\)
staTa’ct(u), aţuuḍu bika miḳ sharri maa Sana’ct(u), abuu-u laka bi-niẓmatika ʕalayy(a), wa-abuu-u laka biḍambi, fa-ghfir lee, innahu laa yaghfiruď-ḍunuuba illaa anfi/

"O Allah, You are my Lord, there is no God but You. You created me, and I am Your slave. I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from the evil I have done. I acknowledge Your favors upon me, and I admit my sins. Please, forgive me, for none forgives sins but You."\(^{(83)}\)

If one dies after saying the above supplication with firm faith, one qualifies for Paradise, by Allah’s Grace.

\[^{83}\text{}}}
Chapter 2

[8] One can ask Allah’s forgiveness by saying:

\[
\text{/astaghfirul-laaha wa-atuubu ilayh/}
\]

"I seek Allah’s forgiveness, and to Him I relent."

\[
\text{أَسْتَغْفِرُ اللَّهَ وَأَتَوَبْ إِلَيْهِ.}
\]

This can be said 70-100 times\(^{(84)}\). It brings comfort into one’s heart.

[9] In the morning, one should pray:

\[
\text{/allaahumma bika aSbahnaa, wa-bika amsaynaa, wa-bika nak_yaa, wa-bika namuut(u), wa-ilaykan-nushuur/}
\]

"O Allah! In Your name we have reached the morning, as in Your name we reached the nightfall. By Your permission we live, and by It we die, and unto You is the Resurrection."

\[
\text{اللَّهُمَّ بِكَ أَصْبِحْنا وَبِكَ أَمْسِيتنا، وَبِكَ نَخَى وَبِكَ نَمْوت، وَإِلَيْكَ النُّشْوَرُ.}
\]

\[|a| = \text{at; } |e| = \text{tank / ring; } |i| = \text{set; } |s| = \text{sum; } |sh| = \text{she;}
|th| = \text{think; } |T| = \text{tub; } |u| = \text{could; } |uu| = \text{food; } |w| = \text{cow;}
|z| = \text{zero; } |Z| = \text{Thus}\]
Similarly, in the evening, one should pray:

/allahumma bika amsaynnaa, wa-bika aSbahnaa, wa-bika nakiyaa, wa-bika namuut(u), wa-ilyakal-maSeer/

"O Allah! In Your name we have reached the nightfall, as in Your name we reached the morning. By Your permission we live, and by It we die, and unto You is the return."(85)

اللهُمَّ بِكَ أَصْبِحْنَا وَبِكَ أَمْسِيَنا، وَبِكَ نَخِيَّا وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّصُورُ. وَإِذَا أَمْسَى فَلْيَلْقِلْ: اللَّهُمَّ بِكَ أَمْسِيَنا وَبِكَ أَصْبِحْنَا، وَبِكَ نَخِيَّا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ.

[10] One should say the following prayers in the morning and on going to bed:

/allahumma faatirat-samaawaati wal-ard(i), zaaimal-ghaybi wash-shahaada(ti), laa ilaaha illaa ant(a), rabba kulli shai-iw-wamaleekah(u), aSuuthu bika min sharri

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad;
|di| = this; |Di| = dumb; |ee| = meat; |gh| = Paris; |hi| = has;
|hi| = halm (Arabic dream);
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nafsee, wa-miṣr sharrish-shaytaani washirkih(i), wa-an aqtarifa ẓalaa nafsee suu-
a(n) aw ajurrahu ilaa muslim/ 

"O Allah, Creator of the heavens and the earth, knower of the unseen and the seen! There is no God but You, Lord and Owner of everything. I seek refuge in You from the evil of myself, from the evil of Satan and his Shirk, and from causing evil unto myself or unto other Muslims."(86)

اللَّهُمَّ قَانُ لتُمَعَّمِّي وَالْمَهَامَةَ، لا إِلَهَ إِلَّا أَنتَ رَبُّ كُلِّ شَيْءٍ وَمَلِكَةٍ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ، وَأَنْ أَقْتُرَ فَعَلَى نَفْسِي سَوْءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

[11] The Prophet always said these prayers in the evening and in the morning:

/allāhummā innee as-alūk-alẓaafiya(ta) fid-
dunya walaakhira(ti), allāhummā innee as-
alūk-alẓafwa wal-ẓaafiya(ta), fee deenee wa-

|j| = sit; |ṣ| = tank / ring; |s| = set; |S| = sum; |sh| = she; |t| = think; |T| = tub; |u| = could; |μ| = food; |w| = cow; |z| = zero; |Ž| = Thus
"O Allah, I ask You for security in this world and the Hereafter. O Allah! I ask You for forgiveness and for security of my faith, my worldly affairs, my family and my wealth. O Allah! Let my private affairs remain secret, and remove my fears. O Allah! Guard me in front and behind, on my right and left, and from above. In Your Magnificence I seek refuge from being unexpectedly harmed from beneath."

(87)
The above prayers are meant to invoke Allah to protect the supplicant, particularly from being swallowed by the earth.

[12] In the morning one can pray:

/aSba익naa, wa-aSba익al-mulku-lillaah(i), wal-hamduIl-Ilah(i), laa ilaaha illa-Ilah(u) waIlah(u), laa shareeka laah(u), lahul-mulku, wa-lahul-hamduIlah(u), wa-huwa icala kulli shai-in qadeer/

"We have reached morning time, while the dominion remains Allah’s, and to Him all praise is due. There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all Praise is due. He has power over all things."

|a| = sit; |i| = tank / ring; |s| = set; |S| = sum; |sh| = she; |th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; |z| = zero; |Z| = Thus
Similarly, at night one can pray:

|amsayna, wa-amsal-mulku-lillaah(i), laa ilaaha illa-l-lah(u), waHdah(u), laa shareeka lah(u), lahul-mulk(u), wa-lahul-kamdu(u) wa-huwa alaa kulli shai-in qadeer|

"We have reached evening time, while the dominion remains Allah's, and to Him all praise is due. There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all Praise is due. He has power over all things."

أَمْسِيَنَا وَأَمْسِىَ الْمُلُكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَخَذَّةَ لَا شَرِيكَ لَهُ، لَهَ الْمُلُكُ وَلَهَ الْحَمْدُ وَهُوَ عَلَى كُلٍّ شَيْءٍ قَبِيلٌ.

In addition, one can pray:

|rabbee, as-aluka khayra maa fee haadhihil-layla(ti), wa-khayra maa baadahaa, wa-aqwaalu bika migh sharri maa fee haadhihil-layla(ti), wa-sharri maa baadahaa|

|a| = happy; |aa| = lamb; |as| = star; |ay| = find; |d| = bad; |d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has; |H| = hilm (Arabic dream);
"O my Lord! I ask You the good of tonight and the good of what follows it, and I seek refuge in You from the evil of tonight and the evil of what follows it." \(^{(88)}\)

«رَبُّ أَسَّأَلَكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعْوَدُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا». \(^{(89)}\)

[13] In the morning, one can pray:

/\textit{aSbaḥnaa} ġalaaw fiTratil-iswaam, wa-ġalaaw kalimatil-ikhlaas, wa-ġala deeni nabiiyīna muhammad(Iw), wa-ġalaaw millati abeenaa ibraaheema haneefam-muslima(w), wa-maa kaana minal-mushrikeen/

"We have reached morning time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad, and in the footsteps of our father Ibraheem, who was a pure Muslim, but not a polytheist." \(^{(89)}\)
وَعَلَى دِينِ نَبِيٍّ مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أُبَیْنَا إِبْرَاهِیمَ حَنیفَةُ مُسِلِیمًا وَمَا كَانَ مِنَ المُشْریکِينَ.

The above prayer can be said in the evening, by using /amsaynaa/ (We have reached evening time) instead of /aSbahaanaa/ (We have reached morning time):

//amsaynaa ζala θ Tratil-islaam, wa-ζala kalimatil-ikhlaaS, wa-ζala deeni nabiyyina muhammad(iw), wa-ζala millati abeena ibra-heema haneefam-muslima(w), wa-maa kaana minal-mushrikeen/

"We have reached evening time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad, and in the footsteps of our father Ibraheem, who was a pure Muslim, but not a polytheist."

ْأَمْسِیُّنَا عَلَی فَظَرَةِ الْіَشَّالِمِ، وَعَلَی كِلِیمَةِ الْіخَلاَصِ،
[14] If one says the following prayer on arriving at a place to stay, no harm will happen to him in that place during his stay, by the Grace of Allah:

\[\text{[a\'z\text{u}u\text{d}\text{u bi-kalimaatil-laahit-taamaat}(i), miy\text{sh}rarri maa khalaq]}\]

"I seek refuge in Allah's perfect Words from the evil of what He has created."\(^{(90)}\)

[15] If one says the following supplication three times, one will not be harmed and will not encounter any sudden affliction during the day:

\[bismil-laahil-la\text{d}\text{ee laa yaDuurru ma\'a-smihi shayu\text{f} fil-arD(i), wa-la\text{a fis-samaa'}(i), wa-huwas-samee\text{z}ul-\text{zaleem]}\]

\[|\text{i}| = \text{sit}; |\text{u}| = \text{tang} / \text{ring}; |\text{s}| = \text{set}; |\text{S}| = \text{sum}; |\text{sh}| = \text{she};|\text{th}| = \text{think}; |\text{T}| = \text{tub}; |\text{u}| = \text{sound}; |\text{uu}| = \text{food}; |\text{w}| = \text{cow};|\text{z}| = \text{zero}; |\text{Z}| = \text{Thus}\]
"In the name of Allah, without Whose permission nothing on earth or in the heavens can harm, and He is All-Hearing, All-Knowing!"(91)

"بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ الْعَلِيمُ."  

[16] If one says these prayers three times, Allah will please him:

/raDeetu bil-laahi rabba(w), wa-bil-iskaami deena(w), wa-bi-muhammadin Sallal-laahu  
\(\text{\l}a\text{layhi wa-sallama nabiyya}\text{a}/

"I am pleased to accept Allah as my Lord, Islam as my religion and Muhammad ﷺ as His Prophet."(92)

"وَرَضِيتُ بِاللَّهِ رَبِّيَاً، وَبِالإِسْلَامِ دِينِيَاً، وَبِمُحَمَّدٍ صَلَّى اللَّهُ 
عَلَيْهِ وَسَلَّمُ نَبِيَّاهَا."

In conclusion of these selected daily and
nightly supplications, I pray to Allah, the most High, to enable me and you, dear reader, to learn and say them, as His Messenger Muhammad used to.
Praise be to Allah, by Whose Grace good deeds are accomplished.
(1) *Sahih Muslim*, Hadith No. 118.

(2) *Sahih Muslim*, Hadith No. 1893.

(3) *Sahih Al-Bukhari*, Hadith No. 6325.

(4) *Sunan At-Tabrizi*, Hadith No. 3401.

(5) *Sahih Al-Bukhari*, Hadiths No. 142 and No. 6322. & *Sahih Muslim*, Hadith No. 375.

(6) *Sunan Abu-Daawud*, Hadith No. 30. & *Sunan At-Tabrizi*, Hadith No. 7.

(7) This is similar to a long Hadith in *Sahih Muslim*, Hadith No. 763.


(9) *Sahih Muslim*, Hadith No. 770.


(11) This is the case with those who consider *qunut* to be done in the Fajr salaah. According to the Shafii'iy school of thought, *qunut* is done aloud after straightening up from *rukuu* in the second rak'ah, but silently before bending for *rukuu* in the
second rak’ah according to the Maliki school of thought. There is agreement on the legality of 
gunun in afflictions and in all salaahs. Wallaahu 
a’lam (The whole truth is with Allah alone).

(12) Sunan Abu-Daawwud, Hadith No. 1425. & Sunan 
Attermidhi, Hadith No. 464.

(13) Sunan Annassaaey, Hadith No. 1700.

(14) Sunan Annassaaey, Hadith No. 1733.

(15) Sahih AL-Bukhari, Hadith No. 611. & Sahih 
Muslim, Hadith No. 385.

(16) Sahih Muslim, Hadiths No. 384 and No. 386.

(17) Sahih Al-Bukhari, Hadith No. 614.

(18) Sunan Abu-Daawwud, Hadith No. 4023.

(19) Sunan Abu-Daawwud, Hadith No. 4023, & Sunan 
Attermidhiy, Hadith No. 1767.

(20) Sunan Abu-Daawwud, Hadith No. 5095.

(21) Ibid., Hadith No. 5094.

(22) Apparently, the Hadith is about going to the 
mosque for the Fajr salaah. However, it can apply 
to the rest. Wallaahu a’lam (The whole truth is 
with Allah alone).

(23) Sahih Al-Bukhari, Hadith No. 6316, & Sahih 
Muslim, Hadith No. 763.

(24) Sunan Abu-Daawwud, Hadith No. 2602. & Sunan 
Attermidhiy, Hadith No. 3446.
(25) Sahih Muslim, Hadith No. 2595.
(26) Sahih Ibn Hibbaan, Hadith No. 970. & Sahih Ibn Al-Sunny, Hadith No. 353.
(27) Sahih Muslim, Hadith No. 713. See Al-Haafiz Ibn Al-Qayyim’s Jalaa’ Al-Afhaam, p. 378.
(28) Sahih Muslim, Hadith No. 771.
(30) Sahih AL-Bukhari, Hadith No. 794. & Sahih Muslim, Hadith No. 484.
(31) Sahih Muslim, Hadith No. 487.
(32) Annawawi’s Al-Adhkaar, Kitaab Adhkaar Arruku’u (Book of What to Say during Ruku’u’).
(33) Sahih Muslim, Hadith No. 480.
(34) Sahih AL-Bukhari, Hadiths No. 732. & Sahih Muslim, Hadith No. 476.
(35) Sahih AL-Bukhari, Hadiths No. 799.
(36) Sahih Muslim, Hadith No. 477. The Arabic word /mil-a/ (the fill of) is also pronounced /mil-u/. In his Sharh Sahih Muslim, p. 4/193 and p. 6/59, Annawawi argues for /mil-a/, as the most widely used.
(37) Sunan Abu-Daawwud, Hadith No. 850 & Sunan Attermidhiy, Hadith No. 284. & Sunan Ibn-
Maajah, Assalaah, Hadith No. 898.


(39) *Sahih AL-Bukhari*, Hadith No. 831. & *Sahih Muslim*, Hadith No. 402.

(40) *Sahih AL-Bukhari*, Hadith No. 3370. & *Sahih Muslim*, Hadith No. 405.

(41) *Sahih AL-Bukhari*, Hadith No. 835. & *Sahih Muslim*, Hadith No. 402.

(42) *Sahih AL-Bukhari*, Hadith No. 1377. & *Sahih Muslim*, Hadith No. 588.

(43) *Sahih Muslim*, Hadith No. 771.

(44) *Sahih Al-Bukhari*, Hadith No. 834. & *Sahih Muslim*, Hadith No. 2704.


(47) *Sunan Attermidhiy*, Hadith No. 579.

(48) See Ibn Baaz’z *Tuhfat Al-Akhyaar (The Gem of the Good).* After the imam finishes salaah, he should say, "Astaghfiru Allah!" 3 times, then "O Allah, You are peace and peace is from You. Blessed be He, the owner of Majesty and
Splendour”. Then he should face the congregation and say the usual post-salaah adhkaar. These adhkaar are not obligatory. They are voluntary Sunnah.

(49) Sahih Muslim, Hadith No 591.

(50) Ibid, Hadith 594.

(51) Sahih Al-Bukhari, Hadith No. 844. & Sahih Muslim, Hadith No 593.

(52) See Ibn Baaz’z Tuḥfat Al-Akhyaar (The Gem of the Good), p. 23. He argues for doing so as commendable. See also Sunan Attermidhiy, Hadith No. 3474 and Hadith No 3534. Hadith No. 3474 affirms doing it after finishing the Fajr salaah, while Hadith No 3534 affirms doing it after finishing the Maghrib salaah.

(53) Sahih Muslim, Hadith No. 597.

(54) Sunan Annasaacey Al-Kubra, Hadith No. 9928. & Amal Alilyoum wal laylah, Hadith No. 100, and Ibn Assunni, Hadith 121.

(55) Sunan Abu-Daawwud, Hadith No. 1523 & Sunan Attermidhiy, Hadith No. 2903.

(56) See Endnote No. 27.

(57) Sunan Abu-Daawwud, Hadith No. 5096.

(58) Sahih Al-Bukhari, Hadith No. 5376. & Sahih Muslim, Hadith No. 2022.
(59) Sunan Abu-Daawuud, Hadith No. 3767 and Hadith No. 3768, & Sunan At-Tabreezi, Hadith No. 1858, & Sunan Ibn Maajah, Hadith No. 3264.

(60) Sahih Al-Bukhari, Hadith No. 5458.

(61) Sahih Al-Bukhari, Hadith No. 3275.

(62) Sahih Al-Bukhari, Hadith No. 5040, & Sahih Muslim, Hadiths No. 807 & No. 808.

(63) Sunan Abu-Daawuud, Hadith No. 5055, and Sunan At-Tabreezi, Hadith No. 3403.

(64) Sahih Al-Bukhari, Hadith No. 6319.

(65) Sahih Al-Bukhari, Hadith No. 313, & Sahih Muslim, Hadith No. 2727.

(66) Sahih Al-Bukhari, Hadith No. 6312, & Sahih Muslim, Hadith No. 2711.

(67) Sahih Muslim, Hadith No. 2713.

(68) Sahih Al-Bukhari, Hadith No. 6320, & Sahih Muslim, Hadith No. 2714.

(69) Sahih Al-Bukhari, Hadith No. 247, & Sahih Muslim, Hadith No. 2710.

(70) Sahih Al-Bukhari, Hadith No. 1154.

(71) The recommended time for morning remembrance is from a little after the Fajr (dawn) prayer to a little before sunrise, and for the evening remembrance is from a little after the Asr (afternoon) prayer to a little before sunset.
However, if, for some reason, one does not say his morning remembrance - or part of it - at the recommended time, he can say it after sunrise. Similarly, he can say his evening remembrance after sunset. The Prophet said, “If one misses his Hizb (the portion of the Qur’an which he has normally allocated for himself to read every night) because of sleep, he can read it between dawn and noon, and it will count as read during the night.”

[Sahih Muslim, Hadith No. 747]

(72) See Endnote No. 747.

(73) The value of such remembrance and of what follows it is confirmed by the Prophet’s Sunnah.

(74) Sunan Abu-Daawud, Hadith No. 5082, and Sunan Attermidhiy, Hadith No. 3575.

(75) Sahih Al-Bukhari, Hadiths No. 6403 and No. 6404. & Sahih Muslim, Hadith No. 2693.

(76) Sahih Muslim, Hadith No. 2726.

(77) Sahih Al-Bukhari, Hadith No. 6405. & Sahih Muslim, Hadith No. 2692.

(78) Sahih Al-Bukhari, Hadith No. 3370, and Sahih Muslim, Hadith No. 405.

(79) According to At-Tabaraani, the Prophet said, “If one prays for me 10 times in the morning, and 10 times at night, one qualifies for my intercession on
the Resurrection Day." See Al-Munziry's *Attargheeb watterheeb (Persuasion vs. Warning).*

(80) *Sahih Muslim*, Hadith No. 384.
(82) *Sahih Al-Bukhari*, Hadiths No. 6303 and 6323.
(83) *Sahih Al-Bukhari*, Hadith No. 6307. & *Sahih Muslim*, Hadith No. 2702.
(84) *Sunan Abu-Daawuud*, Hadith No. 5068.
(85) *Sunan Attermidhiy*, Hadith No. 3529.
(86) *Sunan Abu-Daawuud*, Hadith No. 5074.
(87) *Sahih Muslim*, Hadith No. 2723.
(89) *Sahih Muslim*, Hadiths No. 2708 and No. 2709.
(90) *Sunan Abu-Daawuud*, Hadith No. 5088. & *Sunan Attermidhiy*, Hadith No. 3388.
(91) *Sunan Abu-Daawuud*, Hadith No. 5072. & *Musnad Ahmad*, Hadith No. 4/337.
By Allah’s Grace, *Daily and Nightly Supplications* (Book Three in *The Believer’s Provision Series*) is completed, but to be followed by *Teaching Qur’anic Recitation*, in Arabic, Book Four in *The Believer’s Provision Series*. 
Publications by the Author

2. *Your Guide to Raghbah* (Arabic - English)
3. *Al-Jeraisy Family* (Arabic - English)
4. *Selected Documents on Saudi-Egyptian Relations during the Reign of King Abdul-Aziz Al-Saud, Volumes 1-3* (Arabic)
5. *Time Management from Islamic and Administrative Perspectives* (Arabic - English)
6. *Administrative Leadership from Islamic and Administrative Perspectives* (Arabic - English)
8. *Tribalism from an Islamic Perspective* (Arabic)
9. *A Critique of the Role of Art* (Arabic)
10. *Virtues of Polygamy* (Arabic - English)
11. *Muslim Women: Where to?* (Arabic)
12. *Delinquency: Treatment in Light of the Qur'an and the Sunnah* (Arabic)
15. *Legal Ruqya* (Arabic)
16. Treatment and Ruqya as Practised by the Prophet. (Arabic)

17. Ruqya of the Righteous. (Arabic)

The following booklets in the Believer’s Provision Series:

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22. Book 5: Self-Ruqya Treatment (Arabic - English)

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25. Book 8: The Guide to Hajj (Arabic - English)

26. Supplications for the Young (Arabic - English)

27. An Anthology of Fatwas by Scholars of the Holy Land (Arabic - English - French - Urdu)

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Book 1: Fatwas on Beliefs (Section 1) (Arabic)

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Book 5: Fatwas on Zakaah, Fasting, Hajj and Omrah (Arabic)

Book 6: Fatwas on Marriage, Divorce and Treatment of Wives (Arabic)

Book 7: Fatwas on Sales, Transactions and Usury (Arabic)

Book 8: Fatwas on Medicine, Ruqya Treatment, Amulets and Magic (Arabic)

Book 9: Fatwas for Women (Arabic)

Book 10: Fatwas on Manners (Arabic)

Book 11: Fatwas on Religious Knowledge, Ijithaad and Daawah (Arabic)

Book 12: Miscellaneous Fatwas (Arabic)

The following Arabic reference books jointly investigated - co-investigator: Dr. Saad Ibn Abdullah Al-Humayyid:

30. Kitaab Al-'Ilal (Book of Defects of Hadith Evaluation) by Ibn Abi Hatim

31. Mu'jam Al-Tabaraani: Part of Vol. 21, in Musnad Al-Nu'man Ibn Basheer

32. Vol. 13, Mu'jam Al-Tabaraani

33. Su'aalaat Assulami Liddaara-Qutniy (Questions put by Assulami to Al-Daara-Qutniy)

34. Ibn Al-Jawzi's Afat Ashaab Al-Hadeeth (The Problem with Hadith Researchers)
"I have read this booklet, *Daily and Nightly Supplications*, and I have seen how beneficial it is. It is brief, but sufficient. The supplications are selected from the *sahih* Sunnah of Prophet Muhammad—may Allah’s blessings and peace be upon him. May Allah reward the author generously."

Abdullah Ibn Abdurrahman AL-Jibreen